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

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Vol. 28.

No. 1.

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# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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JANUARY, 1906.



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EDWARDS & BRUGHTON, PRINTERS AND BINDERS, BALDISH, N.C.

# The Gospel Messenger.

JANUARY, 1906.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 28. WILLIAMSTON, N. C., JANUARY, 1906. No. 1.

## THE REAPER.

'Tis the angel of death,  
With his sickle in hand,  
That now we see reaping  
All over the land.  
And many have gone  
To the battle in vain,  
And there fell as corpses,  
For them he hath slain.

To the husband and father  
Behold how he comes,  
And takes from our presence  
These dear beloved ones.  
Like grain that was ripe  
We have seen them laid down,  
For the sickle of death  
Hath encircled them 'round.

And so the dear mother  
We've seen in his grasp,  
While 'round her we gathered  
Her cold hand to clasp.  
For the angel had reaped her  
And left us to mourn,  
With hearts almost breaking,  
Because she is gone.

And the young and the youthful,  
So full of life's dreams—  
We have oft seen them smitten  
While yet in their 'teens.  
To our hearts we had prest them,  
And hoped they might stay,  
But the angel of death,  
He hath borne them away.

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And there are many dear children  
 This angel takes in  
 Before they are conscious  
 Of sorrow and sin.  
 Thrice happy the infant  
 That passes away  
 Before it has tasted  
 Of life's bitter day.

And now, my companions  
 In sorrow and grief,  
 May we look unto Jesus,  
 And in Him find relief,  
 That when this dread angel  
 For us shall appear,  
 We can smile at his coming,  
 And die without fear.

—Composed by Mrs. Elizabeth Conkle, Snohomish,  
 Wash., January 1, 1901.

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#### LOVE AND PEACE.

---

519 CONGRESS ST., E.,  
 SAVANNAH, GA., NOV. 29, 1905.

DEAR BROTHER HASSELL, AND ALL WHO READ THE MESSENGER:—We surely had a very good and pleasant meeting at Deloaches church (my home church), embracing the fourth Sunday in October, in Bullock County, Ga. We invited all churches from either faction of the divided Lower Canoochee Association to come and go with us in *peace* and *love* in organizing a new Association; to try with the help of the *Great* HEAD of the church, and by *His Grace*, to live together in the “unity of the Spirit and bonds of peace.” I *truly* believe the *Good Lord* was with us. Several churches accepted the invitation, and, together with several other churches not identified with either faction, united under the banner of *King Jesus*, with Him alone to be our Leader, our Lawgiver. I believe it was a meeting long to be remembered by many of the Lord's dear people, for the feeling that *He* was in the midst, and that *His Holy Spirit* was being poured

out upon them. The preachers from different places were united in proclaiming *Jesus the Way, the Truth, and the Life*. Then I was at the re-organization of the Flint River Association, at Tired Creek Church, in Thomas County, Ga., embracing the first Sunday in November. There, too, we had a *truly* good meeting. I felt, in my poor heart, that the *Good Lord* was there, too, blessing the efforts of *His dear people* for *peace, unity, and love*. But at both the meetings some remained away; but I believe they will be willing to take up the cross, and bear the yoke, in the day of *God's* power,—will be willing to *forgive* and *ask forgiveness*. Oh! that all the *dear* children of *God* would again be, by *His Grace*, united as *true "soldiers of the cross"* and "*true followers of the Lamb*"; that they would renounce all the new inventions and *commandments of men*, and be separate from the *world* and the *ways of the world*, and walk in the old paths, in the footsteps of *Jesus*. Dear brethren, there is *enough* for us to do, to contend against principalities and powers, against the rulers of the darkness of this world, and spiritual wickedness in high places. Then can we not, by the *grace of God*, put on the *whole armor of God*, and not let anything in this sinful world,—not even *life, nor death*,—separate us from the *love of God*, and our love for each other. May *God* help us to continue to strive for the things that make for peace and union; may *He* help us, by the mighty influence of *His Holy Spirit*, to be at our *brethren's feet*, is, I hope, my humble prayer.

Your brother, I hope,

M. M. MATTOX.

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#### ROMANS XIV.

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Eld. H. Temple, of Graymont, Ga., has written asking me to write on the above chapter, and insisted in such a way that I can not refuse; though I have many like requests lying by me unanswered.

"Him that is weak in faith, receive ye, but not to doubtful disputation." The whole chapter is addressed to the church at Rome; and the above applies to one, who is weak in the faith, asking for membership. Perhaps he does not yet understand the deeper basic principles of

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the covenant of eternal salvation, and knows only that Jesus is the Saviour of sinners, and hopes he is his Saviour by certain evidences without knowing why or wherefore. The idea given is to receive such; but not to doubtful disputation afterwards as to whether he was born of God. Let the church receive such fully, or not at all.

Then the Apostle gives the reason as showing the difference in the measure of given faith to different ones; and as measured by the strength of food they respectively eat, which he presents in the figure of herbs and meat. We know that herbs are a lower, weaker element that, naturally appropriated, assimilates to meat: so we discern the one nature of food for the one faith, differing only in degree of strength.

Then the Apostle says: "For one believeth he may eat all things; another, who is weak, eateth herbs." But notice the first here *believes* he may eat all things; while of the last it is simply asserted as a fact, that he *eateth herbs*. "Let not him that eateth despise him that eateth not." Yet who as believing he himself may eat all things or attain to all knowledge, naturally believes the weak brother may do so too; so is apt to despise, or regard him as lacking and not worthy of the brotherly consideration due a strong brother. "And let not him that eateth not, judge him that eateth." And here also how apt for one limited in knowledge of the deep things of God to become envious and jealous of one made wise in these mysteries, and imagine him proud and haughty and "above him." And this is to judge him, and is equally wrong and unlike Christ; for the strong or wise brother has nothing he did not receive of God, and with proportional responsibilities and duties: then how can he be "puffed up," since it is God who measured to him his faith and revelation? even as to the weak brother; and both are God's servants. Then "who art thou that judgest another man's servant? To his own master he standeth or falleth." No man can pull down whom God has made to stand:—it is presumption to try.

Then for the strong or the weak, and especially among preachers, to try to pull down or destroy another is to fight against God, and will prove futile and injure only himself, for God is able to make His servants stand.

Then the reference is to some personal peculiarities, as that one man esteemeth one day above another: while another will esteem every day alike. Even as to-day, some think the Sabbath as the best for public worship, while some think any other would do as well. Some believe we should observe the Communion or Lord's Supper, followed by the washing of feet, on the Sabbath after preaching; others believe these could be observed as well on other days. Some believe the Lord's Supper should be observed four times a year, or quarterly; others believe it should be observed but once a year. Some have peculiar ideas as to dress, style, manners, etc.; another regards none of these things as personally binding. The Apostle in connection says, "Let every man be fully persuaded in his own mind," and then do all as unto the Lord, giving God thanks.

Jesus said it was His meat to do His Father's will (John iv. 34); it should be ours to do His will. Then practically "why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ, and give account of himself to God," when what judgment we have given another shall be given to us. But who after doing his own proper work has time to look after another's work? or to throw stones, or pull motes from another brother's eye? "Let us not, therefore," continues the Apostle, "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." This would turn us from looking after a brother's walk, to inspect most critically our own to prevent the above; and cause us to turn from any step that might tend to weaken or cause a brother to fall. And this at last is the grand lesson of this chapter. Then "if thy brother be grieved with thy meat (work), now walkest thou not charitably. Destroy not him with thy meat for whom Christ died"—that is, by persisting in something neither commanded nor prohibited by the gospel law, after knowing it causes grief and offence to a brother.

Paul knew there was but one God, and that an idol was nothing at all, and so could eat meat from an idol altar as ordinary food for the sustenance of the physical

man; and this knowledge is good to have, but he would not have it spoken evil of as resulting in evil to a weak brother who is grieved by his eating this meat; and perchance another is emboldened himself to eat it as unto the idol as thinking Paul did. No, rather he would eat no flesh at all. "For the kingdom of God is not in meat and drink, but righteousness and peace and joy in the Holy Ghost." Therefore he most emphatically declares in this connection that "it is good neither to eat flesh, (including all meat) nor to drink wine, nor *anything* whereby thy brother stumbleth, or is offended, or is made weak." In nature we eat and drink to sustain the natural body and life; but there is scope and variety in food and drink; and if known that this meat, or that drink, is detrimental to the body, or would injure this organ, or hurt that member, how wise to refuse it, however your appetite craved it, and however lawful otherwise. So with the spiritual body; rather than harm that body or hurt a member thereof, abstain from *anything* whereby this is accomplished. For no brother, however weak in the faith, stumbles at performing the written law of Christ; and only those governed by the law of expediency and the inventions of men. Paul said "all things are lawful unto me, but all things are not expedient. All things are lawful for me, but I will not be brought under the power of any." Things lawful *unto* him is different from things lawful *for* him; for this last means for him to do. And the idea is, he would not do, or persist in doing, anything that gave offence to a weak brother, for howsoever lawful in itself, it became unlawful the moment he knew it gave offence, and thus left and held him under the power of an unlawful deed—a legal crime—an evil, as resulting in wounds to another, and hence to the whole body, for no man liveth or dieth to himself. And thus wounding another he wounds himself. Then meats for the belly, and the belly for meats, but God will destroy both it and them." This indicates a carnal appetite and cravings to gratify it; while the kingdom of God is love, joy, and peace in the Holy Ghost, and which will live forever; its members are the workmanship of God, and their spiritual graces, as their wealth, are His own gifts in love, joy, peace, and fellow-

ship. This same Apostle says, "Let no man seek his own, but another's wealth" (1 Cor. x. 23). Then "for meat, destroy not the work of God," that is, this God-wrought love, joy, peace, and fellowship. Also he refers to a more terrible consequence. "Destroy not *him* for whom Christ died," for so trifling a thing as some such work. No, the entire law of expediency must give way rather than cause the weak to stumble, to say nothing of destroying him.

But some, who think they can eat all things—who think they stand strong, condemn the weak and say they should search and attain to knowledge and strength and not presume upon their weakness in asking for sacrifices from the strong. But is not strength in proportion to the faith and revelation from God who measures it to each as seems good to Him? Rom. xii. 3; Eph. iv. 7. Jesus only had the Spirit without measure (John iii. 34); He was the strong man indeed who conquered all the combined forces of earth and evil; yet unflinchingly stooped lowest to care for the weak. And by the testimony of His word, I am established in the fact, that in proportion to the measure of Christ in one, will he willingly and lovingly stoop to the lowest one in sacrifice, forbearance, and self-denial for his good to edification.

Then how unlike Christ is a careless disregard for a weak one, and because he *is weak*. It takes a brother who believes he may eat all things, and hence feels strong, to condemn the weak for lagging and lacking; and thus to parade and measure his faith. The Apostle rebukes him, saying, "Hast thou faith, have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." If he would have a weak brother to come up to his standard of strength and action, why by the same rule and parity of reasoning, he must in proportion come up to that of Christ; for if he allow this privilege to the weak, he must have and use it himself, or stand self-condemned. Then turn away from such and with the Apostle come again to the main lesson, which is to desist from "*anything*" whereby thy brother *stumbleth*, or is *offended*, or is *made weak*." Nor is this to compromise the given law of Christ—the gospel rule of action, but, as before said, things under

the law of expediency, which under certain conditions become unlawful. This also includes all men-made laws, which under all conditions are hurtful innovations. And how plain Paul makes the conditions under which the laws of expediency are unlawful and sinful, I need not repeat.

Therefore, the conclusion is that to follow after the things that make for peace, and things whereby one may edify another, is to fulfill the above conditions, and obey Christ. In this connection he names the personal benefits resulting, as "he that in *these things* serveth Christ is acceptable to God, and approved of men"—the brotherhood—and what a blessed, blissful position! Then look at the results of an opposite walk as herein implied—"For meat, destroy the work of God"; that is, for the sake of persisting in something your worldly mind desires, and your carnal appetite craves, you destroy the God-given fellowship and peace, and hinder the love you should let continue, in a brother's heart. Again, "Destroy not him for whom Christ died." Yes, you may go so far in this as to destroy not only the foregoing, but also the entire usefulness of a weak brother by thus sundering church-fellowship. What! death and destruction to the work, and to the workmanship of God? and that to gratify a carnal craving for a new kind of meat? No, rather let every one of us please his neighbor and seek for his wealth for his good to edification even as Christ pleased not Himself. If we would have more of Christ let us walk more like Him. If we would come closer to Him, let us come closer to His little ones. It is the merciful that obtain divine mercy; the forbearing and sacrificing that obtain it. And how sweeter and purer these things given to another as returned to us by the blessed hand of Jesus! Why, just think even of the sweet sacred fellowship for a brother destroyed by some kind of new meat!—it is fearful.

Beloved brethren and sisters in the Lord, the time is come for practical observance of these things. "Perilous times" are here, together with false apostles and teachers who are working contrary to what the Apostle so earnestly enjoins in this chapter; and some seem inclined to follow their pernicious ways. One thing, they want to

advance the church to keep pace to some extent with others. Are you ashamed of the old church just as Jesus built and His Apostles left her to us? Would you improve upon Christ? Would you make her more comely and acceptable to the world? She was never designed to please the world,—they are lasting enemies. Would you make her attractive to your children so as to draw and hold them? God only can reach their hearts; and except the Lord build the city they labor in vain who try. Besides, a gospel church is for the glory of God (Eph. ii. 22), and not a means for us to do something, or attain to some natural desire. Gospel churches are for the manifestations of the power of the gospel; and not natural power. They are to display the reign of the Son of God; and certainly the *opposition* of Christ in His kingdom to the kingdoms of the world (1 Thess. i. 5). Then let us not presume to use it as a means to carnal things. We do not wish to advance with the ages. We want the church to be, and to stay, old-fashioned, just as Jesus left her to us near two thousand years ago. For her to be plausible and popular with the world you would have to introduce worldly things contrary to Christ. And her order and worship we want unchanged—nothing added: for her to worship as observing all things whatsoever He commanded and nothing more. For as finished, completed in all things external and internal, how can she advance with the ages? She must remain the same yesterday, to-day, and forever, or until Jesus the Builder and Lawgiver and Owner comes again.

“Now the God of patience and consolation grant you to be like-minded one toward another according to Jesus Christ, that we may with *one mind* and *one mouth* glorify God.”

R. ANNA PHILLIPS.

Walden, Ga., Oct., 1905.

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EXCELLENT ADMONITION FROM A YOUNG BROTHER TO THE YOUNG.

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DEAR BRO. HASSELL: I feel a desire this beautiful Sabbath morning to pen a few lines to the GOSPEL MESSENGER for the young people who read its pages. And I sincerely wish that more of the young people would read such literature as the MESSENGER and others of our relig-

ious periodicals. I am only a boy, but I think that all boys should think and think deeply for themselves in religious as well as all matters pertaining to life and this wicked and sinful world we live in.

When a young man or young lady begins his or her career in life they are ignorant of innocent of the many snares and temptations that lurk around their pathway, and of the many nets that Satan weaves for their destruction. We read in Holy Writ that he is abroad in the land, and that some proximate principle, constituent or ingredient of our vile human nature is related to him by heredity—handed down to us, even from the Garden of Eden.

How careful we should be, then, to look closely where we walk, as we travel the path which is so bright, so beautiful and so promising to our young minds. We indulge in sweet day-dreams of honor, wealth, position, and think that by some superhuman power we will some day be suddenly promoted to fame and worldly power. We plunge recklessly forward along our road of seeming bliss, and foster rapturous musings in fields of Elysian beauty, where the flowers of joy and youth are blooming on every hand, and we are satisfied. We meet and associate with our young friends, seeking favors from the most brilliant and endeavoring to stand well in the affections of those whom we think to be nearest the top of the ladder of worldly fame or riches. Thus we go on from day to day taking our fill of what seems to us the joys of life. We have little thought or regard for the feelings of others of our acquaintance, even our own sisters and brothers, and last, but by no means least, our fathers and mothers. Just so we are able to gratify our own youthful and enthusiastic nature, we seem to care for nothing else. Father may be growing old and no one to care for him. Mother may be afflicted and hardly able to hobble about the house in her endeavors to do everything possible for our pleasure and happiness. Yet, if our conscience whispers to us to be more considerate to their wishes, we push conscience aside and say to ourselves: "Oh! well, they were once young, and they should be willing for me to have a good time." So we go on having what we call a good time, and in our ignorance of the wiles of Satan, we revel in the society of our gay companions, we go to the social gatherings, we go to the picnics, we attend the balls, and if we can win the smile of approval from some of our gay and youthful companions we count the time well spent, and, in our folly, think we have collected compound interest.

But let me, dear young friends, paint you a picture. Let your mind go back to the home of your childhood. Perhaps in seeking recognition and influence you have left the parental roof, and do not even excuse yourself from your frivolity long enough to pay an occasional visit to mother to see if she is as well as usual, or to drop a word of cheer and comfort to her and father in their feeble and neglected condition. As I said, let me paint you a picture. Imagine your mother—perhaps her hair is gray and her steps tottering—on her knees soliciting guidance from her heavenly Father for her reckless boy or her wayward girl.

While you are reveling in gaiety, listening with a willing ear to the flattery of false friends, she, in tears, is bowed in communion with God who is ruler of all things, both in heaven and on earth, for the safety of her boy or girl, and she hopes and prays that he or she will not be led into temptation. Yes, she was once young. That's true, young man, young lady. She has passed over the years of frivolity. She knows the temptations and snares that lurk around you on every hand ready to ruin both yourself and even her at any

moment. She has traveled over the same road. She knows all the rough places and sees the danger signals where you see nothing but joy and pleasure. She, if in your place, would often stop and turn back, but you rush onward, while she is shuddering for your safety. It is indeed true that "fools rush in where angels fear to tread."

Ah! me; some day the message will come. Perhaps it will be a yellow telegram. At any rate, the saddest message to us will be a "Come at once." Then we'll stop and think of mother. Then we'll be reminded of poor father with all his cares. And then will sorrow and remorse hang down our heads. Oh! if we had only stopped just long enough to have visited home. If we had only known, we would have thought of loved ones at home a little more!

Just so it is, dear young readers, in this life. We think we are on the right road. All along we find flowers and sunshine, genial companions and so-called friends. With our inexperience we see nothing else. In fact, we are looking for nothing else. We see happiness just ahead. We will pursue it just a little farther before turning back. We go on and on, and still it is just a little farther.

At last we fail in our efforts to obtain the greatest treasure of all human existence—happiness. We find that things which once filled us with pleasure and delight are becoming tame and unattractive. Things which at an earlier period of our existence satisfied our longings, now give us no pleasure. Companions who before were so friendly seem now to grow cold. All the world seems to be passing beyond and out of our reach. We imagine we are losing our influence. Life itself becomes almost a burden, and we sigh for past opportunities to live right and to live more for the pleasure and enjoyment of others instead of our own selfish desires. 'Tis then we begin to look at the inward part of our existence. At first glance, the sight is sickening. The spectacle is awful. The more we look the worse it seems to be. All is a waste wilderness of sin and darkness. We long for the joys of the past, but they are joys no longer. We turn to our friends, but they afford us no relief. It is not in their power to do so.

We begin to wonder if we are going crazy. We almost decide in the affirmative. At last it seems that we can bear no more. We try to get relief by doing good, but this proves a dismal failure. Every prop is removed and nothing remains to sustain us. Sin, black and appalling, looms up before us and excludes all enjoyment, all pleasures, and nothing good can we discover in our natures. What was joy and sunshine before is sinful in our sight. Our very existence seems to us a mistake.

We at last despair and give ourselves up for lost, world without end, and see nothing for us but perdition. We have gone so far it is impossible to turn back. At last, when we have given up every vestige of hope, and have almost commended ourselves, soul and body, to everlasting misery and woe, we begin to call upon One to whom we had never given much consideration. At first we hear no response. We pray from the depths of our hearts and call upon Him again and again, but to no avail. At last, when we have utterly failed in every effort, and are willing to give ourselves up completely, and "surrender our bodies a living sacrifice," we hear a "still, small voice," which seems to us to be afar off. "Fear not, for lo, I am with you alway, even unto the end of the world."

It is then that a faint glimmer of the sunshine of hope begins to penetrate the Egyptian darkness of our sinful existence, and we begin, by the light of the Divine mercy, to see our life-long mistake.

We begin to love God's people and right. We admire Christianity, and feel an intense desire to turn our back upon our past lives, and the things we once enjoyed and loved we now avoid.

It seems that a great change has now come to us. Our duty is pointed out to us, and in obeying we find rest to our sin-sick soul. We now enter into a new life. This new life, while it gives peace and joy and furnishes a refuge for the agonized one, is by no means an irresponsible life. Our duties are more rigid, our tasks more severe. Our former friends (?) are looking upon us with a critic's eye. Our genial companions of wealth and influence will note with curiosity our every act, and our position is such that we absolutely must prove our faith by our works or be pronounced a hypocrite. We cannot; we dare not turn back, and yet we see our duty and responsibility, and shudder as we view the road we must travel.

Now, my dear young friends, if you have never experienced this change of conscience and change of life, let me say to you, consider those who have. Respect their feelings and their rights. They are, by divine right, entitled to the very best and most noble sentiments of your being.

Some day you may have the same experience and change of life. I hope you will, for this is the beginning of real life, the beginning of pleasures that never fade. They are not only pleasures to us while in this world of wickedness, but will shine throughout eternity with a heavenly brilliance. All behind you now seems to be frivolity and sin, all before you duty and a thousand-fold reward for discharging that duty.

Young people, let us all hope for this great change; for, if it comes, we may some day hear the welcome plaudit: "Well done, good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many. Enter thou into the joys of thy Lord."

Unworthily,

Luverne, Ala.

J. T. CARTER.

This exemplary young brother was baptized by Elder J. E. W. Henderson in 1904, and is to be heartily commended for his wise, earnest, and loving attempt to guide the youth of our country in the way of truth and virtue.

S. H.

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#### EXPERIENCE.

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(Republished by request from *The Primitive Pathway*.)

Sykes Mill, Ala., April 21, 1877.

DEAR BROTHER HENDERSON (if I may so address you): It is with great weakness that I attempt to write to you. I have been made to wonder why such a poor, ignorant, unworthy sinner as I am would attempt to write anything; yet in reading the precious communications of dear brethren and sisters, I feel a desire to say something in token of that love which I have for them, and in honor to that cause which I esteem above every other. I shall try now in a very feeble way to tell you what I hope the Lord has done for me.

About twelve or thirteen years ago, as well as I can remember, I began to think over my awful condition. I knew that I was a sinner, but I did not think I was such a bad one. So I began to try to pray, and to act as near right as I could. In doing this I thought I would soon become a Christian. What a vain thought! I remained in this way for some time, and found that I was no better. Now, I was quite young, and had never thought of the great original sin—that all fell

in Adam—for I had read the Scriptures but little. I now began to read, and soon found out that the thought of foolishness is sin, and that all our righteousness is as filthy rags, and by the works of the law no flesh can be justified. So I became greatly alarmed, at times, about my condition—

“And knew not what to do,  
Overwhelmed with guilt, with anguish slain,  
I saw I must be born again,  
Or sink in endless woe.”

I continued trying to pray, and sometimes thought I would as well quit, for my prayers would not save me, and think:

“Surely the mercy I have sought  
Is not for such as I.”

I had been in this condition so long it seemed that my case was an outside one. I went to hear preaching all I could, and it always condemned me; but still I had a great desire to hear it.

Sometimes I would think if I was one of the elect, I would be saved anyhow; yet, when I would hear of the death of any one, or perhaps think of dying myself, I would feel so awful that many times I went off into the open, old field, where it was washed out in deep ditches, where I might get in a low place to give vent to my awful feelings. I had come to the place where I could see that my heart was a sink of sin, and could say nothing but “God be merciful to me a lost sinner.” I continued in this way until the summer of 1872, when, as I hope, it pleased God, who is rich in mercy to reveal to me His loving-kindness in a dream, which I shall now relate.

I thought I had started out on a pilgrimage. I took my oldest little girl by the hand. I thought I had to go up two sets of stairs to get to the heavenly country, as I called it; but when I came to the place where I had to start up the first steps, I thought it was the ruggedest, darkest looking place I ever saw. So I said to my little girl, “This is a dark looking place, but this is the way.” So we walked up, and when I got to the top of the first steps, I sat down to rest, for I thought I never felt so tired in all my life. There was a large room, and there appeared to be only one person there. He asked me where I was going. I told him that I had started to the heavenly country, but was afraid I would never get there. He asked me why? I told him because I felt so unworthy. He said to me, “Be not afraid, but only believe.” So I started up the next steps, and thought, as I went up, I would fall down before the King and tell him what a great sinner I had been; but when I got there I did not fall down. It was a large room, pretty much like the other, and there appeared to be only one person there. I do not remember how he looked, but a small, still voice said to me, “Why have you come here?” I said, O Lord, Thou knowest I have sinned greatly.” I had on a dress that I called a robe. I asked him if that robe would do for me. He said, “No, I have robes prepared of my own.” So this is the end of my dream—I woke up. I have never believed much in dreams. I have thought since that this was why I was delivered in such a way, if I ever have been.

This dream bore on my mind very heavily, and one night, as I went out to try to pray as usual, these words came to my mind: “What have you got to pray for?” Now, I did not tell all of these things to the church, for I could not tell of all the trials that I passed through. I could not feel as I had felt before. I could not grieve for my sins, and I came to the conclusion that my case was worse than

ever. So, now I began to pray to God to give me my sins to mourn for, and feel as I had felt before. But when I would attempt it, these words would come to my mind, "Be not afraid, but only believe." It was a strange feeling to me. Now my whole desire was to hear preaching, and to be with the children of God. I looked on them as saints of the Most High, and as for the Baptist preachers, I felt confident that they were servants of the Most High God, that show unto us the way of salvation. But still I felt too unworthy to ask a place and name among them. My mother was a Baptist before I could remember. She would often tell me that I ought to join the church, but I would tell her that I never expected to join until I felt better. She would reply, that if I waited for that I would never join. I remained in this condition until during the summer of 1873, when I became impressed with the duty of joining the church. What was the cause of this I knew not. I felt that I had remained out of the church as long as I could. I now believe that God will make His people willing in the day of His power. On Saturday before the fourth Sunday in August, 1873, I went to the Baptist church at Bethel, twelve miles from where we lived, and related my small experience. I was received, and on Sunday, with my husband and two other sisters, was baptized by Elder Benjamin Jowers. It was both a solemn and joyful day to me.

Never can I forget the countenance of our beloved pastor as he came up out of the water. He seemed to be rejoicing with that joy that is unspeakable and full of glory. We then retired to the house, where I heard a very fervent prayer and able sermon by our same beloved brother.

Now, I have given you the reason of my little hope as well as I can. I have thought since I commenced this letter that I would throw it aside and not send it, because it is so imperfect. But if I am not deceived, I feel sometimes to rejoice in my Saviour for a few moments; yet I am the most of my time filled with doubts and fears. My walk is so little like that of a Christian, and I feel so small and unworthy when I get among the saints that I am made to wonder if there is any one like me.

Yet, one thing revives me when brought to the test,  
Of all my eyes see, I love Christians the best.  
I know I love Christians wherever they be,  
But oftentimes am fearing they cannot love me;  
For I am imperfect and cannot do good,  
For sin is present with me, when freely I would.

Your sister,

ADELINE E. COLLINS.

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## OUR CHURCH IN WASHINGTON, D. C.

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(Published by request from *Zion's Advocate*.)

We have had the happy privilege of visiting the Primitive Baptist church in our nation's capital. This is truly a noble band of saints, firm in the faith and practice required by our Lord. They convincingly evidence their true devotion to our precious cause. Through their kind hospitality, and that of their much-loved pastor, Elder C. H. Waters, and dear family, we were at home

with them. This is a growing church; and under the blessings of God it is a church of great promise.

These devoted followers of the meek and lowly Saviour are now worshipping in a hired hall and in their homes, which is inconvenient. They are making earnest and worthy efforts to secure a house in which to worship, at their pleasure, without hindrance or inconvenience. And they have purchased a lot, beautifully situated and on a street-car line, on which they are very desirous of erecting a suitable church edifice. They are in need of liberal assistance in order to accomplish this very worthy object.

Having the good opinion that we have of these precious brethren and sisters and the faithful man of God who serves them as pastor, we voluntarily and earnestly appeal to you, who can cheerfully render them assistance, that you do so at your earliest convenience. To be neglectful and fail to act according to your good purpose may delay or hinder the realization of the hopes of anxious hearts.

That you may judge correctly concerning the anxiety and zealous efforts of the worshipful saints in Washington, D. C., we relate to you the following: Sister Alderton, mother-in-law to Elder William Chastain, a widow, with only a home, a part of which she rents, has subscribed \$200.00. This she proposes to pay from rents by strict economy, requiring her and her dear daughter, Sister Nina, to deny themselves many things they could otherwise have. Others are making like sacrifices.

Now will you help them as the Lord has blessed you? Don't you want to help them? If you do, our gracious Father in heaven will surely bless you in the noble deed. And all know, that when you have a good intention in mind is the time to act.

You can forward your donations to Dr. C. H. Waters, 5706 Brightwood Ave., Washington, D. C.

Will some interested member in each church solicit and forward contributions? Won't this be doing to others as you would have them do unto you, were you making the effort they are?

We do hope that this will receive your approval, an early response and not be ineffective, but very effective.

J. M. THOMPSON.

## 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 Elder James 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.

## BEGINNING OF VOLUME XXVIII.

The twenty-eighth volume of THE GOSPEL MESSENGER begins with this number. The first number of the first volume was issued October, 1878, Eld. T. J. Bazemore, of Macon, Ga., being editor, and Brother J. A. Crews, of Wilson, N. C., proprietor. Eld. D. R. Respass, of Butler, Ga., became proprietor, and editor (with Eld. Bazemore), in April, 1879. Eld. Bazemore retired from the editorship with the number for March, 1880, in order to devote more time to traveling and preaching. In May, 1881, Eld. W. M. Mitchell was called by Eld. Respass to be with himself as associate editor of the MESSENGER. In this third volume of THE GOSPEL MESSENGER, Eld. Respass published fifteen numbers (from October, 1880, to December, 1881), thus giving all the subscribers the October, November, and December numbers of 1881, so as to begin the new (fourth) volume with the new year, January, 1882. In February, 1886, Eld. Respass called Eld. J. E. W. Henderson, of Troy, Ala., who had been for nine years editing and publishing *The Primitive Pathway*, to become an associate editor of the MESSENGER; and he called me to that position in February, 1892. Dear Brother Respass fell asleep in Jesus February 4th, 1895; and in June, 1896, I bought the MESSENGER from

his children, and removed its publication from Butler, Ga., to Williamston, N. C. On February 26, 1901, our beloved Brother Mitchell was called from the scene of his earthly labors to his heavenly home. Eld. J. H. Fisher, of Graham, Texas, aided us as an associate editor from June, 1901, to December, 1902. Of the six men who have thus been editors of THE GOSPEL MESSENGER, two, Elders Respass and Mitchell, have ascended, as we believe, by Divine grace, to a Better and Heavenly Country, forever beyond the reach of sin and sorrow. Two others, Elders Bazemore and Fisher, are connected with other Primitive Baptist periodicals—Eld. Bazemore as an associate editor of *The Primitive Monitor*, published by Eld. R. W. Thompson at Greenfield, Indiana, and Eld. Fisher as chief editor of *The Banner of Peace*, published at Graham, Texas. And the other two, Eld. Henderson and myself, still continue our labors in editing and publishing THE GOSPEL MESSENGER.

Men and times and circumstances change; but God is unchangeable, and so are the truths of His Written Word, and so have been the principles of THE GOSPEL MESSENGER, as will be evident to any one who will examine the numbers of the magazine from October, 1878, to January, 1906. Scriptural principles are unchangeable because they are Divine and therefore perfect, while all unscriptural principles are erroneous and imperfect and therefore subject to continual change. By the Divine blessing the scriptural principles of THE GOSPEL MESSENGER will be steadfastly but kindly maintained throughout the present and all the succeeding volumes as long as it is published. We hope always to "speak the truth in love"; the children of God, under the influence of His Holy Spirit, desire nothing else than to know and love and speak and act the pure and eternal truth.

S. H.

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#### NO NEW TESTS OF FELLOWSHIP.

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THE GOSPEL MESSENGER has never advocated, but always opposed, any new tests of fellowship among Primitive Baptists—besides the great fundamental truths stated in our Articles of Faith. The Old Testament

prophets and the New Testament apostles, while, by Divine command, reproving and rebuking the people of God for all their departures from His commandments, His truths, and His ordinances, were sent of the Lord to them, not to confuse and divide them to biting, devouring, and consuming one another, but to speak the truth in love, and to instruct and edify all the members of the mystical body of Christ, and to exhort them to walk worthy of their heavenly vocation, 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 (Isa. lviii. 1; Ephes. iv.).

The great majority of Primitive Baptists, finding that musical instruments were used in the public worship of God only in the Old Testament dispensation, in what John Gill well calls "*the infant state of the church,*" and were laid aside in the public worship of God in the New Testament dispensation, the mature state of the church, think best not to use such instruments now in church service, but to do as the Apostle Paul enjoins upon us, to sing psalms and hymns and spiritual songs, with the Spirit and the understanding, with grace and melody in our hearts unto the Lord (1 Cor. xiv. 15; Ephes. v. 19; Colos. iii. 16); yet they do not non-fellowship those of their brethren who remain in an infantile state by using organs in their meeting-houses. The high-sounding instruments used in the tabernacle and temple service were but typical of the still higher strains of spiritual music to be sung, in New Testament times, in the hearts and with the voices of the children of God in His public or church service; and, while the most of His people incomparably prefer this spiritual service, they are willing to allow those of their brethren, who are yet in their infantile state in this matter, to use, in their public services, instruments somewhat like those used by the ancient Jews, and by the modern Catholics and Protestants. I learn that an organ has been used several years in one of our meeting-houses in one State because, it is said, that none of the members could sing without some such help; but it would seem easy to learn the simple tunes sung by most of the Old Baptists (I obtained a practical knowledge of singing from my

father in daily family worship). We have, in North Carolina, and I suppose in other States, teachers of vocal music who do not use organs in their instructions, and who succeed well without them; and I hope that the very few of our brethren who use instruments in their church services will discontinue at least *such* use of them rather than give serious offence to those of our people who regard them as typical, unspiritual, and done away with by Christ and His Apostles, as much so as the washings, offerings, and sacrifices of the Levitical dispensation. Two of the chief objections to the use of musical instruments in the pure and simple service of a New Testament church are the evident object to thereby attract and please the natural, unregenerate mind, and the evident result in carnalizing and deteriorating the public worship of God since the incarnation, life, teachings, sufferings, death, resurrection, and ascension of Christ—thus carrying back the church from the light and realities of the gospel day to the darkness and types of the legal night. To be sure, fine instrumental music charms the natural mind, just as palatial church buildings, stained glass windows, Gothic arches, costly mural tablets, Brussels carpets, and the theatrical robes of the "clergy" do; but this is the very reason why such carnal attractions should not be used in a gospel church.

And in regard to holding meetings of more than three successive days according to previous human appointment, while the great majority of Primitive Baptists do not think such meetings authorized by *scriptural customs*, and do not and will not engage in such meetings themselves, because also of the evil motives, tendencies, and results of such meetings in the religious world, still they do not non-fellowship the very few of our brethren who do engage in such meetings, so long as nothing but the pure, eternal truth of the Scriptures is preached. Our people neither have nor desire such meetings in North Carolina or in the States northeast of North Carolina; but if our regular two or three days' meetings are continued *of the Lord*, instead of objecting to such continuance, we would rejoice in it. I have never myself personally known of such continuance; but I will mention two instances as related to me by Elder J. R. Res-

ness of Georgia and Elder J. T. Satterwhite of Alabama. Eld. Respass told me that he and Eld. John Rowe, of Georgia, were once at a Union Meeting, and while he was giving out the closing hymn on the third day he felt impressed that some persons in the audience wished to join the church, and he accordingly extended the opportunity, and a man and his wife came forward and related experiences of grace, and were received, but, as they were not prepared for baptism and the administration of the ordinance was postponed to the next day, Elds. Respass and Rowe concluded to remain over and preach the next day, and on that day the same thing was repeated, and the two Elders stayed still another day and preached—*the Lord, and not man, having thus continued the meeting five days, or two days longer than any man expected.* And *in the very same way* Eld. Satterwhite told me that he once *unexpectedly* held a meeting of eleven days at one of his churches, receiving and baptizing seventy-seven persons into the fellowship of the church—the continuance being of Divine and not of human appointment. If the Lord thus prolongs a meeting, every spiritual mind, instead of objecting to it, will rejoice in it; and the effects will be excellent and permanent. But what the most of Primitive Baptists object to is man's protracting a meeting to induce the Lord to regenerate His people or to save sinners who might otherwise not be saved, or to endeavor to influence Him to induce people to join the church when, without such a protracted meeting, He might not do it. This savors too much of Arminianism (or salvation by human works) for us. But if brethren want to hold a week's meeting just to worship the Lord and to edify, instruct, and exhort His people, and preach nothing but Bible truth, we do not non-fellowship them for so doing. We hope in a Better World to worship the Lord continually and eternally.

And so, in reference to predestination, and "time salvation," and feet-washing, and Associations, and insurance, and ministerial support. THE GOSPEL MESSENGER has never made differences among our brethren on these subjects tests of fellowship; but it has not hesitated to state, clearly and kindly, our own views of the teachings of the Scriptures on these and all other subjects on which our people differ. As for the visionary, impossi-

ble, and unscriptural propositions of one of our members, for a so-called "federal government" of all our churches, and for all our members, instead of our ministers, to go into all the world and preach the gospel, and for all our periodicals to be consolidated into one, to be managed by one man or a set of men, I have not heard of but one man having such dreams, and they do not seem to me to be worthy of a moment's consideration. If the brother quits advocating these impossible innovations, as he seems to have done, perhaps other brethren and churches can receive him in peace.

In conclusion, we earnestly urge our brethren to search the Scriptures, looking to the Lord for their correct understanding, in regard to all matters of faith and practice, and to remember that we are all of us fallible and imperfect, in our present state, and to try to forbear with one another in love, because love is the greatest and most important of all the gifts or graces of the Spirit of God, and by its exercise we show forth His character, and glorify Him, and edify one another, and prove that we are His children.

S. H.

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### A GOOD EXAMPLE.

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"And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done and what they had taught." Mark vi. 30.

It was a time of great activity, both with Jesus and His apostles, and with their adversaries. On the one side was the performance of great miracles, and teachings of the doctrine of the power and grace of God manifested by the actual, undeniable, and positive works of Jesus Himself and of the apostles through Him and by His power in them. Jesus had cast out of one poor sinner a legion of devils; He had healed the withered hand of another, and had raised the daughter of Jairus from the dead, and had chosen the twelve apostles and clothed them with authority and power to do miraculous, good works in His name; and they had been actively engaged in the performance of those good works, separate and apart from Him in person, but never in the Spirit and power of their Lord.

On the other side there was a bitter denial of the divinity of Christ; His adversaries were loudly denouncing Him as a deceiver. And in the midst of all those exciting events the disciples of Jesus gathered themselves together in the presence of Jesus and told Him what they had done and what they had taught others to do and to believe. What a shining example is this! Oh, that all teachers of divine doctrine and practice could feel the importance of gathering together unto Jesus, and of so teaching and so doing that they would not be ashamed to tell Him all about it. For if they have taught erroneously or acted wrong in any way, Jesus is the one to correct and instruct them in the way of the Lord more perfectly, or if their conduct and teaching have been good, it would be a divine pleasure to feel His approbation in their souls.

No doubt but that the apostles had encountered much opposition to the doctrine they taught, and endured many hardships in their journeyings from place to place as they were directed in the fulfillment of their ministerial course of life; and doubtless they had accomplished the travel of many weary miles and were therefore fatigued and in great need of rest; and now they had gathered themselves together unto Him who saith, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." And under the pressure of all those adverse circumstances, how welcome, how delighting must have been the words of their Lord and Master, recorded in the next verse of this chapter, saying: "Come ye yourselves apart into a desert place, and rest awhile." In order that the apostles might receive the needed rest, it was necessary that they should be separated from the crowds of people who were coming and going continually to and from the presence of Jesus at that time; "and they departed into a desert place by ship privately"; and the blessed Master went with them. He, too, had been thronged by multitudes, and had been also teaching and doing great miracles of healing, and was also in need of quietude and rest.

So we conclude that there are times when all the ministers and servants of the Lord are in need of rest from their mental and physical exercises relating to their

ministerial work, and may we not reasonably expect that the compassionate Shepherd will occasionally bid them retire "and rest awhile"? At all events, allow us to insist that it is well for us to gather ourselves together unto Jesus when we become sad and weary and frankly tell Him what we have been engaged in, and receive whatever approbation or reproof which He in love and pity may impart.

Pursuing this interesting narrative further, let us see how short was the interval of relaxation, and how soon the scene was changed. The multitude saw them departing, and recognized Jesus in their company. He whose works had been so marvelous, and whose teachings had been so astonishing was going away with the apostles into a desert place; and the people outwent them, and thronged Him and His apostles again. Yes, brother preachers, when, even though it be at His bidding, we would fain retire from active service in our holy calling, if we only have the company or presence of Jesus, He will lead us into contact with precious manifestations of His power and goodness toward the children of men, far more satisfying to our poor souls than a few hours, days or years of carnal rest. For although the place to which they resorted for rest was desert, the people were gathered there, and soon witnessed the feeding of thousands of hungry people by Him who is able to multiply the most scanty store into the greatest bounty. A rich feast of gospel grace is far more refreshing to the laboring minister of the gospel than a cessation from his active services in the vineyard of the Lord. It is evident to our mind that the exhibition of divine power on that occasion was, to the disciples of Jesus, a far greater and more lasting benefit than the carnal feast to the hungry multitude. Such tokens of pity, love and power manifested by our Lord while here in this desert land of ours are so wonderful and so great to the minds of the children of God that they long to be gathered together unto Him, and bidden to enter—not into a desert place—but into everlasting joys with the heavenly, blood-washed throng to rest—not for a while—but forever and ever. Amen.

J. E. W. H.

WORDS FOR THE WEAK WHO ARE STRONG IN  
THE LORD.

"The Lord will give strength to His people; the Lord will bless His people with peace." Psa. xxix. 11. "He giveth power to the faint; and to them that have no might He increaseth strength." Isa. xl. 29.

"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Isa. xxvi. 4.

"The Lord God is a sun and shield; He will give grace and glory; no good thing will He withhold from them that walk uprightly." Psa. xxxiv. 11.

The above expressions are well adapted to the people of God, who have been so influenced and exercised in their experiences as to learn their native weakness and their dependence upon God to support and save them. The first text quoted above clearly teaches that the Lord owns a people, and that they are dependent for the gift of strength—that they have no innate principle strong enough to withstand the oppositions to their peace and their salvation; but they rather embody in their nature those adverse elements and principles which only constitute their weakness. But in this place the Lord says by the prophet that He will give strength to His people; He imparts to them the potent grace of faith by which they lay hold of Him as their strength, and they feel the holy sentiment as expressed by David, saying: "Blessed be the Lord, my strength, which teacheth my hands to war and my fingers to fight. Psa. cxliv. 1. Moreover, they wax bold in the power of faith, and say: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Psa. xxvii. 1.

Such unwavering faith in God's protection brings the sweet blessing of peace to the soul of the tempest-tossed child of God, and thus His people are blessed with peace. When this precious faith lays hold of the power and love of God, no threatening storm can terrify, no alien host intimidate. Psa. xxvii. 3-5. There is nothing worthy to be compared to the peace which comes into the souls of God's people through faith in the "blessed and only Potentate, King of Kings, and Lord of Lords."

“He giveth power to the faint, and to them that have no might, He increaseth strength.” This is indeed a wonderful truth—a fact which God reveals to His people in His own way—the knowledge of which comes to them through painful and personal experience; they must be and are brought to the point of extreme moral weakness, a sense of their impotency to recover themselves from the power of sin and from the wrath of God. They find themselves “without money” (means), and in a hungry, thirsty, starving condition. Isa. lv. 1. Such is the effect of the quickening grace of God, and in no instance the voluntary act of the sinner. Eph. ii. 1; Tit. iii. 5. Through the mighty power of the Holy Ghost the love, mercy and pardoning grace of God are richly poured into the hungry, fainting soul, and the power of faith in Jesus overcomes the world with all its death-like gloom, and the damning power and sense of sin and guilt is vanquished, and the liberated captive stands acquitted—justified—by faith and enjoys peace with God, to whom be glory and praise for ever. Amen.

Such gracious work of the Lord commands the trust and confidence of the subject so blessed, and admonishes the soul to “Trust in the Lord for ever,” based upon the fact that “in the Lord Jehovah is everlasting strength”; and so such people are “strong in the Lord, and in the power of His might.”

Finally, the prophet reaches the climax, saying: “The Lord God is a sun and a shield; He will give grace and glory; no good thing will He withhold from them that walk uprightly.” The created sun is the source of light and heat to the earth, without which the earth would be enveloped in utter darkness and gloom, as in the night season when the sun goes down, and the earth would also be barren in the absence of the warming rays of the sun. This fact leads us to contemplate the sad, gloomy, and barren state of the people of God were it not for the glorious, heavenly light which shines in the hearts of His children and “gives the light of the knowledge of the glory of God in the face of Jesus Christ.” And what hope could we have for protection against the works of the Devil and the destructive power and effect of sin; yea, what hope of the salvation of our poor souls, were

it not for the shelter which God has given us in the person and righteousness of Jesus. This alone can protect and shield us from Divine wrath. The grace which God gives secures a crown of unfading and everlasting glory to the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." This people thus redeemed and washed from their sins by the merit of Jesus' blood are upright, and they walk uprightly because the Lord hath said, "I will dwell in them and walk in them, and I will be their God, and they shall be My people"; and therefore He will not withhold any good thing from them. Unto this people crooked ways are made straight and rough places are made smoother and they themselves are made spiritually whole, "rooted and built up and made complete in Christ, in whom are hid all the treasures of wisdom and knowledge"; and to His most holy and glorious name shall be ascribed all honor, glory, and dominion forever and ever. Amen.

J. E. W. H.

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#### QUESTIONS AND ANSWERS.

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1. Q. Is it not on account of ambition and a lack of the proper understanding of each other that the Baptists, in a very few sections of our country, are divided on the subjects of predestination and a "conditional time salvation"? A. I am perfectly assured that it is, and the sin of this division rests upon a few extremists on each side.

2. Q. What is the meaning of the word translated "predestinate" in the King James Version of the Bible? A. The word is not in the Old Testament; and, in the New Testament, it is the translation of the Greek word *pro-orizo*, which is found in only the six following passages: Acts iv. 28 (rendered, in the King James Version, "determined before"), Rom. viii. 29, 30, Eph. i. 5, 11 (rendered "predestinate"), and 1 Cor. ii. 7 (rendered "ordain"). The literal meaning of "pro-orizo" is to "fore-bound," "fore-limit," and in this original etymological sense, it may be applied even to sin, for certainly God, who is most holy and is omniscient and omnipotent, determined, before anything was made, to bound or limit

sin, which He foreknew would arise in the universe; but the only meanings of "pro-orizo" given in the Seventh or Last Edition of Liddell and Scott's Greek-English Lexicon, the highest authority in the world on the English meaning of Greek words, is "to determine beforehand, predetermine, predestine, to have a thing marked beforehand"; it can be decided, only from the context and from the general teaching of the Scriptures whether the word in any particular passage means to "pre-determine to cause," or to "pre-determine to suffer." From the context and from the general teaching of the Scriptures, no sane and spiritual mind can have the shadow of a doubt that, in Rom. viii. 29, 30, Eph. i. 5, 11, and 1 Cor. ii. 7, where the reference is to *holiness*, "pro-orizo" means to "predetermine, to cause"; and that, in Acts iv. 28, where the reference is to *sin*, "pro-orizo" means to "predetermine to suffer." As in five-sixths of the passages where "pro-orizo" is used in the Scriptures, the reference is directly to holiness, and the meaning is to "predetermine, to cause," and as in the other one-sixth (Acts iv. 28) the reference is indirectly to holiness through the atoning death of Christ (Isa. liii. 5; Dan. ix. 24; Eph. i. 3-7; 1 Pet. i. 2; 1 John i. 7), the King James translators of the Bible and the authors of the London Confession of Faith, have wisely used the English word "predestinate" in reference *only* to the Divine salvation of God's people from sin and hell; and if such had been the practice of those Primitive Baptists who have never read any other version of the Bible, and who profess to believe the London Confession of Faith, the term "predestination" would never have been used among us except in the sense of God's predetermination to cause the holiness and salvation of His people, and we would have been spared the bitter, unprofitable, and apparently interminable controversy of the last twenty-five years on this subject. Clearly as the midday sun in a cloudless sky do the Scriptures of the Old and New Testaments teach that all things are perfectly certain to God, and yet that in no sense is He the author, or cause, or approver of sin, but that He hates it with a perfect, infinite, and eternal hatred, and that He forbids and threatens and resents it as rebellion against Himself, and that, if it be

unatoned and unrepented of, He will most assuredly punish it, in every form and in every being, with a most righteous consignment of its perpetrator to the everlasting fire prepared for the Devil and his angels (Matt. xxv. 31-46; John v. 28, 29; Rom. ii. 8, 9; 2 Thess. i. 8,9). Fourteen times do the Scriptures declare that God's attitude to *sin* is one, *not of causation, but of sufference* (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); and though all the human beings on earth and all the demons in hell and all the angels in heaven should declare differently, I would not believe one of them, but regard them all as liars, but I would believe the word of God, who can not lie (Psalms cxvii. 2; Heb. vi. 18; Rom. iii. 4; Gal. i. 8, 9; Rom. ii. 8, 9, 16). But no sane Primitive Baptist believes that God, who is most holy, causes or compels or incites His creatures to sin; and no sane Primitive Baptist believes that anything takes place by chance or is beyond the perfect control of the Almighty and Eternal Creator and Sovereign of the universe. Every Primitive Baptist believes that "all Scripture is given by inspiration of God" (2 Tim. iii. 16), and is perfectly true and perfectly harmonious, whether our poor, finite, sin-darkened minds understand it or not; and believing this great fundamental truth reverently in their hearts, the great majority of Primitive Baptists have no bitter controversy with one another about the deeply mysterious subject of the Divine foreknowledge and predestination.

3. Q. Has the doctrine of a "conditional time salvation" always been advocated by the Baptists, and, if not, when and by whom was it introduced? A. So far as I know, the *phrase* was introduced some twelve or fifteen years ago; but the *doctrine* that we are more comforted in obedience to God than in disobedience to Him, although our obedience is all of His grace, is advocated all through the Scriptures (Gen. ii. 17; vi. 8, 12, 13; vii. 1; 2 Sam. xii. 10; Psalm i.; lxxxix. 30-33; Isa. i. 19, 20; Matt. v. 3-12; John xiii. 17; xiv. 21, 23; Rom. 1-16; Heb. xii. 6-11; 1 John i. 5-7), and is a part of the experience of every believer in God, and he who dares to deny this certain truth of Divine revelation will assuredly be

chastised or punished by its Divine Author. As on the subject of predestination, so on this subject the great majority of Primitive Baptists have no contention, and are dwelling together in peace. Confusion and division, induced by extremists or monomaniacs on these subjects, seem to be as sinful as they are foolish. I am thoroughly satisfied that these differences among our people are far more in words than in doctrine; and that bitter controversy and division on these points should cease at once and forever.

4. Q. If Deacon A. has been a sound, orderly, hospitable brother ever since he united with the church, and has been honorable in all his dealings, and has lost his wife by death, and married another woman who has been divorced from her first husband, did Christ or any of His Apostles leave, in the New Testament, any word that would justify such a marriage? And if a part of the membership of the church, say half or even a minority, be dissatisfied with such a marriage, what bearing would Matt. v. 29, 30 have on the order of the church? Should the right eye, therein spoken of, be plucked out and cast from the body because it has offended the body, or should it possibly be spared because of its age or weakness? A. In Matt. v. 32 and xix. 9, Christ intimates that unchastity may be a lawful cause for divorce; and if the first husband of Deacon A.'s second wife was guilty of this crime, this seems to have been a just scriptural cause for her getting a divorce from him, and some of our able and excellent brethren think if she was divorced for such a cause, she had a right to marry again even during the life-time of her first husband, but, if she was not divorced for such a cause, I do not think, nor do I know of any Primitive Baptist who thinks, that she had any right either to a divorce or a re-marriage. And it seems to me and to many others of our brethren that Christ, in Mark x. 11, 12, and in Luke xvi. 18, forbids her remarriage during the life-time of her first husband, even though she was divorced from her first husband because of his unchastity. In Matt. v. 29, 30, Christ does not say that weakness or age is a justifiable cause for sparing the offending right eye or right hand. Mr. C. H. Spurgeon, of London, well says: "Marriage is for life, and

can not be loosed except by the one great crime of infidelity to the marriage-vow. Our Lord would never have tolerated the wicked laws of certain of the American States, which allow married men and women to separate on the merest pretext. A woman divorced for any cause but adultery, and marrying again, is committing adultery before God, whatever the laws of man may call it. We had better let the laws of God alone, for we shall never discover any better." S. H.

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### REMARKABLE PROVIDENCES.

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"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 FRENCH SHEPHERD AND HIS BIBLE.

In a village in France lived a poor shepherd with his wife and eight children. Although he found it no easy task to get, from his low wages, sufficient food and clothing to supply the wants of ten people, he contrived to buy himself a new Bible, his old one being nearly worn out. When I say he bought a new one, I mean new to him, for as he could not afford to pay a high price, he got a second-hand Bible; but it was in good condition, and had large, clear print—a very necessary thing, for the shepherd was growing old.

He made good use of his Bible, and spent many a happy evening reading to his wife and children some of the Psalms or beautiful stories out of the Old and New Testament.

He was reading one Sunday soon after Christmas, when he came to a place where two leaves were stuck together. He got a knife and cut them carefully apart. What was his surprise to find between them a bank-note for twenty dollars. His astonishment was great, but while he sat wondering his eyes fell upon a strip of paper, upon which these words were written—"This sum of money has been collected with much labor, and as all my relations are rich, people who have no need of it, I leave it to whosoever reads this Bible."

Probably this curious will had been made by some one who had found in God's Word the joy of his life, and who, having no children, and no relations in need of money, wished his savings to fall into the hands of some one to whom they would be of real use, and who also loved his Bible.

How many people would be glad to find a similar treasure in their Bibles! But greater treasures still are to be found in the Word of God, treasures which neither moth nor rust can corrupt, and which thieves can not break through and steal. Seek them there and you are sure to find them.—*From the German.*

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#### THE CASE OF ELDER W. J. HULL.

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By request of the New Hope Association of Arkansas, I published in THE GOSPEL MESSENGER for November, 1905, the resolution of that Association in regard to Elder Hull. In this resolution the Association says that Elder Hull was for many years a member of that Association, and highly esteemed by them as an able defender of the Primitive Baptist doctrine, but that he left them and allied himself with a so-called "Primitive church," some of whose members hold to protracted mourners' bench revivals, and the recognition of alien baptisms, and eternal two-seedism, and non-resurrectionism, and the soul-sleeping doctrine, and all of whose members were either excluded from New Hope Association, or were baptized by ministers who had been so excluded; and, further, that Elder Hull has conducted himself in such a way, in business matters, as to obtain a bad report from them that are without, and is, therefore, in disorder, and they deem it their duty, without personal malice, but in the fear of God, to make these statements to prevent brethren at a distance from being imposed upon, and are able to prove all their statements, and if they cannot prove them, to retract them and make amends.

In vindication of himself Elder Hull, formerly of Paris, Ark., but now of Snyder, Tex., writes me that he is a poor and persecuted man, and that the whole cause of his persecution is his opposition to Associations as disciplinary bodies; that he was ordained to the ministry in 1882, and served churches in Arkansas twenty-three years, and that no charge of either unsoundness in doctrine or disorder in practice was ever brought against him in any church; that he has been a farmer and worked hard to support his family and to serve his churches, and did not, because he could not, always keep his business as straight as he desired and tried to do; that he lost five children when young, and has raised five to be grown, and that his children are respectable and industrious; that his wife died in 1903, and that he moved with his youngest daughter to Snyder, Tex., to be near relations there; and that he has always preached the doctrine of salvation by grace alone; and he sends me testimonials, signed by the members of Primitive, Little Flock and Union churches, declaring that they have known him for twenty years, and that he is an honest, humble and able Primitive Baptist minister, and that no charge has

ever been brought against him in any church of which he was a member, and that Primitive church has kept a clean house, and has never received alien baptisms or excluded members; and Bro. J. W. Marshall, of Adona, Ark., says that his church's former pastor and deacon assumed to exclude the other members of the church because the latter did not believe what was called "the can't help it doctrine," and then the church chose Elder Hull to be their pastor; and Elder Hull sends me a testimonial, signed by eleven of the business men of Paris, Ark., including the sheriff and merchants and lawyers and a druggist, a farmer and a blacksmith, saying that they have known him many years, and that he is an honest, earnest, Christian gentleman; and he sends me a copy of the minutes of the First Annual Session of the Arkansas Central Old School Primitive Baptist (Union Meeting), held in August, 1902, with the Primitive church in Logan County, Ark., and the Articles of Faith and Rules of Decorum seem to me to be very sound and orderly.

Having now given both sides a hearing, and knowing nothing myself personally about this case, I dismiss it from the columns of THE GOSPEL MESSENGER. Such cases should be settled, not by or in periodicals, but by the churches concerned, calling in neighboring churches to help them if necessary. I request brethren never to send me such cases for publication, and not to expect me to publish them if they do.

S. H.

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## EXTRACTS.

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Jackson, Mo., Nov. 10, 1905.

*Elder Hassell—*

I will send one dollar on my subscription to THE GOSPEL MESSENGER, and also three dollars for the Family Bible, and one dollar for yourself. I want the Bible for a present to my daughter. I have taken THE GOSPEL MESSENGER for twenty-one years, and I love it yet, but know my time is nearly out. If I live till July 11, 1907, I will be eighty years old.

Yours in love, for Christ's sake, hoping you will live many years to contend for the dear Saviour, for there are many that hate Him.

SARAH J. WILKINSON.

Montrose, Ga., Nov. 28, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER: I have been thinking for some time of writing to you, and thanking you for your courage in the cause of Christ. Your arraignment of "Modern Methods" has done more for the unifying of the Baptists than any one piece that I have ever read. Some good brethren were halting, and were not raising their voices against the innovations that have come among us as they should. But finding that they were not by themselves they have now declared against all departures from the original practices of the Baptists. When I read your editorial and saw how Brethren Stewart and Bullard were holding up these modern things to the light, I could not help thanking God for such precious brethren. May the lives of all such be spared, and may they be kept by the power of God and be ever ready to give a reason for their faith. The cause of Christ is the dearest thing on earth to me, and it does me good to know that there are men still

living who cannot be bought nor sold for filthy lucre, nor the applause of men. When I met you in Macon, and heard you preach, I was compelled to admit that I esteemed you much higher than I did before, and now I will say that I not only esteem you, but I love you as a father in the ministry.

May it please our All-wise Father to keep you as a defence of our blessed gospel. May the Lord lengthen your days and give you more wisdom. And may you ever be found contending for the faith once delivered to the saints.

Remember me at a throne of grace.

Your brother,

J. A. TAYLOR.

519 Congress Street, E.,  
Savannah, Ga., Nov. 25, 1905.

*Elder J. E. W. Henderson, Troy, Ala.—*

MY DEAR BROTHER: I have just returned from a tour of the churches in the Flint River Association, and seeing your article, with a copy of dear old Bro. Mitchell's letter, in the November number of THE GOSPEL MESSENGER, I want to say to you, my dear brother, that I do believe that I feel to-day in my own poor heart and soul just as the dear old brother did the day he wrote the letter to you. I read sketches in our papers about that time, and I know you had many and severe trials, still you know, my dear brother, our dear Redeemer said, "In this world ye shall have tribulations."

I attended the reorganization at Tired Creek church, in Thomas County. Seemed to me the good Lord was with us; we had a good meeting; a few churches still remain away, but I hope to believe they will reunite, and all once more be in the "unity of the Spirit," and in peace and true brotherly love. We have had similar troubles in my home Association (the Lower Cancochee), but now we hope to enjoy the blessings of peace and brotherly love once more. We organized a new Association at my home church (DeLoaches), embracing the fourth Sunday in October. I am sure I never attended a better meeting in all my life. I truly believe the good Lord was with us; all praise to His great and holy name. My dear brother, I am so glad to know that our King, the Captain of our salvation, is King of kings and Lord of lords, and that His banner over us is love. I so often feel sad, and to some extent distressed, to see the new things getting in among our people, and to see the departures from the old way, in which I have been trying to travel for so long a time, but I know that—

"Jesus reigns; He reigns victorious,  
Over earth and heaven most glorious."

Then, my dear brother, let us sing—

"All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all."

I am glad to know that He is still our Ruler, that His kingdom is *within* us, that the *hairs of our heads* are all numbered, and that, notwithstanding all the trouble and confusion, He will never be without *true* witnesses in this sinful world. My dear brother, like you, I have had many trials, and like you, too, He has delivered me

from them all. We are strangers to each other in the flesh so far; but I hope we are not strangers in Spirit, or to the love of God. I hope, if our Father's will be so, to meet you some time. I have often had, and still have, a desire to visit some of the churches in your section of our country; and, if God's holy will be so, some time I will go.

My dear brother, "What a friend we have in Jesus." He is indeed a true and faithful friend; and a most lovely friend.

Friendship, Love and Truth!

These angel spirits be with you,  
And guide you wherever you go;  
And if you follow where they lead you,  
You need *never* fear the foe:  
For God has given them alike  
To childhood and to youth,  
The aged Christian, too, is led by these—  
By Friendship, Love, and Truth.

These angel spirits guard you  
In all your troubled way;  
And if you follow *where they lead you*,  
You cannot go astray;  
For God has given them alike  
To children and to youth;  
Old people, too, rejoice in these—  
In Friendship, Love, and Truth.

Yes, dear brother, Jesus is the "way, the truth, and the life." Like you, I expect soon to write my last letter. Pray for me that I continue humble and at my brethren's feet. Love to all. Your brother, I hope. Please to send me a copy of Ramah Council, also Minutes of your Association, if you can conveniently do so.

M. M. MATTOX.

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## SELECTIONS.

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### AN UNFETTERED PRESS.

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One of the most important forces for the conservation of public morality is an unfettered press. The corruption of the times as seen in all parties is so great that were it not for the rod of the public press, which is held *in terrorem* above the scheming and crafty managers of the day, we might in many cases expect an utter breaking down of moral restraints. As it is, the fear of newspapers is sometimes potent, when the fear of the Lord has ceased to have influence. There are some of whom it can be said that though they fear not God, yet they *do* "regard man," especially when he is seated on an editorial tripod, and can launch his thunderbolts a thousand ways at once. The man who is guilty of some meanness at night, wakes up the next morning to find it blazed through all the land, and sees his schemes thwarted, and he himself brought into deserved contempt. Few men are inclined to repeat such experiments. The cost is greater than the profit.

It is of the utmost importance to the political world as well as to the church, that the press be unfettered, and free to speak the truth.

There are certain party organs which are never expected to publish anything unfavorable or disgraceful to their political partisans. So in the church certain sects or societies have their organs, and those organs are expected to defend the positions of their managers whatever they may be. There are also organs which are fettered; some by the sect which sustains them and supports them; some by the patronage without which they cannot exist; some by the love of money and party position or influence; and with them the question is, not "What is truth?" nor "What is *necessary*?" but what is politic or profitable to us? Just as long as these principles rule, men who in private distrust and detest each other, and quarrel and wrangle together, will in public compliment each other, and keep everything serene and peaceful before their partisans, who are deluded by "good words and fair speeches" into supporting by their means and influence men and measures which their honest souls would abhor if they knew their real character.

At such a time as this, when villainies are cloaked, oppressions defended, and the weak and poor are crushed, God sometimes raises up some independent man to conduct an unfettered press, and to say, "I will not equivocate, I will not retract one inch, and *I will be heard.*" Then there is thunder all around the skies. But the air grows clearer; clouds send out fire and wind and noise and water; but he who fears God and fears no one else, who can neither be bought, bound, coaxed or gagged, wielding the energies of an unfettered press, finds that honest people desire the truth, and that the truth as of old makes men free, and sends frauds and tricksters and demagogues howling out of sight.

—*The Christian.*

#### BROTHER HURRYUP'S REVIVAL.

I wish to give a little history. Brother Hurryup went to Lotsville church a few years since, and "held a revival." He had a little book and pencil. Whenever he could find any one that he could persuade to say he believed Jesus was the Christ, and that he was willing to serve him, he would put his name down in the book.

By great efforts he got fifty-three, and smiled in triumph as he reported the number. The old and wise brethren shook their heads in doubt, and said it was an easy way to heaven; the young people like the plan, and regarded it as "a near cut to the kingdom," and thus they could escape the deep contrition, weeping sense of depravity, cross-bearing, self-denial, and deadness to the world. They felt that they could be in the world and of the world, and in the kingdom also.

The pastor trembled with fear for future results. He also took the names of the fifty-three, as he had to stay and see the end of it. Brother Hurryup received one hundred and eighteen dollars and forty-seven cents for his week's work, besides a fine compliment in the town paper, and went his way rejoicing.

The meeting closed and the trouble began. Disorder among the new converts became the order of the day. At the end of three years the pastor looked over the list and found five moderately good members, eight drunkards, twenty expelled for "disorderly and unchristian conduct," twelve dropped at their own request, and the other eight either under discipline or worthless. Such was that meeting.

If the name of Brother Hurryup is mentioned in Lotsville, you can hear the remark, "He is a good hand to count." But some say that neither he nor any one else shall ever count them in again. And yet Brother Hurryup speaks of the glorious meeting at Lotsville.

The church was paralyzed by it, the cause damaged for a generation, and only Brother Hurryup was benefited. Some will say that the church got five members, and that was better than nothing—worth it all. They are merely negative members—no zeal, no enthusiasm, and not at all aggressive. They may be converted—but they certainly do not feel it. The meeting made forty-one real skeptics who are zealous against the gospel. Is that system of God that makes eight infidels to one Christian? The Holy Spirit does not always report its results in exact numbers. Our zeal for numbers will be our ruin unless it be cured. Let us work and let God count if he sees proper.—*Religious Herald*.

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#### ROMAN CATHOLIC DIVORCES FOR MONEY.

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It is the boast of Rome that she never permits a divorce; and she does not by that *name*, it must be admitted. She has a convenient way of "annulling" marriages—that is, for the rich. Deliverance from purgatory in the future, and from an unhappy marriage in the present, depends upon the depths of one's purse. Vicomte d'Colleville has recently written on the private life of the present Pope. He declares that "his holiness" has only an income of 7,000,000 francs, and that 1,000,000 comes from "the sale of titles and the annulling of marriages," in both cases from the rich. The poor can have none of these favors—for time and for eternity they must endure to the bitter end! Such is Rome!—*Watchword and Truth*.

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#### OBITUARIES.

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"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 ISAIAH J. CLABAUGH

Was born November 18, 1844, in Hancock County, Ohio; died September 29, 1905. He was married March 4, 1866, to Miss Nancy E. Beebe. To this union were born seven children, three of whom are living. Sister Clabaugh died August 22, 1882, and on May 7, 1885, he was married to Miss Anise Hinote. To them were born five children, four of whom are living. Thus he leaves a widow and seven children to mourn their loss.

Elder Clabaugh obtained a hope in Christ, and in the year 1860 united with the Primitive Baptists of Friendship church, in Knox County, Ill. Having moved to the State of Nebraska, he united with the Blue River church of Page County, where, on May 10, 1873, he was ordained to the work of the ministry. He, soon after, moved to the State of Missouri, and united with the Rock Creek church, in Worth County, of which he has been a member and faithful pastor for nearly twenty-nine years. He was beloved of his brethren, and was a noble pastor, ever watchful of the interest of the church, a great pacifier in time of trouble. In a word he was a man of peace; gentle, kind, forbearing and forgiving, yet firm and faithful. Both in and out of the pulpit he was meek and humble. He had no desire for preferment among his brethren, and was free from a hateful spirit of jealousy. In his ministry he knew nothing but Christ for salvation, and, thank God, was content to walk in the old paths, and did not pamper to public sentiment, nor seek to compromise the old

Baptists with the popular will. Elder Clabaugh was a deep thinker, an able and lovely writer, and at his death was on the editorial staff of the *Banner of Peace*, published at Graham, Texas. His church and brethren generally feel that they have suffered a heavy loss, and the writer, who has been intimately associated with him for more than twenty years, feels that a great and good man in Israel has fallen. Brother Clabaugh has been blessed with true companions, and an honorable and lovely family, with but few, if any enemies.

To a large audience gathered in the Methodist church at New Hampton, the writer tried to preach a discourse in his memory, by his request, from 1 Cor. xv. 3, 4, as selected by him, after which his remains were laid away to await the summons from on high, "Come up higher!"

We pray that God may bless Sister Clabaugh and the dear family, and may we, his fellow-laborers in the past, emulate his meek, quiet and lovely disposition, striving for the things that make for peace.

Dear brother, thou hast left us,  
For thy loss we deeply feel;  
But 'tis God who has bereft us,  
He can all our sorrows heal.

Stanberry, Mo.

R. A. OLIPHANT.

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IN MEMORY OF ELDER I. J. CLABAUGH.

The Rock Creek church of Primitive Baptists, situated in Worth County, Mo., now in session on the 14th day of October, 1905, adopted the following resolutions, to-wit:

Whereas, God in His wise providence, has seen fit to remove from our midst our beloved pastor and elder in Israel who has served us so faithfully for the past twenty-eight years, and

Whereas, We are bowed under the stroke of His omnipotent hand, knowing that He is able to comfort those that are cast down;

*Resolved*, 1. That in the death of Elder I. J. Clabaugh we have sustained a great loss.

*Resolved*, 2. That while our hearts are sad and we mourn for a dear, precious, faithful and loving pastor, we desire humbly to bow to the sovereign will of God, knowing that he doeth all things well. We feel that our dear brother has finished his mission here, that he has fought a good fight and kept the faith, and that our loss is his gain. We hereby tender to his widow, our sister, who has been so faithful to our brother and to the cause he loved, and for which he devoted his best energies, and to his dear children who mourn the loss of a kind and true father, our love and sympathy and commend them to that God that he loved and served, who alone can comfort them.

*Resolved*, That a page in our church book be devoted to his memory, and that a copy of these resolutions be sent to the *Messenger of Peace* for publication, and that other papers are requested to copy.

ELD. R. A. OLIPHANT, *Moderator pro tem.*

WEBSTER SHARP, *Clerk.*

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MRS. TIETY E. HARVEY

Was born January 3, 1838, and was married to H. B. Harvey about the year 1853, to which union were born eleven children, four of whom survive her, three sons and one daughter, and eight grandchildren, besides her husband and one sister, to mourn her loss. Soon after her marriage she and her husband united with the Prim-

tive Baptist church at Prince William, Hampton County, S. C., where she remained a consistent member until 1874, when the Mount Pleasant church, near her home, in Barnwell County, S. C., was constituted, she being one of the number in said constitution. There she filled the position of a deacon's wife. The writer was the first pastor of said church, and witnessed her faithfulness until her death, which occurred Nov. 19, 1905. I was called on, and tried to speak a few words of consolation to the family from John xi. 35, "Jesus wept." We will all miss her for her kindness both in the church and at her home. She was an affectionate wife, devoted mother, and a good neighbor.

A. J. HARRISON.

#### MRS. MARY DANIELLY.

On yesterday it was my sad duty to attend the burial of my mother, Mrs. Mary Danielly. She was 92 years old. She lived a consistent member of the Primitive Baptist church for nearly half a century, perhaps fully fifty years. She lived and died in the faith of the blessed Master. She was in early life a constant attendant around the sick bed in the communities where she lived. I feel that God blessed her in her attention to the sick; and when she was thrown upon the bed of affliction, her neighbors and friends were good to administer to her wants, and tenderly did they nurse her. She was stricken with paralysis one month ago last night (Wednesday, November 21st). The good Lord let her mind stay with her almost to the last breath. Bless His holy name, He took her without a struggle. Bro. S. T. Bentley conducted the funeral services, and his words were so sweet and comforting. Bro. Isaiah Grant prayed a sweet spiritual prayer, such as his dear old soul is able to offer when tempered with power of the Holy Ghost. My 56 years of constant association with only one separation of three weeks, makes this separation leave an empty place in my heart, which nothing but the love of a blessed Saviour can fill.

Sleep on, dear mother, till the resurrection morn,  
I hope with you and my dear father then and there to join;  
With the blessed Saviour and all those that He made free,  
By His suffering and His blood shed on Calvary.

She leaves two sons and two daughters of her immediate family, nine grandchildren, and several great grandchildren and a score of friends to mourn their loss.

Her Son,

F. DANIELLY.

#### MRS. MARY JOHNSON.

The subject of this sketch, Sister Mary Johnson, was born in Oglethorpe County, Ga., August 16th, 1819. She was the daughter of Vines Smith, and was married to W. H. Johnson, of Autauga County, Ala., September 23, 1843, with whom she lived happily for nearly sixty years. She joined the church in the year 1834 or 1835, and lived a consistent and devoted Primitive Baptist for seventy years. She died June 26th, 1905, lacking one month and twenty days of being 86 years old.

While this dear sister and mother's life was simple, yet it was beautiful in its simplicity. She possessed in an eminent degree those rare virtues that go to make up a well rounded Christian character.

But of all the Christian graces that rendered her life so beautiful, love was her ruling passion. We have never known any one so completely filled with the love of God, as manifested in her devotion to His cause, and to her brethren and sisters. Indeed, it was not confined to those of her own faith and order, but her deeds of kindness and of charity were as unlimited as her boundless love for human kind. Though poor as regards the goods of this world, she spent her long life ministering to the comfort of others more than to her own.

It is sad to give up one so beloved and so loving, but we are persuaded that many have been made better and happier by her life; for a life so unselfish, so Christ-like, can but leave its impress upon those with whom she associated. She was indeed one of them of whom the Saviour said, "Ye are the salt of the earth."

During the last six months of her life, though nearly deaf and blind and helpless, and suffering more or less pain, yet she seemed perfectly resigned and spent the time in meditating on the goodness and love of God, and in singing old hymns, the words of which seem to come back to her, as by inspiration, to comfort and to cheer her, when all earthly joys had departed.

We can not estimate the worth of such a noble woman to her community, but we realize that her death is a great loss to her family, to the church, and to society.

May her children, grandchildren, and all who knew her, imitate the life she lived, and be prepared to meet her in that better land, where all is peace and joy and love.

J. H. JOHNSON,  
E. LINDSEY,  
J. M. CATCHING,  
*Church's Committee.*

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#### CHANGE OF ADDRESS.

Elder W. M. Little has changed his address from Dowie, Texas, to Holland, Bell County, Texas.

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S. HASSELL.

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Vol. 28.

No. 2.

*A. G. Griffin*  
*R#1*

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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PUBLISHED MONTHLY.

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FEBRUARY, 1906.

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# The Gospel Messenger.

FEBRUARY, 1906.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 28. WILLIAMSTON, N. C., FEBRUARY, 1906. No. 2.

## THE PRESENCE OF GOD REALIZED.

Deut. iv. 7.

Who hath the Lord so nigh  
As Israel, whom He chose?  
Kept as the apple of His eye,  
Amidst their raging foes.

In bonds of ancient love  
He's nigh by sovereign choice,  
Which all the ransomed millions prove,  
When called to hear His voice.

He's nigh to pardon sin,  
And heal each broken heart;  
When Satan like a flood comes in,  
Jesus will strength impart.

He's nigh when men oppress,  
And inbred sins arise;  
He's nigh to succor in distress,  
And every need supplies.

He's nigh to do us good,  
When all our foes assail;  
He will be nigh in Jordan's flood,  
When heart and flesh shall fail.

In hope of joys unknown,  
Let all the ransomed cry—  
All glory to the Three-in-One!  
For who hath God so nigh?

DAVID DENHAM.

## OTHER EXPRESSIONS REGARDING THE CON- TROVERSY ON PREDESTINATION.

From Elder R. H. Pittman, Bishopville, S. C. :  
"Eld. J. C. Denton.

"Dear Brother:—Your article—'Wisdom of Moderation and Gentleness'—in the May MESSENGER, is full of the spirit of our blessed Jesus, the Peacemaker for His children. And may He bless your efforts to pour oil upon the troubled waters. Why should brethren fall out by the way? Why should we not seek to magnify those points of doctrine on which we are entirely agreed instead of hunting out some mooted, beclouded question over which to fall out? Oh, these bones of contention! Let the bones be buried, and the contentions and controversies cease. Yours for forbearance."

From Eld. J. E. W. Henderson, Troy, Ala. :

"Dear Brother Denton:—\* \* \* I have re-read your article in the May number of THE GOSPEL MESSENGER, and can say that I find nothing in it to which I object, but on the contrary I heartily endorse and commend it, as did Elder Hassell, and others in THE MESSENGER. Yours in a precious hope."

From W. B. Bullard (a licensed preacher, worthy and promising), of Madisonville, Tex. :

"Dear Brother Denton:—\* \* \* I certainly do endorse your timely article in THE GOSPEL MESSENGER. I surely believe our blessed King gave you that for the good of Zion" \* \* \*

From Eld. G. W. Stewart, Cramer, Ala. :

"Dear Brother Denton:—\* \* \* I have just read your article in the May GOSPEL MESSENGER, and am well pleased and delighted with the sentiment of it. It expresses just what I believe and have tried to advocate concerning predestination. I am yours in love."

Only one Elder among all who have expressed themselves has declined to endorse my article. But he is as worthy as any who have endorsed it. He is also an able editor of one of our best magazine papers. He said:

"I have carefully read your article in the May MESSENGER, and endorse the spirit of it. \* \* \* I like your article unless it *could* be construed into a compromise with the erroneous doctrine that God decreed the wickedness of the Devil and mankind. \* \* \* I am aware that many of our people who profess to believe it do not believe it, for the reason they do not really know what it is, and what it implies. I am willing to bear with all such." This highly esteemed Elder and editor would not force division on the question, for he says: "I confess that just what relation God's decrees have to evil deeds is a difficult question."

Now, Bro. Hassell, please publish the foregoing expressions of brethren, and the following statements, and I will ask no more space in the MESSENGER on this subject, unless necessity should require it.

I have been connected with some church troubles and declarations of non-fellowship resolutions on this predestination question, and will now explain.

A pastor, with whom I was intimately associated, was stirred up, together with most of his church, against the doctrine of "absolute predestination of all things," calling it "the most God-dishonoring and devil-pleasing doctrine that ever was preached." On the day they declared against it I was present, not knowing beforehand their purpose. He insisted that I act as moderator. I begged to be excused, but he called for a vote of the church, and all rose to their feet. I could not further refuse, as I thought, for then, as now, I opposed the phrase—"The absolute predestination of all things"—though I knew the strong expressions of the London and Philadelphia Conferences. It was "fatalism" they wanted to denounce. So I asked them to let me word the resolution, as a heavy responsibility would rest upon me, as well as upon them. They agreed to it. I worded it about, if not precisely, as follows: "We declare non-fellowship for the doctrine of the absolute, direct and immediate predestination of all things whatsoever, that come to pass, good and evil alike." That is, that God's predestination sustained the same relation to sin that it did to holiness. This was adopted.

Another instance: Two Elders had come from another

State, obtained membership in a church, and then,—at first covertly and afterwards boldly,—introduced “absolutism.” So, at least, they were charged. Elders Wm. Thomas and M. C. C. Maples and myself were called upon to visit there. Again, as before, by unanimous vote, I was put in the moderator’s chair. And, as before, I got in an expression making it fatalism that was declared against. But now, in view of all I have seen, heard, and felt, I want to confess my serious fear, if not positive doubt, or regret, as to most, if not all, the “declarations of non-fellowship” with which I have been connected. Early in my ministry I was precipitated into that idea. But I have felt the force of what the Fulton Council declared, viz.: “*Bars of fellowship set up by our local churches have been the most destructive influence against the growth and progress of the church.* \* \* \* It is painful to note on the pages of history how frequently our people have been divided and their happiness destroyed by foolish and sinful declarations of non-fellowship.” Again: “When bars of fellowship are unlawfully raised among our people the bond of union by which our churches are held together (this does not mean *organic* union,—“a source of corruption and oppression.”—D.) is broken and the welfare of the cause exposed to the most uncertain results. If the raisers thereof can not be induced to renounce them at once, the only course for those who want to remain in this holy church union is to discard their actions and have no connection with them until they withdraw such bars of fellowship.”

I believe our people have special need to do this at the present time, for a “deadly poison,” as I fear, is doing its sad work along this line, to say nothing of other lines. May the Lord help us, by His rich mercy and grace (I mean all who have such desire and purpose of heart) to do what we can toward the restoration of peace, and the re-establishment of a “holy church union”—a union of churches upon New Testament principles. The declaration of scriptural doctrine and principles and a strict adherence to them is not to be confounded with those declarations of non-fellowship alluded to.

JAS. C. DENTON.

*Madisonville, Tex.*

MACOMB, ILL., Dec. 14, 1905.

DEARLY BELOVED BROTHER HASSELL:—My mother wishes me to let you know that she receives the MESSENGER regularly and loves and appreciates it very much. She reads each number carefully and says sometimes she feels almost like shouting aloud while reading some especially good letter. She, as well as myself, enjoys reading your editorials very much. We believe you to be a true and faithful servant of God, with a deep spiritual knowledge of the Scriptures, and an able gift to interpret them, to the understanding and comfort of God's children. If all would work and strive for peace as you do and have done, I think there soon would be no need to strive longer, for peace would prevail, and all cause for strife would cease. Why need there be contentions among the children of God? O! how pleasant for brethren to dwell together in unity. If we have the Spirit of Christ dwelling in us, we are made to see our sins and unworthiness. We feel to be the least of all, the very chief of sinners. The beam in our own eye is so great we can not see clearly the mote in our brother's eye. While we are finding fault with a brother or sister we are not worshipping God. We surely have not the right spirit. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. If we possess these, we manifest it in our daily walk and conversation. O, to be enabled to walk worthy of the vocation wherewith we are called, and so let our light shine that others may see our good works and glorify our Father which is in heaven.

Bro. Hassell, our Association here met in peace; we had able and sound preaching, with some additions in some of the churches.

I would love to say a word of approval to our dear sister, R. Anna Phillips' letter in regard to instrumental music in the church, and also to your remarks in regard to the same.

I have four children, whom I would rejoice to see come into the church. Indeed, I would rather know them to be humble followers of Christ and members of the Old School Baptist church, than to have all the

honor, wealth, and applause of this world bestowed upon them; yet were it in my power to accomplish this by merely giving my consent to bring an organ into the church to in any way entice them in, *it would never be given*. No, a thousand times no; let our children remain without, if such things as these are required to bring them in. Let us never step aside from the well-beaten path our fathers have trod. May we ever continue in the old paths and not forsake the good old way.

Dear Eld. Hassell, my mother, who is now past her eighty-fifth birthday, sends her warmest Christian love to you. She is very well for one of her age, and is one of the faithful, old-fashioned Baptists and has been a member for sixty-five years.

With much love to you and all God's little ones, and a prayer that He be with you to bless and help you,

I remain, I hope, your sister,

SARAH E. RUNKLE.

---

ROBERSONVILLE, N. C., Dec. 8, 1905.

*Mrs. B. Z. Whitley, Washington, N. C.*

DEAR SISTER IN THE ONE FAITH:—It may be a surprise, or unlooked for by you, but for the last twenty-four hours I have felt somewhat inclined to drop a few lines to let you know how much I enjoyed your letter in the MESSENGER of this month. Perhaps the main reason why I enjoyed it so much was that my mind had been running along the same line, specially the subject of thanksgiving. It is customary, as you know, for our rulers to set apart the last Thursday in November for that purpose; yet they are lacking in power to give their people the spirit of thanksgiving, and I am sure that it is abused by a big majority of the people of these United States. But some of our churches do meet at their places of worship on that day, not merely because the President says so (or thus proclaims), but because they feel that it is right to give thanks unto our God because of His wonderful blessings, both natural and spiritual; for every good gift and every perfect gift cometh down from above, surely from our God. So on that day the church (or many of her members) met at Flat Swamp,

and among them I was there. That morning my mind was somewhat running thus: As this is a public exhibition in our meeting, of that which dwells within our poor hearts, is not the better way to make it known by giving some poor person of our flock, or even some one in need who is not of us, something that would be to their relief? Merely to meet at our churches to pray and sing and even preach the gospel, to my mind, is hardly enough, though that is good, of course; but we do that once a month any way. The good Lord's blessing us in His providence, or naturally (as we sometimes call it) is in substance, i. e., with things for our bodies. To remember is more than to merely think of one. Suppose the Lord was to only think of us in the sense of our names only passing through His mind, and did not open the windows of heaven and pour us out a blessing in a shape that we could handle it to our use, as the children of Israel did the manna while in the wilderness, why, we would all starve. To preach the gospel to God's humble poor is a wonderful blessing indeed, but that don't clothe and feed the natural bodies of men and women. If (says James) a brother or sister be naked, and destitute of daily food, and one of you says unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? The answer is, "Nothing," of course. So, as you spoke of giving an afflicted sister your last money on one occasion, I felt on Thursday morning that I wanted to give some one who I thought was in need, something; and so I did take a ham of meat and delivered it to a certain one, and went on to church. In going on, I told my wife that I felt better about what I'd done than if I had sold it for the money. (I don't say this boastingly.) I that day at church, in my little talk, asked the question—How many of us had that morning taken of our substance, say 50 cents or \$5.00 worth, and carried it to some one that was in need, as we have the poor with us always, and we can do them good when we will, says our Lord, and that it is more blessed to give than to receive; and so it is. We are to prove our faith by our works. It is what we do that helps, i. e., when we do right, and

not so much what we say. If ye merely have love one to another, what does it profit? Simply to have something for one (though the thing itself may be good), and continue to have it for them, but never get it to them, it don't profit anything. That's too much the case with many of our people, I fear, in this day and time. May the good Lord continue to bless us all, as He has and does, specially by leading His people along the King's highway, and causing poor sinners to be born again, and, if possible, our children.

Your brother,

G. D. ROBERSON.

NASHVILLE, TENN., Dec. 11, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed I hand you herewith copy of a letter which I received from Elder J. W. Richardson, of Petersburg, Ind. I have thought that the publication of this letter might have a tendency, at this time, to make for peace among the Baptists. What Elder Richardson has to say about Mr. Stephens' course in all of these church troubles or divisions, is undoubtedly true, and I thought perhaps that the advice of these two old fathers in Israel might be heeded by some of our ministers who are leading in the divisions which are occurring among our brethren all over the land. I hope they will, at least, listen and consider what they have to say. Both of these old brethren have spent about half a century in the Baptist ministry (Dr. Stephens having served as pastor of the Nashville church about thirty-nine years), and are greatly worried over the unnecessary divisions which are occurring, and destructive bars of fellowship which are being raised, on account of the difference of opinion, or understanding of non-essential points of doctrine.

Our brethren would be very glad indeed to have you visit our church. Can you not arrange to do so next spring?

Yours truly and fraternally,

R. M. DUDLEY.

DEAR BROTHER DUDLEY:—After a long silence I will acknowledge the receipt of your last letter to me, and will endeavor to say some things that might be of inter-

est to you, if not to others. It seems that confusion among the Old Baptists is on the increase, and if it is not stopped in some way, the results will be fatal to the denomination.

Since becoming acquainted with your father-in-law, Elder J. Bunyan Stephens, and hearing him talk and give his views as to the proper course for us to pursue with our brethren, I have concluded that he is about right in the course he pursues; both when talking about his brethren in the ministry, as well as the way he treats them when he visits his home or his church. He speaks kindly of the Beebe and Clark elements in the East, and equally as well of the Perkins and Kirkland elements in the West. He seems to think it best to disregard all the shades of difference of mere opinion among the Old Baptists and fellowship all who love and maintain the salvation of sinners by grace. It is folly for the Baptist or any other church to think that perfect uniformity of sentiment will ever prevail among them, while in this vale of tears; it is no more to be expected than that we will all ever be of like complexion. And the same is true of our mental capacities; we are all similar, but no two of us are exactly alike in physical appearance; we are similar in our mental powers, but probably no two of us are exactly alike. It may be that we are possessed of from one to five talents; it is certain that our mental capacities to learn are not equal, neither are our opportunities equal to acquire information, and we all ought to remember that we only know that we learn; therefore, we ought not to think the less of a brother whose mental power is less than some others, neither because of his lack of opportunity to acquire knowledge. In this way I account for many differences of opinion that are now giving our people trouble. If all were equal in capacity and knowledge, doubtless, we would be a great deal better united and less confusion would be the result. It is vain to expect perfect uniformity as long as we are unequal in capacity and knowledge.

Several questions are now being agitated which cause confusion among our people, a few of which I will mention; and first as to the great and last commission delivered by Christ to the Apostles. It is a fact that there are, at least, three views taken upon the Commission.

1. The Old Quakers, and of late some Old Baptists, have taken the view, that the Commission was delivered to the Apostles *alone*, and ceased to be in force after their death. Holding this view the Old Quakers do not baptize and commune, and in this they are consistent, for if the Commission to preach is at an end, so are also the ordinances, for the reason that they are joined together. To prove that the Commission is at an end, the following text has been quoted, "But I say, Have they not all heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Rom. x. 18. Because it was made incumbent upon the Apostles to "teach *all nations*, baptizing them, etc.," it is inferred by some brethren that when the then known nations heard the gospel by the Apostles, the Commission was at an end; not, it seems, taking into consideration the results of such application of the above text, for to thus apply the text ruins our cause, for we believe in preaching and baptizing. Now, a witness that ruins our cause we had better not put upon the stand to testify.

2. The next view I mention is that the Commission was delivered to the Apostles, *including the whole church*. Now, if this view is correct, it is the duty of the whole church to go into the world and preach the gospel to every creature, the female members as well as the males ought to go. In view of what the Apostle Paul said, it is strange that any person should try to maintain this view. He said, "But I suffer not a woman to teach, not to usurp authority over the man, but to be in silence." 1 Tim. ii. 12. Evidently the Apostle did not understand the Commission to embrace the woman, and if *they* are not commanded to preach, then this view of the Commission is not correct. From the best histories that I am able to procure, I fail to find this view maintained among the Baptists until the year 1792, by Elders Cary, Fuller, and a few others, and the results all know. Doubtless, the chief reason of the adoption of the view that I am now considering, was and is now, *to make the members of our churches believe that if they can not go in person, it is their duty to contribute of their means to those who can and will go.*

Now, if this is not the chief reason of the adoption of this view, then I am unable to understand why this view is maintained. Right or wrong, it is well known that the introduction of this view led to the organization of Foreign Missionary Boards among the Baptists, which caused the great division in the United States in the year 1832.

3. The third view is that the Commission was delivered to the Apostles *directly*, and all succeeding ministers whom God should call to preach the gospel are and were embraced, and is intended to remain in force until Jesus comes back again to this world.

This latter view is the one I embrace and try to maintain, and expect to as long as I live, for I have no doubt of its correctness. Shades of difference of opinion may and doubtless do exist among those who embrace this view, but it may be that those differences are more in the manner of expression than a real difference in *sentiment*. I have never met a brother who embraced this view, that I could not love and fellowship, notwithstanding we may not express our views in the use of the same words, yet we were agreed in sentiment. I do not call in question its being the duty of the church to aid and support her ministry in the discharge of their duty, but that duty is not contained in the Commission; no, no more than the duty of children to obey their parents. That duty is taught in numbers of places in the sacred Scriptures, especially in 1st Cor., chapter 9; and I would exhort the brethren to discharge their duty in this as well as all others. It may be true that some of our preachers have been badly neglected in this matter, but that furnishes no just reason for us to change our views on the true meaning of the great Commission. To prove that the Baptists believed (before the great division) that the Commission embraced the Apostles and all succeeding ministers and none others, I quote from Dr. Gill, in his note on St. Mark xvi. 15; he says: "*Go ye into all the world; not only into Judea, and through all the cities of it, where they had been before confined; nor only into the Roman empire, which is sometimes so called, because a great part of the world was under that government; but into every known and habitable part*

of the whole universe, to all the nations of the world under heaven; and it is to be observed, that this command is not enjoined on every Apostle separately, as if each of them was to go into all the world and travel over every part; but that one was to go one way, and another another way; every one had his line, or that part of the world marked out for him, whither he was to steer his course and where he was to fulfill and finish his ministry; and besides this Commission not only included the Apostles, *but reaches to all the ministers of the gospel in succeeding ages, to the end of the world*; and since this, one part of the world, which was not known, is now discovered, the order includes that, as well as the then known parts of the world, and the gospel accordingly has been sent in it."

I have only quoted the part of the Doctor's note that refers to whom the Commission was delivered. Now, if he understood the Baptist view of his day, then it is clear that they believed that the Commission was delivered to the Apostles and all succeeding ministers, and to none others. It has been said that "the worst objection to Dr. Gill's writings is that he never loses sight of his own church." The truth is that he was a firm and well-posted Old Baptist, and the best scholar that we have had in a thousand years. Let us all adhere to the old landmarks, and let new views alone, and good feeling and harmony will prevail among Old Baptists.

When I commenced this letter, I expected to mention briefly, several "hobbies" that are now giving our people trouble, but after thinking over the matter concluded that the better course was to discuss each "hobby" in a separate letter. Now if you think this letter will be of good service to the cause of truth you are at liberty to have it published in any of our papers, and if published, I would like for all exchanges, if they approve it, also to publish it. The publication I leave entirely with you.

May the good Lord restore peace and harmony among our people. This is the great desire of their friend, well-wisher, and I trust their brother in the good hope,

J. W. RICHARDSON.

*Petersburg, Ind., Nov. 22, 1905.*

## EDITORIAL.

### EDITORS:

SYLVESTER HASSELL, WILLIAMSTON, N. C.  
 J. E. W. HENDERSON, TROY, ALA.  
 G. W. STEWART, AKRON, ALA.  
 LEE HANKS, PELHAM, GA.  
 J. H. OLIPHANT, CRAWFORDSVILLE, IND.

Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

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 Elder James 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.

### THREE ADDITIONAL FELLOW-LABORERS.

For the glory of God and the good of His people, I have secured the services of three additional Elders, sound, safe, able, and conservative men of God, Eld. G. W. Stewart, of Akron, Ala., Eld. Lee Hanks, of Pelham, Ga., and Eld. J. H. Oliphant, of Crawfordsville, Ind., to aid Eld. Henderson and myself in preparing and furnishing matter for THE GOSPEL MESSENGER, and to help us in extending its circulation. They are well known to our people, by their writings and ministerial labors, and they are highly esteemed by those who know them best. I am perfectly assured that their leading object, in accepting the position of Associate Editors of THE GOSPEL MESSENGER, is to honor the Lord and to benefit His people. May the God of Israel pour out upon us all an abundance of His indispensable Spirit of life and light and love, and enable us to serve Him and His children under the influence of that Spirit in the good old way in which Baptists and Apostles served Him, as set forth in the Old and New Testament Scriptures, and

in a way not to confuse and divide, but to edify and unite His dear people everywhere. I request also all our subscribers and readers, who feel so impressed, to assist us with their writings and their influence, in the same spirit of heavenly love, not to the injury of any other of our periodicals and members, but to the good of us all, and to the promotion of the cause of truth and righteousness, and love and peace among men. S. H.

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### SHORT ARTICLES.

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The space in THE GOSPEL MESSENGER is quite limited, so that I am obliged to request our brethren and sisters to write *short articles* for THE MESSENGER; and, as this is a busy age, such articles will be more likely to be published and read, and thus will do more good. This remark applies also to Obituaries, of which a great many are sent to me for publication in THE MESSENGER. Few of our readers have been more bereaved than myself (having lost two wives and four children), so that I feel that I know, by experience, how to sympathize with those whose dear ones have been taken from them, and I am willing to publish their obituaries without charge to them and at considerable expense to myself; but, while we love them dearly in their graves, and can never forget them, the most of them are known to but few of our readers, and, as a general thing, what may be said about them can not be of extended interest, and, in order to publish them early, the notice should be brief. I am obliged especially to request that obituary poetry should not be sent to me for publication, or only a verse or two if any, as I have not space for it, and, if I were to publish all sent me, it would fill THE MESSENGER.

Let our articles be short, plain, scriptural, kind, loving, gentle, and forbearing, and they will be more read and more beneficial to our readers. S. H.

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### NO HOBBIES.

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Cranky people are always riding hobbies, and wearying those who hear or read after them; but people of good judgment find more things than one or two to claim

their attention, and to talk and write about. The Word of God, like His works, is infinite in its variety and comprehensiveness, in its length and breadth and height and depth; and it is both more interesting and more edifying to talk and write about many things than about a few things all the time. It is almost impossible to enumerate all the subjects treated of in the Scriptures; and reverent meditation upon all of them is useful to the people of God. Dwelling upon pet new theories divides us; while dwelling upon the great and ancient truths of God's Word unites us. Let us all then beware of riding hobbies, and of claiming infallibility and transcendent importance for our inventions, or for those of any other uninspired man. Let there be a plain "Thus saith the Lord" for all our contentions; and there are thousands of the sayings of the Lord, in His infallibly inspired Scriptures, that are eminently worthy of our reverent consideration.

S. H.

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### WILL WE BE GATHERED HOME?

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DEAR BROTHER HASSELL:—I have had occasion recently to consult the old Family Record, and inscribe thereon the death of another loved one. My fourth son, Thomas W. Henderson, born in Lee County, Ala., Feb. 25, 1871, died at his home in Brantley, Crenshaw County, Ala., on the 14th day of December, 1905, after terrible suffering, which began with convulsions at eleven o'clock the previous night, after he and his family had retired to rest. The local physicians, Moxley and May, were called, and combined their efforts and exhausted their skill to relieve the sufferer, but death claimed his victim, and he expired at about 7 A. M. the following morning. The Record bears the following statement of my bereavements: John Milton, infant son, died in Russell County, Ala., Sept. 25, 1866; Sarah F. Ross, married daughter, died in Pike County, Alabama, Nov. 25, 1900, leaving husband and two children; Joseph E., son, died in Cherokee County, Texas, Dec. 29, 1901, leaving wife and three children; lastly, Thos. W., as above stated. And besides these instances of sorrowful bereavement, and saddest of all is the loss of my wife, the mother of all my children,

on Feb. 25, 1900, at Troy, Ala. Farther back on the record stands the death list of my dear mother, in Muscogee County, Ga., in April, 1862, and following, at the same place, my devoted father, J. D. Henderson, in 1868. I have one sister buried in Macon, Ga., three sisters buried in Phoenix City, Ala., one in Columbus, Ga., and a brother in Cedar Grove Cemetery, Dekalb County, Ga. Also a number of grandchildren buried at different places—some in Alabama, some in Texas. I am the only surviving member of my father's family; am nearly 67 years old, and must soon join my departed loved ones in the sleep of death. Who can tell beneath the sky whether or not we shall all be gathered home in heaven, where parting is unknown? Hope is all the response I hear—I only hope for the happy reunion.

Yours in affliction, J. E. W. HENDERSON.

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#### SPECIAL NOTICE.

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I wish to say to my dear brethren, sisters and friends scattered abroad, that within the last few years I have been repeatedly requested by brethren in different parts of our country to become editor or associate editor of some of our papers, but up to this time I have constantly declined to do so, because of a felt sense of my weakness and inability to discharge the duties and responsibilities of such a position in such a way as to honor the dear Saviour and edify His people, and because I did not feel impressed to undertake such labor.

And now, much to my surprise, our dear brother Has-sell specially requests me to become associate editor of THE GOSPEL MESSENGER, and I feel inclined to comply with his request, not because I feel stronger or more able than heretofore, but because I have been reading THE GOSPEL MESSENGER for about twenty years, and during all these years it has to my understanding been safe, sound, conservative, moderate, and able in its exposition and defense of the eternal truth of God our Saviour as taught in the Scriptures and realized in the hearts of God's people—the doctrine of the certain, sure, and eternal salvation of all the heirs of promise through Jesus Christ our Saviour and by Him alone, and the

necessity of evincing or manifesting the fruits of that glorious salvation by living humbly, honestly, virtuously, soberly, obediently, and righteously in this present evil world; and while it has set forth the beauty and simplicity of the practice of the apostolic church, it has at the same time uniformly opposed innovation upon that practice, or the things that come newly up whether in the name of Primitive Baptists or others; and because I feel confident that we are living in perilous times—times that are soon to try men's souls, and in which there is to be a fearful and dreadful revelation of the "man of sin," and because a spirit of unrest, of departure, and of innovation, is now manifesting itself among our people in various parts of our country. So, if the Lord will, I shall write short articles and paragraphs for each issue of THE GOSPEL MESSENGER. I shall request Brother Hassell to send a copy of THE MESSENGER containing this to a number of you, and if you love the "good old way" and you favor such a medium of love and correspondence as THE MESSENGER is, we will highly appreciate it if you will subscribe for and aid us in extending its circulation by getting others to do likewise.

G. W. STEWART.

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#### SALUTATORY.

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Being solicited by my most precious, highly esteemed, peace-loving, and conservative brother and yoke fellow in the vineyard of the Lord, Elder S. Hassell, to become an Associate Editor, I have decided to do so, after, as I humbly trust, taking it to the dear Lord in humble, fervent prayer. While I allow my unworthy name to occur in the precious pages of the MESSENGER, it is with a conscious feeling of great weakness that I do so. I do not allow my name to occur because I want to become conspicuous or to be seen of men, but it is for the love that I have for the precious cause of my blessed Master, which is dearer to me than all this earth. I was baptized into the fellowship of the old Baptist church October 14th, 1877. I made my first feeble effort to preach September 21, 1879, being an eighteen year old boy. I was ordained September, 1886, and at that time was serving four churches, and have been, in my feeble manner, trying to serve my brethren ever since as a poor, unworthy and feeble servant. The first that I ever saw in a religious periodical that reached my heart with joy and gladness was the writings of Elder J. E. W. Henderson. Oh, how sweet his editorials were to me in the "Primitive Pathway"! I was made to love him though I was away in the State of West Virginia. It was my sweet privilege to live near our dear brother Henderson for about nine years, and I never knew a more model minister in my life than he—he was so

able, sound, conservative, and his life was above blemish. In the sore afflictions of his poor invalid wife, who, for over thirty years, was helpless, I never heard him murmur or complain. For years I never heard a sentence uttered against that dear man of God, and I took this as an evidence against me, and felt like if I were a servant of God that I could get along smoothly too. But the poor man has had his share of persecution for the last few years. Twenty-two years ago it was my sweet privilege to meet dear Elders Respass and Mitchell, and I was made to dearly love them, and I had the privilege of reading their writings from then on until their death, and found them able, sound, and scriptural. For more than twenty years I have read the writings of dear Bro. Hassell, and I have been made to thank God for such a great and precious gift as he at this dark hour. THE GOSPEL MESSENGER has been wonderfully blessed with able, sound, godly men for its editors. I love the peace-loving spirit that has been manifested by the editors and correspondents of THE GOSPEL MESSENGER.

I feel sure that we all use expressions at times that do not convey the ideas that we intend. I deeply regret to see the contention kept up on the subject of predestination. There are extremists no doubt on both sides of this question. I have met a few extremists who abused the subject and made a hobby of unscriptural expressions. If the brethren could all be contented, for the sake of the cause of our precious Saviour, to use scriptural expressions on controverted points, it would unify our dear people instead of dividing them. As dear Brother Hassell says: "Nothing takes place by chance; but God's foreknowledge, purpose, and providence embrace all things, including grace and holiness causatively 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." Surely all the good brethren can accept this and come together, for all believe that God, before the foundation of the world, chose His people in Christ that they should be holy and without blame before Him in love, and that He predestinated all these chosen ones to be conformed to the image of Jesus and to be adopted into the heavenly family. We all believe that the above chosen ones were reconciled to God by the death of His Son, and redeemed unto God by His blood out of every nation, kindred, and tongue. We all believe that the same ones shall be called, regenerated, sanctified, preserved in Christ, resurrected and glorified in heaven. We all believe that the church of God should stand aloof from all secret oath-bound societies and not be unequally yoked together with unbelievers, and should not retain any in her fellowship that love worldly societies better than the fellowship of the Lord's people.

The church also contends that no minister has the right to administer the ordinances, but a legally qualified administrator of the church of God, one who has been baptized and set apart in the Kingdom, and that all baptisms must be by the authority of the church.

Inasmuch as we are living in the last days and perilous times are upon us, and the whole world seems to be in great commotion, all being against the Lord's people, it should be the desire of all God's humble children to pray for the peace of Jerusalem and labor in love to unify our poor afflicted people. We cannot expect sweet fellowship so long as we are opposing each other, and if the ministry will stand together on the right line, the church will be united. Dear brethren, just think how long the church has stood without

certain things and she has lived and prospered so far, and now would it not be better for us all to put away all of our idols and pets and try to get closer together. Just think of fellowship and how important it is to be gentle, kind, forbearing, humble, self-denying for the sake of peace. There is a dear, precious elder who had an organ in his church and I learn he told the brethren publicly last fall that if any of them would come to him and tell him they were displeased with the organ he would put it out. God bless the dear brother and that sweet, humble spirit that loves the children of God better than a dead instrument. Will all the dear brethren do likewise? There are many things that I can like as an individual and see no harm in, but if they are unscriptural and offensive to my precious brethren I should put them away. I have searched the Bible and history on these questions for some little time and see that they alienate instead of unifying our people. I do not want to oppose any good brother, but error. I know I am a poor sinner and need my blessed Saviour every day and hour of my life. I need the counsel of the precious saints. I want to ever be ready to pray to God for forgiveness of my wrongs, and also be ready to confess them to my brethren and beg their forgiveness. I want to live right and die right in God's sight. I had rather leave as a legacy to my dear wife and children, when I am gone, that I lived my profession and died fully in the faith, in the fellowship of God's dear children, than to have Rockefeller's estate to leave them.

I endorse the Minutes of the Black Rock Convention, and am willing to stand where our fathers then stood, because I believe their position scriptural. I hope that I may have the prayers of God's children that I may be gentle, kind, and conservative, yet firm in the faith. We should not deal in personalities or make the papers vehicles of strife, but let us all speak the truth in love and labor to reclaim the erring. If a brother gets off, go to him in love, and, while we need a strict discipline, let it be controlled by love. We want all the good brethren, sisters and friends to feel an interest in the circulation of THE GOSPEL MESSENGER. I will send you THE GOSPEL MESSENGER and the *Primitive Baptist* (a weekly paper) each for \$1.00, or both for \$2.00 per annum. I will send you the MESSENGER and my book, "Conflicts of a Poor Sinner," for \$1.25. Send to me at Pelham, Ga. I humbly ask an interest in the prayers of all God's children, that my feeble pen may be guided by the Spirit of God, and that I shall do nor say anything that would tend to divide our people, but I desire in all that I do or say to labor to comfort the poor and afflicted. I hope I am in the service of the Lord to stay. It is sweet service, when I can feel that the Lord is mine and I am His. May the Lord bless us all and sweetly unite us in love. May His blessed presence be with us through life and keep us all humble at His feet.

Yours in gospel bonds,  
Pelham, Ga.

LEE HANKS.

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### SALUTATORY.

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At the earnest and repeated request of Eld. Hassell I have consented to do what I can to aid in supplying the columns of THE GOSPEL MESSENGER. I am sure this paper goes to a great many homes of our brethren and

sisters, and that this arrangement will enable me to speak repeatedly to a great many of our people. I would be glad to be of some little use in comforting the Lord's people. I trust I know something of their sorrows and of their heartaches. Each of us knows his own bitterness, and I am persuaded we all have our deep sorrows, some for one cause and some for another. I trust, too, I know something of the comfort we need. I am sure the best things of earth fall far short of consoling us; its honors are insufficient; our homes and children, though all the best that earth has, will fail at last to console. The "Consolation of Israel" is the perfect consolation to a tried Christian. I trust I know something of this comfort. Also, the need of reproofs and rebukes, and I am sure I know something of this in my own experience. I know what it is to neglect duty, to speak unadvisedly and hastily. We all have our faults and weaknesses, and have reason to bear with each other and forgive each other. We all need to be instructed in the truth to the end that we may not be carried about by every wind of doctrine, to be rooted and grounded and settled in the great principles of truth. If I could contribute to this end in some little degree, I would be glad indeed. As age comes on, I find myself wishing to spend the remnant of my days in the service of Him upon whom I am so dependent. Let me ask an interest in the prayers of all the dear brethren and sisters who read THE GOSPEL MESSENGER. I feel needy and poor.

I do pray the Lord to bless our people in all this land, to bless us with peace and incline us to strive together for the things that make for peace. Peace is good and pleasant—peace in our churches and homes and with one another.

Affectionately, \_\_\_\_\_ J. H. OLIPHANT.

HISTORY OF FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION FROM ITS ORGANIZATION IN 1832 TO 1904, BY ELDER JESSE A. ASHBURN.

This Association was laid down in the table of North Carolina Primitive Baptist Associations on page 906 of the Church History written by my father and myself; but though we repeatedly published, in our periodicals,

a request for a history of all our Associations to be sent us, none was received from the Fisher's River Association, and we therefore could not publish an account of it in our Church History. I am glad that Eld. Ashburn has prepared and published a history of this Association. It is a 12mo volume of 206 pages, in large type, and contains a history not only of Fisher's River Association, but also of each of its 28 churches in Stokes, Surry, and Yadkin counties, N. C., and in Carroll County, Va., and the names and post-offices of the 14 ordained and the 5 licensed ministers of the Association, and the portraits of 7 of them, and the principles and practices of not only that Association but also of the great majority of Primitive Baptists, in plain and simple and truthful language, and an Alphabetical Index of the contents of the volume. I would be glad if all our Associations and churches would publish such a history for the instruction and benefit of the present and future generations. The book can be had, postpaid, by sending one dollar to Elder Jesse A. Ashburn, Pilot Mountain, Surry County, N. C.

S. H.

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### QUESTIONS AND ANSWERS.

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1. Q. Who was the wife of Jesse, the father of David?  
A. No human being on earth knows.

2. Q. What are your views on DIVORCE? *Are there any other scriptural grounds for divorce than adultery?*  
A. *There are not* (Deut. xxiv. 1; Matt. v. 32; xix. 9; Mark x. 2-12; Luke xvi. 18). Nothing is plainer in the word of God than His positive and repeated prohibition of divorce except for adultery. The wicked laws of popes and States and Nations that pretend to authorize the dissolution of the marriage bond except for adultery should not be observed or regarded by any true and faithful child of God, who is infinitely above all creatures, and to whom we are finally and eternally accountable.

3. Q. What are your views about the Good Samaritan? Luke x. 25-37. Who is represented by the man that fell among thieves? and what is represented by the inn? A. Some think that the man who fell among thieves represents or illustrates Adam and all Adam's posterity as

continued in Adam, or else the disobedient Christian; and Jerusalem, Adam's first condition of peace, and Jericho his condition under the curse of the law after he had sinned; and that the thieves illustrate Satan and the flesh and the world; and the man's raiment, his original righteousness or innocence; and the half-dead condition, his being naturally alive but spiritually dead; and the passage of the priest and the Levite, who did the man no good, represents the chance systems of salvation, that do poor sinners no good—the priest, the moral law, and the Levite the ceremonial law; and the Good Samaritan represents Christ, who pities the wounded man, and comes to him, and heals him with the oil of His Spirit and the wine of His blood, and then Himself takes him to the inn, the church, and provides for his future support by His Word and Spirit. But others think that this most interesting narrative of our Lord simply teaches that we are to be neighborly and kind and actively compassionate to every human who we see needs our services and to whom we can be useful. And this last explanation is in accordance with the context, in which Christ commands us to love the Lord our God with all our heart, soul, strength, and mind, and to love our neighbor as ourselves, and closes the narrative by saying to His questioner, "Go, and do thou likewise," as certainly no man, and no creature, can do the work that Christ does in the salvation of His sinful people by His blood and His Spirit—otherwise there would have been no need for Him to have shed His blood for us, or to give His Spirit to us.

4. Q. How do you harmonize 1 John i. 8 and 10 with 1 John iii. 6 and 9? A. In 1 John i. 8 and 10, we are taught that even the children of God are sinners by both nature and practice; while in 1 John iii. 6 and 9, we are taught that though thus sinful in Adam, they are sinless in Christ, whose blood cleanses from all sin (1 John i. 7), and who is the propitiation for their sins (1 John ii. 2), and that they, having this hope in them purify themselves, even as He is pure (1 John iii. 3), and do not constantly and habitually commit known sin as do the children of the Devil, being restrained from it by the Holy Spirit, of whom they are born, and who dwells within them.

5. Q. What is the meaning of Rev. xx., especially the 8th verse? A. That the time, according to God's eternal and almighty purpose, is coming, when Christ will so restrain the Devil that the latter will not for a thousand years be able to tempt mankind to sin, and when truth and righteousness and happiness will universally prevail, and the people of God shall reign with Him on or over the earth a thousand years, and then the Devil will be loosed again, and will go out again to deceive all nations, and will gather all the ungodly, as countless as the sand of the sea, to fight against the people and church of God, and fire will come down from heaven to destroy the Devil, who will, like the beast and false prophet, be cast into the lake of fire and brimstone, or everlasting destruction, and Christ will then appear on a great white throne, and raise the dead, and judge them out of the books of God's memory and law, and according to their works as manifesting their spirit in their character, and will send the wicked to hell, and gather the righteous, His own people, whose names are written in His book of life, to the everlasting blessedness of heaven.

6. Q. What is meant by Noah and his family being "saved by water" (1 Pet. iii. 20)? A. "Brought safely through water," as the margin of the Revised Version more literally and clearly renders it.

7. Q. Was the commission or commandment of Christ to go into all the world and preach the gospel to every creature and baptize believers, and teach them to observe all His commandments, given to the church and ministry or to the ministry exclusively, and, if to the ministry to the exclusion of the church, how can we escape receiving alien baptism if we admit that God has called any man to preach who is not a member of the visible church of Christ? From whom does the minister receive his authority to baptize, from the church or from Christ, and, if from the church, is she not in some sense included in the commission? Do you consider it in good order for us to invite into our stands the elders of the church in Fulton, Ky., who maintain that the commission was given to the church? A. To my mind and to the minds of nearly all Primitive Baptists, and I think to all intelligent, candid, and unprejudiced minds, it is not more

certain that two and two make four than it is certain that Christ's command in Matt. xxviii. 16-20 and Mark xvi. 14-16 to go everywhere and preach the gospel and baptize and teach was, according to His plain and simple language, given to the Apostles as representing the gospel ministry; certainly He did not command the whole church to go into all the world and preach and baptize believers and teach His commandments. And all the churches in the world can not now call and qualify one single man to preach the gospel of Christ. We know that this is the work of Christ, as well as we know our own existence. But, when Christ calls and qualifies a man for this work, the church will see the gift and gladly recognize it, and help him on his way, as in the apostolic times. And, if the church can be present, he will certainly prefer for them to be satisfied of the regeneration of an applicant before he baptizes him; and if the church, or men whom she appoints for the purpose, can not be present, she will be satisfied with the baptism of an applicant by the chosen minister of Christ; but if the minister is not a member of the visible church of God, the church will consider the nominal baptism as no real baptism. The authority to baptize comes from Christ in the commission, and the church will always gladly recognize this authority. I think that those who have an opportunity should lovingly labor with the elders of the Fulton church, and try to induce them to abandon their *preposterous perversion* of Christ's commission or commandment to His Apostles to go into all the world and preach the gospel to every creature and baptize believers and teach them to observe Christ's commandments. I can not understand how any sane mind, that knows anything of the meaning of words, can possibly believe that all His church, male and female, were to do these things. It is impossible for the elders of the Fulton church to believe it. Unless they abandon this transparent and monstrous perversion of God's word, I do not see how any church can ask them to preach.

8. Q. What shall our churches do that are all torn to pieces by some of their members advocating protracted meetings and the use of organs in church worship? A.

Labor earnestly, humbly, and lovingly to convince these brethren that these innovations are not according to the New Testament Scriptures, the inspired custom of the apostolic churches, and ought, in the interests of truth and peace, to be abandoned. 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.)

"I WILL NEVER LEAVE THEE."

"Visiting some years ago an Asylum for the Insane," says a writer in *The Family Circle*, "the following incident occurred: In one of the public parlors used for the less dangerous class of patients, we found assembled some twenty or more of the inmates of the institution. As I entered with a friend and Dr. S., the resident physician, we found these unfortunates variously employed in reading, conversing, sewing, etc.; but apart from all the others, standing pensively near the door, was an aged lady of apparently more than three score years. Her countenance was calm, almost serene, and her manner subdued, but there were marks of sorrow and suffering in every line of the pale, quiet face. On our entrance she looked wistfully into my eyes, then murmured softly, 'My dear daughter' (as I bore, as I was afterwards told, a striking resemblance to her only daughter), but she immediately relapsed into silence, evidently unwilling to elicit further attention. Dr. S. whispered me to speak to her, and try to lead her into conversation; and added that she was very fond of music, and both played and sang with taste. There was an open piano in the room, and running my fingers over the keys, I asked her if she would sing with me. She shook her head mournfully, and said, with marked emphasis, 'I never sing except in church.' 'Then play a piece of sacred music for me,' I urged; but for some time she continued to refuse. Suddenly, however, as if struck by some hidden emotion, she peared wistfully into my face, as she had done when we first entered the room, and again murmuring, 'My poor child,' she seated herself at the instrument, and after playing an exquisite symphony, she broke forth in a clear, sweet voice—

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word',

and went on singing joyously through the first three verses of this good old hymn. But when she reached the fourth stanza—

'When through the deep waters I call thee to go,  
The rivers of woe shall not thee overflow',

the aged voice trembled, till it gradually became choked with deep emotion, tears coursed their way down the pale cheek, and her frame was convulsed with agony. But suddenly the head was uplifted, the pale face turned heavenward, glowing with holy confi-

dence and love, and in a voice almost angelic, came forth the remaining lines of the stanza—

'For I will be with thee thy troubles to bless,  
And sanctify to thee thy deepest distress.'

There was no trace of sadness now, but strong faith and burning love, in every line of the pale, sorrow-stricken face. In the same rapturous strain she sung through the other three verses of the dear old hymn; and then rising passed out of the room, to which no persuasion could induce her to return; nor was she apparently able to converse rationally on any of the topics introduced, save some half-uttered sentences, about 'deep waters', or 'fiery trials', and 'an unchangeable friend.' When earth had no balm to offer, *God's promises* were able to lift the feeble sufferer above the contemplation of her own 'fiery trials', and lead her, on her dreary pilgrimage, to rely in firm, unshaken faith, upon the promised aid of Him who alone is able to comfort and sustain. Thus the Lord faithfully vindicated His own pledge—'I will never leave nor forsake thee.'

S. H.

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## EXTRACTS.

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### THE CHIEF SUBSTANCE OF SEVERAL LETTERS WRITTEN TO ME ABOUT PROTRACTED MEETINGS AND ORGANS IN CHURCH SERVICES.

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As several letters, some of them lengthy, have been written to me on these subjects, and as I have not space for the entire contents of them in THE GOSPEL MESSENGER, and do not think it wise to continue now a public discussion of these matters, I here briefly condense the chief substance of them.

Elder Jas. J. Gilbert, of Winchester, Ky., writes that the Scriptures of the Old and New Testaments should be our only rule of faith and practice, though the writings of uninspired men may be useful to us; that even the inspired Apostle Paul requests us to follow him only as he follows Christ; that we should be forbearing toward one another when no fundamental principle of our doctrine is endangered; that Christ is the only Head of the church, and we should not seek to lord it over God's heritage; that if the pure gospel of Christ is preached any number of days, it will do good and no harm; that at the General Meetings at Atlanta, Ga., and Nashville, Tenn., and at the opening of our meeting-house in Winchester, Ky., the pure gospel was preached for several days, without mourners' benches or any Arminian methods, and that the believing hearers were greatly edified and comforted, and that the people were plainly told that the meetings were not to make them children of God, and that joining the church did not take them to heaven, that the object was to gather in the poor in spirit, those that hungered and thirsted after righteousness, that we wanted a regenerated membership; that Paul told the elders of the Ephesian church (Acts xx. 31) that he ceased not, for three years, to warn every one night and day with tears, and does not say whether he got them together in a body or took each one separately; but that if brethren, after preaching the gospel, resort to Arminian practices to get people to join the church, this should be condemned; that this course would flood our churches

with unregenerated, and ungodly members who would hate our doctrine, and who might manifest their hatred by introducing instrumental music, and turning our houses of worship into places of amusement, and, if the truly regenerated members protest, they would turn them out of doors, and thus take from them the house which their money had been spent to build; that the Apostle Paul, in his custom of preaching the gospel on the Sabbath in the synagogues to the Jews, and at other times and places to the Gentiles, did not mean to set a pattern for all other gospel ministers to observe, any more than he did in the ninth chapter of 1st Cor. where he says that the Lord had ordained that they who preach the gospel should live of the gospel, but that he himself had used none of these things, nor written these things that it should be so done unto him; that Paul had no family, but the most of gospel ministers have, and that those who are aided materially by their churches can serve them better, while no true minister is for sale, but all such will preach whether they are helped by their churches or not; that, as to the purposes and methods of other religious bodies in holding protracted meetings, if we fear we will do something like them, we will never preach a sermon, offer a prayer, sing a song, or baptize a subject, as they go through all these forms; that the thing for us to do is to condemn everything that is wrong that may be done among our people, but never let the inference go out that Old Baptists are opposed to the gospel being preached at any time to all people who will come to hear it; and that, if it is to the Jews a stumbling-block and to the Greeks foolishness, it will be to the called the power of God and the wisdom of God; that he has written, as he hopes, in love for the truth, in love to our brethren, and for the good of the cause we all love. To Brother Gilbert I would briefly reply that, as I have repeatedly said in THE GOSPEL MESSENGER, the Scriptures are, of course, our only rule of faith and practice, and Christ is our only Master, and we should, indeed, be forbearing toward one another in all matters not touching the fundamental truths of our holy religion, and that the Apostle Paul, in the same address to the elders of the Ephesian church, (Acts xx. 20), says that he taught them publicly and from house to house (that is privately, as is also implied by the expression "every one" in the 31st verse), and that if the Lord manifestly continues a meeting and if His pure gospel only is preached, none of His children under the influence of His Spirit will object, but I have myself never been present at a Primitive Baptist meeting of more than three days, and the Scriptures do not teach us that it was the custom of the prophets or Christ or His Apostles to hold meetings beyond three days, as I have plainly shown in the December MESSENGER. The practice of inspired men, especially of the Lord Jesus Christ (Matt. xv. 29, 30; Mark viii. 1-10), is incomparably more authoritative than all uninspired reasoning on this subject.

Brother E. B. Bush, of Colquit, Ga., writes that in his letter, headed "Lovely Peace Prospect," in the October MESSENGER, his chief design, as may be seen, was to remit to me his year's subscription to the MESSENGER, and to tell of the glad prospect of peace in the Flint River Association; and that, at the close of his letter, he had simply said—"However, I hear of some dissatisfaction on account of the custom of holding stated protracted meetings. I have also heard that some of our ministers have exhorted alien sinners to repent of their sins *at these meetings*, which you know, my brother, implies that a sinner can repent of his own free will and

ability. This is wrong and should not be done, from the Primitive Baptist pulpit. When a meeting protracts itself, it is all right to continue it. But to publish a protracted meeting for months ahead and then adopt such methods as we learn some are practicing, we think it wrong and altogether contrary to the practice of Primitive Baptists." And Brother Bush writes that he had not personated Brother Simons or any one else, and would not say another word about the matter now, if he had not previously written Bro. Simms a private letter notifying him of the displeasure of our brethren in his engaging in such meetings, to which letter he never received any reply, and that what he said in the October MESSENGER was not meant specially for any particular brother; and that he thought I had given, in the December MESSENGER, all the necessary Scripture authority for our position; and that the identity of the church consists, not simply in its Articles of Faith and its ordinances, which the Missionary Baptists have as well as ourselves, but in its order—its opposition to Foreign Missions, Secret Order Affiliation, Sunday schools, State Conventions, and last, but not least, the practice of holding stated protracted meetings, with choirs, organs, French horns, and fiddles, to make their music; and that the traditions of our fathers that we follow are Scriptural, Apostolic traditions, to which the Apostle Paul exhorts us to adhere (2 Thess. ii. 15); that he had full confidence in the ministry of Brother Simons, and full fellowship for every sermon he had ever heard him preach; that he loved him as a brother, and had proved it by his conduct toward him; that he had been a Primitive Baptist 27 years, having his membership in the same church that he had joined, and that no charge had ever been brought against him; that he had tried to be a Bible Baptist, and he and his wife and children had rejoiced, and would continue to rejoice to entertain his brethren and sisters at his home; and that the contention of the Primitive Baptists is that whenever the Lord begins the work of grace in the heart of an individual, He will finish it, and that it does not require a week or ten days' heat of preaching to awaken dead sinners, and that a large majority of those who join the church under the excitement produced at these so-called revivals are deceived, and, after the excitement has passed away, become worse than ever, and prove to be hurtful to the church; and that we should take the Bible as our guide, and ignore these modern inventions that tend to draw the minds of people from the spirituality of church worship, and that we should worship the Lord in spirit and in truth even unto the end.

Eld. G. W. Stewart, of Akron, S. C., writes that he is surprised that our highly esteemed, noble, dignified, and pleasant Brother Simms should say that he (Eld. Stewart) had not, in his article on "Protracted Meetings" in the October MESSENGER, given a single text of Scripture limiting the number of days in which we should meet for the worship of God, when he had cited, in defence of his position, the highest authority, surest guide, and best examples we have in earth or heaven or hell, namely, the authority of God our Saviour, and the practice of the apostolic church, and, in doing so, had quoted the only passage in the New Testament which informs us, in direct terms, as to the manner or custom of preaching in that age, so far as it relates to the particular number of days upon which the apostles preached (see pages 355 and 356 of the October MESSENGER). He says that we Primitive Baptists claim to take the Bible for our guide; but, if he must follow the customs and tra-

ditions of certain men, he much prefers to follow those of the Primitive Baptists for not only the last 50 or 100 years, but for the last one thousand years, to following the traditions of the fathers of Babylon for the last two hundred years, as protracted meetings and instrumental music in so-called gospel churches had no higher or better authority for their existence than the customs and traditions of the fathers in Babylon. He adds that it is just four or five years ago since he first noticed accounts of some of our elders holding protracted meetings in certain sections and adding to the churches by the 'teens and upwords, and he wrote, in Elder Cayce's paper, *The Apostolic Primitive Baptist*, an article in opposition to such a course; and that afterwards some of our elders went to advocating State and National Conventions for our people, and a federal government for the churches, and other equally unscriptural measures; and that some of these men have gone to the Missionary Baptists, and that others have been withdrawn from by our people on account of their errors, and he would say to the advocates of these new measures among our people: You may bring down your gray hairs with sorrow to the grave; you may cause much distress and sorrow in Zion; you may cause many to forsake the good old way for the ways of men; but, after all, there will still be left a little band, few and unpopular though they may be, who, planted upon the Rock of eternal ages, and with Bible in hand, and content with the pure, simple, holy and sublime doctrine and order therein contained, will continue to present, as they have done in the ages past, an uncompromising and untemporizing opposition to the inventions, innovations, and unscriptural measures, plans, and schemes of men, regardless of their source or the name and character of their advocates. And he concludes: Brethren, let us be kind, gentle, sober, moderate, diligent, temperate, honest, *firm*, and follow after the things that make for peace, and *watch*, for I tell you, as you already know, that a *spirit of departure from the faith, of discontent, of unrest and innovation* is now manifesting itself among our people in different States, and if you give one *inch* to that spirit, it will take an *ell*.

Eld. L. H. Hardy, of Reidsville, N. C., writes that he does not know when he was better pleased and more comforted than in reading my defence of the ancient practice of the church and the faith once delivered to the saints in my reply to Eld. Simms in the December MESSENGER; that it sometimes seems to him that brethren, in their anxiety to increase the membership of the churches, lose sight of the fact that the Lord's people shall be a willing people in the day of His power; that if the Lord works in them the willing and the doing, then they will will and do, and if He does not so work, the nominal increase in the church is worse than useless; that the undoubted purpose in holding protracted meetings is to gain members, to raise the church, as he has heard one of the preachers advocating these meetings say, up out of the valley and set her upon the top of the mountain, where she can let her light shine, while it seems to him that when the church is humble before the Lord is the time when her light shines to the glory of the Lord, and when her light will be seen by those who seek after the truth; that the universal atonement idea was the seed which produced all of these aids in building up the church, and that they grew from one thing to another until the departure was so great that our brethren saw the necessity of standing in the ways and inquiring for the good old paths trodden by Christ and His followers; that

this good old way is good enough for Primitive Baptists, and they want none of these new things to entice the young, gay and giddy world; that if preaching the plain, solid truth will not move one to join in with God's people, he had better remain out until the Lord works the willing and the doing in his heart, and then he will come and come right, and God's name will be of great importance to him; that, while those professing to be Primitive Baptists do not have mourners' benches, still some of them, when they open the door of the church, have the brethren sing one or more inviting hymns, while they themselves walk the aisles and beg the people to come up and join the church; that he is satisfied that the same spirit is moving in this thing that moved Andrew Fuller and those that followed him out of the gospel church; that then many good, honest brethren were led off by these new worldly things which had been introduced into the church, even as now; that gospel ministers ought to be very careful, for, when they go wrong, they seldom go alone, and many times they prove themselves to be the shepherds who scatter the flock instead of those who gather the sheep together; that he has thought that the Spirit of Christ in the word "Shiloh" (Gen. xlix. 10) is in the pastoral gift, for the true pastor is a gatherer; that the gathering of God's people does not always consist in an ingathering of members, for sometimes large churches are divided into factions, and they have no peace; that the true gathering is the gathering in the unity of the Spirit and the bond of peace, the gathering of God's children together in one mind and one heart; that he saw as great a revival in a church in the exclusion of one and the rejection of another as he ever had seen; that just after that time there was quite an ingathering in that church; that the best and safest way to get the children of God to come home to the church is to watch the inside and not leave that to go out begging; that, when one who loves the church sees this unity which his soul seeks after, there will be such a moving in his heart that he will not need a protracted meeting nor a whole lot of begging to get him to come in with us; that, while he does not set himself up as an example, nor would speak boastingly, yet in his ministry he had been blessed of the Lord to baptize about three hundred people, of whom only a few had not proved faithful, yet he feels that the Lord has abundantly blessed him in his vineyard and is still blessing him.

Eld. Jesse A. Ashburn, in his "History of the Fisher's River Primitive Baptist Association," just published and noticed in this number of THE GOSPEL MESSENGER, speaking the truth not only in regard to the Primitive Baptists of that Association, but in regard to the great majority of Primitive Baptists in the United States and Canada, says (on page 192): "The Primitive Baptists do not have very long or protracted meetings. This is not because they do not like to meet together and stay together a long while, for they love each other very much, and often make sacrifices to be in each other's company; but the reason is because, at those long or protracted meetings, lasting several days, they usually get up more or less excitement; and they claim that persons may get excited, in this way, and mistake the excitement for a change of heart, thus being deceived. They claim that excitement is no part of the Christian religion, and should be guarded against. While it is true that they do not have long or protracted meetings, yet, when their Associations convene, they have very large congregations; most generally from two to five thousand people assemble at the place of holding the Association."

Brother James S. Harris, of New Ross, Ind., writes that he read with pleasure my article in the December MESSENGER; that he thinks protracted meetings are risky things for our people; that he has known these meetings maintained among our people where many were received who did not understand our views, who came in with the world's ideas of religion; and that this element has been strengthened in our churches at times to a degree that resulted in our own brethren being voted out, and these same people took the reins in their own hands, and our people have been compelled to give up their property, and that our people ought thus to see the folly of urging every one to join the church; that if we say it does not matter what they believe, that we can teach them after we receive them, we certainly need not be surprised if they try to teach us after we get them in, and, if they can't teach us, we need not be surprised if they exclude us, and we will deserve but little pity if they do; and that this has been done among us, and will no doubt be done again.

Sister (Mrs.) Alfred Jones, of Randolph, N. C., writes that, in regard to protracted meetings, she herself hears a great deal more in three days than she can ever afterwards remember; that she has long observed that much evil comes out of them among other denominations, and she has failed most miserably to see any good in them; that, after such meetings, there are fusses and backbitings in the neighborhood where they are held; that they get to gossiping and tattling, and even telling falsehoods between the services, and that all comes out after the meeting is over; so, she concludes, "let's have no protracted meetings in ours."

And Elder W. M. Pollard, of Phoenix, Ala., writes he did not personate any one in his article in the October MESSENGER, nor write to offend any one, or to bring about controversy, but to call attention to the new things springing up among our people, and to tell what he felt and believed, in his poor heart, that the Scripture taught in regard to them, and to beseech our brethren to leave off these worldly attractions that tend to confusion and division among us, and to abide in the doctrine and practice of Christ and His Apostles, and thus continue to live together in love and peace and fellowship, as our wise and excellent Baptist fathers did, who, while not infallible, were orderly and faithful; that he does not object to continued meetings if the Lord continues them to His own glory; and that, instead of condemning the inspired writers, he considers the Scriptures as our only rule of faith and practice; that perhaps Brother Simms was directed of the Lord in his meetings, and, if so, his course was right; that he himself is very little and poor, and wishes to be a little preacher, and be meek and lowly in spirit, and he hopes that no one will take offence at his letter, nor does he wish to use the MESSENGER to discuss differences in, and that he begs the Lord to direct us, and keep us in love, and cause us to fear Him and keep His commandments.

If those of our brethren, who sometimes hold a week's meeting at one place, preach the pure, unadulterated doctrine of God our Saviour, as Paul did, the doctrine of salvation, not by creature works, but by the sovereign and almighty grace of God which produces good works, and preach it in demonstration of the Spirit and of power, as Paul did, they may preach as long as they can get a congregation to hear them, without any objection from THE GOSPEL MESSENGER; but *the sad truth* is that the oldest ministers in the world who, since the days of the Apostles, have long kept up the

practice of holding protracted meetings, have fallen, at these meetings, into *the rankest Arminianism*; and I hope that our brethren will beware of such a dreadful wreck of Bible principles. Paul made Ephesus his home about three years, and it is said that the Apostle John lived there several of the last years of his own life, no doubt because Ephesus had been for about two hundred years the capital of Roman Proconsular Asia (the western part of Asia Minor), and was the centre of Asiatic idolatry, superstition, luxury, and licentiousness.

Elder T. E. Sikes, of Helena, Ga., writes that he is the pastor of four churches, none of which has or desires an organ in their worship, nor has ever had a protracted meeting, nor does he have an insurance on his life, nor is he a member of any of the benevolent societies, or institutions of the day, but that he admires the spirit of my article on "No New Tests of Fellowship" in the January MESSENGER; and that, while we have scriptural authority for non-fellowshipping drunkenness, adultery, murder, covetousness, and idolatry, he thinks that we have no scriptural authority for non-fellowshipping those who preach the gospel for more than three days at one place, because the Holy Spirit guided the Apostles into all truth (John xvi. 13), and they worshipped daily in the temple, Acts ii. 46; v. 42), and Paul disputed in the synagogue with the Jews in Athens, and with the devout persons, and in the market daily with them that met him (Acts xvii. 17), and disputed daily in the school of one Tyrannus, and so continued for two years, so that all who dwelt in Asia, both Jews and Greek, heard the word of the Lord Jesus (Acts xix. 9, 10); and that he has seldom, or never, heard of any Primitive Baptist using Arminian methods at their continued meetings, and that he utterly disapproves of such methods.

So I must say, after reviewing the whole subject, we can never improve, either in faith or practice, upon the Inspired Standard of the Old and New Testament Scriptures, which was wisely observed by our Baptist forefathers, and which was plainly and indisputably set forth in THE GOSPEL MESSENGER for October and December, 1905.

S. H.

Stamford, Texas, Oct. 8, 1905.

*Elder S. Hassell—*

DEAR AND HIGHLY RESPECTED BROTHER IN HOPE:—I have just finished reading the October MESSENGER that I received to-night after the train came in. It being Sunday I had been lonesome all the day. I had received and read *The Baptist Trumpet* last evening, a paper printed by Brother Webb, of Tioga, Texas, which I enjoy reading very much. It seems the MESSENGER is so full of good things this month that I desire to write my appreciation of it. Dear Brother Henderson's piece just filled my poor soul to overflowing. It brings back to memory the times I have listened to him proclaim the glad tidings of great joy to large congregations of the Primitive faith and order in Pike, Crenshaw and Coffee Counties, Ala., my old home. And it makes me feel sad to note what he says of the once happy state of affairs, for I know of a truth that it was that way, although I have been away twenty years. I have drifted far out in the West, but my mind runs back to my boyhood days, and I can think of the many pleasant meetings I once attended, and all seemed to be peace and happiness. Oh! that God's people would strive to be humble and be at His feet everywhere! I pray that the good Lord may cause me to be more humble each day I live.

Dear Bro. Henderson, I ask to be remembered by you in your prayer, although I am far away. If any poor mourning soul ever needed the prayer of God's people, it certainly is poor me.

We have some lovely Primitive Baptists in this country, but they are scarce right around Stamford. I am traveling all the time for a wholesale drug company, and have a large territory. My work is mostly in a buggy, and my territory includes Jones, Haskell, Knox, Dickens, Kent, Fisher, Shackelford, Throckmorton and Stevens Counties. I have many long and lonesome trips to make. I got lost two evenings, and had to camp out without water, feed or food; had nothing to comfort me but the howling of wolves and my two little faithful Mustang ponies. These are some of the times I am made to feel my dependence on the great I Am for protection. He is the only comforting place I can put my trust in. But I feel at most times so unworthy that I fear I am sadly deceived in the whole matter. Then at times, when I get in off of one of my long trips, sometimes for a month, and get my papers and begin to read the sweet experiences of God's people, I for a time forget the things of this old sinful world, and have a feast of fat things to myself. I sometimes think surely there is no one else who has had so much trouble as myself. Then I read the letters of others that tell my feelings so correctly it gives me a little encouragement to still press forward to the mark of the prize of the high calling of God in Christ Jesus. I have met on my travels in this western country some lovely old Baptists, which seemed at times to be remarkable providences. And oh! how good and homelike it is to be at an old Baptist home; but then sometimes I fear I may become burdensome to them.

For fear that my scribbling will become burdensome, I will come to a close. I sometimes feel I could write quite a long letter; but this is my first effort. So do as you wish in regard to publishing it; if it should fall into the waste-basket, I would feel that it was right. I admire the MESSENGER very much; have been reading it for a number of years, and want to continue to read it if possible.

Yours very unworthily, I feel,

C. R. BRANNEN.

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## SELECTIONS.

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### FALLING AWAY OF ATTENDANCE AT PUBLIC WORSHIP.

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BY RABBI CHARLES FLEISCHER, CONGREGATION OF ADATH ISRAEL, BOSTON.

The signs, the symptoms are on every hand—the falling away of attendance at public worship; the freedom of criticism of old faiths; the indifference of the working classes; the *feminizing of congregations*; the multiplication of sects; the toleration of a double standard of living, the last, probably the most important, symptom of all.

Among persons of average intelligence there is surely an indifference to the claims of religion, except perhaps *on state occasions*. They are willing that the church should officiate at weddings and funerals in order that due formality and propriety be observed. But the daily conversation of the average American is untouched by religious conviction and shows his thought on the fundamentals of life to be *totally* different from the church. When he wishes to quote religious thought he uses the language of the churches as though he were speaking a foreign tongue. How much more glibly

come the phrases of the stock market, the sporting world, the artistic circles!

*The vocabulary of the churches is like a dead language to him, one that he will use as sparingly as quotations from the classics.*

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### GRACE.

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GULPH OF LYONS, July, 1759.

Heavenly grace implanted in the soul is the divine philosopher's stone that turns everything in our possession into a more excellent nature and greater value. It is storied of the one that it turns iron into silver, and silver into gold. But it is true of the other, that for "brass it brings gold, and for iron, silver, and for wood, brass, and for stones, iron." Shedding divine contentment through the soul, it turns our water into wine, our pennies into pounds, our poor cottages into palaces, bare supply into abundant plenty, and everything into sufficiency, because our satisfaction is the same in this as if possessed of that. It diminishes distress, magnifies mercies, lessens grief, enlarges love, rectifies our desires, subdues our corruptions, regulates our inclinations, restrains our ambitions, refines our affections, removes the present world and presents the world to come. By it we are refined in affliction, triumph in our conflicts, are more than conquerors, and turn the battle to the gate. By it we listen to rebuke, are submissive under crosses, patient in tribulation, meek under reproaches, forgetful of injuries, merciful to our enemies and friends to all.

By it we tremble at judgments, wrestle against our unbelief, are grieved at our ingratitude, and struggle against our daily failings. By it our souls taste divine joys, and loathe the light food of worldly vanities. It sweetens our sorrows, pierces the shadows and seeks after unseen realities.

What to the carnal world is a curse, is to the possessor of this precious gem a blessing. By it our pleasures are purified, storms are scattered, and harmony diffused within. What a noble thing is grace, or Christ by His Spirit dwelling within the soul! No wonder, then, that such a gracious change is made, and all to the better, so that we can look towards eternity undismayed, meet the king of terrors with undaunted courage, and have hope in the expiring pang.

Let gold be the portion of misers, and pleasures of the voluptuous, but let grace be mine for thus will my afflictions be sweeter than the prosperity of the wicked, and my death more desirable than the life of the most splendid, if impious monarch.

JAMES MEKLE.

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### OBITUARIES.

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"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 JEPHTHA BRANTLEY.

Bro. Brantley was born in Washington County, Ga., Nov. 17, 1840, and departed this life on May 16, 1905, and was buried in the cemetery at Mt. Gilead Church.

Bro. Brantley enlisted in the Civil War in Company H, Twenty-eighth Georgia Regiment, in 1861, and was wounded in the battle

of Ocan Pond, Fla., in 1864, from which he was a cripple for the remainder of his life. He was a faithful soldier. He made application to Mt. Gilead for membership by experience, and was received and baptized by Elder W. B. Carr, August 27, 1870, and fully enlisted in King Emanuel's army, whose weapons of warfare are not carnal, but mighty through God to the pulling down of strongholds; and he was a faithful soldier, strong in faith and practice, able in doctrine, contending for the order of the church in gentleness and meekness. In 1872 he was chosen to the office of deacon by Mt. Gilead church, and was ordained to that office by the following elders as a presbytery: Elders W. B. Carr, Gilbert Taylor, and H. Temples, which office he held to the day of his death in faithfulness, and we feel that the Scripture prophecy in 1 Timothy iii. 13 was well fulfilled in him, "for they that have used the office of a deacon well purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." Bro. Jephtha was reconciled in his afflictions, and suffered a great deal a short while before his death, and was willing to meet death, rather craving to die than to live any longer. He was liked and loved by all who knew him.

*Resolved, therefore,* 1. That in the death of Bro. Brantley the church at Mt. Gilead has lost a good and faithful brother. Our hearts are made sorrowful, and we can only bow in submission to the will of Him that doeth all things well, feeling fully assured that Brother Brantley will have that blessed plaudit in that resurrection morning, "Well done, good and faithful servant; enter into the joys of thy Lord."

2nd. We extend our sympathy to the many friends and relatives of Bro. Brantley, and 3rd. That a copy of these resolutions be spread on the Mt. Gilead Church Book.

4th. That a copy of them be sent to the GOSPEL MESSENGER and to the *Pilgrim's Banner* with request to publish.

Read and received by Mt. Gilead Church June 24, 1905.

H. TEMPLES, *Moderator.*

R. W. YOUNG, *Clerk.*

#### DEACON JOHN NEWTON HURST.

The subject of this notice was born January 13, 1825, and was married to Lucretia Jane Pace on Jan. 20, 1847. To this union were born five sons and two daughters. Brother Hurst joined the Primitive Baptist Church about the close of the war between the States, possibly in 1865, at Mt. Olive, in Lee County, Ala., and was baptized by Eld. W. M. Mitchell. In 1868, or '69, he was bereft of his first wife, who was baptized with him, and in October, 1870, was married to Mrs. Francis Foster, of Hogansville, Ga., with whom he lived happily until her death, about nine years later. He married his third wife, Mrs. E. A. Hayes, of Walton County, Ga., November 9, 1880. Few men ever lived who were more devoted to the Master's cause than this dear old brother. His whole conversation, especially in the last years of his life, was heavenly, and he has often told the writer that "this world had lost its charms to him, and on more than one occasion he said to me, "I love my family, and my church, but I am only waiting the call to come up higher." We can say truly a good man has fallen in Israel. Bro. Hurst was very gifted in prayer, and exhortation. There were two children born to him by the last wife, a son and daughter. The third wife and, I think, all the chil-

dren still live to mourn the bereavement of a Christian husband and father. He left no gold or silver, but something "better than riches," a "good name." After an illness of several months (during which time his mind was very weak on all other subjects but his hope of heaven, which when mentioned, he was bright and ready to talk of with a sound mind till near the end), he was gathered to his Father as a "shock of corn fully ripe unto the harvest." May his companion and children be likewise blessed with strengthening and sustaining grace, that they may at the appointed time, "die the death of the righteous," and their "last end be like his." Peaceful be his slumber "till God shall bid him rise.

S. H. WHATLEY.

Hogansville, Ga., Jan. 1, 1906.  
*Pilgrim's Banner* please copy.

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#### ELIAS DAVIS MISSING.

About thirty years ago Elias Davis disappeared from his home in the eastern part of Meriwether County, Ga., and we have not heard from him. If this should reach him or any of his descendants, please address his crippled brother.

J. M. DAVIS,  
 Care of Park's Mill, Lagrange, Ga.

---

#### CHANGES OF ADDRESS.

Eld. J. T. Stewart has changed his address from Howell, Tenn., to Huntland, R. F. D. No. 2, Franklin County, Tenn.

Eld. W. H. Tomlinson has changed his address from Stockton, Ga., to Douglas, Coffee County, Ga.

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#### DIABOLICAL ABOMINATIONS.

If any of our readers wish to see the latest authentic exposure of the shameful, awful, and diabolical abominations of some of the Secret Societies and of some of the Male and Female Colleges in the United States, let them send ten cents to W. I. Phillips, Secretary of the National Christian Association, 221 West Madison Street, Chicago, Illinois, for a copy of the *Christian Cynosure* for December, 1905. If these Societies and Colleges do not abolish these abominations, they ought to be abolished themselves, either by a cessation of patronage or by the strong arm of government.

S. H.

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#### THE RAMAH COUNCIL.

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W. Harris Sept 05  
Vol. 28.

No. 3.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



PUBLISHED MONTHLY.

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MARCH, 1906.



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# The Gospel Messenger.

MARCH, 1906.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 28.      WILLIAMSTON, N. C., MARCH, 1906.      No. 3.

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## ENDURANCE.

Suffer wrong without resentment,  
Ye who know the Master's will;  
'Tis a blessed Christian duty,  
And we thus the word fulfill.

'Tis a jewel of religion,  
'Tis a gem of godliness,  
For the saints, when persecuted,  
Not to curse, but gently bless.

Better for thy dust to suffer,  
Better feel the sting of pain,  
Than defile the high vocation,  
Or the glorious cause to stain.

Feed the enemy that hungers;  
When he's thirsty, give him drink:  
Coals of fire are heaped upon him;  
Love will make the mighty shrink.

Take the Lord for thy example;  
Strive His meekness to display;  
Seek, O saint, to answer softly;  
For it turneth wrath away.

There's a glorious season coming,  
When the ones whose hearts are pure,  
No more shall suffer persecution,  
Or the scoffs of men endure.

[Republished, by request, from THE GOSPEL MESSENGER of Jan., 1900.]

### FORBEARANCE—LONGSUFFERING.

Fort Branch, Ind., October 17, 1899.

These are two perfections or divine qualities in the Holy Deity, called "riches of His" "goodness." Rom. 4:2. The graces of them are given to His children. Their use is not needed to suffer or endure good behavior in the way of truth, for it is agreeable—no suffering in it; but to bear with and endure evil, error, provocations, and sinful decorum—to afford time and opportunity for teaching, rebukes, reproof, and labor by the gospel every way it should be employed to correct and reform the erring child, to give time for repentance and space to learn their mistakes.

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

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

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

Do not fear openly to teach what is wrong; and show why it is; and how it is a departure from Christ, and from His Word and law. Do not fear to kindly and lovingly labor to correct mistakes in theory and practice. Then your position is known to be opposed to the wrong, so you can not be leavened or charged with the guilt of it while you bear with it. This rule is safe, except in cases of public grossly criminal offenses, as theft, fornication, etc., that the church should exclude immediately.

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

Look at the example of God and the apostles in their bearing long with individuals and the churches. Some of the erring Corinthians set the preachers on a level with Christ, as much as if they had been crucified for them, or they had been baptized in the preachers' names. (1 Cor. i. 12, 13.) Some had gone to law with brethren before courts of infidels, in contempt of Christ and His church court. Some had intemperately profaned the Lord's Supper—had eaten the emblems for their own supper, and so were guilty of a sort of cannibalism by it. Some had professed the doctrine of non-resurrection of the dead. The Galatians had turned from Christ and His grace,

to works for salvation, "foolishly bewitched." Yet no bars of fellowship were recorded against them. By gospel teaching and labor they were brought to godly sorrow and repentance.

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

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

J. T. OLIPHANT.

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### CORRECTION.

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OPELIKA, ALA., Jan. 8, 1906.

*Eld. S. Hassell—*

BELOVED BROTHER:—You make a mistake in the January number of THE GOSPEL MESSENGER when you say I baptized 77 members in a meeting of eleven days some years ago. We baptized seventy-six that year, in the four churches I served, but there were only thirty-seven received during the meeting of eleven days. The meeting began on Friday, this being our annual three-days' communion meeting, at Mount Hickory, Chambers Co., Ala. On Sunday, after we had dismissed, it was made known that a man and his wife were anxious to talk to the church before they left the ground. So we re-assembled, called the meeting to order, and heard their experiences dating back many years, as they were at that time more than fifty years of age. They requested baptism on Monday morning, but I had promised to assist in the constitution of a church on that day, so it was agreed upon to meet Tuesday morning for this purpose, and also that we have preaching at the church. There had been a deep interest manifested in the meeting from the very first day, and I remember some one said to me, "If you go away Monday to constitute that church the interest in the meeting will die out," and I remarked if it is that easy to die, let it go. But not so. On Tuesday morning we met a large and attentive congregation at the most beautiful place for baptism that I ever saw. The high waters had thrown up a bed of pebble just

under a long bridge, which forced the stream to one bank of the channel. Just above the bed of gravel was any depth of water needed, which was in view of the people who stood upon the bridge and upon the heap of pebble under the bridge. Here we baptized the dear old couple, and went about two miles to the church, and had preaching, when others joined to be baptized the next morning. And thus we continued from day to day until the next Sunday, when we again partook of the bread and wine in remembrance of our Lord who suffered for us and blessed us. As this was somewhat unusual among the Baptists in that day, and as I was young in the ministry, I had great fears, and at nights when alone I besought the Lord to direct us, and at times would conclude that I would bring the meeting to a close at the next service, but there was such order, earnestness, and spirituality that I was afraid to discontinue it. There was no minister present but myself, and I labored hard to present Jesus as the only foundation upon which we could build, so as to stand when the winds blew and the floods would beat upon it. I hope my understanding was opened, and I hope I spoke as the Spirit gave me utterance. One morning having great fears about the meeting, this Scripture came into my mind, "This is the Lord's doing, and it is marvellous in our eyes." The greater number of those baptized were husbands and their wives, ten or twelve couples (I have not the record before me), perhaps from twenty-five to sixty years of age. Many of these rest from their labors; some have been excluded; a few remain steadfast in the faith, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

Now, Bro. Hassell, I must bring this to a close, but must not lose sight of your article in which you made reference to this meeting.

No, we were not non-fellowshipped for this, and will not be by the churches of that country; in fact, occasionally, most of them have continued their meetings a few days after their crops are finished. I am very much opposed to these meetings in a general way since the practice has much increased, and we are no doubt more or less carnal in these things. Those brought in at such

meetings are in favor of having them again and again, so there will be no end to these things. Generally there is nothing in these meetings that the world objects to, and we know that the world loves its own, hence they must be of the world. I know the religious world does not love nor receive our doctrine; but, if we will establish their order in our house, there will be no persecution, and the offense of the cross will cease. Some Baptists who hold to the faith or doctrine suffer their children to attend the modern Sunday School, and the world seems to smile upon them and their's. It is a serious fact that cannot be denied that some send their children to Sunday School, some want protracted meetings and church organs, and we can't tell where this will stop. Some say, "I see no harm in these things"; but, if it grieves some of the members, we should not insist on these things being brought in. I appreciate such charity, still this amounts to no objection from one standpoint. If organs are needed in God's house to perfect His praise, then the church that is too poor to buy one has a deficiency that money would supply. True, we do not yet declare non-fellowship for our brethren upon such grounds; but the time will soon come, without a change, when there will be such a vast difference that there will be no agreement, no concord, no fellowship, no communion. Then says the Apostle: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

J. T. SATTERWHITE.

#### REMARKS.

The statement that I made, in the January MESSENGER, under "No New Tests of Fellowship," about Elder Satterwhite's receiving and baptizing 77 members in an eleven-days' meeting, seemingly continued by the Lord, at one of his churches, was according to my recollection of what he told me several years ago. I am glad to receive and publish the correction that he sends me. He received and baptized only thirty-seven members at that meeting, but seventy-six members at all his four churches during that year. It was easy for me to unintentionally confuse these two numbers several years after the inci-

dent was related to me. A church in my own county has received, on different occasions, about forty members during about a year, at their regular monthly two or three days' meetings—this church, like all the churches in North Carolina, never having a meeting of more than three days, and generally of only two days—their yearly or annual meeting alone occupying three days. And I have seen their sound, faithful, and aged pastor (now nearly eighty years of age) lead down into the water twelve humble and willing candidates at a time, while the surrounding woods resounded with the Spirit-tuned voices of the members of the church singing the inspiring strains of the beautiful hymn—"The glorious light of Zion is speeding far and wide." And the members of this church have one of the largest and best meeting-houses in North Carolina, built by their own hands, and they delight in assembling in their meeting-house before the time of meeting, and at other times and places, and singing, without any musical instrument, the sweet songs of Zion—mostly those contained in Lloyd's Primitive Hymns. And when members join, they join for good, the Lord having already regenerated them and prepared them for His service, and they live orderly lives, and it is a rare thing indeed for one to have to be excluded for disorder. This is, indeed, "the Lord's doing, and it is marvellous in our eyes." There are no human inventions, and no carnal excitement at the meetings of this church. The aged and afflicted pastor has but little human learning, but he reads and knows the Scriptures, and he fearlessly preaches the gospel of Christ, the doctrine of salvation by rich and reigning and discriminating and almighty and everlasting grace, in its utmost simplicity and sincerity. Brother Satterwhite, who is one of our soundest and ablest and most successful pastors in the United States, wisely sees and speaks of the general carnalizing, alienating, and ruinous tendency of these modern human inventions. Christ is our only Divine and perfect Exemplar; and the Scriptures nowhere speak of His keeping the people together at one place more than three days (Matt. xv. 29, 30; Mark viii. 1-10); neither do the Scriptures anywhere speak of Him or His disciples using an organ in the

public worship of God. Next to the voices of holy angels, the God-made voice of man, attuned by the Spirit of God in the heart, is the sweetest and most perfect instrument ever heard on earth. Even to hear a fine natural voice in singing, the people of the large cities will pay more money than to hear the strains of any man-made musical instrument or any other entertainment.

Because of the most interesting and wonderful facts, I desire to add here a few words in regard to Elder William Whitaker, who aided my father, Eld. C. B. Hassell, and Eld. David House (one of the most truthful and unsensational of men) in ordaining me the second Sunday in August, 1874, to the full work of the gospel ministry. Eld. Whitaker was for a long time pastor of the church in my county to which I have referred in these remarks, as well as of other churches. As we do not know that Christ or John the Baptist ever went one day to the schools of men, so I do not know that Eld. Whitaker ever did; but I doubt not that he was a child of God, and called and qualified of God for the labors of the gospel ministry; he lived his religion, and preached in demonstration of the Spirit and of power, knowing nothing but Jesus Christ and Him crucified; multitudes attended upon his ministry, and many were gathered into his churches; in preaching he threw his whole soul and body into his words; and his short but sincere and earnest sermons were of far more interest, power, and success than all the cold, learned, elaborate, written discourses of University Professors. With him all the religious inventions of men were nothing, and the wisdom and power of God were everything in the salvation of poor sinners.

S. H.

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#### GOD'S SOVEREIGNTY AND MAN'S ACCOUNTABILITY.

Jasper, Texas, December 15, 1905.

*Elder S. Hassell—*

DEAR BROTHER:—I will try this morning to write a little for your consideration, and, if published, for the consideration of the brotherhood who may read these lines. First, I will say, dear Brother, that I am only just able to sit up and walk around a little now, having been sick two months, and, part of the time, very sick, and I am gaining my health and strength very slowly; but I hope I feel thank-

ful to the good Lord that it is as well with me as it is. Now I will try to get some of my thoughts, on paper, that I have been much exercised in mind upon of late, even while lying on my bed sick. The leading thought is our duty and obligation to God—in other words the duty and obligation of the creature to the Creator. Now one cause of my mind getting on this subject is that I have heard some of our dear preaching brethren dwell on the subject of Adam's following his bride into transgression, and saying that it was the love he had for his bride (which I shall not deny), and then go so far as to say he could not help it, and that it was predestinated of God, and that he had it to do, and, if not in plain words, yet strongly imply that they did not blame him. Now I want to call attention to one point in particular, viz, Do the Scriptures teach that a man should love and obey his wife or any other creature equally as well as his Creator? Now to the law and to the testimony. "Thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might" (Deut. vi. 5). Now where in the Bible are we commended to so love any creature?

"Take diligent heed to do the commandment of the Law which Moses, the servant of the Lord, charged you, to love the Lord your God, and to walk in His ways and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul" (Joshua xxii. v.). Jesus said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind" (Matt. xxii. 27). Now what I want to impress on the mind is this, that *nothing* excuses or justifies us in disobeying our God's commands. Although our love is great for our wife and others, yet we should not turn aside to do wrong for their sake, or at least should not disobey God's commands for their sakes, nor will God excuse us for so doing. He did not excuse Adam; and if Adam was in the least excusable because of the great love he had for his wife, the Bible nowhere gives an account of it, but, on the contrary, charges his disobedience to him, and death by it to all his unborn posterity. So Adam was guilty and condemned with all his race. Now to get on a high horse, treating on the doctrine of the predestination of all things and so speak of Adam's fall and all other sinful actions as if resulting or *caused* by God's predestination is, to say the least of it, liable to make a wrong impression on the mind of the hearer, viz., that God caused Adam's sin and also all other sinful actions. Now my way of thinking of this high and mysterious subject is about this way. When we speak of God's predestination of good, we should speak of it as causative and effective; and when we speak of it relative to sin and wickedness, we should speak of it as over-ruling and restrictive or permissive. Then we leave our hearers' mind clear as to where we stand on the subject, and clear ourselves of the scandalous charge that Paul said we were charged with in his day, viz., Let us do evil that good may come (Rom. iii. 8). Now my object in this article is to try to labor to show we ought not to run predestination to that degree as to set aside man's accountability; for there is nothing taught more plainly in the Bible than the accountability of the creature. In the 19th Psalm it is said. "The heavens declare the glory of God, and the firmament showeth His handiwork; day unto day UTTERETH SPEECH, and night unto night showeth knowledge; there is *no speech nor language* where their voice is not heard; their line is gone out through all the earth, and *their words to the end of the world.*"

This creation itself is enough to convince any human being that there is a God, a Supreme Being, and leaves man without excuse. See also Rom. i. 18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness *because that which may be known of God is MANIFEST in them (or to them,—see margin), for God hath showed it to them;* for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead; so that they are without excuse." These two Scriptures, one in the Old, and one in the New Testament, are enough to forever settle the matter as to man's accountability, and leaves man without excuse. So sin unatoned for will be yet charged to the account of the subject committing it. Thus all of Adam's race who are out of the covenant of grace will have to meet the judgment in despair, and hear the awful sentence, "Depart ye workers of iniquity, for I never knew you." They will only be judged justly and condemned justly, because sin is on them and unatoned for. But, coming down to the accountability of the children of God, we find there are many promises made to them, both of blessing them in obedience, and chastising them in disobedience; like Israel of old, who was our type, "the willing and obedient eat the good of the land, but if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord has spoken it" (Isa. i. 19, 20). It is the obedient that have the sweet smiles of Jesus here in time, for Paul says God deals with us as a father doth with his children, and then we are not left to guess at that; we know a father commands his children, and some obey, while others disobey; in regard to the one who disobeys, the father frowns upon him, scolds him, whips him; but as for the one that obeys, the father smiles on him, commends him, cheerfully takes him to his arms, and hugs and kisses him. Now contrast the difference in the feelings there must be in the feelings of the two, and you have our views in regard to the blessings we receive here in time, and the awful chastisements the disobedient receive. "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes"; while the obedient escape the stripes; for "he that is worthy of few stripes shall be beaten with few, but he that is worthy of many shall be beaten with many" (Luke xii. 47, 48); like the two who were bidden to go work in the vineyard—one said, "I will go;" the other said, "I will not go," but afterwards repented and went, while the other who said he would go went not; which one did the will of the father? the one that repented and went (Matt. xxi. 28-32). So obedience is best every time. "To obey is better than sacrifice, and to harken than the fat of rams" (1 Sam. xv. 22). Then, dear preaching brethren, let us spend more time in preaching on Christian duties, pointing them out to the dear little children of God, who are ever ready to halt by the way. I will say I am, at this last writing, December 19, 1905, just 53 years old, and am getting hearty again, and weigh 188 pounds. I am,

Your brother, I hope, in Jesus,

D. RICHARDSON.

## THE GOOD OLD WAY.

MOSSY ROCK, WASH., Dec. 20, 1905.

*Eld. S. Hassell—*

DEAR BROTHER IN THE LORD:—As I have not written any for your much-appreciated paper, I will pen a few lines, as I have just been reading the good news, as it were, from a far land, and especially Eld. Lee Hanks' letter contained in the December number—his writing did so correspond with my feeling. Dear Brother, I have no use for the new fangles, as they are sometimes called. As to music, I must confess that I am a dear lover of music at home or common entertainments, but I have tried to preach where they used music (not in Baptist meeting-houses), and such music in worship always sounded too much like the whirl and whiz of the world beaten by the fingers of Satan's inspiration, and always makes me feel sad; instead of giving spiritual life or animation, it made me feel dead, and the music was no more than sounding brass and a tinkling cymbal. As to secret orders, I hear Solomon, saying by inspiration—"So, this only have I known, that God has made man upright, but they have sought out many inventions"; and it appears to me that the most of the so-called religion of to-day consists of human inventions, and is a mere show, having a form of godliness but denying the power thereof. Sunday Schools, Epworth Leagues, Christian Endeavorers, etc., and even Secret Orders are claimed to hold worship. Now, I have once belonged to the Masonic Order, was a third degree master mason. I joined when I was laboring under a heavy burden of sin. I thought it was a kind of a religious institution, and that I could find some comfort there: but alas! I only found that it belonged to the world, and it was no comfort to nor shelter for a way-worn traveller, but only augmented my woe. So I soon dropped that, for my mind was directed to an order that only binds me to do the will of my Master, as did the oath of Abraham's servant, when he put his hand under his thigh and swore that he would not take a bride for his master's son only from among his people. So, dear

brethren, we, as God's servants, must not go among the "Ites" and "Isms" and orders of this world, for they are only orders of craft, and you know that that pertains to evil and the maliciousness of the Devil, and is at enmity against God or anything that is good. So we find, by the word given by inspiration, that we cannot serve God and mammon at the same time. We will either hate the one and love the other, or love the one and hate the other. So, dear brethren, take a poor, afflicted sinner's advice; drop all hobbies; follow arter the true worship of God; practice what you find in the Bible as commanded. Do not try to sing praises to God out of a dead substance, but be found making melody in your hearts, and sing with the spirit and understanding of heart also. I am sure that no one can make an instrument sing with understanding. Drop every practice that makes discord among the brethren, except it be a Bible practice. Seek to do every thing that you can that makes for peace in Zion. Take the Bible for the man of your counsel. Repent, and do your first work, and that is to cease from evil and do good, seek peace and pursue it.

Dear brethren and sisters, remember me as a poor, unworthy, ignorant, illiterate sinner, and throw the mantle of charity over my imperfections.

Your little brother in bonds of the gospel,  
W. R. BELCHER.

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### ENDURANCE.

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It would be useless to try to tell all that is contained in this one word—only to hint at it and draw the attention of clearer minds to our subject is all we try to do when we undertake to write. What one can endure physically, or naturally, would be a difficult task to tell, and still more when we come to mental and soul trials. From first recollections we had our little crosses and vexations to bear, but the buoyancy of youthful spirits would soon overcome them and all would be smooth and pleasant again. When we first grow sick with pain and distress, it is a new experience and the unusual care and attention given us and the return to health make

bearable quite a little suffering. When as sinners lost we awake to our true condition, we think we can never bear the weight of condemnation that rests so heavily upon us. But deliverance comes, and with it divine joy and assurance of faith in believing in Him who is the Saviour of sinners. And so we find all the way is as a battle-ground of conflict and victory, of suffering and rest. And when the Master taught us that His children should in measure taste of the cup that He was to drink, and be baptized with the baptism with which He was baptized, He said they would be hated as He was by the world, and persecuted as He was. "But he that endureth unto the end, the same shall be saved." We want to be sure if we can that it is indeed for His name that we are so hated, and an Apostle tells us of "enduring a great fight of afflictions partly while we were made a gazing stock, and partly while we were companions of them that were so used." So we learn how different we and our companions are to be considered from the rest of the world, and this is something to endure; for they will certainly revile and hate and persecute in some way those who do not run with them in their extent of whatsoever the world applauds. And when we are called to part with one earthly joy after another, with one comfort after another, until our lot is just one long suffering, one longer endurance, how is it that we read, "Behold, we count them happy that endure"? In no other way can it be only as we may be in some measure drawn into fellowship with Him who suffered all things here for us, even the contradiction of sinners which He suffered unto blood, the blood of the cross, and this for the joy that was set before Him. Trace all His way of life here and the death He endured at last, and then compare our life with His, and try to realize—

"How light our sorrows be,  
To His in dark Gethsemane,  
Who drank the cup with stifled groan,  
And prayed 'My Father's will be done!'"

And so we "endure as seeing seeing Him who is invisible." Like those in the furnace or the bush on fire and yet not consumed, that invisible Presence is seen, known, and felt by the afflicted and poor people of God, who by

faith are always looking unto Him. And though we come in our pilgrimage to that place where we are strangers to the word enjoyment, yet the word endurance, if it be of a godly sort, brings with it that patient "waiting" for the great change to come when we too hope to enter into the joy of our Lord, praying that we too may be enabled in the spirit of our Master to endure the cross, despise the shame, and all that a most vain world may think of us, and finally overcome through Him who giveth us the victory and a place at His right hand.

In endurance and in hope, your sister,

KATE SWARTOUT.

Cement City, Mich.

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## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

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 Elder James J. Gilbert, Winchester, Ky, and also Elder W. B. Morgan, Route 2, Buffalo, Ala.

"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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## THE KINGDOM OF GOD—ITS NATURE, SUBJECTS, AND SERVICE.

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Kingdom means the reign, rule, or dominion of a king or sovereign over his subjects, or the subjects themselves or the territory that they occupy. The word *kingdom* occurs, in its singular and plural form, 394 times in the

Old and New Testament Scriptures. In 230 of these passages it refers to the natural, sinful, and perishing kingdoms of men; 8 times it refers to God's natural reign over the whole human race; 9 times it refers to His reign in His visible or nominal or professing church on earth; 129 times it refers to His gracious reign in His people on earth; and 18 times to His glorious reign in His people in heaven. In this article I use the phrase, the Kingdom of God or Christ or Heaven, in its most frequent sense in the Scriptures—God's gracious reign in His people on earth, which always results in His glorious reign in them in heaven.

1st. The Kingdom of God, in its nature, is gracious, inward, invisible, spiritual, reverent, holy, humble, gentle, peaceful, joyful, loving, indestructible, and everlasting—heavenly and Divine in its origin, its character, and its effects. It is God, by His Son, and through His Spirit, dwelling in the minds and in the hearts of His subjects, causing them to believe in Him and in His Written Word, and to love Him and His holy law and His blessed gospel and His dear children and even their enemies and His precious service, to do justly, love mercy, and walk humbly with their God, to live soberly, righteously, and godly in this present world, to take up their cross and follow the meek and lowly Lamb of God through evil as well as good report, to go unto Christ without the camp, bearing His reproach, and choose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for the season, to feel their sinfulness and unprofitableness and unworthiness of the least of all the mercies of God, to mourn over and hate their sins which slew their blessed Redeemer, to be crucified with Him and to rise with Him to a heavenly life, and to trust all their acceptance with God in the spotless life, atoning death, justifying resurrection, and prevailing intercession of His dear Son, the Lord Jesus Christ, their only and perfect Saviour, and to endeavor, from a principle of love, to be obedient to all His holy commandments, and submissive to all His righteous dispensations, and to hope to be guided and sustained by His Holy Spirit, in all their labors and trials, to the end of their earthy pilgrimage, and, at its close, to depart in spirit to be forever with the Lord, and at His second personal com-

ing to the world, to have Him change their bodies if living or raise and change them if dead, and make them spiritual, immortal, and incorruptible like His own glorious body, and then, in their re-united and glorified souls and bodies, to dwell with Him and all His holy angels and glorified saints, and to praise and serve Him during the never-ending ages of eternity. The Divine nature in the children of God leads them to love Him with all their heart, mind, soul, and strength, and their neighbors as themselves, to do unto others as they would have them do unto themselves, not to be envious or jealous of one another, nor to bite, devour, and consume one another, but to love one another tenderly, and to forbear with and forgive one another, even as they hope that God, for Christ's sake, has forgiven them, to walk worthy of their high and holy calling, with all lowliness and meekness and longsuffering, endeavoring to keep the unity of the Spirit in the bond of peace, as there is one body, and one Spirit, one Lord, one faith, one baptism, one God and Father of all, who is above and through and in them all. And this Divine nature leads them to reverence Him infinitely above all others, and to search the Holy and Inspired Scriptures for doctrine, for reproof, for correction, and for instruction in righteousness that they may be thoroughly furnished unto all good works, and to contend earnestly for the faith once for all delivered unto the saints, and neither to add to nor take anything therefrom, and not be carried away from that faith by any or all the winds of doctrine blowing over the world, no matter how cunning or plausible may be these inventions or institutions of men or evil spirits—nay, not even to believe an angel from heaven if he contradicts the eternal word of the living God.

2d. The subjects of the Kingdom of God are, as clearly set forth in the Scriptures, His loved, chosen, redeemed, and regenerated people, whom the Divine Father loved from everlasting, and chose, before the foundation of the world, in eternal covenant relationship, and gave to the Divine Son, who was born by the Divine Spirit's power, of a human mother, the Virgin Mary, and lived and died and rose and ascended and intercedes for them, who per-

fectly satisfied all the active and passive demands of the law for them, as their Head, Representative, and Surety, and who quickens them by His Holy Spirit, at the appointed time, from the death of sin into the life of righteousness, and convinces them of their sinful and lost condition, and causes them to cry unto God for mercy, and then gives them to realize that Christ suffered and died for their offences, and rose for their justification, and influences them to love and rejoice in God their Saviour and to desire to follow Him in baptism and communion and in all His precepts and example, and to believe that He will assuredly keep them by His power through faith unto the fulness of salvation ready to be revealed to them in the last time, as neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall ever be able to separate them from His unchanging and everlasting love.

3d. The service rendered to God by the subjects of His Gracious Kingdom is, under the influence of His Spirit, most solemn, free, loving, and holy. Under His influence they feel that He is the infinite, eternal, all-holy, all-wise, and all-powerful Creator, Upholder, Governor, and Judge of the universe, before whom all creatures are nothing and less than nothing and vanity, who has absolute control of every being and of every event, who has made and preserves them and gives them all their blessings, upon whom they are entirely dependent, and to whom they are utterly accountable, and who has all their temporal and eternal interests in His hands, and that He is the God and Father of their Lord Jesus Christ and of themselves and all their mercies, and they feel to abase themselves in the lowest depths of humility before Him, and fervently thank Him for all His natural and spiritual blessings, and earnestly beseech Him for the continuance and extension of those mercies to themselves and their fellow-creatures, and to desire, from the inmost depths of their hearts, to revere, obey, and glorify Him in their bodies and their spirits which are His, and to benefit their fellow-creatures as much as they can. Moses, Isaiah, Ezekeiel, and the Apostles Paul and John had transient visions of something of the glory of God,

but these momentary views had enduring effects upon their characters and lives, making them profoundly humble, loving, and devoted to Him more than to all the other beings in the universe. And so should the spiritual revelation of the glory of God in the face of Jesus Christ, made in the hearts of His people on earth, have a most humbling, loving, and consecrating effect upon their characters and lives at all times, and most especially in their private and public worship of Him. He is the King of kings and the Lord of lords, the Most High and Holy, Holy, Holy Lord God of hosts; and in our adoration of Him, the Only, the Living, the True, and the Three-One God, we should, like the Seraphim, burning with love, in Isaiah's ecstatic vision, feel utterly unworthy to look upon Him or to have Him look upon us, and to feel perfectly ready to go, in a moment, to any service to which He may call us, and to render unto Him all the glory of our services. It would be a dishonor to our profession of faith in Him, and a desecration of His service to convert His house of worship into a place for telling fabulous stories, whether facetious or pathetic, or for carnal and sinful festivities, or for selling and buying, cheating and gambling, or even for merely social or intellectual entertainment. Most reverent and solemn should be all the assemblies of the saints for the worship of God; and, as He is a Most Holy, Omnipresent, Omniscient, and Omnipotent Spirit, His children, who are also His loved and loving subjects, should at all times and places, in all their thoughts and words and acts, worship or revere Him in spirit and in truth.

Such, according to the Inspired Scriptures of the Old and New Testaments, is the Kingdom of God, His gracious reign in His people on earth; and such, and such, according to the same infallible authority, are the nature, the subjects, and the service of that Kingdom.

S. H.

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### THE WHITE-ROBED THROG.

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DEAR READERS OF THE GOSPEL MESSENGER:—This is the evening of the 16th day of January, 1906. If I should be spared only one more week I shall have reached

the sixty-seventh anniversary of my natural life. I may be gone the way of all the earth before this poor scribble meets your eyes; for I anticipate the near approach of the day or hour, when my last effort to write to the household of faith shall have been made. But yet, I am glad to testify that the thought of departing this life gives me no painful concern. The world is fast losing its attractions, and its vanities no longer exert that deceptive influence over me as in my younger and more vigorous stage of life.

Since the sun last sunk behind the western hills, and the curtains of night spread over the earth, I have enjoyed the reading of the 7th chapter of Revelations, especially the latter part of it. Although I do not feel to understand it clearly, there seems to be something in it for my soul—something I need, desire and hope for. I have read with feelings of wonder and astonishment of the glorious scenes that were presented to the view of the exiled servant of Jesus on the lonely Isle of Patmos; of the mighty angels of God which attended with holy delight upon the bidding of their Sovereign who deigned to speak by them to His servant, John, and make known to him in unmistakable terms the glorious and happy destiny of the innumerable host of the redeemed of the Lord.

The closing scene as presented in this, 7th, chapter reveals the fact that the hands of the appointed angels of divine wrath were restrained from the immediate execution of their terrible work of destruction until the servants of God, the elect of the house of Israel, were sealed, and the exact number of each tribe was revealed. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." This was a presentation of the people of God among the Gentiles—a distinct view of the children of the Kingdom of grace and glory—to be gathered unto Jesus Christ, according to the word of God; Isa. xi. 9. And it occurs to me that every Gentile that was ordained to eternal life was seen in that multitude, and thus brought in touch with John, to whom this wonder-

ful revelation was made. Their white robes are emblems of the purity and perfection of the righteousness of Jesus Christ, which is given to each and every heir of promise, whether Jew or Gentile. The palms in their hands denote victory and triumph through the power and grace of God, given them in Christ and sealed to their everlasting benefit by the virtue of His precious blood, which cleanses them from all sin and supplies them with the white robes in which they were seen, and described in the text.

Now, in the closing days and events of my mortal life, I wonder and hope, and hope and wonder if I, a poor sinner of the Gentiles, was seen in the vision among the great multitude, with a blood-washed robe on, and palms in my hands. I had rather know this one thing than to possess the wealth and honor of all the nations of this earth. But I can only say, I hope for identity with the white-robed throng of the text, whom the Lamb, the Lord Jesus, shall feed and lead unto fountains of living waters, and from whose eyes God shall wipe away all tears. Blessed hope! thou art the ever-present prop and stay for my trembling soul.

Oh what excellent robes we shall wear, made white in the blood of the Lamb; what palms of triumphant victory bear; and what praises our immortal tongues shall declare to the glory of His wonderful name. "These are they that come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." In hope of eternal life, J. E. W. H.

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### YE BELIEVE IN GOD; BELIEVE ALSO IN ME.

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I have often heard persons, in telling their experience, speak of the beauty of all nature when they first rejoiced in the hope of pardon. The works of God everywhere proclaim His being with His power and goodness. It was so with me. I had been under a cloud and borne down for months, and when I first felt the joy of hope I was alone. I saw a new meaning in all around me. The hand of God was manifest everywhere. I stood and looked at things with a new view of everything. I be-

lieve that Divine life is necessary to enable us to see God in His works, or His word either. When we are most blessed with the Lord's presence and a sense of our acceptance with Him, then His works appear to us the most glorious, and we read His word with the greatest delight. "He that cometh to God must believe that He is." David exclaimed: "The heavens declare the glory of God." In this happy frame David could see God in every star, in all the firmament; the whole universe was vocal with the praise of God. "The earth is full of His handwork." Look where you will, in the earth, sea, or air, and you behold evidences of the being of God. "The fool has said in his heart, There is no God." To one that has rejoiced in God and looked up to God as a loving friend, the thought is unendurable that there is no God. Infidels have commented on the deaths of the martyrs where they prayed to God to save them from the hand of cruel persecution, and the heavens above were brass, and no answer came to their cries, but we reply, Those men were supported by an invisible power. They had "meat to eat" that infidels "knew not of." No God is the saddest thought. We may cry and groan and there are no ears to hear, nor hands to save. How sweet the words, "As a father pitieth his children, so the Lord pitieth them that fear Him." "He remembereth that we are dust." A dying brother said to his weeping wife, "The Lord will provide for you." It is delightful to believe in God with the whole heart—to believe in the *Almighty God*. We are apt to think ourselves too little for His notice, but when we can look to Him as a Father and cast all our cares on Him as little children, O! what mighty consolations flow into the soul. Sorrow and sighing flee away before such mighty comforts. The fool looks on the revolving spheres above and says they have no creator; their order and precision are accidents; he marks the rising and setting of the sun and moon as accidents, and as he sees stored away in the earth mines of metal, coal, etc., for our use, and the fertile fields watered by rain and dew, he ascribes it all to accident. But the Christian sees fatherly care in all this, and exclaims, "The earth is full of His handiwork." Jean Paul Richter, in maintaining

truth on this subject, pointed out some of the horrible results if there be no God. He pointed to those who had died in hope and to those who had lived on earth in hope. He pointed to Christ Himself, and to His wretched, misguided followers, as crying to Him, "Christ, is there no God?" He contemplated the dead as having looked and prayed in vain. He presented it as a dream.

## RICHTER'S DREAM.

He dreamed that he was in the parish church, and that he saw the dead leave their graves and gather about him. "The shadows stood congregated near the altar; and in all, the breast throbbed and trembled in place of a heart. One, which had just been buried in the church, lay still upon its pillow, and its breast heaved not, while upon its smiling countenance lay a happy dream; but on the entrance of one of the living he awoke, and smiled no more. A lofty, noble form, having the expression of a never-ending sorrow, now sank down upon the altar, and all the dead exclaimed, 'Christ, is there no God?' And he answered, 'There is none! I traversed the worlds. I ascended into the suns, and flew with the milky ways through the wildernesses of the heavens, but there is no God! I descended as far as being throws its shadow, and gazed down into the abyss, and cried aloud, "Father, where art Thou?" but I heard nothing but the eternal storm which no one rules; and when I looked up to the immeasurable void for the divine eye, it glared upon me from an empty, bottomless socket, and eternity lay brooding upon chaos.' Then there arose and came into the temple the dead children who had awakened in the churchyard; and they cast themselves before the lofty form on the altar, and said, 'Jesus, have we no Father?' And He answered with streaming eyes, 'We are all orphans, I and you; we are without a Father.' And as I fell down and gazed into the gleaming fabric of worlds, I beheld the raised rings of the giant serpent of eternity, and she enfolded the universe doubly. Then she wound herself in a thousand folds around nature, and crushed the worlds together; and all became narrow, dark, and fearful, and a bell-

hammer, stretched out to infinity, was about to strike the last hour of time, and burst the universe asunder, when I awoke.. My soul wept for joy that it could again worship God; and the joy, and the tears, and the belief in Him were the prayer. And when I arose, the sun gleamed deeply behind the full, purple ears of corn, and peacefully threw the reflection of its evening blushes on the little moon, which was rising in the east without an aurora. And between the heaven and the earth a glad, fleeting world stretched out its short wings, and lived, like myself, in the presence of the Infinite Father; and from all nature round me flowed sweet, peaceful tones, as from evening bells."

We turn away from atheism, and rejoice that there is a God to worship and to love—a God to trust and rely on—one that can be touched with the feelings of our infirmities. We rejoice that the Lord God omnipotent reigneth, in the heavens above and in all the earth below. The joy felt by the dying is not a delusion; the sweet smile that lies on the face of the dead was not deception. Nor is our labor and toil in His service among the churches in vain. The living may trust in Him; the dying may turn from all created streams and drink from Him as the fountain of life. The tearful widow and bereft orphans may joyfully exclaim, "The Lord is my Shepherd; I shall not want." J. H. O.

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LET BROTHERLY LOVE CONTINUE.—Heb. xiii. 1.

The Apostle does not exhort to create or produce brotherly love. Love is not a product of the flesh, for it does not grow in nature's garden, but it is of God. "Love is of God, and every one that loveth is born of God." We do not love to make us God's children or to get life, but love because of life. We do not love to get the Lord to love us in return, but we love Him because He first loved us. God's love is immutable. "Having loved His own, He loved them to the end." Our love is a mutable love, subject to change, but God's love knows no change. He is love and He loved His people with an everlasting love, therefore with loving kindness He draws them. Yes, all whom He loved He draws, and

they come to Him, being drawn by the sweet cords of His love, and all that come shall in no wise be cast out. "Love is as strong as death." What is stronger than death? Death never makes any failures, for it always has its prey, so love makes no failures. When it enters a home it is effectual in drawing and leading out every one of its subjects. Death is no respecter of persons, and is not confined to geographical lines. It takes the high and low, rich and poor, the wise and the unwise, the enlightened and unenlightened, the old and the young, the white and black, and all nations, regardless of environment, must bow in submission to this dreadful monster. Since love is as strong as death, and death is not a respecter of persons, neither is love a respecter of persons, and since death is effectual upon all classes, so love is effectual upon the old and young, rich and poor, high and low, the enlightened and the unenlightened of every nationality. Whom God loves shall be ultimately saved in Heaven. We see the love of the Father in choosing us in Christ before the world began, and blessing us with all spiritual blessings in heavenly places in Christ, and giving His chosen to the Son, and the love of the Son in redeeming them from under the law, bearing all their sins in His own body on the tree, forever putting away sin by the sacrifice of Himself, by the offering of Himself, perfecting forever them that are sanctified, reconciling them to God by His death, saving them by His life, justifying them by His spotless and imputed righteousness which He wrought out for them by His own obedience; all this love of the Father and Son, is mingled with the love of the Holy Spirit who effectually regenerates, applies, and reveals this wonderful salvation to all the heirs of promise, and comforts them all through the journey of life, and keeps them as the apple of God's eye. Hence we see there is unity in the Trinity. There is no failure in the love of the Father, Son, and Holy Ghost, and these three are one.

This love is now shed abroad in our hearts, and we are given the spirit of adoption whereby we cry Abba, Father. We now love God because He first loved us. We are all passive in the reception of this love. We love the church of God, the gospel, the ordinances of God's

house, and those who bear the image of Jesus. We now want to do the will of God. Our cry is: "Lord, what wilt Thou have me to do?" We want to serve God from a principle of love, not as slaves, but as God's free men, and we feel it is a sweet privilege to walk humbly before God and to obey His holy statutes. It is right for all such to go to the church and follow Jesus in baptism. Now we are brethren, born from above, and all belong to the same family. We should love each other and so live as to let that love we have for each other continue. I might love a brother and he would feel very dear and precious to me indeed, but suppose that brother engages in immoral conduct, theft, profanity, vulgarity, drunkenness, or unites with "secret orders," or worldly institutions, or leaves the doctrine and practice of the church, my love for him as an old Baptist would cease, and I would feel like the church should get rid of him. He will not let me love him. In order to let brotherly love continue we must be brotherly and act so as to preserve that confidence that our brethren have in us. We should prove our loyalty to God. We let brotherly love continue by our godly lives. If I want the fellowship of my brother I try to live so as to be worthy of his fellowship. I know we are sinners and have our weaknesses, but we should crucify the flesh with its affections and lusts; we should put off the old man with his deeds, and put on the new. The more fruit we bear as Christians, the more we are loved and esteemed as such. You do not have to try to love an humble, devout child of God whose meat and drink is to do His holy will. The child that wants the parent to love it, wants to act so as to merit that love or the continuance of it. God's people are one family, and we should so live as to ever have the confidence of our dear brethren everywhere. While we are separated by distance from the dear Baptists of North Carolina, yet we are one family, one body, and we do not want to act so as our brethren there would cease to love us. We want no practice that our precious brethren there could not fellowship. We are one body and have Christ for our great Head and Lawgiver, and we should ever reverence His holy laws. God has not put us here as individuals or churches to do as we please,

but to serve Him and obey His law—"to observe all things whatsoever He commanded" and no more. All of our service should be prompted by love. When our hearts are full of love we will gladly do God's will, we see more imperfection in ourselves than in others, we want to live at the feet of Jesus and of our brethren, we are full of gentleness, kindness, forbearance and forgiveness, and watchfulness over self. We will never hurt one that we love. The doctrine, the experience, the practice, and all the ordinances of God's house are full of love, and it is love that makes God's service sweet.

"Love is the golden chain that binds  
The happy souls above;  
And he is an heir of Heaven that finds,  
His bosom glow with love."

May brotherly love so control us all that we will love Jesus, and our precious brethren more than any hobby of our own, and may sweet peace and unity reign throughout the Zion of God.

L. H.

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### PRIMITIVE BAPTISTS ARE DISCRIMINATED AGAINST BY THE SOUTHERN RAILWAY COM- PANY.

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The Assistant General Passenger Agent of the Southern Railway Company, in a letter dated January 15, 1906, says: "Under the rules of this company, this year, we do not grant clergy permits to the ministers of the Primitive Baptist church, inasmuch as this denomination does not pay its ministers regular salaries, forcing them to engage in other business for a livelihood. Under our rules we do not grant clergy permits except to ministers who devote their entire time to the ministry and are dependent on same for support."

The rules of the Southern Railway Company would exclude Jesus Christ and His apostles if they were here on earth to-day, for neither did Christ, the great Head of the church, nor His apostles receive "regular salaries" for their labor as teachers and preachers of the gospel. Let's see: Paul was a tent-maker, and worked at his trade sometimes. See Acts xviii. 3; xx. 34; 2 Cor. xi. 7-9; xii. 17, 18; 1 Thess. ii. 9; 2 Thess. iii. 7, 8.

Primitive Baptists would rather imitate the example of Jesus Christ and His holy apostles and have a conscience void of offense toward God and toward man in this connection than to have all the permits the Southern Railway Company can grant them.

Hireling preachers are in bad repute in the New Testament and in that kingdom which is not of this world. See John x. 12, 13; Titus i. 10, 11; 1 Peter v. 2; 2 Peter ii. 3. But these men seem to be in high favor with the Southern Railway Company, and if a man is receiving a regular salary anywhere from a thousand to twenty-five thousand dollars a year, it will charge him only two-thirds regular fare; but if he is laboring after the apostolic fashion and opposing making merchandise of the people in the name of Christ, the Southern Railway Company requires him to pay full fare, while perhaps he is doing twice the labor of the other fellow.

William Cathcart, not a Primitive Baptist, in his Encyclopedia, may say: "Many of the Old School brethren in the ministry possess decided ability as expounders of the Scriptures; the members of their churches are commonly persons of deep piety, and of extensive Biblical knowledge."

Dr. R. C. Burleson, not a Primitive Baptist, president of Waco University, may say: "Our Primitive brethren have not rejected any ordinance of Christ; but with wonderful tenacity they cling, as we do, to all the doctrines and ordinances as they came from heaven, pure, simple, holy, sublime."

The *Macon (Ga.) Telegraph* may say, (and it is not a Primitive Baptist): "The Primitive Baptists are not one of the large denominations of Christians in Georgia, but they are an earnest and devout people. They are, so far as we know, the only people who expel their members for not paying their debts. They thus make of their religion a practical every-day affair which reaches directly at the lives of men." But preachers of this class are at a discount with the Southern Railway Company. However, if a preacher comes along whose doctrine and would-be practice disregards and sets at naught the organic and divine law of marriage (see Matt. xix. 4, 5; Mark x. 6; 1 Tim. iii. 2; Titus i. 6), and would fill

the land with adulterers and bastards and demoralize human society in general, he can get a clergy permit from this great railway system, I suppose, provided, of course, that he will claim that he devotes his whole time to his system and is dependent upon such work for a support, (this is the Mormon elder). I desire the reader to observe the great contrast there is between the Southern Railway Company and thirty-four railway lines represented by the Southeastern Clergy Bureau, of which Joseph Richardson is chairman, which grants permits to Primitive Baptist ministers, and in view of our peculiar views and practice, has questions specially applying to Primitive Baptists. Any of our ministers desiring permits should address Joseph Richardson, Chairman Southeastern Clergy Bureau, Atlanta, Ga. With a permit you pay but two-thirds of the regular fare.

According to the latest statistical reports of the U. S. Government, relative to churches, the Primitive Baptists have about 126,000 members in the United States, some of whom are members of the various State Legislatures and of Congress, I suppose; and they all should take special notice of the attitude of the Southern Railway Company toward our people so as to trouble them as little as possible; and I would like for all our Southern papers to make special mention of what is herein stated.

G. W. STEWART.

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### QUESTIONS AND ANSWERS.

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1. Q. What did Peter mean when he said, on the day of Pentecost (Acts ii. 34), "David is not ascended into the heavens"? A. That David had not ascended in body to heaven (Acts ii. 29), though his spirit had returned to God who gave it (Eccles. xii. 7); while Christ had, according to David's prophecy in Psalm xvi. 10, 11, ascended in both soul and body to heaven.

2. Q. What does Paul mean when he says (in 1 Cor. i. 25), "The foolishness of God is wiser than men, and the weakness of God is stronger than men"? A. Not that there is the least foolishness or weakness with God; but that the gospel of God's salvation through His cruci-

fied Son, which was foolishness to the self-wise Greek, and a stumbling block to the self-righteous Jew, was infinitely wiser and stronger, in accomplishing the perfect and eternal salvation of all His people, than all men with all their vain pretence of wisdom and strength (1 Cor. ii. 1-9; 2 Cor. xii. 9; xiii. 4).

3. Q. What is the meaning of Matt. xviii. 8, 9, in a disciplinary sense? A. I think that the *primary* meaning of such passages, like that of Matt. x. 37-39; Luke xiv. 26, 27; and Colos. iii. 1-17, is an *individual* one, asserting that no person can be a true disciple of Christ without a self-sacrificing imitation of Him—without a mortification of even the dearest sinful passions of his old Adamic nature; but possibly the passage has also, *secondarily*, a *disciplinary* meaning, enjoining upon us to “know no man after the flesh” (2 Cor. v. 16), and to withdraw our fellowship from every brother or sister, no matter how near and dear to us naturally, if he or she walks disorderly (1 Cor. v. 11; 2 Thess. iii. 6).

4. Q. The “Christian Herald,” of New York, one of the most widely circulated and influential religious papers in America, and doubtless voicing the sentiments of the eighteen million people recently represented in the “Church Federation” meeting in New York City, says that the language of the sacred historian Luke in Acts xiii. 48, “as many as were ordained to eternal life believed” means that as many “as were not prejudiced, as many as would listen, as many as were disposed to come” to Christ, believed in Him; can the passage bear this meaning? A. It most certainly can not, as every honest man acquainted with the Greek language knows, and as every ancient and modern version, whether Catholic or Protestant or Baptist testifies. The Greek verb *tasso*, here rendered ordain, means, according to the Seventh Edition of Liddell & Scott’s Greek-English Lexicon, the highest and the only authority on the English meaning of Greek words, to “ordain, appoint, set, order, arrange, array, marshal, post, assign,” and never, in all Greek literature means to be internally or mentally or emotionally disposed or inclined; the oldest and newest versions of all denominations give essentially the same translation as the King James or Authorized Version—

some rendering the word translated "ordain" "appoint," and some rendering the word translated "eternal" "everlasting." And all the Scriptures bearing on the subject prove that saving faith in Christ is the perfectly free gift of God according to His predestination of the believer to eternal life (Psalm xxxiii. 12; lxxv. 4; Matt. xvi. 15-17; John i. 12, 13; v. 25; vi. 37-40; x. 15, 26-30; xvii. 1-3; Rom. iv. 16; xii. 3; Gal. i. 11-17; v. 22; Eph. i., ii.; Philip. i. 29; 1 Cor. xii. 9; 2 Thess. ii. 13; Heb. xii. 2; 2 Pet. i. 3-7; 1 John v. 1). The exact translation of Luke's language in Acts xiii. 48 is—"and they believed, as many as were ordained (or appointed) to eternal life"; and the plain meaning of the inspired writer is that God's election and predestination of His people to eternal life was the moving cause why He so revealed His Son by His Spirit in them that they truly believed in Christ, and thus manifested to others that they had eternal life abiding in them. The carnal mind intensely hates the sovereignty of God, especially in His pre-determined, special, efficacious, and everlasting salvation of His people; and, in its attempts to undermine and explode this eternal truth, it even vainly presumes to try to change the established meaning of words in the ancient and original languages of the Scriptures. This is but one of the innumerable proofs of the depravity of the natural heart.

5. Q. For what purpose was the church established, or what prime object has it in view? A. To glorify God and benefit mankind, by maintaining the perfect truth of God's word, the Old and New Testament Scriptures, and by walking lovingly in all His commandments and ordinances, adding nothing thereunto and taking nothing therefrom, and by engaging in His public and private worship, praying without ceasing, and in everything giving thanks to Him, and doing unto others as they would have others do unto them. *Ekklesia*, the Greek word rendered church in the New Testament, means "called out," and it denotes all those human beings called out of the mass of unregenerate mankind by the Spirit of God, through the mediation of Christ, into a spiritual union with God and with one another.

6. Q. Though the word "church" is understood to

mean a visible working body, may it not also be applied to all true believers in Christ, whether they are publicly manifested or not? A. The word *ecclesia* occurs in the New Testament 115 times, twice referring to the Hebrew "congregation of Israel or the Lord," from which were excluded the uncircumcised, the unclean, and the mixed multitude, (Acts vii. 38; Heb. ii. 12), three times referring to the Greek assembly of free-born, native, self-governing citizens, the highest legal body in the land, from which there was no appeal (Acts xix. 32, 39, 41), and 110 times referring to the Christian Church. In 92 of these last cases the reference is to a special, local, visible society of Christians; but in the remaining 18 cases the reference is undoubtedly to the entire body of elect in heaven and on earth, or what is sometimes called the invisible church (as in Eph. v. 25, 29; iii. 10, 21; i. 22, 23; Col. i. 18, 24; Heb. xii. 23).

7. Q. Do you think that the visible church organization will be dissolved before the end of time? A. Most assuredly not (Matt. xvi. 18; xviii. 17; Heb. xii. 28; Rev. xi. 15; xxi. 1-4).

8. Q. Were not the ascendancy and rule of the church of Rome due to the want of diligence and understanding of other churches? A. In a large degree undoubtedly; but also to the facts that Rome, during the Dark Ages, was the capital of the civilized world, and that the church there was, in consequence, inordinately proud and presumptuous, and that the art of printing was not invented, and the Bible had to be reproduced by handwriting, and copies of it were very scarce and high-priced—a lamentable state of things which the God of providence and grace has entirely changed, thereby rendering a recurrence of such a corrupt leadership, in the churches of the saints, impossible.

9. Q. Ought not our churches to learn wisdom from the examples given by others in past history? A. Certainly they ought; and, in regard to every point of both faith and practice, they should, like the noble Bereans, search the Scriptures daily to see whether the things preached to them are so or not (Acts xvii. 10-12; Isa. viii. 20).

10. Q. Can that form of church government be correct

which is without precedent in the word of God? A. All reverent, spiritual, intelligent, and informed minds know that it can not, and they will never consent to substitute the parliamentary or political or ecclesiastical usages of uninspired men for the commandments and customs of the inspired word 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 loving-kindness of the Lord." (Psalm cvii. 8, 43.)

#### KNOCKING AWAY THE PROPS.

In "The Family Circle" Mr. H. L. Hastings says:

"See, father," said a lad who was walking with his father, "they are knocking away the props from under the bridge. What are they doing that for? Won't the bridge fall?" "They are knocking them away," said the father, "that the structure may rest more firmly on the stone piers which are now finished."

Arches always require props while they are being built. A temporary wooden structure is first prepared, over which the real arch of brick or stone is laid. But though the arch may be finished, and the key-stone set in its place, yet it will never become strong and solid as it should be, until the props are all knocked away, the wooden arch removed, and the different stones left to feel their own weight, and bind themselves by their own pressure between the massive piers from which the arch is sprung. And in like manner God permits His children in their infancy and meekness to have various props and supports on which to lean, giving crutches to the lame and sight to those who fear to walk by faith; but when at last He would bring us forth to stand in strength and beauty, resting on His Word alone, He knocks away prop after prop, till we can rely only on God and trust wholly in Him. Sometimes a man trusts in health, and God weakens his strength in the way, and shortens his days, that he may learn to lay hold on eternal life when this life is passing from his grasp. Another trusts in his wealth, and thinks himself secure from the approach of want, till God removes that prop, and teaches him how to pray. "Give us this day our daily bread," and trust in the Lord's providence till he receives it. Again, men trust in friends, and covet human sympathy, and receive honor one of another, until the Lord knocks away the props they rest on, permits friends to become foes, and teaches them that His sympathy and love are worth far more than all that men can give or do. Then, when earthly hopes are blasted, and earthly joys withered away, the Lord appears to us as an unchanging Friend, the same yesterday, to-day, and forever. His peace no man taketh away. His love is an everlasting love. His compassions fail not. His mercies are from everlasting to everlasting. His word endureth forever. What, then, though every prop be gone, and only God sustains our fainting souls? It is enough. Storm and sunshine, war and peace, sorrow and joy, darkness and light, all are alike to us while He abideth faithful, and is with us always, even to the end of the world. S. H.

## ERRATA.

On page 71 of THE GOSPEL MESSENGER for February, 1906, in the first line of third paragraph, "Elder W. M. Pollard" should be "Elder W. M. Bullard."

And on the same page, in the next line to the last, "the oldest ministers" should be "the ablest ministers." And, by this remark I mean that the ablest Baptist ministers, who professed to believe in the Philadelphia or London Confession of Faith, and who began, in the 19th century, the practice of holding protracted meetings, and kept it up, at last fell, at these meetings, into the rankest Arminian expressions, making the eternal salvation of the sinner depend, not on the grace of God, but on the works of the creature. The most notable example of this kind was Mr. Charles H. Spurgeon, of London, who generally preached, with wonderful ability, the Bible doctrine of salvation by sovereign grace alone; but, at his protracted meetings, he at times seemed to ignore that doctrine entirely, and to declare that the sinner's eternal salvation depends upon his own works, as was proved to me by Mr. John Gadsby, of London, the editor of *The Gospel Standard*, during my correspondence with Mr. Gadsby while I was writing the Church History, Mr. Gadsby sending me pages of *The Gospel Standard*, on which was given the exact and astonishingly Arminian language of Mr. Spurgeon used at these meetings.

S. H.

## EXTRACTS.

## EXPERIENCE.

Sylacanga, Ala., October 22, 1905.

Elder J. E. W. Henderson—

DEAR BROTHER IN THE LORD:—In the year 1872, I saw myself a great sinner. I could not pray; I could get no relief, but wept day and night. When trying to kneel for the last time, as I thought, the Lord relieved me of my burden and I was very happy. I joined the Missionary Baptists, and was contented for the space of eighteen years; but sometimes had a desire to be baptized, but did not know why. I loved the Primitive Baptists, but could not understand their doctrine. In 1888, I had a strange dream or vision. I dreamed that I went to meeting, and was the last one going into the house. On my right hand were the Primitive Baptists, and on my left the Missionaries. No other people were there. I stopped and asked myself why they were divided, when the shadow of a hand moved toward the Primitives, and a voice said: "These are the word"; and then moved to the other side, and the voice said: "These are they that have sprung off from the Word; and I would belong to the Word and not to that which sprung off from it." I awoke and tried to laugh it off as a dream, but could not. I had no peace for a long time. I had a lot of friends and a husband in the Missionary church, and I did not wish to leave them. I dreamed again I was in company with the Missionaries and had lost my way home, and was very thirsty. I could see bright, sparkling waters, but there were briars between me and the water, so I could not reach it. I could not understand these things, and was so troubled knew not what to do; when, one night, I saw a beautiful form standing before me, which said that

what I had been calling a dream was God showing me what I should do; and I have never, since then, been able to believe in any other doctrine except that of the Primitive Baptists. I joined Bethel Primitive Baptist church in 1889, and was baptized by Elder J. A. Suttler.

There have been some preachers through here who call themselves "Evening Lights" or "Christ's Church." They say they do not sin. They have no organized church, but say they belong to Christ's church; and also say that if we sin at all we will be lost. They told me that if I continued in the Primitive church I was as sure to go to hell as if I was already there. But oh, dear brother, I could not believe it; but I went and asked the Lord if I was so deceived, and when I knelt down in prayer I received such a blessing that all the preachers in the world could not have made me believe that I was going to torment. And now, my dear brother, who and what are those people? There is a host of them. Please write me what you think of them.

I have not heard a sermon in almost a year, and have no one of my faith to talk with. Pray for me,

Your little sister in hope,

SOPHRONIA SPEARS.

REPLY.

There is indeed a host of such people as those mentioned by Sister Spears; and they are advertised in the New Testament Scriptures as evil men and seducers, who shall wax worse and worse, deceiving and being deceived. 2 Tim. 3:13; 1 John 1:8. They are roaming all over the country trying to introduce some new doctrine, mode of worship, or human inventions, contrary to the Word of God, and if possible they would deceive the very elect. Matt. 24:24.

But in the case of Sister Spears, the so-called "Evening Lights" were defeated; she took the question to God in prayer, and His gracious answer settled it with her; and we rejoice with her that there is a great Teacher of all teachers to whom we may apply for wisdom when perplexed and confused, with the blessed assurance that it shall be given. James 1:5. It is evident to me that this dear sister has been taught of the Lord, first, that she was a helpless sinner, and, second, that her sins are forgiven through the merit of Jesus' blood; and, third, that the Primitive Baptists are in line with the Holy Scriptures, in the doctrine of Christ, and are, therefore, entitled to the name of the church militant. Sister Spears writes me that she is a poor, desolate widow, with no surviving relatives, and is deprived of the privilege of hearing the gospel preached; and yet she is blessed with strength and courage to withstand all the oppositions to her faith, and longs for communion with kindred spirits.

J. E. W. H.

Abbott, Ark., December 3, 1905.

Elder Hassell—

DEAR BROTHER:—I have often thought that I would write some of my experience, if indeed I have any; then I would feel that I would be intruding on your time, for no doubt you are kept very busy with other things of so much more importance; but if you will bear with me in my weak and imperfect way, I will try to be very brief. I was born and raised in Henderson County, Tenn. My mother was born and partly raised in Anson County, N. C. She was a daughter of Berry and Mary Caudle. My grandmother was a sister of Hosea

Preslar. My father was raised in Henderson County, Tenn. They were both professors of religion, and my mother was a member of the Baptist church since the early sixties till her death. Hosea Preslar was the pastor of the church where her membership was. My father never joined any church, but I have heard my mother say that he wanted to be baptized; he died of army diarrhoea when I was about ten years old. I was the oldest of six children. I can remember hearing Uncle Hosea preach many times, but had no knowledge of what he preached then. I have a book written by him, with the title, "Thoughts on Divine Providence," which I think is generally considered sound. I often had thoughts about what would become of me should I die. I could write several pages in telling of my travails, but I will only say that a time came with me when I thought my days on earth were about spent. I felt that I was justly condemned before God, but I was caused to be reconciled to His will, and from that time I have claimed to have a little hope. The burden that was then taken from me is, I believe, forever gone, for I have never been able to get it back. But I have one to carry that is heavier than the first, if possible, it seems to me now. It came about in this way, as near as I can tell. I first became impressed in my mind to go to church, and that was hard for me to do then, for I felt to be so unworthy, and feel unworthy still. Finally I resolved to go, and found sweet rest to my weary soul for a time; but it was not long before the thought came to me that I would have to preach when I would go to preaching; it often seemed that it was about all to me, and I became so much troubled about it that I could or did not keep it concealed, and the church liberated me to speak in a public way. Dear brother, this brings us to the present time. At times I feel that surely the Lord has never impressed me in that way—that it is all a vain imagination in me; and at other times it seems to be more than I can bear, and I have to give up and cry like a whipped child. One day this summer, while I was plowing in the field by myself, my mind was exercised about these things, and I had about come to the conclusion that I was the only one that knew anything about my trouble, and that I could bear them all and no one would have to suffer but me, and that I would only have to suffer for my own wrongs, when, from some cause, my mind was called to Ezekiel xxx. 6-8, and I cried out aloud. I can not describe my feelings, but felt that I was ruined. And once, since that time, I was trying to get relief, and I was reading my Testament, but nothing seemed to stay on my mind. I went off to myself to try to pray, and tried as best I could. I went back to the house and commenced to read again, and it was the same thing as before till I got to the 18th verse of the 1st chapter of Romans, and that staid with me. I did not have any recollection of ever seeing that Scripture before, and it was as dark to me as could be, and I would ask everybody that I thought knew what it meant. Finally I wrote to Brother Henderson, of Troy, Ala., but, before I got THE MESSENGER that had his answer in it, I had become very well reconciled about the Scripture, but he told what I thought about it so much better than I could that I will not attempt to tell what I thought it meant.

Find enclosed \$2.00 P. O. money order to pay for THE MESSENGER for 1905 and 1906, for I highly appreciate the way in which it is conducted. There is no wrangling in it, but it is a messenger of peace.

Remember poor me when it goes well with you.

G. P. NEISLER.

Brooklyn, Fla., January 13, 1906.

DEAR BROTHER HASSELL:—I enclose herewith a \$1.00 money order for renewal of my subscription to THE MESSENGER. There are no Primitive Baptist churches near here, and I seldom have the pleasure of hearing a Primitive Baptist sermon. I therefore look and long for the arrival of THE MESSENGER as the coming of good news from a far country.

It seems to be a lamentable fact that our people are so much at variance with each other in different parts of the country; but, after all, perhaps this is the Lord's way of separating the chaff from the wheat. I feel that your efforts in the interests of peace and harmony have been laden with good fruit. May the Lord hasten the day when our people will read and study the Scripture more carefully and prayerfully, and adopt its teachings as their only rule of faith and practice. Oh, that the Lord would adorn us all with that spirit of humility, meekness, and love that would make us willing to suffer all things for His name's sake.

Brother Hassell, I feel that I am a wayward child in a desert land, and, if you could feel so impressed, I earnestly desire your special prayers in my behalf, that I may be more faithful to duty, and may enjoy more of the good things (spiritual) which the Lord has promised to those who love and obey Him.

Your brother in Christ, I hope,

E. A. KENNEDY.

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LET BROTHERLY LOVE CONTINUE.

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Walden, Ga., January 9, 1906.

Dear Bro. Hassel—

For some time I have desired to speak to the people of God through the columns of your paper, touching the new things (such as organs, etc.), that are being brought into our midst, which things are destroying the unity and maring the peace of God's humble poor in this section of our country. And I have recently been informed by Eld. Morgan Brown, who has traveled extensively in the United States, that he has never seen an organ (one of the new things) in the church outside of Georgia, and, though he has preached in nearly every Primitive Baptist meeting house in Georgia, that the organ is confined to Bullock County and vicinity, together with one at Valdosta, Ga., one at Columbus, Ga., and two in the Echeconnee Association, comprising in all five or six counties in the State; and, according to Elder Brown's statement, these are about all there are in the United States, showing conclusively that they are confined to this locality. And, while I sorrow that they are here, I rejoice that they have taken root nowhere else, for it seems that their introduction and use here are fraught only with strife, confusion, and the destruction of that brotherly love that we ought to let continue. But how are we to let brotherly love continue? By being brotherly, by being careful, considerate, kind, and thoughtful of each other; by being patient, long-suffering, and forbearing each other in love; by esteeming a brother better than self; by bearing each other's burdens, and so fulfilling God's righteous and holy law; by observing and teaching all things whatsoever Jesus has commanded—nothing more, nothing less. This is letting brotherly love continue.

But say the progressive Baptists: "Your only view the situation from your stand point; we too, deserve some consideration, and

we can produce passages of Scripture, beyond question, that God's people have worshipped Him with musical instruments." Yes, my brethren, we have studied the position that you occupy, and admit that your declaration is true; but those same people under the same dispensation brought their slain bullocks, rams and oxen, and laid them down on the altar as a sacrificial offering to God for sin and uncleanness. This we understand as typical of the offering that the spiritual Jew makes in the gospel dispensation; even so the musical instruments beautifully typify the melody of the heart when tuned by the power of God's mighty hand and touched by the finger of His everlasting love. Now, both the musical instruments and the sacrificial offerings were made by one and the same people, and required and practiced during the same age. Now, brethren, instead of progressing, would we not be retrograding in adopting such? I believe in progress in natural things, but I believe that the church of Jesus Christ is perfect in all her attributes and the more we try to adorn her the more unadorned we make her. Then, dear brethren, let's turn away from those things that Jesus folded up and laid away, and let's obey Him; in doing this we will let brotherly love continue.

Do we not know that Jesus, who had all power, both in heaven and earth, did not establish and set up His church and then leave it for vain man to perfect? Does she need the inventions and productions of poor proud man to add to and beautify her? Was not David right when he said, "Out of Zion the perfection of beauty, God hath shined?" Brethren, we of all people believe this; then let us come together in love and in obedience to Jesus, and let us seek for things that make for peace, putting away from us every unscriptural thing that is marring the peace and destroying the unity of God's people. We are one brotherhood; we have one faith, one Lord, one baptism, and are called unto one hope. Let this oneness ever abound amongst us, and in doing this we will let brotherly love continue. I was talking with a dear brother at our Association (the Echeconnee), and he was telling me of the trials and vicissitudes of life that he had passed through in trying to preach the gospel to God's humble poor for a long time, stating that he was then serving a church that he had been pastor of for thirty-three years; and in talking I asked him what he thought of the introduction of the organ into the church. His reply was this: "Brother Heard, if there was some peculiar cut about this coat I am now wearing, and it was offensive to some weak old sister, it would be my pleasure as well as privilege to lay it away and never wear it again; and as for organs I never knew one to be placed in the church unless somebody was offended and I wouldn't give the fellowship of the weakest brother or sister in any church I serve for all the organs in Georgia." I replied: "Bro. Brooks, I don't wonder that you are still serving a church that you have served thirty-three years." Oh, what a beautiful example of letting brotherly love continue! And now, in conclusion, brethren and sisters in the Lord, let me once more beg that we put away from us organs, secret orders, protracted meetings, mourners' benches, and every unscriptural thing that has a tendency to separate us, but rather let us strive to worship in the way the gospel directs; and in doing this we will let brotherly love continue.

Yours in hope of eternal life,

W. J. HEARD.

R. R. 2, Danville, Ind., Dec. 27, 1905.

*Elder Sylvester Hassell—*

VERY DEAR AND ESTEEMED BROTHER IN CHRIST:—You will find one dollar enclosed for THE MESSENGER. I prize it very highly for the kind Christian spirit in which it is sent forth. So many of our periodicals contain articles that have more destruction than edification.

We are enjoying some prosperity among the churches of our country. Peace generally prevails among our churches, although some of our ministers seem to be suspicious and fearful. Praying that the Lord may bless you and yours, and the dear cause where you labor, and that THE MESSENGER may continue a blessing to our cause everywhere, I remain, as ever,

Your brother in Christ,

E. W. THOMAS.

Bishopville, S. C., Dec. 4, 1905.

*Elder S. Hassell—*

MY VERY DEAR BROTHER:—Enclosed find certified check for \$1.00 for THE MESSENGER another year. I desire to thank God for your usefulness and untold influence for good, and to pray His continued blessing upon your labors in editing and conducting THE MESSENGER. May your able pen be wielded yet many years in defence of truth—for the upbuilding of Zion's City and for the comforting, instructing and well-being of her citizens.

I am always glad to receive THE GOSPEL MESSENGER, and feel there is no safer periodical circulating among our dear people—the Primitive Baptists. With Love,

Your brother,

R. H. PITTMAN.

## SELECTIONS.

### THE RECEPTION OF PRIMITIVE BAPTISTS INTO MISSIONARY BAPTIST CHURCHES.

"A brother asks me if it is right for Baptist churches to take in members from some other churches. Just there I cannot make out his words, and do not know whether he means from the other denominations or from the Primitive Baptists. He wishes to know if they can be received by letter or relation.

If this brother means the Primitive Baptists, I think our churches ought to receive them. The Primitive Baptists years ago, when I lived where they were strong, would not grant letters to our churches, and excluded those who joined us. But our churches would receive them without any experience or baptism. The Primitive preacher will, no doubt, give the brother who wishes to join our church a note, saying he is in good standing. If the applicant is known to any of the brethren in our church, there will be no need of such a note.

The differences between us and the Primitive Baptists are differences of methods of doing the Lord's work. Doctrinally we are alike, except alas! that some of our people have drifted from the old moorings. But Arminianism is not general among Southern Baptists. The Primitives receive only believers and they are immersed upon a profession of faith. Their church government is the same. They are wrong in their rejection of our methods of work, but methods of work are not vital to church membership. Of late

years, I have heard some of our best and strongest Missionary Baptists wonder if we would not have done well to have listened to some, at least, of the warnings of the Old School Baptists in regard to opening the floodgates to organizations outside of the church.

If the brother meant members from other denominations, they should be received by experience and baptism. I have gone over the subject of alien immersion so often it is not necessary to set forth the reasons for this again."

The above is from "Questions Answered by Senex" (or Old Man) in *The Western Recorder*, of January 11, 1906, of Louisville, Ky., the soundest and ablest Missionary Baptist paper that I have ever seen. "Senex," who many years ago lived where Primitive Baptists were numerous, always treats us with respect. In the article just given he commends us for our soundness of doctrine, and intimates that it would have been well if the Missionary Baptists had, like the Old School Baptists, excluded from their fellowship organizations outside of the church. He thinks that we have done wrong in rejecting their methods of work, but admits that these methods are not vital to church membership. Primitive Baptists think that "the methods of work" practised by Christ and His Apostles, have never been improved upon by uninspired men. All the Missionary Baptist preachers that I have ever heard seem to me to have been Arminians. It is a very rare thing for a sound and orderly Primitive Baptist ever to join any other denomination. 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.

### J. M. ORRICK.

Brother J. M. Orrick was born February, 1830, and on November 1, 1905, the Lord called him to come, as we believe, to the shining courts of glory. He was married to Miss Tempie Bagett, and to this union were born three girls and one boy. Bro. Orrick joined the Primitive Baptist Church at Ebenezer, Talapoosa County, Ala., and was baptized by Elder E. J. Wilson in the year 1868. He moved to Arkansas in 1888, and joined the Primitive Baptist Church at Pleasant Grove in August, 1899, by letter, and lived a faithful member until his death. Bro. Orrick was in bad health for several years before his death, and a great deal of the time he was not able to attend his meetings. We are sorry to have to give him up, but our loss is his gain. We would say to his companion and children: Grieve not for him, for he is better off than we are. The Lord giveth and the Lord taketh away, blessed be the name of the Lord. His stay on earth was 76 years. After a short service by his pastor, Elder D. M. Thrash, he was laid in his last resting place in the graveyard at Ebenezer school house. We mourn for him not as for those who die without hope. Oh! let us all pray that God may direct and lead us right, so that when we come to die we can say as Paul, "We have fought a good fight." And in the last morning, may we all rise together, singing praises to His holy name.

Done in conference this December 9, 1905.

R. H. PASLAY,  
B. M. POUNDS,  
*Committee.*

## W. T. GRAY.

By request of the church and his wife, our dear sister, it becomes my duty with sadness and consciousness of my inability to do the subject justice, to offer this tribute to the worth of our dear brother, W. T. Gray. He was born in Clark County, Ark., March 9th, 1868, and died in the same county near Gurdon, January 6, 1906. He was married to Miss Laura Andrews November, 1892. To them were born four children, two boys and two girls. He was received into the fellowship of Deceper Creek church September, 1900, and was baptized by Elder T. Peterson. We realize that in the death of our beloved brother the church has lost a worthy, true, and faithful member, and our desire is that the Lord may give grace sufficient in this sad bereavement, and sanctify it for good, and that we may hereby learn to appreciate more fully the precious fellowship of our brethren. And Oh! may God enable us to be submissive to His will, and give us grace that we may obey and trust Him more for Christ's sake.

J. H. RAWLS.

Gurdon, Ark.

## JEFF AND RUBY L. KING.

The subjects of this notice were a son and infant daughter of George W. King. Jeff was a son by his second wife, whose maiden name was Pouncey. Jeff was born April 10, 1889. In his last and fatal illness he suffered for 28 days from white swelling, or bone consumption, and died October 30, 1905, under a surgical operation. The infant daughter, Ruby, died with congestive chill on the 7th of October, 1905, on which day (previous to her death) Jeff told his parents that he or Ruby, one or both, were going to die; that he heard singing and music. He professed a hope and joined the Missionary Baptists in August, 1905. The bereaved parents deeply mourn the loss of their dear children, which is natural in all similar dispensations of Divine Providence; and they have the loving sympathy of many relatives and friends. Ruby was a bright, sweet little babe, and Jeff was a youth highly esteemed by those who knew him. They were laid to rest in the cemetery at New Providence; first, Ruby, on Sunday, October 8th, after short services by the writer, and, second, Jeff, on Wednesday, October 31, 1905, after services by Elder R. B. Smith.

"So fades the lovely blooming flower,  
Sweet smiling solace of an hour;  
So soon our transient comforts fly,  
And pleasure only blooms to die."

J. E. W. HENDERSON.

*Pilgrim's Banner, Baptist Trumpet and Primitive Baptist* please copy.

## CHANGE OF ADDRESS.

Elder R. J. Grover has changed his address from Pine Mount, Fla., to Lake Butler, Fla.

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Vol. 28.

No. 4.

*A. B. Griffin*  
*June 26*

# 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.

APRIL, 1906.

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EDWARDS & BROUGHTON, PRINTERS AND BINDERS, RALPH, N.C.

# The Gospel Messenger.

APRIL, 1906.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 28.      WILLIAMSTON, N. C., APRIL, 1906.      No. 4.

## THE LORD IS MY SHEPHERD.

BY THOMAS NIELD.

The Lord is my Shepherd, and He will keep  
The poorest and weakest of all His sheep,  
Defending me daily from every ill.  
I know that He can, and I know that He will.

The Lord is my Shepherd, and He doth lead  
To pastures of plenty, my soul to feed.  
With pleasures eternal He there will fill.  
I know that He can, and I know that He will.

The Lord is my Shepherd: when storms go by  
Where waters are quiet my soul shall lie.  
And He will preserve me though foes would kill.  
I know that He can, and I know that He will.

The Lord is my Shepherd; when death is near  
No shadow of evil shall make me fear.  
With rod and with staff He will keep me still.  
I know that He can, and I know that He will.

The Lord is my Shepherd, and more and more  
The cup of salvation for me runs o'er,  
And He who has blessed me will bless me still.  
I know that He can, and I know that He will.

ROUND OAK, GA., Feb. 8, 1906.

*Elder S. Hassell—*

MY DEAR BROTHER:—I have read with interest the  
February MESSENGER, and would be glad to express my  
appreciation and endorsement of its contents, and if I

could I would speak a word of comfort to you and those connected on the editorial staff. Your positions concerning the new things or innovations we feel sure is correct, and sustained by the Infallible Standard, and agree with those sentiments in the letters you commented upon, and in fact, my dear brother, we feel to thank God for the great gift bestowed upon you, as sound and faithful, and yet humble and forbearing. I feel to believe that the cause you are defending is truth and will prevail; and, as Elder Stewart in his letter stated, I fear there is another great trial for the faithful just ahead, but the precious promise in God's Word is that He is a stronghold in the day of trouble, and He knoweth them that trust in Him. I felt, I hope, thankful for your letter in explanation of public worship as the Scriptures teach. All Bible Baptists should be satisfied to take it as the man of our counsel, and be governed by its teaching. I have been receiving the MESSENGER from its first publication, and am highly pleased with it. I would be glad our brethren would take and read it; I feel sure that it would be of interest, and I am sure that it presents the truth in love, and that you are complying with the word, "Inquire for the ancient landmarks and walk therein." May God in His mercy bless you and continue to sustain you by His grace, each one of your editors and correspondents, is our desire. Pray for us.

Yours,

J. H. GRESHAM.

---

### EXPERIENCE.

EQUALITY, ALA., Jan., 1906.

"Am I a soldier of the cross,  
A follower of the Lamb,  
And shall I fear to own His cause,  
Or blush to speak His name?"

DEAR BROTHER:—This is what I often sang before the Lord showed me what a cross it was to leave my husband, who was a Missionary Baptist—he joined before the division. I did not understand at first that it was the Lord leading me out of darkness into light. But, when I did understand, I asked Him to take me out of the world, for I was unworthy to be His child anyway. And

before long I came very near being killed with two horses and buggies backing on me while lying in the road, where I was thrown out of one of the buggies. I saw my danger and cried to that God whom I was disobeying, and was saved from death. When I cried for mercy, the horses leaped forward, carrying the buggies off of me. Oh, how kind and merciful to a poor, sinful creature!

"When trouble, like a gloomy cloud,  
Has gathered thick and thundered loud,  
He near my soul has always stood,  
His loving kindness, O, how good!"

A month before I took up the cross, Brother Suttle opened the door of the church for members. As I thought I never could leave my husband, I refused to obey my Lord again. When Brother Suttle said the door was closed, I felt I was forever shut out. I then found myself weeping and asking the Lord to let me live one more month and I would follow my Lord, when something seemed to whisper, "It's too late now; besides, it will kill your husband." To think I had to do a thing that would kill him whom I loved more than all the earth was too much for me. I sank on my knees, when a sweet voice strengthened me, saying, "The Lord will take care of your husband." What a glorious thought, dear children of God, the Lord has more power than Satan! Now the cross was sweet. I sang—

"Oh, how happy they who their Saviour obey."

"Come Holy Spirit, Love Divine  
On these baptismal waters shine!  
Oh, teach our hearts in highest strain  
To praise the Lamb for sinners slain."

Dear Brother Henderson, the Lord has taken away my earthly hopes; my dear husband has been gone home nearly two years, and I am left alone indeed. After he fell asleep, my afflictions were so great I refused to be comforted, but the angel of God stood by me in my sleep and said he would hide me where nothing could harm me. Oh, what a comfort! and oh, dear ones, when you are afraid to walk alone, trust in Him who is able to save to the uttermost. Dear children of God, do not be disobedient, as I have been.

Your little sister in hope,

SOPHRONIE SPEARS.

## INJUSTICE OF SECRET SOCIETIES.

Those who have written upon the subject of secret societies and who have endeavored to show that their precepts and practices are such as are contrary to God's holy law, have concurred in charging that they frequently pervert justice and frustrate the operation of the law, influencing both judge and jury to the injury of the innocent and the protection of the guilty.

Here is an instance that came under my personal observation not long since, and which effectually opened my eyes to a great evil of whose existence I was only partly aware.

A very worthy lady, singularly discreet and charitable when speaking of others, much inclined to esteem others better than herself, and prefer their welfare and comfort before her own, one respected by all who knew her for these and other sterling qualities, was brought into court by her daughter-in-law to answer the charge of alienating the affections of the latter's husband—her son.

She was mulcted in heavy damages upon the evidence, mainly, of the plaintiff, a handsome young woman, and a former servant, a negro whose character for veracity and common honesty was successfully impeached during the course of the trial; but the heaviest burden to her of the whole procedure, which required a number of days, was the merciless lashing which her supposed character, conduct and motives received at the hands of the opposing counsel, whose tongue seemed never to lack for an epithet with which to scourge that poor, shrinking novice, in the ways of courts, who was astonished and dismayed beyond measure to find that no protection from such assaults was afforded her by the presence of the judge, in the exercise of his office, nor sanctuary, from the pursuit of slander even in the temple dedicated to the protection of the weak and the vindication of the innocent.

Knowing that there were, upon the jury, men who belonged to the same secret order as himself, in the course of his argument this attorney exhibited to these a seal ring which he wore upon his finger upon which appeared the emblematic device of the order, declaring that this was a precious gift from his wife, valued above all his possessions, etc., etc. Some remark made by the attorney for the defence had opened the way for this remarkable display, and it was quickly taken advantage of and passed unrebuked and unnoticed by the judge, who is himself a member of the same order, and must have known the purpose for which this stratagem was used.

But this is not all of the sorrowful story: the young woman who brought the suit has relatives and friends who are members of the secret society; many of these, including a branch of the order which admits females, were present every day of the trial, and made an open exhibition of sympathy for the plaintiff, even to the extent of applauding her attorney when he scored a point, and once hissing the opposing attorney.

Largely, as I verily and truly believe, by this influence the case was carried against one whom I know to be innocent, and not only was she despoiled of her property, but her character for veracity and the allied virtues stands blackened before the undiscerning part (always the majority) of the community, who in accepting the verdict of the jury must also accept the charges of malice, hatred, jealousy, and falsehood, so freely alleged by her persecutor, the man of the ring.

Writhing under the stigma thus put upon her, this poor, much-suffering woman appealed to a higher legal tribunal, but the same influences pursued her there also, and the verdict of the lower court was sustained, though it was necessary to go outside of the record and drag in something irrelevant and render the decision upon that, as has been often said by more than one competent attorney.

Now can the children of the Just One approve of an association that will permit its members to thus pervert judgment, render nugatory the laws that are intended for the protection of the weak and the vindication of the innocent? Will He who has commanded that righteous judgment be rendered by all His children who are called upon to sit in judgment upon their fellows, hold us guiltless those who in any manner connive at injustice?

JOHN N. TAYLOR.

Crawfordsville, Ind.

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CAN I BE HEARD, TOO?

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DEAR BROTHER HASSELL:—I wish to express my appreciation of your faithful defence of Elder J. E. W. Henderson, which appeared in the MESSENGER for December, 1905—a certain Association having declared non-fellowship for him and any who would affiliate with him, for opposing organized Associations of Primitive Baptists. In your remarks you say: "For his faithfully opposing their departure from the Scriptures, the Ebenezer Association unscripturally, presumptuously, and vainly declares Brother Henderson and all who dare to stand with him on the eternal word of God to be in gross disorder." This very much reminds me of a certain declaration against some of us in Texas for the same thing. And while I would not pretend to claim that all of us have been as kind and gentle as Bro. H., still I am unable to see that we have taken a more condemnatory stand than he has, for, of course, none of his churches would be willing for it to be advocated in their pulpits, or to belong to it or to affiliate with it: and I am sure that our churches have never meant anything stronger than that. Many of our ablest ministers have written against the institution, as some of them have called it, with its constitution, rules of decorum, officers, etc., and as a business body, an invention and tradition of men, yoke of bondage, etc., and as a thing questionable and therefore sure to be called in question, and therefore an occasion of strife—such ministers, for instance, as yourself, Elders Henderson, W. M. Mitchell, S. F. Cayce, R. W. Thompson, G. W. Stewart, and others. And Elder J. H. Oliphant says that he "would not attempt to defend it." And we were glad that "the Kehukee Association *unanimously declared that it would be far better to abandon . . . all Associations than to divide the body of Christ*" (with them—T.). Our churches have very much appreciated such helpful teaching from you all. And now, suppose that for such good and scriptural reasons a church was for the sake of peace and expediency to meekly refuse to allow said institution advocated in her pulpit, would you be willing to dis-fellowship her act? Or suppose that for such good and scriptural reasons a minority in the church were kindly and meekly to refuse to belong to the Association and the majority were to dis-fellowship them for it, would you dis-fellowship them, too? Or suppose that a church, after due deliberation, was to adopt a modest and simple resolution, simply declaring her sentiments, namely, that she did not believe that the organized Association was authorized, or scriptural,

or apostolic, and then was simply to stand to the same, and was afterwards disfellowshipped for it, would you disfellowship the minority in the church for standing to such an agreement? I see no necessity for a church to take a bolder stand against said institution than to withdraw from it as a thing unauthorized and unwarranted and as not believing it scriptural, or wise and expedient to have, and questionable, and to refuse therefore to allow it advocated in her pulpit, etc., etc. Of course this should be done in a meek and gentle spirit and in tender love toward all who are honestly in error and of a forbearing spirit. In Eccl. 12: 13 we are told that "the whole duty of man is to fear God and keep His commandments." Therefore I am unable to see that a church has any scriptural right to require all, or any, of her members to belong to said institution, by belonging to it herself and refusing to withdraw from it. But does she not really compel the minority of her body to belong to it when she utterly refuses to withdraw from it at their kind and humble request? Of course she would not mean by such a course to force the minority, but really would it not be literally that? And in Deut. 12: 32 we read, "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." But a church, by requiring all or any of her members to belong to the institution, or to affiliate with it, or to submit to its being continually advocated in her pulpit, does thereby virtually command them to do such things. And now, are not all such commandments as these commandments of men, added to those of the Lord? And in 2 Tim. 2: 23 we read, "But foolish and unlearned questions avoid: knowing that they do gender strifes." That is to say, questionable and unauthorized institutions that, of course, are not wise to have, will cause strife if we advocate them. Therefore we are, by the Scripture just quoted, positively forbidden to have them. And in Eph. 4: 4 we read, "There is one body." And in 1 Cor. 12: 27, "Now ye are the body of Christ." That is, there is but one permanently established religious body, therefore thou shalt have no other. And in 1 Thess. 5: 21 we read, "Prove all things, hold fast that which is good." That is, hold fast nothing that you cannot prove to be authorized, or expedient. And in various parts of the Scriptures we are taught that even things that are lawful, that is, things that are not really forbidden, are not always expedient. And of course such things, if unnecessary to have, should be laid aside rather than make them yokes of bondage and by so doing idolize them and cause division by them. Even a common and very harmless custom, as for instance the custom of brethren wearing short hair and the sisters long hair, would, if made a law in the church, thereby be, come an idol and a human yoke of bondage, therefore we are virtually told in 1 Cor. 11: 16 that such a mere custom is not to be made a law in the church of God. We have heard of the simple custom of extending the right hand of fellowship just before going into the communion being urged as a rule or law in the church, and the bread and wine to be refused to brethren who could not consent to continue to bow to such idolatry. And now, in fact, is not the permanent establishment of the organized Association, and its persistent continuance by its churches, to the rejection of brethren who cannot endorse it, as really idolatry? In fact, is it not very much more so? In conclusion, we shall all be in unity and sweet fellowship in heaven, why not be so on earth? Why divide the people of God with unauthorized non-essentials and inexpedient things?

I. J. TAYLOR.

Maud, Texas.

## REMARKS.

THE GOSPEL MESSENGER has, for several years, stated both the scriptural and the historical truth about Associations fearlessly, clearly, and fully. They were unknown until A. D. 1649, when the first one was established in Wales; and for more than fifty years afterwards they were regarded as simply yearly meetings of the members of different churches to worship God and edify one another. In the 18th and 19th centuries, some of them did become despotic, and attempted to lord it over the churches of its own body as well as over other Associations. But I think that few of them have done so, and our members generally regard them as simply general meetings for cultivating personal and loving acquaintance with one another and for worshipping the Lord, as the ancient Israelites did at their general annual festivals of passover, pentecost, trumpets, atonement, and tabernacles, and as all God's people will unite in the general assembly of the church of the first-born in heaven (Heb. 12: 22-24), to which they have already come in spirit. I do not remember ever to have heard any of our ministers refer in their sermons, at any time, to Associations as having authority over the churches; and I do not know of any of our members making an idol of Associations. We assemble at these meetings, not to worship them or anything else, but the true and living God. We do not compel any of our members to go to them or to have anything to do with them. We receive members of churches that do not belong to Associations, and call upon their ministers to preach for us at Associations and at our other meetings; and, if any of our members wish to join or to form churches that do not have Associations, we are perfectly willing for them to do so. We do not make belonging to or not belonging to Associations a test of fellowship. Eld. Henderson and many other Primitive Baptists have a general annual church meeting as a kind of Association, while some others of our brethren have no such meeting; and we feel that it is their privilege to do as they think the Scriptures teach them in this matter. It is of course idolatrous, and therefore highly unscriptural, to worship Associations or men or women or money or even the Bible or any of its truths or precepts or ordinances or our denominational name; we should worship only the Three-One God of the universe and of the Bible, the God and Father of our Lord Jesus Christ and of all our mercies, our Creator, Preserver, Benefactor, and Redeemer. And, if we worship Him in spirit and in truth, we shall love Him and obey Him, and we shall love one another, and forgive each other their trespasses as we hope, for Christ's sake, to be forgiven by the Lord for our manifold transgressions of His holy, spiritual, and perfect law. As in the apostolic, so in all Baptist churches, the majority, and not the minority rules; but, if the minority feel to be greatly aggrieved by what they consider the unscriptural course of the majority, they can withdraw, and form a church of their own; and, if the cause of their withdrawal is nothing but their opposition to Associations, I could not, in loyalty to God and His Written Word, for a moment think of non-fellowshipping them.

S. H.

## EDITORIAL.

### EDITORS:

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala.

"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 LAST COMMISSION OF CHRIST TO HIS APOSTLES.

According to Matthew, Christ's last commandment to His Apostles was: "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. 28: 16-20). And, according to Mark, Christ's last commandment to His Apostles was: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 14-16). Ever since this solemn and important commandment was given, Baptists have believed that it applied, not to all the members of the church, but to the Apostles and all other God-called and God-qualified ministers, who were to preach the gospel to both Jews and Gentiles, and to

baptize all believers. The plain language of Christ shows this to have been His meaning, as stated by Elder J. W. Richardson, of Indiana, quoting from our greatest scholar, John Gill, on pages 51 and 52, and by myself on pages 63 and 64 of the February number of THE GOSPEL MESSENGER. But the St. Louis meeting, as explained by our Kentucky brother who called it, in his paper of February 1st, maintained that "the commission, while given to the Apostles, was given to them as an organic body, hence was not fulfilled when the Apostles died, but is resting on the church to-day"; and yet, a little afterwards, the same brother says that the St. Louis meeting did not hold that all the members, instead of the ministers should go into all the world and preach the gospel." These statements seem inconsistent; and, like Elder J. W. Richardson, on pages 50 and 51 of the February MESSENGER, I think that "the chief reason of the adoption of the view that the commission was given to the whole church was to make the members of our churches believe that, if they cannot go in person, it is their duty to contribute of their means to those who can and will go." "the introduction of which view led to the organization of Foreign Missionary Boards among the Baptists [in 1792], which caused the great division in the United States in 1832" [this division took place first in the Kehluk Association in 1827]. Elder Richardson well adds: "I do not call in question the duty of the church to aid and support her ministry in the discharge of their duty, but that duty is not contained in the Commission; no, no more than the duty of children to obey their parents. That duty is taught in numbers of places in the sacred Scriptures, especially in 1st Cor., chapter 9; and I would exhort the brethren to discharge that duty in this as well as other matters. It may be true that some of our preachers have been badly neglected in this matter, but that furnishes no just reason for us to change our views on the true meaning of the great commission."

The *true* Sender of Barnabas and Saul to preach the gospel to the Gentiles in Cyprus and Asia Minor is shown to have been the Holy Ghost, and not the church at Antioch, by the general statement of the inspired historian in Acts xiii. 1-4, and by the difference between

the two verbs used by the writer to describe the sending, the active verb *ekpempo* being used in the 4th verse ("being sent forth by the Holy Ghost"); and the negative verb *apoluo* (to let go, or dismiss) being used of the church in the 3d verse ("they sent them away"). And though the active verb *exapostello* is used (in Acts xi. 22) to describe the church at Jerusalem "sending forth Barnabas to Antioch," and (in Acts xvii. 14) to describe the Berean brethren "sending away Paul to go as it were to the sea," we can not doubt that these were physical and not spiritual sendings, otherwise stated as a "bringing them on their way after a godly sort" (Acts xv. 3; xxi. 5; Rom. xv. 24; 2 Cor. i. 16; 3 John 6), as the true and faithful churches of the saints have always thus helped their ministers, since we know that God alone can call, qualify, and direct His ministers where to go to preach the gospel. I do not know of any Primitive Baptist church in the world that presumes to direct its ministers where to go to preach.

S. H.

#### ASSOCIATIONAL, STATE, AND FEDERAL GOVERNMENT OF CHURCHES.

The first Baptist Association was formed in Wales in 1649, and, for more than fifty years afterwards Associations did not attempt to exercise any government over the churches. There is no mention of Associations in the Scriptures; and therefore the government of churches by Associations, as I have maintained by tongue and pen for twenty years, in my *Church History* and in THE GOSPEL MESSENGER, is unscriptural; and much more unscriptural is the government of our Associations by a State Association; and most unscriptural of all would be a government of such State Associations by a United States or Federal Association. Even Missionary Baptist churches would not submit to such an unscriptural system: much less will Primitive Baptist churches. The imposition of such a system of government on our churches would be as impossible as the uplifting of the Rocky Mountains and the burial of them in the Atlantic Ocean. I do not question the Christianity or the motives of the Kentucky Elder who has proposed it; to

avoid the evils of the present system of Associational Correspondence, he has thought that it would be best to extend it into a State and a Federal system, which I am satisfied is utterly impracticable, and which I believe, even if it were done, would make "confusion worse confounded." Primitive Baptists, having been made free by Christ, are free indeed; they read and believe their Bibles, and well know that the Scriptures say nothing about Associations, and are well convinced that any general assemblies of the saints should only be for Divine worship and mutual edification, and have no disciplinary power over the churches, and few indeed of our 250 Associations have ever tried to govern even their own churches, much less the churches of other Associations. We believe in standing fast in the liberty where-with Christ has made us free, both as individuals and as churches; and we know that we have no right, nor have we the wisdom, nor do we desire to rule over our brethren. Having privately and publicly opposed the Associational ruling of our churches, I am certainly not responsible for it, even if my own Association (the Kehukee) does keep up the custom of about 150 years' standing, of a formal or legal correspondence with some other Associations; we have never tried to dictate to our own churches, much less to other Associations, what they should believe or practice. As for our so-called "Constitution" of the eighteenth century, I have never even heard it mentioned in our Association. The formality of correspondence, chiefly by the exchange of Minutes, seems to be, as a general thing, a nullity. We acknowledge Christ as our only Head and Master, and seek to be governed alone by His all-sufficient laws in the New Testament; and, at our annual meetings, we gladly welcome our brethren from all parts of the world, whether their churches do or do not belong to any Association. We do not dare or wish to add anything to the Written Word of God, or to take anything therefrom. We think that it is divine and therefore perfect, and can not be improved upon by the wisdom of uninspired and fallible men. Regarding "the federal government of our churches" as visionary, impossible and unscriptural, I beseech our esteemed brother, for his own sake and for

the peace of the Primitive Baptists, to discontinue the agitation of this subject.

THE GOSPEL MESSENGER seeks to exclude from its columns all offensive personalities, and therefore I do not mention the name of our brother or his book or his paper. I have no personal feeling against him, nor do I desire to do him or any one else any harm; but I must contend earnestly, firmly, and yet kindly for what I believe to be Bible truth.

The most of the members of the churches of our Association know but little, if anything, personally of the faith and order of the other, especially distant, Associations with which they correspond; certainly they have no authority over the faith and order of other Associations; and, consequently, they do not and cannot guarantee the soundness of such faith and order. I am unable, therefore, to see the scripturalness or the usefulness of such correspondence, which was unknown for seventeen hundred years of the church's history. If there was the slightest need for it in the eighteenth century (when it originated), there is certainly very little, if any, need for it now, when communication by mail, and railroad, and steamboat, and telegraph, and telephone is so easy over nearly all parts of our country. S. H.

### ONE NATIONAL PERIODICAL.

The St. Louis meeting also suggested that there should be one Union or National Primitive Baptist periodical under the immediate supervision of the churches. How this could be possible, unless "the churches" should appoint a man or set of men to edit it, I cannot understand; and what right, in this free country, where liberty of speech and of the press is guaranteed by the State and Federal Constitutions, any person or set of persons has to say that only one Primitive Baptist paper shall be published, is more than I can see. Deliver us from any more "National Meetings" if they are even to *suggest* to us that all our churches should have a State and a Federal Government, and that Christ's last commission was given to the church instead of the ministry, and that we should have only one National Periodical! Instead of

uniting, these suggestions, where known, have divided our people; and instead of decreasing, they have increased the number of our periodicals! I do not wonder, but rejoice, that the next proposed National Meeting at Benton, Ill., has been called off. Even the Roman Catholics have several periodicals in the United States. Are Primitive Baptists to have less freedom of the press than Roman Catholics? S. H.

### DIFFERENCE BETWEEN JEWISH FEASTS AND HOLY CONVOCATIONS (OR SOLEMN ASSEMBLIES).

Any intelligent, honest, and unprejudiced person who will carefully read the Scriptures that I have cited on page 450 of the December, 1905, GOSPEL MESSENGER (Exod. xii.; Levit. xxiii.; Numb. xxviii. and xxix.) will clearly see the divinely constituted *difference* between Jewish feasts and holy convocations (or solemn assemblies). The Jewish feasts were appointed by the Lord and were unto the Lord; but, unless they were also days of holy convocation (as were the feasts of pentecost and trumpets), they were *private* or *family* or *household* banquetings—*family thanksgivings* to the God of Israel for His natural and spiritual blessings, and the feasts of passover and tabernacles lasted seven days; while the days of holy convocation or solemn assembly of the people were public, and lasted only one day at a time, and were separated by a week or several days or months apart. The first and seventh days of the feast of passover, and the first day of the feast of tabernacles and the eighth day or the day after that feast, and the feast of trumpets, and the day of atonement, were days of holy convocation or solemn assembly, wherein no servile work was to be done, but on which the people were to rest (being Special Sabbaths), and to publicly worship God. To be sure, in John vii. 14, the evangelist says that “about the midst of the feast, Jesus went up into the temple and taught; but John does not say that Jesus taught any other day of the feast of the tabernacles except on the last day, and it is only a guess, and not an

assured fact, that He was there or taught there the last three or four days of the feast. Yet, if any man will teach as Jesus taught—the same truth and in the same Spirit, we are sure that the Lord has directed him to do it, and he may teach that Divine truth every day of his life. The true ministry are commanded of the Lord to “go and preach the gospel” (Matt. xxviii. 19; Mark xvi. 15; Luke ix. 16), and, when directed and aided by the Lord, they will delight to do so, privately and publicly, both by their lives and their lips, every day of their earthly existence, and they will be a blessing and a joy to those who have eyes to see, ears to hear, and hearts to feel the glorious truths of the gospel of Christ. But what most of Primitive Baptists, like their Baptist forefathers, object to, is the *unscripturalness* of the *purposes, methods, and results* of long protracted meetings as appointed and conducted by the Arminian world to make money and applause and excitement and to deceive people, especially the young, who have no divine change of heart, into making a vain and hypocritical profession of religion, and thus filling the churches with the unregenerate world.

As I have said, on pages 449 and 450 of THE GOSPEL MESSENGER for December, 1905, there were, under the entire Old Testament dispensation, by Divine appointment, in the whole year only seven days of holy convocation or solemn assembly of the people for public worship, and no two of these days were in immediate succession, but they were separated by several days or by a week or by months from each other. These days of holy convocation were two at the feast of the passover (a week apart), one fifty days afterwards at pentecost, one at the feast of trumpets (the first day of the new civil year), one ten days afterwards on the day of atonement, and two at the feast of tabernacles a week apart (see Exod. xii.; Levit. xxiii. Numb. xxviii. and xxix). But, blessed be God, these days of solemn assembly have been greatly multiplied under the New Testament dispensation, varying from about 24 to about 50 for each Primitive Baptist church, and this number being doubled, trebled, or quadrupled for those who can attend others of our churches.

S. H.

## THE SUFFERINGS OF CHRIST AND HIS PEOPLE.

Christ suffered, the just for the unjust, that He might bring His people to God; His people suffer with Him, or rather they are brought into fellowship with His sufferings in this life that they may also be glorified together. Such is the bond of union that they cannot be separated from each other nor from Him who is the "Head over all things to the church, which is His body, the fulness of Him that filleth all in all. This fact when understood and heartily believed is a source of great comfort and satisfaction to the afflicted and tempest-tossed children of God. But it is not to be presumed that the sufferings of the children of God constitute any part of the atonement for their sins; for it is evident that for this purpose Jesus trod the winepress alone, and of the people there was none with Him. Isa. 63: 3. No act of the creature, man, no pain, no pang of grief or sorrow endured by His people, however intense in nature and degree, can be associated with the sufferings of Christ as meritorious in the payment of their debt to infinite justice. The vicarious suffering and death of Christ alone can atone for sin; the sword of infinite justice singled Him out as the one and only one in the universe who could meet and satisfy its inexorable demand (Zech. 13: 7); because He stood between offended justice and His people, being the covenant head over all things to the church, which is His mystic body. Eph. 5: 30-32.

Now the reason why the Lord's children suffer in the flesh is plain and simple; for they are sinners by nature and, consequently, by practice—in fallen nature, children of wrath, even as others, Eph. 2: 3; but when we turn our mind's eye to the "Man of sorrow and grief," who knew no sin (Isa. 53: 3; 2 Cor. 5: 21), yet made to be sin for us, and who bore our sins in His own body upon the cross, the mystery deepens into that of incomprehensibility to the finite mind; for who can tell why these things were done? "Who hath known the mind of the Lord?"

Dear reader, child of God, think for a moment of the sufferings of your Redeemer; think what it cost Him to seal to you the everlasting heirship of heaven; for because you are an heir in the glorious Sonship of Christ, the cost was paid by Him. While He has ever, even from everlasting, stood between you and all danger of loss or defeat, yet His actual obedience unto death is indispensable to your salvation from sin, and to the everlasting enjoyment of your inheritance. "The Son of man *must* be lifted up." God's love for you secured to you the gift of His only begotten Son, that you should not perish, but have everlasting life. Jno. 3: 14, 15. Believers and unbelievers alike would perish without the sin-atonement blood of Jesus.

The pathetic story of the incarnation of Christ begins with the history of creation, Gen. 1: 15; and continues on through the history of the patriarchal, prophetic, and legal dispensations, in divers forms and figures and types, presenting the life, works, and sufferings of our Redeemer and Saviour, and the New Testament Scriptures declare the fulfillment of those things of which the prophets spake concerning the sufferings of Christ and the glory that should follow. 1 Pet. 1: 11. Jesus was despised, rejected, betrayed, mocked, and spit upon, and finally crucified. And now, by faith, the children of God review the affecting and appalling scenes of Mount Calvary, and behold the manner of the sufferings of their Lord, and with Him wonder that there was no intercessor, Isa. 59: 16; for He was delivered by the determinate counsel and foreknowledge of God, and who dares to intercede or interfere with God's counsel? There we see Him, by faith, hang upon the cross, the cruel nails driven through His precious hands—the hands which plucked the ears of corn for His hungry disciples, and brake the loaves and fishes to the famishing multitude, the hands which smote not the foulest enemy in carnal wrath, and yet the hands that shall divide to all mankind their due rewards and punishments. Yea, we see Him hang there and bleed and die under the awful yet just penalty of the law of God which He had never transgressed: suffering the vengeance of Divine wrath to save His people from the wrath to come. 1 Thess. 1:

10. The scene ripens into deeper and sublimer pathos to the believing heart when Jesus cries, "I thirst," and, behold, they gave Him vinegar to drink, while His vile, cruel persecutors, gloating over their supposed triumph, wagged their heads in satanic merriment, while the glorious sufferer cried out in the intensity of pain, "My God, My God, why hast Thou forsaken Me?" Divinity withdrawn, the immaculate God-man is left to bear the burden of our sins, alone in a human body, in the likeness of sinful flesh. Do not turn your eye away yet, wait a moment; for this scene will close with undeniable testimony to His Messiahship and everlasting priesthood. Reader, if your dearest relative on earth was dying, you would not wish for his enemies to surround his death-bed, and yourself and all his friends thrust out. You would not think of blowing out the lights and leaving him to breathe his last in the darkness; but how was it in the case of the blessed Son of God? See,—the lights were withdrawn as the last dying words of Jesus—"It is finished"—proclaimed the full and complete redemption of every heir of heaven from the law of sin and death.

"Was it for crimes that I had done  
He groaned upon the tree?  
Amazing pity, grace unknown,  
And love beyond degree."

Now, concerning the sufferings of God's redeemed people in this present time, the Apostle Paul reckons that they are not worthy to be compared to the glory that shall be revealed in us; and while he affirms that all who live godly in Christ Jesus shall suffer persecution, yet we are admonished to avoid occasion to suffer as evil-doers. It is a blessed privilege to suffer with Christ and for righteousness' sake.

My article is already too lengthy, and I must defer further comment upon the temporal sufferings of God's children until some future time.

J. E. W. H.

### PREDESTINATION.

Predestination means to predetermine, pre-appoint, purpose beforehand, and also to limit or set bounds. Every man is a practical predestinarian. A man in

building a house practices predestination, for he determines to build, and determines the time, place, material and the dimensions of the building. The farmer practices predestination in planting his crop, for he determines when he will plant, and where he will plant his corn, cotton, tobacco, wheat, oats, etc. Man often gets disappointed in his purposes, but when he does a thing he purposes to do that thing beforehand. Hence our God in creating the heavens and the earth predestinated or purposed beforehand their creation, and the bounds and limits of all things. He set bounds to the proud waves of the sea and allows them to come so far and no farther. He elemented the bird to the air and the fish to the sea, and they have no right to question the right of the Creator for thus elementing them. The sun to rule the day and the moon the night, is according to God's purpose. The alternating of winter and summer, night and day, seed time and harvest, is because God predestinated it thus. The remaining of the earth, sun, moon and stars in their respective spheres is because God so purposed it. The making man out of the dust of the ground was all in harmony with God's predestination, and the choosing a portion of the sons and daughters of Adam to salvation, blessing them with all spiritual blessings in heavenly places in Christ, giving them grace in Christ, the coming of the Son of God to earth, and by His active and passive obedience redeeming them to God out of every nation, kindred, tongue, and people, reconciling all the chosen to God by His own death, and the effectual work of the Holy Spirit in regenerating all whom the Son redeemed, and fitting them for heaven and immortal glory, are all according to God's predestination. Yes, God predestinated all whom He foreknew in the covenant of grace to be conformed to the image of His Son, and whom He predestinated He called, justified, and glorified in heaven. See Rom. viii. 29, 30. He predestinated them unto the adoption of children by Jesus Christ unto Himself according to the good pleasure of His will. Eph. i. 5. All of the chosen, He saved and called with an holy calling, not according to their works, but according to His purpose and grace given them in Christ Jesus before the world began. 2 Tim. i. 9. Belief and repentance are not

the cause of salvation, but evidences of it. All evangelical believers are saved, not because they believe, but they believe because they are foreordained to eternal life. Acts xiii. 48. The believer is in a saved state. John v. 24; 1 John v. 1.

God's purpose is not based upon chance, for God purposed that Isaac should be born which seemed to be a thing incredible from a human standpoint; but all their efforts to hasten God's purpose were failures. Isaac was born at the time God predestined that he should be. As Isaac were, so are the children of promise! Since there was an appointed time for Isaac to be born, so there is an appointed time for every heir of promise to be born of the Spirit. God predestinated the time of Isaac's birth, so He has predestinated the time for each of the redeemed family to be born again which cannot be hindered nor hastened. Predestination does not make people do wrong nor encourage them in licentiousness; but it makes them hunger and thirst after righteousness. It makes their souls thirst for righteousness and holiness as the hart panteth after the water brooks. Predestination makes us hate sin with a perfect hatred and causes us to love God, love His ordinances, love His preached gospel and love His people. The preservation of the Lord's people from all the vain allurements of sin is according to God's purpose. The Devil is limited, and his bounds are so set that he can worry us and annoy the flesh, but he cannot touch our life. Our blessed Lord keeps us as the apple of His eye, and our steps are ordered of Him, and though we fall we shall not be utterly cast down, for the Lord upholdeth us. Blessed be His holy name.

L. H.

### GOD PRESERVES HIS CHILDREN.

God preserved the Hebrew children in the fire. Whenever His children have to suffer for His sake He is there with them to preserve them from the punishment. The mother who loves her child would take it out of the fire in order to save it from destruction, but God lets His children stay in the fire and goes there with them and preserves them so the smell of fire is not on their gar-

ments. At first when they were threatened with that fearful punishment, they said: "Our God is able to deliver us." But as the trouble approached when they had to go into the fire for their loyalty to God, their faith was so strengthened that they exclaimed: "Our God *will* deliver us." God showed Nebuchadnezzar that He could not destroy His loyal children whom He kept as the apple of His eye. What a precious refuge in time of trouble is our precious Lord and Saviour! His children feel weak in themselves considered, and think the journey is too great for them, but their strength is in the Lord. "If the Lord be for us, who can be against us?" Daniel was cast into the lions' den for his loyalty to God, but the blessed Lord was there, too, and could make that den of lions a heavenly place to Daniel. The dear Lord preserved him and there was no harm befell him. What a sweet comfort to our poor souls is the sweet sentence: "Lo, I am with thee." Is the dear Lord with me? Does He care for poor, unworthy me? Yes, if I am His child he loved me and chose me in His Son before the world began that I should be holy and without blame before Him in love, and has now given poor me the sweet spirit of adoption whereby I cry, "Abba, Father." I am groaning daily in this tabernacle, waiting for the adoption, to-wit, the redemption of my vile body, when mortality will put on immortality. This is my sweet hope that is worth all worlds. Poor, troubled, tempest-tossed soul, our blessed Saviour is preserving you, and will bring you out more than conqueror at last.

L. H.

### POWER TO BECOME THE SONS OF GOD.

"But as many as received Him, to them gave He power to become the sons of God; even to them that believe in His name." John i. 12.

To "believe in His name" implies more than a bare assent; unregenerate men may do this, and even devils do this (James ii. 11). To "believe in His name" is to believe in *Him*, to trust in Him, to confide in Him, and this neither devils nor unregenerate men do. The next verse helps us to understand this, "Which were born

not of blood, nor of the will of the flesh, nor of the will of man, but of God." The persons that received Him and believed in His name "were born of God." Therefore, for one to "believe on Him" and "receive Him" is evidence that he is born of God. Spiritual life must be antecedent to spiritual actions. It is the quickened soul that receives Him, and believes on Him, and hence it is that only new-born souls have "power to become the sons of God." "Power to become the sons of God"—note that those to whom He gave this power had "believed on His name," and been "born of God." This fact will help us to understand the words "power to become the sons of God. Had He given unbelievers, or those not "born of God, such power, it would have changed the meaning much. By the words "power to become the sons of God" I would understand the right to claim sonship, the sweet privilege of saying "our Father, who art in heaven." I think there are persons who are born of God, who hesitate and fear to claim sonship and heirship—they think it is too good to be true,—that they have sinned too long and gone too far,—that they are too far away from God to *ever hope* for sonship or heirship, but He gives even these poor, weak ones "power to become the sons of God." Before one can receive Christ he must be emptied of self-righteousness and self-trust; before we can know the sweets of pardon we must know the bitterness of guilt—we must suffer "the loss of all things." To receive Christ is to receive Him in all His offices and with all He is to a poor sinner. To receive Him as our "righteousness," we must be first emptied of our own; and before our own can be given up and counted as nothing, we must be enabled to understand the law and its demands. We *can't* at will receive Him as our righteousness while we are inclined to depend on our own. To receive Him is not only to give up our sinful self, but our righteous self, and we must be taught of God to see the utter insufficiency of our own righteousness before we can receive Him as our righteousness. To receive Him as our righteousness, we must be brought low down as under sentence justly, with nothing to pay. It is contrary to nature for one to beg and confess destitution. It is natural to look to the law

—to depend on what we can do or have done, and we must be driven from this theory and this hope before we come to Him. When one sees that the law demands a perfect righteousness—that this demand is just and reasonable, and that our best works are mixed with sin and unworthy to present to the Lord, he then receives Christ as his righteousness and his only hope; he becomes willing to be saved as a sinner, as unworthy, and as a poor, helpless pauper. To be “justified by faith” does not mean that faith on our part is THE condition of our salvation, nor does it mean that there is a merit in faith that deserves justification. For one to be justified by faith is to receive Christ as our righteousness, and this brings peace with God. A quickened soul will not be satisfied with that which does not satisfy the law; while a quickened soul wants to be saved, it wants it in the way of justice, and so nothing brings “peace with God” but a discovery of His righteousness as ours. This brings peace, and O, how sweet is that peace based on the good and sure foundation of His righteousness. Our first idea of receiving Him is that we must first be good and deserving, that we must be worthy; but all this must be swept away before we come to Him. It is a great matter to come to Him and receive Him. To trust Him is to trust in nothing else. I feel that this is a poor statement of the case, but we have experienced at least some of these things. We have given up all legal hope, and no longer hope for salvation by obedience to *the* law—*any* law. We have given up our own righteousness as filthy rags, and become low and poor enough to love that system that saves us “freely by His grace.” To receive Him implies not only a receiving Him as our righteousness, but it also includes the receiving Him as our Master and Lord—a willingness that he should reign over us. To receive Him implies that we see all our wants provided for in Him. We feel hunger and thirst, but He is our meat and drink. We are weak, but He is our refuge and strength. We are poor and unworthy, but He is our righteousness. His sufficiency for all our needs makes Him precious to us. “Unto you, therefore, which believe, He is precious.” The name of Christ is sweet to the believer. He is “altogether lovely.” “As a father

pitieth his children, so the Lord pitieth them that fear Him; He knoweth our frame; He remembereth that we are dust." If Christ is ours, then present things and things to come are ours. We can bear poverty or affliction, if we have received Christ. These are not worthy to be named or thought of in contrast with Christ. What are thrones or crowns, or oceans of wealth compared to Christ? Lord, open and quicken our understanding that we may set a right value on Christ, and see in Him all our needs supplied—that we may be willing that He should be our ruler and law giver. A few more storms and we shall reach the port; a few more conflicts with sin and self; a few more crosses and we will encounter our last enemy—death. We hope for His sweet presence in that moment, and that He will sustain us while we walk the silent way. Let us rejoice that He came to save sinners, for such are we. We have had sad views of our sinfulness that make the sinners' Friend infinitely precious. Let us receive Him as our all; especially let us be willing to walk humbly before Him all the days of our lives.

J. H. O.

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## TWO.

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Two of the most important facts in all this world, so far as we are concerned, are:

First. That our salvation from this world of sin, and sorrow, and affliction and distress; our salvation from ourselves, the curse of God's holy law and from everlasting burning, is entirely of grace through Jesus Christ our Lord, and is full and free and sure and eternal, not depending in any sense or in any degree upon any thought, or deed or merit upon the part of the sinner, because it goes the whole length and breadth and height of the sinner's needs for eternal glory. As has been truly said, "Free grace breaks forth like a mighty flood, and sweeps in torrents over the hills of our transgressions, rising above the high alps of our presumptuous sins. Twenty cubits upward doth this sea of grace prevail till the tops of the mountains of iniquity are covered." The blood of Christ, the merit of Christ, is the currency of heaven and the only thing that is received by our heavenly Father in satisfaction of the sins of the redeemed

family of God, hence a man had just as well think of paying his taxes in counterfeit money as to think of meeting the divine favor by his own obedience, righteousness, merits, works, repentance, faith, humility, willingness, turnings, or whatever else you can think of, because as already stated, there is nothing that counts with the Father in behalf of the sinner except that which Christ has done for him.

Second. That the doctrine of salvation by grace alone does not oppose the necessity of good works, nor discourage the performance of them; on the contrary it is doubtless the strongest incentive to good works. The blessed Saviour told His disciples that He had chosen and ordained them that they should bring forth fruit, John 15:16.

Peter taught that they were a chosen generation not because they had but to the end that they should show forth the praises of Him who had called them out of darkness, I Peter 2:9.

We are taught that Christ redeemed His people from all iniquity that He might purify unto Himself a peculiar people, not indifferent about but *zealous of good works*, Titus 2:14.

Again we are taught that they are created in Christ Jesus unto good works (Eph. 2:10); and the best evidence that they have been spiritually created in Christ, is that they do good *works*, and the works thus done are not done as those of the slave, but as those of the loving and obedient child. And works thus done are works of faith and labors of love, and this sort of faith does not "stand around with its hands in its pockets" when work is to be done, sacrifices are to be made and expenses are to be borne; and when one that does these works reaches the evening of life, he can no doubt adopt the language of Matthew Henry and say: "A life spent in the service of God, and communion with Him, is the most pleasant life that any one can live in this world." G. W. S.

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#### QUESTIONS AND ANSWERS.

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1. Q. What do you think of what is called the Twentieth Century New Testament? A. That, while it is in modern and clear style, its authors seem to try to make

the meaning of the New Testament tend to Arminianism, if not universalism. I have had a copy several years, but, having noticed this tendency, I now never even refer to it; I prefer, in cases of difficulty or obscurity, to consult the inspired original Hebrew and Greek Scriptures.

2. Q. Did Christ, in His death, render satisfaction for sin, or, in other words, were His sufferings equivalent for the punishment due sin? A. Yes, for the sins of His loved, chosen, redeemed, and regenerated people, (Levit. 16:6—21; Isa. 53; Dan. 9; Matt. 20:28; Rom. 3:24, 25; Eph. 1:7; Gal. 3:13; I Cor. 5:7; Col. 1:14; Heb. 9:28; I Pet. 2:24; I John 2:2.)

3. Q. What are your views of Acts 16:30, 31? A. That Paul and Silas perceived that the Philippian jailer and his household were quickened and trembling penitents, and therefore exhorted them to believe (rest all their trust and hope) on the Lord Jesus Christ, and thus doing (as they did) they would realize salvation in Him and lovingly rejoice in Him, and delight to obey Him and follow Him in baptism and to minister to His suffering people.

4. Q. What are your views of Heb. 2:9; I John 2:2; Tit. 2:11; 1 Tim. 2:4-6, 4:10; and Jno. 3:17-19? A. That in accordance with numerous other Scriptures, the "all" who are herein represented as being eternally saved by Christ, are all His everlastingly loved, chosen, redeemed, and regenerated, and finally sanctified and glorified people of all nations and ages, who, in consequence of His blood having been shed for them, and His Spirit quickening them, are convinced of their sins, and confess and mourn for them as having slain their Divine, incarnate, sinless, meek, loving, and suffering Saviour, and who are washed in His blood, and believe in Him, and love Him in Himself, in His law and gospel, in His ordinances and commandments, in His word and ministry, in creation, providence, and redemption, and in His church and people, and rejoice and desire to be more and more conformed to His holy image (Rom. 8; Eph. 1 and 2; 1 Pet. 1 and 2; Rev. 115, 6; 7:9; 14:1-5; 21; 22.)

4. Q. Is it correct for ministers, editors, and writers to habitually use the pronouns "we," "our," and "us," when speaking of themselves individually? A. It has

been the custom for centuries, for kings and rulers and editors to use this plural of majesty or dignity; but I have not thought it correct, at least for myself, and I have therefore never used it when speaking or writing of myself alone.

5. Q. How does baptism save the baptized? A. Certainly not by saving them from an everlasting Hell, for the blood of Christ alone does that; but by delivering them, at least to some considerable extent, from the vanities, delusions, and errors of the flesh, the world, and the Devil.

6. Q. Does an Association which is in disorder, make all its churches and their members disorderly, or does an Association have power to rule over the churches composing? A. Not at all; as all Bible readers know, Associations are utterly unknown to the Scriptures; they are modern human institutions, and, when assuming to rule over its churches or other Associations, instead of simply meeting to worship God and edify His people, they are extremely unscriptural and mischievous.

7. Q. Should a sound and orderly pastor, some of whose members are what is called "absolute predestinarians," be excluded from our pulpit? A. No, indeed; I never knew of such a case. With the great majority of our people, the difference in regard to predestination is, I am perfectly satisfied, more a difference in expression than in reality. We all believe that God is most wise and most powerful and most holy; that He foreknows and controls all events; and yet that He hates, forbids, threatens, and punishes sin in every form and in every being.

S. H.

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### REMARKABLE PROVIDENCES.

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"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.)

#### WONDERFUL DELIVERANCE FROM DEATH.

Elder Joe Hudson, of Eatonton, Ga., writes me as follows:

DEAR BROTHER:—I enjoy reading the MESSENGER, and have been very much interested in reading those pieces entitled "Remarkable

Providences," as I am a firm believer in the general providences of God to all His creation and His special care and providence in protecting His people, so that His power and love and protecting care are made manifest often in terms that are unmistakable. I will now give you for the benefit of your readers an instance of the providence of God in caring for a poor widow in a time of great distress. In the year 1875, my parents lived in Baldwin County, Ga.; nearby lived a widow lady with one son and one daughter nearly grown. On the 21st day of March (if my memory serves me right) my mother visited some relatives about half a mile away; my father went to the blacksmith shop to have some work done, which left my oldest sister, about seventeen years old, myself about seven, and my younger brother about five, at home. On his return home it was my father's hap to pass by the home of this poor widow, who lived between home and where my mother was visiting. As he was passing, it being about the dinner hour, the lady came to the door and said, "Cousin Irby, stop and eat dinner with us," which I never knew him to do before nor since; but, as my father said, there was from some unknown cause an impression to stop, which he did. After they had all eaten dinner and were sitting around the fire, my father noticed an unusual roaring in the rear of the house. He got up and opened the back door, and lo! a terrific cyclone was fast approaching in the direction of the house. He at once said to them, "Let's get out of the house, as the house will be blown away." As the cyclone had just passed through red soil it had taken the appearance of a large ball of fire, whereupon the lady exclaimed, "There is no use in running, it is fire," and began to shut up the house; but father said to the daughter to come on and to the son to bring his mother if he had to pull her out, which he did. They succeeded in getting out into the orchard, and lay down, and held to the bottom of the peach trees until the storm passed over, and got up with only a very slight bruise on the daughter, caused by some passing missile; but the house they had abandoned was literally torn in pieces and carried away, and the ground where it stood was left as bare as if it had been swept. "Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men."

Yours in hope of a blissful immortality beyond this vale of tears,

JOE HUDSON.

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### HIS LIFE AND HIS LAST WEEK.

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"His Life" is a little book of 226 pages, containing the life of Christ in the words of the four Gospels, in a connected and continuous narrative, without omission or addition or repetition, in the very words of the inspired historians. This most interesting and valuable book may be had of the Hope Publishing Company, either 228 Wabash Avenue, Chicago, or 27 East 22nd St., New York, at the following prices; In paper covers, postpaid, 15 cts. for 1 copy; 10 copies, 12 1-2 cts. each; 25 to 250 copies, 10 cts. each. In cloth covers, postpaid, 25

cts. for 1 copy; 10 to 24 copies, 22 1-2 cts. each; in full leather binding, 75 cts. each, postpaid.

"His Last Week" is a little book of 64 pages, containing, in the same way, an account of the sufferings and resurrection of Christ, in the words of the four Gospels, and may be had of the same publishers at the following prices, postpaid: 1 to 9 copies, 7 cts. each; 10 to 49 copies, 6 cts. each; and 50 to 500 copies, 5 cts. each.

I take pleasure in strongly commending these precious little books to all the readers of THE GOSPEL MESSENGER. They give the most interesting and important parts of the Scriptures in the exact language of the sacred writers and in the order of time in which the events of Christ's life occurred. Do not write to me for the books, but send to the publishers for them. S. H.

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### EXTRACTS.

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*Elder S. Hassell—*

KENNEDY, S. C., Feb. 15, 1906.

DEAR BROTHER IN THE LORD:—I receive THE MESSENGER regularly. It is so comforting to me in this time of confusion to know that the Lord has reserved to Himself a few faithful ones that will not engage in this unholy war. We are commanded to follow Him. If we follow Him we will walk in the ways of peace and love. Dear Brother, I want to do all I can for the MESSENGER, because it is such a peace-loving paper. I wish every Primitive Baptist in the United States was a subscriber to your paper. I will close, hoping that God will ever be with you.

Your little sister, I hope,

(MRS.) B. A. CRAWLEY.

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BUCK RANGE, ARK., Dec. 12, 1905.

*Elder J. E. W. Henderson—*

MY VERY DEAR AND PRECIOUS OLD BROTHER:—I do not think there has been a day passed during your afflictions but what my poor heart has gone out in love to you, knowing that they that will live godly in Christ Jesus shall suffer these things. We had almost forgotten that the Lord had told us that grievous wolves should enter in among us, not sparing the flock, men of perverse minds, lovers of pleasure more than lovers of God, etc. These things that are happening to you are only evidences of your acceptance with God, not only as a dear child of God, but as a faithful servant of His. May God give you grace and strength and love in your heart to bear these sore trials as a good soldier of Jesus Christ. Would love to hear from you at any time. Yours in love, J. M. WILLIAMS.

*Elder Sylvester Hassell—*

WAUSAU, FLA., January 19, 1906.

DEAR BROTHER:—I am well pleased with THE GOSPEL MESSENGER; and, notwithstanding my old age and infirmities, it don't seem like I can do without it. It is the gospel to me. I am 83 years old.

THOS. BROCK.

ROME, GA., R. F. D. No. 10.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I write to let you know that THE GOSPEL MESSENGER comes to me regularly laden with good news from a far country, dispensing the spirit of peace, love, and unity among the Baptists. Hoping that you may be spared for many years to carry on the good work, is the prayer of your unworthy brother,

FOUNTAIN WHITAKER.

CRAWFORDSVILLE, IND., Jan. 17, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Inclosed find one dollar to pay subscription to MESSENGER another year. During the year just passed I have particularly enjoyed your writings—your interpretations of Scripture, advice to brethren, historical matter, etc. I have also been much pleased with the hymns you have selected for publication from time to time, particularly that one composed by Francis Xavier, who was undoubtedly a child of God, humble and obedient, though canonized saint by the policy of the Church of Rome. To write well is not within the gift of every person; and it is almost painful to see the poor attempts that are sometimes made, particularly in verse. I am persuaded that those who feel called upon to edify the body of Christ in this way should consider carefully whether they have the gift as well as the grace. I hope, however, that I am not too critical.

Praying that you may be spared many years to instruct and encourage your readers, I remain,

Your brother in Christ,

JOHN N. TAYLOR.

MILO, IOWA, R. F. D. No. 3, Feb. 15, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed please find money order for two dollars, for which give credit on arrears for THE MESSENGER. I do highly prize your humble boldness and the Christ-like spirit in which you so faithfully contend for the truth. May the good Lord continue to bless and uphold you. As ever, your unworthy brother, surrounded by all kinds of falsehoods,

M. E. YOUNG.

GARA, MO., Feb. 17, 1906.

DEAR BROTHER HASSELL:—I hope it is the love of gospel truth and the church of Christ that prompts poor, unworthy me to solicit new subscribers for THE GOSPEL MESSENGER. I want all the dear children of our God to hear the good news and glad tidings of the gospel of our Lord and Master, and surely THE GOSPEL MESSENGER will convey the good news to ever subscriber, as it now has the ablest editorial staff in America. Dear brethren of the household of faith, do try to get three or four new subscribers for THE GOSPEL MESSENGER and thereby aid dear Brother Hassell to still continue to send out the good news of the doctrine of our Lord and Master to the edification and comfort of the children of the living God. The doctrine of Christ is indeed meat and drink; it is sweeter than the honeycomb to the believer. And in my weakness, although so unworthy, I am sometimes made to hope I have a hope when under the sound of the gospel. I am your unworthy brother,

J. W. INMAN.

WATERLOO, R. F. D. 5, NEW YORK, Jan. 11, 1906.

*Elder Hassell—*

VERY DEAR BROTHER IN CHRIST:—As the time for my renewing for my dear paper, THE GOSPEL MESSENGER, has arrived for 1906, I would like to tell what a comfort your words have been to me; they were like cold water to a thirsty soul. May the blessed Lord spare you many years to comfort the weary ones. You will find two dollars enclosed—one for the dear MESSENGER the present year, and the other dollar for those that can't pay for their copy.

Yours in Christian love,

MRS. ESTHER A. PIPE.

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 CLERGY PERMITS OVER SOUTHERN RAILWAY.
 

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*Elder Sylvester Hassell—*

DEAR BROTHER:—I see an article in THE GOSPEL MESSENGER from our dear Brother Stewart, in regard to clergy permits over the Southern Railway, and for his information and other ministers also, I desire to give some facts in the case. On or about January 11th, I made formal application to Mr. C. A. Benscoter, assistant general passenger agent Southern Railway, Chattanooga, Tenn., and in a few days I received notice from him like the one that Brother Stewart refers to. I then took the matter up with the higher officials of the railroad company. I addressed a nice typewritten letter to Mr. W. H. Tayloe, general passenger agent Southern Railway, Washington, D. C., explaining the matter to him concerning our people. I told him that our people did not preach for a salary or a contract, but followed the example of the Apostle Paul who desires to preach the gospel without charge. So in a few days I received notice from him that the Southern Railway Company had been granting permits to Primitive Baptist ministers in the past and would continue to do so in the future, and that from his experience he had never known of a permit being granted to a Primitive Baptist minister that was misused. So Mr. Tayloe took the matter up with the Chattanooga office, and in a few days I received clergy permit No. 7503, good between all stations, with a letter from the Chattanooga office explaining the matter, saying that it was handled by a clerk in that office who did not fully understand the situation. So I think now that our ministers will have no further trouble securing permits from that railroad. I have had considerable experience in securing courtesies of that kind from railroad companies, and I find as a rule by approaching them in a pleasant and agreeable manner, that they usually take pleasure in granting special rates. I have even secured special rates for my wife to travel with me a few times. I do not think the Southern Railway or any other railroads are enemies to us. So I hope this information will be satisfactory to Brother Stewart or any one else who desires courtesies from the Southern Railway.

The church at Valdosta, Ga., no longer uses the organ in their worship.

Your brother in hope,  
Dickson, Tenn., March 12, 1906.

H. C. HOGAN.

## 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. ROSANA TEMPERANCE MEREDITH.

Mrs. R. T. Meredith, wife of Elder W. E. Meredith, died at her home in Freestone County, Texas, January 13, 1906. She leaves a husband and three children to mourn their sad loss. She was born February 11, 1858, and died January 13, 1906. United with the church about 1893, and was baptized by Elder H. White. Sister Meredith was a true and devoted wife and mother, and a beloved and highly esteemed member of the church of Christ. Her brethren and sisters of the church were indeed sorry to have to give her up. And while we all sympathize with the bereaved and broken-hearted husband and children, we can but rejoice in a firm belief that she is ten thousand times better off now in paradise. I. J. TAYLOR.

Maud, Texas.

### MRS. AMANDA E. GREEN.

Mrs. A. E. Green was born June 5, 1843, and departed this life October 4, 1905. She had been failing in health for several years before she was taken down. She was confined to her bed mostly for nearly two years; but we can truly say was one of the most patient sufferers we ever knew, and was fully reconciled to death, as much so as any one could be; she was anxious to depart. On one occasion, some time before she died, all thought she could not live until morning; all the family were around her bed, she gave the best advice to her children, telling them how to live to be honorable. While all were weeping and felt it was so bad to give up such a dear mother and wife and precious sister, she said to her dear son, Elder W. J. Green, and the writer, not to pray for her recovery, but for her to go, for she was willing and wanted to depart. I had never heard one talk, that saw her way so bright. Our dear sister was married to her husband, who with his children are left to mourn, in the year 1860, to whom were born twelve children; two preceded her to the grave; nine sons and one daughter survive her. She was baptized into the fellowship of New Hope church, in Jones County, by Elder T. J. Bazemore, in the year 1875 (if not mistaken in the date), and lived a consistent and godly life the rest of her days. She was one of the noblest and best women we ever knew. It would be impossible for words to describe her precious life. She was a devoted Christian, a loving and faithful wife and mother, and one of the best of neighbors. I have known her since I was a small boy, and since I have known her when older, I have said, and say now, I never found any fault in her, though her only hope was in Jesus. She said when the doctors could not do her any good, that Jesus only could benefit her. Her afflictions were such that the doctors could not understand them, until a short while before her death, when she became paralyzed and finally in both sides. Her husband and children did all that they could do, and several doctors tried to do what they could for her, but could do nothing but give her a little ease; her time had come and she must go. How sad to part with our dear ones, to meet no more on earth! But we feel sure our loss is her

eternal gain. We would tender our sympathy to the dear bereaved ones, and would say to her dear children to remember her counsel and advice as from one who felt the greatest anxiety for your welfare! Oh! how I miss her presence in the church and everywhere. We always, in passing after she was taken down, called to see her, and often spent the night at her home. She always welcomed me as her pastor. On one occasion, some months before she passed away, we baptized two sons and her only daughter, Mrs. B. F. Mason, in the fellowship of the church; and when I saw the dear sister she said, "I cannot attend meeting, but I have been lying here and rejoicing at the goodness and mercy of God in bringing my children home," and she cried and rejoiced, and we felt to rejoice with her. Our dear sister was the daughter of John Jackson and Sister Malitia Jackson. A large family, five of her brothers are members of the Primitive Baptist church, and her mother was a good and true Christian for many years before she left this world; but it is one by one they are taken. Oh! that the dear Lord may reconcile the bereaved and comfort them, and cause us to feel in every trial that His grace is sufficient for us, and prepare us to meet her in those mansions prepared for all His loved ones. Her remains were interred at the church where she had been a member and had spent so many pleasant hours in the worship of God. We tried to speak words of comfort to the bereaved family and relations, and the large concourse of people that were present to pay the last tribute to the dear and loved one, and she was laid to rest by the side of her dear child, who preceded her some years to the grave, to await her and sleep until the resurrection morn, when she and all the bride of Jesus shall awake in the likeness of their Head and Husband, and our vile bodies shall be fashioned like His glorious body, and so shall we ever be with the Lord.

J. H. GRESHAM.

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#### MERCER MCKINLEY.

Mercer McKinley died at the home of his parents, Mr. and Mrs. Cherry McKinley, Terrell, Texas, December 22, 1905, aged 21 years. He was born in Arkansas, July 28, 1884, but spent almost the whole of his life in Texas. His disease (malaria laxæmie) attacked him in its most virulent form, and his illness lasted only four days. Mercer was the only child, the pride and joy of his parents and grandmother, and his early death has plunged them in the deepest grief. He was a noble boy, and illustrated truth, courage, and devotion to duty in all his work. Within the limits of his opportunity, his time, and his associates he made a strong impression. In early youth he learned the priceless and indispensable lesson of the value of labor, and his industrious habits clung to him through life. But his life work is ended, and the places that knew him once shall know him no more. We hope to join him again in the land of the dead. He was buried in the churchyard near Will's Point, December 24th, by the Woodmen of the World, of which order he was a member.

By a Friend,

ADDIE G.

---

#### MISS MATTIE S. HAYGOOD.

Miss Mattie Sallie Haygood was born August 10, 1873, and departed this life December 9, 1905, at the home of her sister, Mrs. Alice McKinley, in Upson County, Georgia. Miss Mattie was truly a great and noble young woman, possessing all the qualities and graces that adorn young womanhood; a model of gentleness, humility, and love;

true to her friends and kind to all whom she met. To know her was to love her. In childhood she was afflicted with scrofula which left her a cripple for life, but notwithstanding her afflictions she was energetic, industrious, and ever striving to be useful and to make others happy. She had obtained a good hope through grace in early life, but being a cripple and often expressing her unworthy feelings, she never made an open profession of her faith by baptism; but lived the life of a Christian, encouraging others to discharge their duty. Several months before her death her health began to fail, and soon that dreaded disease, acute bronchitis, developed and wasted away her mortal frame. Her aged fathers, brothers, and sisters, friends and the best physicians did everything for her comfort and relief. A few days before her death she became happy in the prospect of her Saviour's love, and admonished all who stood by her bedside to love Jesus and praise Him for His grace. Her brother, T. M. Haygood, looking at her suffer, quoted this Scripture—"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." This seemed to comfort her a great deal and she continued to admonish others and to praise God and to leave a message and a gift to each member of her family. Thus she passed away with that faith that opens the pearly gates into the haven of rest, to await the time when Jesus our Saviour shall come raise our mortal bodies and clothe us with His likeness. The writer of this notice spake to the comfort of those who wept for her from the words, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly"; and then lovingly we laid her silent remains away. To her weeping loved ones we would say, Weep not as others who have no hope, for we are assured that the loss to us on earth is her eternal gain. Written and humbly submitted by her friend,

Yatesville, Ga.

W. W. CHILDS.

---

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Vol. 28.

No. 5.

*A. G. Griffin*  
*R.*

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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PUBLISHED MONTHLY.

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MAY, 1906.

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MAY, 1906.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 28.

WILLIAMSTON, N. C., MAY, 1906.

No. 5.

## THE LORD WILL PROVIDE.

SELECTED BY ELDER J. E. W. HENDERSON.

Though troubles assail, and dangers affright,  
Though friends should all fail and foes all unite;  
Yet one thing secures us, whatever betide;  
The Scripture assures us, "The Lord will provide."

The birds without barns or storehouse are fed;  
From them let us learn to trust for our bread;  
His saints what is fitting shall ne'er be denied,  
So long as 'tis written, "The Lord will provide."

His call we obey, like Abraham of old,  
Not knowing our way, but faith makes us bold;  
And though we are strangers, we have a sure guide,  
And trust in all danger, the Lord will provide.

We may, like the ships, in the tempest be tossed;  
On perilous deeps, but cannot be lost;  
Though Satan enrages the wind and the tide,  
The promise engages, The Lord will provide.

When Satan appears to stop up our path,  
And fills us with fears, we triumph by faith;  
He cannot take from us, though oft he has tried,  
This heart-cheering promise, The Lord will provide.

He tells us we are weak, our hope is in vain;  
The good that we seek we ne'er shall obtain;  
But when such suggestions our spirits have tried,  
This answers all questions, The Lord will provide.

No strength of our own, or goodness, we claim,  
 But since we have known the Saviour's great name,  
 In this, our strong tower, for safety, we hide;  
 The Lord is our power, the Lord will provide.

When life sinks apace, and death is in view,  
 This word of His grace shall comfort us through;  
 No fearing nor doubting, with Christ on our side,  
 We hope to die shouting, The Lord will provide.

JOHN NEWTON (1725-1807).

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## ARE THE CHURCH AND THE WORLD GROWING BETTER?

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FAYETTEVILLE, TENN., March 20, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Sojourning for the time at this place—I shall return to my home at Winchester, Tenn., soon, I have a few times gone to the Methodist church, nearby, to witness their Sunday exercises, and to some of the other similar places in the town occasionally. On last Sunday at the former place the pastor delivered one of the most remarkable discourses imaginable. He boldly proclaimed that the church—not the Methodist church alone, but all professing Christianity—is better now than at any former period of its history; better now than in Wesley's time, better then than in Luther's time, better than in Paul's time, and was going from better to better all the time. It was not because the Episcopal church was worse in Wesley's day than formerly that he founded Methodism. According to this speaker, "the Rev. Dr. Ransom," it seems that it was not a reformatory movement on Wesley's part. He said that the common idea was a mistake that Wesley's movement was on account of any increased corruption in the Anglican church. And he even noted the improvement of the Roman Catholic organization as an integral part of the "Great Church" whose improvement was the theme of his discourse. He enforced this suggestion by relating what one of the bishops of the M. E. Church, South, said

at a meeting of the preachers at Nashville recently. The bishop had been to Brazil not long ago, and seemed to be greatly pleased with the work of the Catholics in that country. He said they were doing a work that no other *branch of the church* could do. And that he would not displace or drive them out if he could. According to this bishop, there is a wonderfully fraternal feeling now between the different factions or minor organizations of Christendom. This may be the principal reason for the assumption in the discourse that the church has grown so much better than at any former period. But the reason most emphasized by the pastor was the splendid work of the Sunday school. He did not speak specially of the other "institutions" of the church. Possibly the twenty-seven minutes consumed, which covered the full time of his talk, kept him from giving equal praise to the Senior and Junior Epworth Leagues, the various Missionary Societies, and other appendages added to the church, so-called, in this progressive age.

Now, the object of this letter is to ask you if these various institutions or organizations added to the so-called churches are any evidence of improvement or advancement on their part in the real work or mission of the true character—of the church of the Lord. Are they the precursors or forerunners of the better day talked about so much, the day when "the world is to be taken for Christ"? Is there any sort of compliance in all this, or any other manifestation in the usual religious exercises of the day among the various popular religious orders, with the injunction by Peter "to the strangers scattered abroad, the elect according to the foreknowledge of God"—viz., "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ"? Is this the sort of growth contemplated throughout the sacred canons of Scripture? Is the multiplication of all these institutions and the great numbers of adherents to the so-called churches any proof of such growth?

The wide circulation of THE GOSPEL MESSENGER throughout our Southern and Western country, and your conservative and able method of treating all Bible questions, make me want to hear from you on this sub-

ject. And I have no doubt that others will be equally interested. What does all this fraternizing between Protestantism and Catholicism mean, anyway?

Hoping to hear from you through THE MESSENGER at your earliest convenience, I remain, your brother in the hope of better things,

WM. P. TOLLEY.

REPLY.

The contention that the human race is growing better is a point-blank contradiction of the official statistics of all civilized countries, and of our own daily experience and observation, and of the plainest declarations of the Scriptures. While, through Sunday Schools, and Epworth Leagues, and Boys' Brigades, and the exciting declamations of professional revivalists, and mourners' benches, and fine church buildings, and the use of many sorts of musical instruments in public worship, and fairs and festivals, and ice-cream and oyster suppers, and excursions, and Missionary and Bible and Tract and Benevolent Societies, and Theological Seminaries (all of modern human invention in Christian so-called churches), the profession of Christianity has increased three or four times as fast as the population, the volume of crime has increased, in almost equal proportion, in all civilized countries (see Dodd, Mead & Co.'s New International Encyclopedia, Vol. V., page 444, column 1—the latest and highest authority on the subject). As this Encyclopaedia says: "According to the eleventh census of the United States, it appears that the criminal class in our country has increased from 1 in 3,500 of the population in 1850 to 1 in 786.5 in 1890, or 445 per cent., while the total population has increased but 170 per cent. in the same period." As we know, from what is occurring all around us, and in all parts of our country, and in almost every class of the population, almost every species of crime has greatly increased along with infidelity, in schools, colleges, universities, seminaries, and periodicals, and a hypocritical profession of religion. It is all the natural result, not of Christianity, but of the unbelief of Christianity. And it is the case in other so-called Christian countries as well as our own. The

human race seems to be sinking below the level of brutes to that of demons. This awful state of things is in exact accordance with such Scriptures as Luke 18: 8; 2 Thess. 2: 1-12; 1 Tim. 4: 1-3; 2 Tim. 3, 1-13; 2 Pet. 2, 3; 1 John 4: 1-3; Jude; Rev. 4: 14-22; 13. The times of corruption and violence during the days of Noah and Lot are upon us. We need not be surprised that the daughters and granddaughters of Rome tend to go back to their old mother; for they are all conditionalists, and substitute some feeble and imperfect work or works of men for the great and perfect work of God in the eternal salvation of sinners. And when they are thoroughly federated or united, we may expect even a greater renewal of the persecution of the saints than occurred in the ascendancy of Pagan and Papal Rome. But we know, from the Scriptures, that their triumph will be short, because the Lord Jesus Christ, the Judge of quick and dead, will then soon appear, in the clouds of heaven, in flaming fire, with all His holy angels, and will raise the dead, and judge the world, and send the wicked, whether Jews or Gentiles, to hell, and gather the righteous, His own loved, chosen, redeemed, and regenerated people out of every nation, both Jewish and Gentile, to the heaven of immortal glory. He will not burn the world because its inhabitants are all converted and righteous, but because the great majority of them then living will be unconverted and wicked. Then shall we plainly see the difference between those that serve God and those who serve Him not (Mal. 3: 18; 4; Matt. 25: 31-46; 2 Thess. 1, 2; 2 Pet. 3; Rev. 6, 19, 20; 21: 7, 8, 27). The so-called churches grow really less and less, the more they are supplemented by human additions; instead of growing in grace and a knowledge of Christ, they grow in sin and a knowledge of the world.

S. H.

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 OXFORD, MISS., Feb. 27, 1906.
*Elder S. Hassell—*

DEAR BROTHER:—All the brethren here who read THE MESSENGER are well pleased with it, and admire the spirit of it, and feel that it is a great blessing to the

cause of truth, and is doing much to conciliate the disturbances in our beloved Zion. Our brethren here are a unit in doctrine, and are in peace among themselves. We trust the Lord may continue His blessings on the editors and contributors and churches everywhere.

In gospel fellowship,

A. B. MORRIS.

WASHINGTON, BEAUFORT Co., N. C., Mar. 14, 1906.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER:—Feeling my utter helplessness, worthlessness and unworthiness, I am again before you to try to fulfill a request of some of our kindred in Pamlico and Hyde counties, N. C., to give some account, through THE MESSENGER, of my recent short, but most delightful, visit among them. Four weeks before I went I was walking along one day, my soul burdened, when a voice of command rolled through me, Go to Goose Creek church, I felt that it must be the Lord; and as the time drew near, not a stumbling block was put in my way, though of course during the time I suffered humiliation on account of my doubts and fears. The hour arrived for my departure. I went alone in search of the little gasoline boat on which I was to go. I had gone one-fourth of a mile down Water street when I walked up to some men who were sitting on a corner and asked them if they knew where Mr. David Watson's gas boat was landed. "No!" they said; but a gentleman just a few steps ahead said, "I do." I said, "Will you show me?" He said, "I am Captain Watson." So on I went, he, Captain Watson, stopping to attend to some business. Soon I met the boy who had carried my valise down; he said, "Mrs. Whitley, you'll not go on that boat?" I said, "Why?" He said, "It's full now, and half the load is not in." It was a very small boat, but I went on; the little boat was loaded down to the gunnel, and then 13 passengers with the Captain and engineer. But we left here to cross the wide water at half past three o'clock in the afternoon to go 35 miles, and landed safe at Goose Creek that night at eight o'clock. Next morning I arose at the home of our dear brother, Stilley Watson, feeling somewhat downcast. I couldn't tell why. So I took a

Bible and read some, and after reading I felt better. We went to the meeting-house, and I hadn't been sitting down but a few moments when a dear sister came to me, put her arms around me, and said, "Thank the Lord that you are here! I prayed God three months ago to give you a mind to come, and you must go home with me," which I did, and so much did I enjoy myself, I felt that the Lord was with us, and I implore God's blessings upon this dear family. My mind wasn't fully made up about going on to Hyde County. On Sunday morning it was cloudy and raining. I prayed to God, if it was His will that I should go, to let the weather become good and the sun shine, etc. It faired off beautifully; so, in company with our dear brother and able preacher, Eld. E. E. Lundy, and sister Sawyer, we crossed over the wide water Sunday afternoon and went to our dear Brother John Right Lupton's. There being much small-pox in this section, we stayed there only when we went to Beulah, where Brother Lundy preached Tuesday and Wednesday, his regular quarterly appointments. He preached ably at Goose Creek, and at Beulah. And here I met a man, a Mr. Shaw, who has been identified with the Missionaries for several years. After hearing him tell of the wonderful dealings of the Lord with him, I felt like and told him I was willing to give him the right hand of fellowship. Then I heard him preach, in demonstration of the Spirit and of power, the glad tidings of salvation by grace, and I was made to rejoice and feel, in my soul, that in spite of all the powers of earth and hell combined, God would raise up men, call and qualify, and send them to blow the gospel trumpet. We all will hear from him at God's appointed time. I visited the homes of many dear friends and kindred in Christ at Swan Quarter, Hyde County. Elder Lundy filled his quarterly appointments there in the presence of a crowded house, and I never have heard such admonition. So boldly he declared the truth that he made me think so many times of Paul, the great Apostle. I stopped at the home of a friend to the Primitive Baptists truly, Mr. Ed. Bridgeman, who came twenty miles in double conveyance to meet Brother Lundy and myself.

Here at Tiny Oak is as lovely a band of brethren and sisters as I ever met. My visit closed on Tuesday after first Sunday in March. I took a sail-boat, the Mary S., on Wednesday morning, and was a day and a night on the water returning; reached home safe, Thursday at 11 o'clock; found all well and glad to have me home again. Thanking the Lord for His manifold mercies, I am,

Your little sister,

BETTIE Z. WHITLEY.

POSITION DEFINED [BY OUR NON-ASSOCIATIONAL BRETHREN IN TEXAS.]

The church of God, called Primitive Baptists, at Madisonville, Texas, in conference, March 3, 1906. At our February meeting we covenanted together to seek the Lord in prayer, that we might obtain mercy and find grace to help in this time of need. (Heb. 4:10), not for ourselves only, but for all our people—the Primitive Baptists. We pray God to deliver us from confusing contentions, strifes, and divisions. And in view of the end desired, we feel the necessity of defining more fully our position regarding organized Associations, our body having suffered division on that question eight years ago. We sincerely believe we have church identity, and hope for the manifestation of that fact to the tribes of spiritual Israel in God's appointed time. It is not because we "have no fellowship for Baptists that belong to organized Associations, "as has been charged, that we suffer isolation from most of our people in Texas, and we would cite the following facts as a *monumental* refutation of said charge; we have uniformly recognized the baptisms, ordinations, letters, etc., of our sister churches yet belonging to that institution; and in October, 1901, we received in our pulpit, and also our communion service, Elder G. Bryan, of North Carolina, who visited us by divine impression and direction, as he believed, and ourselves also. Yet he belonged to an organized Association, and does yet. He spent three months preaching among the churches of our connection. And in March, 1902, Elder Spencer F. Moore, of Alabama, who also belonged to an organized Association, visited us, preached for us, and could have communed with us, if he had so desired and it had been our communion time. We consider that these prominent facts *forever* refute the charge specified. Nor do we believe brethren who are not determined with prejudice against us will longer regard said charge. As to the principle for which we have stood, and also "suffered many things," it was clearly explained in THE GOSPEL MESSENGER for September, 1897, and was endorsed by Elder Hassell (Editor), and it was also endorsed by Elder R. W. Thompson, Editor *Primitive Monitor*, and Elder S. F. Cayce, Editor *Primitive Baptist*; and we may say it was *sentimentally* endorsed by *thousands* of Baptists. In support of this sentiment we could quote expressions from Elders Barwick, Baker, Cleveland, Cloud, Dalton, Fisher, Hanks, Henderson, Kirkland, Newman, Oliphant, Stewart, Taylor, and others; also from the most reliable historians, as Armistage, Hassell, Mosheim, and Orchard; and, most important of all, the New Testament fully sustains it. Surely, then, as a people, we should "search and try our ways,"—in this matter,—"and turn again to the Lord." Lam. iii. 40. But no rash, hasty, or repulsive steps

should be taken in the case. "Let nothing be done through strife and vain glory." Phil. iv. 5. "Let your moderation (forbearance, R. V.), be known unto all men." Phil. ii. 3. Unrighteous division is a great evil, the spirit and practice of which would lead to general factionization. Hasty declarations of non-fellowship may turn sheep-folds (churches) into slaughter pens, so to express it. The most recent editorial exposures of organized Associationism we have seen may be found in the *Primitive Monitor*, November issue, 1905; THE GOSPEL MESSENGER, December, 1905; and the *Banner of Peace*, February, 1906. We would be pleased to reproduce them, but our limits forbid. But beyond this, in 1898, Elder Hassell (our historian), said: "If Associations are only annual meetings for the worship of God, I do not object to them; but I find no more authority in the Scriptures for Associations as organic bodies exercising the slightest control over the churches or over other Associations than I find for Sunday Schools or Modern Missions. But it is possible for such *organic bodies* to exist without exercising some authority over the churches composing them? At that same time Elder W. M. Mitchell said, "My individual opinion is, that if Associations wish to free the churches of which they are composed from all things which they may deem unscriptural, they should unconditionally disband such Associations, and thus free the churches from every clog of the whole business machinery, without saying one word as to what the churches should or should not do, and thus leave the churches untrammelled to stand on the doctrine and order of Christ, as given them in the New Testament, and as they were near 1,600 years before such Associations were organized or known among Baptist churches. This wise, able, and godly minister, with his church (Mt. Olive, near Opelika, Ala.), set an example worthy of the imitation of all churches desiring to "stand fast in the liberty wherewith Christ hath made us free." Having quietly and peaceably withdrawn from the Association, the reason given was that, "Mt. Olive thought best not to longer be shackled by an organization instituted by mere human policy." This accords well with Orchard's declaration that, "The genuine spirit of religion has been and will be preserved by *those only* who dissent from all establishments devised by human policy."

Yet all ministers and brethren belonging to organized Associations, having fellowship for Mt. Olive, were welcomed by her whenever they visited her. Had any come opposing her principle and course of action—antagonizing her—of course she could not have received them, as that would have been confusion and disorder.

And now, when, on the fourth Sunday in September, 1896, we affirmed that, "There is no Scriptural authority for any other ecclesiastical organization except the church of Christ," and that "no other was recognized by the apostles and primitive saints," and that we did, "not believe it Scriptural or apostolic to have such organizations to-day," did we express any stronger sentiment than did Elder Mitchell and Mt. Olive church? And as to "non-fellowship," that word was not in what we adopted, nor have we ever *proposed* or *desired* to make any change since its re-adoption at our June meeting, 1897. Yet we do not mean that we are so committed, or married, to the particular "preamble" or "text" adopted that we could not give it up if "a more excellent way" should be presented. The *essential* principle involved, and not any particular form of its expression, is what we regard as of grave, or vital, importance. Perhaps many of our people feel as did Elder J. H. Fisher, when he wrote Elder J. W. Baker as follows: "Now I wish we could all get

together who disbelieve in organized Associations, understand one another, and go to work more earnestly and tell our people the pure, clean truth of this subject."

This seems the more desirable and necessary since the opposing religious world—Catholic and Protestant—are steadily moving toward *confederation* or the *organic union* of their forces, which thing has ever proved to be "a source of corruption and oppression." And "the trend of events" now indicates a coming day of violent opposition to Primitive Baptists especially. Certainly, then, we should do all in our power towards a "holy church union"—a union of churches upon New Testament principles—in our denomination. "A church is not only the *highest* but the *only* religious body recognized in the New Testament."—*S. Hassell*. "This can not be successfully disputed."—*R. W. Thompson*.

O, that we could all come to obey perfectly these holy commandments: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." James v. 16. "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.

The condition our people have gotten into—alienated, scattered, and divided, to a hurtful degree—seems to be described by the psalmist, David, as follows: "O God, Thou hast cast us off, Thou hast scattered us, Thou hast been displeased: O turn Thyself to us again. \* \* \* Thou hast shewed Thy people hard things; Thou hast made us to drink the wine of astonishment." \* \* \* Yet, evidently, there are those that fear God, and whom He has favored. "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth. That Thy beloved may be delivered; save with Thy right hand, and heal me (answer us, R. V.)." \* \* \* "Who will bring me into the strong city? Who will lead me into Edom? Wilt not Thou, O God, which hadst cast us off? and Thou, O God, which didst not go out with our armies? Give us help from trouble: for vain is the help of man." Is it not to be feared that "the help of man" has intruded itself, and been much relied upon? Not the self-appointed, but God-appointed men, can do any good, and they only as directed and helped by the Lord. "Through God we shall do valiantly: for He it is that shall tread down our enemies." 60th Psalm.

We invite all brethren, ministers especially, to visit us, who feel impressed of the Lord to do so, as did Elders Bryan and Moore.

(Adopted by unanimous vote of the church, and ordered to be published in some of our denominational papers.)

J. C. DENTON, *Moderator*.

W. B. BULLARD, *Clerk*.

REMARKS.—It is thus evident that our non-Associational brethren in Texas do not non-fellowship those who favor Associations; and most certainly, if those who favor Associations take the Scriptures for their guide, they will not non-fellowship those brethren who do not belong to Associations. If we follow the precepts of Christ, we will dwell together in love and peace; and we who have Associations will be careful to see that they exercise no power whatever over their own churches or over other churches or Associations. but that they are simply general meetings of the people of God to worship Him and to edify one another in the most holy faith once for all delivered unto the saints.

S. H.

## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala.

"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.

### TRANSLATIONS OF THE BIBLE.

The title of our English Bible is "The Holy Bible, Containing the Old and New Testaments, Translated out of the Original Tongues, and with the Former Translations Diligently Compared and Revised." There have been numerous translations of the Bible in both the ancient and modern languages, from the original Hebrew of the Old Testament and the original Greek of the New Testament; but they are only *translations*—the laborious work of learned and uninspired men; and while I think that every translation of the Bible, if the *whole* of it is taken into consideration, expresses the pure and perfect truth of God's revelation to man in all the doctrine and all the commandments of God, yet, as shown by the hundreds of marginal readings, and as declared by the London Baptist Confession of Faith of 1689 (in Chapter 1, Section 8), "in all controversies of religion the church is finally to appeal" to the original Scriptures, the very words of the Holy Ghost. The great ma-

majority of the English-speaking world regards the King James or Authorized Version of 1611 as the best translation of the Scriptures ever made in our language. It would have been better for the Revisers of 1881-1885 to have simply put their revisions among the marginal readings or at the bottom of each column as is done in "The Combination Bible." The same word in the original is often rendered by a different English word in the King James Version, and sometimes in the Revised Version. Where there is any contention as to the meaning of a particular word, we can settle it by reference to Gesenius' Hebrew Lexicon or Liddell and Scott's Greek-English Lexicon, or by comparing it with the context or with other Scriptures. The Holy Spirit, who inspired the authors of the Scriptures to write them can explain them to our understanding.

S. H.

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### CHRISTIAN PROFESSION.

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How beautiful and lovely it is for those who have been quickened by the Holy Spirit and experienced the love of God shed abroad in their hearts to take up their cross, the easy yoke of Christ, and to take unto themselves the whole armour of God and enter the ranks of the royal army and begin and continue to fight the good fight of victorious faith under the banner of love! Their outward obedience, prompted by the Spirit of the Lord which dwells within them, is testimony of the electing grace of God; of the unchanging love He bears toward them; of the power of Jesus to redeem and save sinners; of the virtue of His blood to cleanse and make them meet for His use and for active, willing obedience to His holy commandments, and to walk in His ordinances, blameless. What a heavenly blessing to be filled with the fervent desire to dwell in the house of the Lord, and to have the eyes of our understanding opened. To "behold the beauty of the Lord and to inquire in His temple"! But this privilege is their's, and only their's, who are in a gracious state, as indicated in the word of God.

In order to the enjoyments of the privileges of the house of God, and the promise of Divine blessing therein,

one must first be made partaker of the Divine nature, he must possess the Spirit and life of Jesus—must be born from above, else he cannot see the Kingdom of God nor enter into it. While I know that the above sentiment is in conflict with the teachings of many who profess to know the truth, yet I am sure that it is in strict accord with the teaching of the Holy Scriptures. I cannot censure the unregenerated sinner for refusing to make a profession of the religion of Christ, but, on the contrary, commend his course in this respect; for to all such that which is life and light to the heaven-born soul would be but darkness, and void of comfort, “because there is no light in them.” Now it is far from my design to discourage any poor, trembling child of God whose eyes have been opened to the beauty and loveliness of the church of God, and whose heart yearns to be admitted to the fellowship and communion of the saints, and yet feels too poor and mean to thus dwell in the house of God; but I wish to encourage all such to enter in, for it is certainly their’s to enjoy this privilege; and to put on Christ by open profession, is their duty. But nominal profession is worse than no profession at all; it is an error that the church will more sensibly and painfully feel than the one who makes the profession.

The door of entrance into the church organization should be carefully and prayerfully guarded by those within, who are the honored judges of the fitness of such as seek to enter in; and if this sacred duty were more faithfully observed by the church, the door of exit would not necessarily be so often and widely opened. I fear that the act of receiving members into the church is too often done without faithful examination of the past experiences of the applicants. I have baptized a few persons myself who never afterwards showed by their conversation and conduct that they felt any interest in the cause of Christianity; some of them have long since proven their unfitness for the church and forsaken it; and others still have a name on the church roll as members who are worth nothing to the church, nor is the church of any benefit to them.

The evidences of regeneration are sufficiently specified in the Scriptures to guide both the church and the candidate for membership therein. The Lord leads and instructs His people in His own good way, and the lessons they learn are true and enduring. They are first quickened, and by this are made to feel the power, and destructive nature of sin, and to confess to God that they are guilty and condemned in His holy sight, and sooner or later they earnestly beg the Lord for sovereign mercy. This is the ministration of condemnation and death (2 Cor. 3: 7, 8), and is first in the order of Divine teaching. This is indeed a painful lesson, yet it is important that we learn that, in our attitude to God's holy law, we are condemned already. Following this soul-burdening experience, is the exceeding glorious ministration of righteousness—not our own, but the righteousness of Jesus Christ, by whose obedience we are made righteous (Rom. 5: 19). When the merit of the blood of Christ is applied by the Holy Spirit to the sin-sick soul, the conscience, hitherto defiled, is purged from dead works, to serve God in spirit and in truth (Heb. 9: 14; John 4: 23). The ministration of these glorious truths by the Holy Ghost brings a time and season of joy to the afflicted soul.

J. E. W. H.

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### CRYING CHILDREN.

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Naturally, it is unpleasant to hear children cry, but in the kingdom of grace it is a privilege and a blessing both to cry and to hear the cries of others. In the first place, it is the surest evidence of existing life, for the dead utter no cries. The children of God are all crying children—not that they are cross, but cross-bearing children. They weep and cry from the time they are born of God until they fall asleep in Christ. Sometimes they cry for very joy, and at other times for very grief.

Fathers or mothers often become vexed or displeased at the piercing cries of their children, and sometimes use the rod upon them to silence them; but God hears the cries of His children in mercy and compassion, and ad-

ministers to their comfort and relief. David said: "This poor man cried and the Lord heard him, and delivered him out of his troubles." This is indeed a peculiar family of children; they cry and mourn and sigh most of the time during their stay upon the earth. They are not satisfied with the house they live in, and therefore they groan, being burdened, earnestly desiring to be clothed upon with their house which is from heaven—an house not made with hands, eternal in the heavens. They are not at all pleased with the visible, filthy, tattered rags they wear in this life; and, like Paul, repudiate their own righteousness and crave the spotless robe of Jesus, which is theirs by imputation, or gift. They can not please themselves by the very best they can do, and can please their Heavenly Father only by faith in what Christ has done for them.

These children cry, each, with his own voice; they pray, each, from a sense of his own need. (Psalms 40:1; 64:1; 77:1.) They learn not their prayers from books, but God teaches them to pray, and they know that a mere form of words, however eloquent, is nothing in His sight, unless the heart is suitably impressed with fervent and holy desire that the will of God be done in earth as it is in heaven. Yes, these children cry; but not without cause. Their incarnate Shepherd and King also cried once and again with a loud voice, under varied circumstances and conditions, and they follow and suffer and sigh and cry with Him.

The prophet saw some of this family in a vision, and their crying and sighing was a distinguishing sign that they were approved of God. (Ezek., 9 ch.). The man arrayed in linen and bearing a writer's inkhorn was commanded to place a mark upon their foreheads, even every one that sighed and cried, on account of the abominations of Israel.

Now when we turn the mind's eye to the present age and dispensation, and search out the antitypical Israel, the "chosen generation, a royal priesthood, an holy nation, a peculiar people," we first inquire, Is there any abomination, any wilful sin, any evil practices chargeable to this commonwealth which would certainly incur

the just and holy displeasure of the Lord? There seems to exist at the present time some "things that ought not so to be"; (James 3:10), and if it be indeed the case with Israel, what need is there for the linen-clad man with the writer's inkhorn, and what amount of marking would he find to do? As shown in the prophetic vision, there was evidently some who are entitled to the mark which exempted them from impending danger and swift destruction; but as to the number, we are not informed; however, it seems that the marking process was short. Would it be so now? are there very many who are troubled about the corrupted state of Zion, who heave a sigh of heartfelt anguish or utter a cry of pain for the affliction of Joseph? (Amos 6:6. Is Joseph afflicted? is the cause of Christ in a state of confusion and strife? if so, who and how many are troubled about it? Beginning at the sanctuary of God, the church, and with the ancient (old) men, how many crying and sighing children of God are found prepared to receive the mark of exemption from the fury of Divine wrath?

Dear brethren, have you cried unto the Lord under conviction of sins, and sought, in the bitterness of your soul, His pardoning mercy? and have you received the evidence testifying to your own heart and conscience that your sins are forgiven? You mentally respond, with abiding hope, in the affirmative; then, if you are not mistaken in this, you are fellow-citizens with the saints and of the household of God; and as such, you are members one of another, and have the same care one for another, and can not, therefore, feel careless or indifferent about the condition of the family of which you are members by birth. This accounts for the pain you feel when you learn of the afflictions of the people of God, no matter how remote they are from you. There is a deep and painful depression upon the Baptists here in south-east Alabama, and it is known and lamented by hundreds of our people in other localities, few of whom have ever seen this part of the country, nor the Baptists who live and suffer here. They have heard our cries and partaken of our sorrows; and doubtless many are crying to the Lord in prayer for our restoration to fellowship and

unity, and it is but the evidence that they belong to the same family of crying children and have the mark upon their foreheads, by the authority of heaven's glorious King, and the Sovereign of the universe, which secures them from the wrath to come.

J. E. W. H.

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SALVATION IS OF THE LORD ALONE, AND HE SAVES HIS PEOPLE FROM THEIR SINS, AND CAUSES THEM TO LOVE AND FORBEAR WITH ONE ANOTHER.

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Uzzah's sin was needless fear about the ark. The "oxen shook it," and "he took hold of it." We ought to feel assured that the Lord will save truth. He has promised to do so. "The gates of hell shall not prevail against it." "He will never leave Himself without a witness"; it is comforting to believe this, to feel that the church is secure; it is a "little flock." Our courage ought not to fail, and we grow dispirited because we are few or weak; it was a sin to number Israel. David did it, and suffered the penalty. Israel was taught not to trust in strong armies or in horses, and to number Israel implied too much trust in "things that are seen." Israel was taught to trust in the Lord. Gideon's army was too large, and must be reduced; remember the victories of David, of Jonathan and his armor-bearer; the ruin of Sennacherib's great army. We may say triumphantly, "If God be for us, who can be against us?" Many of our churches are small and have much to discourage them, scarcely noticed by the busy world; the evil one would persuade us that ruin is near, that if we were the people of God, our influence would be greater; but, the history of God's people shows that, for the most part, they have been so situated as to see no hope but in an invisible Power. The early history of Israel, when they first entered the wilderness, and later the promised land, shows that they were put under such a discipline as to make it plain that their only hope was in the Lord. They were few, and strangers; they were required to maintain a hostile attitude to the nations about them, to not mix

with them in worship, nor to marry with them, nor to maintain friendship and peace with them. Such a course would naturally turn the nations about them into foes; and, as they were the fewest of all the nations, this condition of things made it plain that in the Lord alone was their hope. Their bread in the wilderness came down to them from God, and He miraculously provided them with water. Such is the doctrine of our people that we can not unite with the popular churches; we must give up our sentiments or be a separate people. If we mingle with the world or modify our teaching so as to put away all prejudice against us, we will in the meantime prepare our own people to bear with and enjoy other people and their views religiously.

Let us trust the Lord, look up to Him for our preservation. Let us pray to Him, as the Lord of the harvest, to raise up men imbued with the love of God and His people, to preach His word.

We ought not to murmur at our lot in life, or at our trials (1st Cor. 10:10). The Lord is good, and His goodness has followed us all our days. We have great reasons to love the Lord as well as trust Him. Our sufferings are light when compared with our Saviour's sufferings or when compared with what others have suffered. We have suffered less than we deserve to suffer. Our afflictions are *light* when considered in these ways. We hope that all our afflictions will end with death, and this is a consoling thought. Let us not suffer as *evildoers*, but for well doing. We ought not to be proud or highminded or self-conceited. I am sure that pride is a serious blemish in any one who professes to be a follower of Christ. A "high look" or a haughty spirit or carriage are serious blemishes. Lord, save us from these, also a self-righteous spirit. We have no just reasons to trust in ourselves or our own righteousness. We are poor sinners in need of mercy every day. We have nothing to be proud of or haughty about. We have great reasons to bear with one another—to forgive others, and pity the erring. We ourselves need to be borne with by others; we need to be forgiven, and the Lord has borne with us, and forgiven our many sins, and we have

reasons to be forgiving. Covetousness is a serious blemish in any one, and perhaps as much in a minister as any one else or more. While it is right the church should hold up his hands, it is a serious blemish for him to betray a greedy spirit.

Let us trust the Lord and do right, contend earnestly for the truth, and try to live out our profession before one another and the world, and remember our duty to the poor and the sick, also to the church and pastor and to the world. A professor of religion makes debts sometimes with no prospect of paying. This is terrible indeed; it is sickening and disgusting to see Baptists do this. Let us remember poverty and rags are better and more honorable than debts with nothing to pay. The Lord will save His cause in the world. He will preserve truth. Let us trust Him and love and fear Him till death. These exhortations apply to me as well as others.

Affectionately,

J. H. O.

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#### AFFLICTIONS.

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Since last June I have been very feeble the most of the time, and have not been able to work but very little. I had a very severe attack recently, that seemed almost unbearable for awhile. My dear companion was very ill for a few days some weeks ago, and her sufferings were intense, but she is much better, but has not regained her strength. Our daughter is quite feeble, and our precious little baby boy of nearly four years of age is now confined to his bed with a scorching fever. We think he has typhoid. The good Lord knows what the end will be with him. My dear brother in the flesh, and I trust in the spirit, was buried about two weeks ago. Surely "Man that is born of a woman is of few days and full of trouble." Afflictions came upon us, and I am made to feel that the dear Lord has a wise and gracious purpose in them. It is good that we can not have our way about things; if we could we would always be exalted and not realize that our help must come from God. Often amidst the sorest affliction I can exclaim with David:

"It is good to be afflicted; before I was afflicted I went astray." I try to pray to be restored, and I feel like it is just and all right to suffer, and therefore can beg the dear Lord to give me grace to bear my light afflictions here, which are but for a moment, and will work out for me a far more exceeding and eternal weight of glory. If I follow my blessed Saviour I must follow Him in bitter anguish of soul and in afflictions. Paul rejoiced in tribulation, for he said: "Tribulation worketh patience; patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. 5:3-6.

Our precious Saviour could be touched with the feeling of our infirmities, and being tempted He was able to succour His children in their temptations. Our experience teaches us daily our dependence upon God, and that it is not in man that walketh to order his steps. How weak and vain is our help! I do not care how greatly we may suffer, but it will never equal the sufferings of our precious Saviour. We may feel that all on earth have forsaken us, and that we are friendless. Remember that His disciples forsook Him and fled right in the trying hour. He prayed if possible for the bitter cup to pass from Him—yea, He prayed until He sweat, as it were, great drops of blood. His precious, tender hands and feet were nailed to the rugged wood, a spear was pierced in His side. Just think of the great suffering, and there in the very throes of death, He cried out, "My God, My God, why hast Thou forsaken Me?" Oh, children of God, this suffering was for you. Do not murmur and complain any more at your light afflictions here. "He bore your sins in His own body." "He put away your sins by the sacrifice of Himself." He suffered for sins the just for the unjust that He might bring us to God." By the one offering of His own body He hath perfected forever them that are sanctified. He by His suffering and spilt blood hath cleansed us from all sin, made us nigh to Him when we were afar off; brought us out of the pit wherein was no water; redeemed us to God out of every nation, kindred, tongue, and people; redeemed us from

all iniquity and purified us unto Himself a peculiar people zealous of good works; "obtained eternal redemption for us"; "put away our sins"; made all the chosen righteous; reconciled them to God; justified all the elect and will glorify them all in Heaven. "Without the shedding of blood there is no remission." Oh, just think of what a blood-shedding for His poor sinful people! Blood from His hands to represent the sins of the hands of all His chosen; blood from His feet to put away the sins of our feet; blood from His precious side and even through the pores of the skin did that blood burst forth to remit the sins of the whole sinner. Hence "we are complete in Jesus." Oh, if we feel to be all vile and blackened with sin, let us remember that His blood has washed our sins all away. Then let us be willing to suffer for His sake. It will not be long that we will have to be afflicted, and our afflictions are reminding us that this is not our home. The greater the afflictions, the more we are weaned away from the earth, and the dearer Heaven is to us. Yes, we seek a city which hath foundations, whose builder and maker is God." My faith embraces a sweet rest from toil, sickness, sorrow, sad bereavements, giving up our loved ones, where there will be no scorching fevers, or briny tears, but endless and everlasting rest in the sweet and peaceful presence of God to be heirs of God and joint heirs with Christ. Then are we not glad that this sinful world is not our home? I hope I love Him and want to spend every moment of my life in His sweet service. O, my blessed Lord, let me live each succeeding day of my life, as though it was the last.

L. H.

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### "NOT WILLING THAT ANY SHOULD PERISH."

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An esteemed brother in another State requests me to express my understanding of 2 Peter 3:9. To be brief, I will quote the verse and place words in brackets to show what I understand Peter to mean. "The Lord is not slack concerning His promise, [of coming again] as some men count slackness; but is longsuffering to us-ward, [toward us] not willing that any [of us] should perish, but that all [of us] should come to repentance."

Peter was writing to his brethren in the Lord, whom he styled "Elect according to the foreknowledge of God the Father," 1 Peter 1:2; "a chosen generation," 2:9; and as those that had with him obtained "precious faith." This Scripture is often referred to and usually misquoted, by those that hold or teach that repentance is a condition of eternal salvation, and that God wants to save all men and will save them if only they will repent, but such teaching receives no support from this passage, for the reasons above stated. Repentance is not a condition of life, but is one of the evidences, fruits, consequence or results of life, for no man repents in order to live, or that he may live, but he repents because he is alive.

As to that repentance, which is inseparably connected with eternal salvation, we are taught in the Scriptures that it is the gift and grant of God. See Acts 5:31; 11:18.

In consequence of the imperfections of the flesh, God's people are a sinning, sorrowing, and repenting people here in this life, and daily they repent or have need of repentance. The blessed Saviour, in talking with disciples concerning His people, calls them "little ones," and said: "It is not the will of your Father, which is in Heaven, that one of these little ones should perish." Matt. 18:14. G. W. S.

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Please insert in the next issue of THE GOSPEL MESSENGER the following, which explains itself. G. W. S.:

Chattanooga, Tenn., March 14, 1906.  
File 13—4647.

Clergy Permits—Alabama.

REV. G. W. STEWART, *Akron, Alabama*:

DEAR SIR:—Referring to your application for Clergy permit over the Southern Railway forwarded to me during January, 1906, and to my letter of January 15th, declining your application.

Our position is changed in this matter, and I have pleasure in enclosing herewith clergy permit, No. 8354, in your favor, good between all stations on the Southern Railway. I trust that you may have frequent occasions to use this permit, and that your trips over the Southern Railway will be enjoyable.

Yours truly,

C. G. BELLSICLY,  
*Assistant General Passenger Agent.*

## QUESTIONS AND ANSWERS.

1. Q.—To whom does Isaiah refer in the 56th chapter of his prophesy, verses 9 to 12? A. To the priests, prophets, princes, and leaders of his time, and at all times, who are worldly, unspiritual, selfish, blind, ignorant, dumb, drowsy, greedy, and drunken, who care nothing for their people but only for themselves, and give no warning against approaching enemies, but devote themselves entirely to present worldly, self-indulgence.

2. Q.—Are the fifth verse of the 20th chapter of Revelations and the last part (9th to 20th verses) of the 16th chapter of Mark interpolations? A. No; they are found in nearly all the oldest manuscripts and versions.

3. Q.—Is the 20th chapter of Revelations correctly translated in the King James Version? A. It is.

4. Q.—What is "the first resurrection" spoken of in Rev. 20:5? A. Some eminent scholars and the most of Primitive Baptists think that it is the spiritual resurrection, the resurrection of the spirit in the present state of existence, from the death in trespasses and sins (Eph. 2:1-10); and this may be the meaning. But, from the context, it seems to mean the resurrection of the righteous dead at Christ's second coming to the world, at the beginning of His thousand years' reign over the earth, when Satan will be bound and prevented from deceiving the nations—the second resurrection being of all the dead at the close of this period of a thousand years, and at the final and general judgment.

5. Q.—What is the meaning of the first two verses and the last three verses of the 17th chapter of Luke? A. That the people of this world are so wicked that they will certainly try to lead others into wickedness; but that they will suffer less in this world to be drowned than for them to endeavor to lead one of God's humble people into error and sin. And that, at Christ's second coming there will be an instant and everlasting separation between the godly and the ungodly, the godly being taken at once into His holy and blissful presence, and the ungodly being left to suffer the vengeance of eternal fire—

it being just as certain that the judgments of a holy God will descend upon the wicked as it is that eagles or vultures will gather around a dead carcass to devour it.

6. Q.—What is the sin against the Holy Ghost (Mark 3:29)? A. The next (or 30th) verse shows that it is calling the Spirit by which Christ was actuated an unclean or evil spirit. It is reviling, slandering, and abusing the Holy Spirit of God.

7. Q.—Are all secret oath-bound societies unscriptural and condemned by Primitive Baptists? A. They are unscriptural, as proved by Gen. 49:6; Matt. 5:33-37; John 3:19-21; 18:20; 2 Cor. 6:14:18; Eph. 5:7-13; and nearly all Primitive Baptists condemn, as did our oldest Association (the Kehukee) in 1786, 1822, and 1827. (See my Church History, pages 706, 733, and 737).

8. Q.—In Rev. 12 what are meant by the woman, the man-child, and heaven? A. The woman means the church; the man-child means Christ; and heaven seems to mean the condition of the church on earth.

S. H.

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### REMARKABLE PROVIDENCES.

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“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.)

#### CATO'S INK BOTTLE.

“Well, Cato, what ground have you for believing yourself a true Christian?” said a minister one day to an old colored man, whose life was not in harmony with his profession. “Been *baptized*, sir,” replied Cato, placing marked emphasis on the word “baptized.” The minister vainly tried to convince Cato that *mere* baptism could not make him a Christian. Cato was stubborn on this point, for he had been taught that the water of baptism cleansed the heart of its sinfulness. He believed in baptismal regeneration. The poor fellow knew nothing of the work of the Spirit in the heart. Just then a happy thought struck the minister's mind. He led Cato into his house, took an empty ink bottle from the shelf, and

holding it up, said: "Cato, do you suppose I can cleanse this bottle by washing the outside with water?" "No, sir; you must wash de inside too, if you would have him clean," said Cato, with a grin of self-approval. "Very well, Cato," rejoined the minister; now do you suppose that water applied to the *outside of the body* of a man can cleanse sin from his *heart*, which is *inside of him*?" "I see it now, sir, I see it," said Cato, placing his hand on his brow. "My heart be like de inside of dat bottle. Baptism no cleanse de *inside*. I need the power of the Holy Spirit to make my heart clean inside." Thus, by the illustration of an old ink bottle did the worthy minister overthrow Cato's faith in baptismal regeneration; and the latter was led to see the necessity of the inward washing of which baptism is only the symbol. Reader, are you like *an ink-bottle washed on the outside only*? Have you, like Cato, substituted the *form* for the *spirit* of religion? If so, let me commend to you the prayerful study of the true way of salvation, as described long ago in these words of the Apostle Paul to Timothy: "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour, that being justified by His grace, we should be made heirs according to the hope of eternal life."—*Hastings' Family Circle*.

S. H.

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### EXTRACTS.

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Goshen, Ala., March 7, 1906.

DEAR BROTHER HENDERSON:—I received your kind and much appreciated letter yesterday at noon. I had not received a letter from you in so long that I had begun to think I had lowered myself in your estimation in some way; but I trust I am thankful to God that I yet occupy a portion of your thoughts, and am still held in kind remembrance by you. But I am so depraved and sinful I feel unworthy of the confidence and love of God's dear children; yet I had rather have their love and confidence than to have this world with all its wealth and prosperity. What is better in this world than a heart-felt sense of God's approbation, and to have the loving confidence of those you love from the depths of your heart? Surely there is nothing better to a child of God.

I and my family went to Bro. Mep's last Sunday, and Bro. Williams was there, and we spent much of the afternoon in singing

spiritual songs. How much better for us as professed followers of Christ, when we meet together to engage in spiritual songs, and talk of the goodness and mercy of God, than to talk on the trashy and perishable things of this world. I read your letter to Sister Ida King while there, and was humbled in my feelings by your remarks of the high esteem in which you hold New Providence church. When we first began to have meetings at the meeting-house, while you were at prayer one day, my heart went out to God in prayer, in the earnestness of my soul, for that little church, that He would lead, guide, and protect her and bless her with His Holy Spirit. So when you speak of her in such high terms it melts my poor heart.

I received THE GOSPEL MESSENGER yesterday with your letter, and last night Martha and the children went down to Pony's and I stayed at home and read the MESSENGER. I would read awhile and cry awhile, and try to pray. Oh! the precious writers of the MESSENGER. First, dear Bro. Satterwhite's article, then on to yours, when you speak of the near approach of death, and that it gives you no painful concern, and on down where you had rather know you were one of that number that John saw than to possess the wealth and honor of all the nations of this earth; you expressed so much of my own sentiment and desire that my eyes were blinded with tears, and I tried to pray to God to lift you up above all your troubles, trials, and conflicts, and enable you to rejoice in the hope of the glory of God in the face of Jesus Christ with a joy unspeakable and full of glory. My heart seemed to go out to the Lord's people everywhere last night. O, that I could always feel as I did then! Dear, precious old brother, I feel sure John saw you in that blood-washed throng. Wishing you and yours all the happiness that any one can have in this unfriendly world, I will close, in love to all the family.

Your Brother in Christ, I trust,

R. L. JORDAN.

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Hazen, Ark., February 11, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER IN A PRECIOUS HOPE:—I have just been re-reading the February number of the dear old GOSPEL MESSENGER, and am indeed constrained to say, "Bless the Lord, O my soul," for the comfort derived from reading it, and especially the condensed extracts of letters written to you about protracted meetings and organs in church services. It does my poor soul good to know that our glorious cause, the doctrine of God our Saviour, has such able defenders as yourself and Elders Gilbert, Bush, Stewart, Hardy, and others; and I was made to greatly rejoice in reading your reply to Elder A. V. Simms in the December number of the MESSENGER. I hope the good Lord will strengthen and bless you and enable you to still contend earnestly for the faith once delivered to the saints.

Your little brother in hope,  
Route No. 4, Hazen, Ark.

S. B. MINTON.

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Lake Butler, Fla., January 11, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER:—My post-office is changed from Pine Mt., Fla., to Lake Butler, Fla. Please publish same in the MESSENGER and oblige. Dear Brother, I enjoy reading the MESSENGER in my old worn out days. I find many things in it to comfort me in spirit and flesh. This leaves my little family and me enjoying the bless-

nigs of God in a pleasant home and good health. Trusting the same blessings are ever with you and yours, I am,

Your unworthy brother, in hope of eternal life,

R. J. GROOVER,

Of Lake Butler, Fla., R. F. D. No. 1.

Sutalee, Ga., January 5, 1905.

ELDER HASSELL:—I would like to express my appreciation of THE GOSPEL MESSENGER, which comes regularly with words of comfort and instruction, for which I do hope I thank God, and hope that you may be spared to the flock of God for many years to carry on the good work by the grace of God.

W. H. LEONARD.

Odessadale, Ga., February 12, 1906.

BROTHER HASSELL:—I notice that my time on the MESSENGER is out in December, 1905, and I will now send you a post-office money order for 50 cents, and do not want to be without your paper, because, as some of you writers express it, these are indeed perilous and stormy times, and if we can get a paper these times that will publish the whole truth, it is comforting indeed. I think your paper is published for the good of the soldier of the cross, and this is what I feel to be. But I have been more sad, it seems, at times, since the death of my father, who died the last day of October, 1905, and was buried beside my mother, who was buried thirty-five long years ago in the Opelika Cemetery in Alabama; and I have got that living faith to-night to believe that they are now both at rest in their new homes beyond the cold Jordan. I also have a little sister over on the other shore; and I feel that I shall meet them in their new home some sweet day, and not only them, but all those who have travelled through floods and flames and bloody seas, and had their robes washed in the blood of the Lamb. But this warfare is so cruel, because we are trying to serve two masters; and I often get right in between the Devil and the Red Sea; but I thank God His dear Son never has left me yet to be blown away in these storms of trouble, though I have passed through some rugged scenes, and indeed it looked like the dark, heavy clouds of gloom and despondency would overwhelm my soul. But in one of these storms is when Christ revealed Himself to me, and when I saw the error of the broad road I was in, and it was then when I was enlisted, as I believe, in this war that I am now in, and which has brought about so much trouble between me and the Devil; because up to that time, as I believe I was such a fine, well-trained soldier in Satan's grand, regular army, that he could hardly understand about this regeneration business; and since that time the Devil and I have not walked together with that peace and union and fellowship for each other that had existed prior to that time, although at times since that dark hour, when the clouds passed away, we have been quite friendly. No, my brother, I hope now that I am a soldier in the army of our Lord, and that Jesus Christ is the Captain I am fighting under, and I feel to-night that I never have lost a battle since I have been fighting in the army of my Lord, and I believe that we will ere long gain the victory, though we nearly faint by the way-side; for our Captain is strong, and He counted up the cost before He started in this conflict, which cost Him His life-blood, but I believe He paid the debt willingly.

Your unworthy Brother,

C. F. HURST.

Patterson, Ga., January 20, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE LORD, I HOPE:— I am yet, by the abundant mercy of God, in the land of the living. My seemingly unprofitable life is about closed. I feel that my days on earth are about accomplished. I must be removed from the stage of action; then I shall experience the realities of another world. The longer I live the sadder the thought of death seems, though I hope I am saved with an everlasting salvation given to me in Christ Jesus before the world began. The longer I live, the more confirmed I feel that salvation is of the Lord and not of the puny works of dead sinners.

"Self righteous souls, on works rely, and boast their moral dignity; but if I lisp a song of praise, each note shall echo grace, free grace." If the Lord spares my life till the 9th day of next March, I will be 81 years of age; and I feel that my soul's desire is to live in obedience to the commands of the Lord and Saviour Jesus Christ, who was made sin for us, His people, that we might be made the righteousness of God in Him. I praise, thank, laud, and extol the name of our Heavenly Father for His grace, mercy, wisdom, knowledge, and love, bestowed on me, I hope, though a poor hell-deserving sinner. I ask the prayers of all God's people in my behalf, that I may live nearer my God what days He has allotted for me to live in this sin-darkened and sin-defiled world. May God in His infinite mercy continue His mercies and blessings toward you, Brother Hassell, and dear Elder Henderson, who are so ably contending for the faith once delivered to the saints. May God's richest blessings crown your remaining days on earth, and may you be prepared to say, as the great Apostle Paul, "I am now ready to be offered; the time of my departure is at hand; I have finished my course; I have run my race; I have kept the faith." Oh! I often desire that I may be so prepared when the time of my departure comes.

Your brother,

JOHN DONALDSON.

*Elder S. Hassell—*

Lenox, Ga., March 13, 1906.

DEAR BROTHER IN THE LORD:— I will send you the obituary of my dear and precious husband, Elder C. W. Stallings. Oh! dear brother, how sad it is to have to be left in this cold and unfriendly world to fight the battle of life alone; but I hope the good Lord will help me to live right and raise his dear children right. Oh! God grant that we may never bring reproach upon his good name, nor God's judgments upon ourselves. I want to live in the love and fellowship of the Lord and His people. I love the Lord's people more than any thing else on earth. Bro. Hassell, I wish I could tell you how sad I feel. I notice that when a poor old preacher dies, his poor old wife is soon forgotten, too, by good old Baptists. They won't visit them much nor try to comfort them in their sad and lonely hours. I told dear Elder Hogan last first Saturday night that if preachers and Baptists quit coming to my house it would almost kill me. God forbid that I should ever be dispossessed of the great privilege of having them to come to my humble home, so that I can wait on them and hear them sing the old songs of Zion and talk of the goodness and mercy of God. I have lived that kind of a life eighteen years, and I want to spend what few more days I have on earth in that kind of service. Brother Hassell, throw the mantle of charity over this imperfect letter, and pray for me and my dear little family. God bless you and yours, is the prayer of your unworthy sister.

DORAH H. STALLINGS.

Plainfield, Ind., March 6, 1906.

MUCH ESTEEMED BROTHER HASSELL IN CHRIST:—I received THE MESSENGER yesterday. I believe with the Primitive Baptists, but I do not intend, as long as I live, if I know it, to go into hobbies with them or any other people; nor do I believe that God will sustain us in going to the covetous world and the rankest enemies to us and hunting something to bring as a slur at the poor in spirit. We know that we are nothing and less than vanity in His sight, and I hear Him say that He added to the church daily such as shall be saved. So I desire an interest in the prayers of God's humble poor. This is a cold, cold world to live in, yet the grace of our Lord and Saviour Jesus Christ will save us by and by. I am now past 57 years. I thought the March number of THE MESSENGER was so noble. I got it about 10 o'clock yesterday and read it through, and did my work; yet last night I could not help crying when reading our so noble and precious Brother Henderson's editorial. But the whole pamphlet seemed for me, and it was noble and great. I want my brethren, the Primitive Baptists, to know that I love them, and with that love that the good Lord hath said was hid from the wise and prudent and was revealed unto babes. I know I do so many wrongs. I seldom see myself as I wish to be; so many things get in my way. So if I am saved, it will be by God's grace and not by what I have done or can do. So my rest is in Him, and He is fully able to save that which is lost. We see His word coming to pass in the perils that should come in the latter days. So, my precious brethren, do not believe every spirit or back-biter. Where such persons are in esteem they make a tumultuous show, and we are told to watch and pray and not suffer our hearts to be hardened. Now, my brethren, I have not written many things I intended; but my prayer is that the Lord will add His blessings.

Your Brother, in hope of a better life than this,

JOHN E. SHOCKLEY.

Farmville, La., March 9, 1906.

*Elder S. Hassell—*

DEAR BROTHER:—I do enjoy reading your's and many other dear brethren and sisters letters that write for THE GOSPEL MESSENGER.

May the good Lord spare you all many years to still carry on the work.

Your unworthy brother,

W. A. PATTERSON.

Route 3, Ackerman, Miss., February 4, 1906.

DEAR AND VERY PRECIOUS BROTHER IN THE FAITH OF OUR LORD AND SAVIOUR, JESUS CHRIST:—I will try, in much meekness, to write you a few lines. I see my subscription to THE GOSPEL MESSENGER is nearly out, and I don't see how I can do without it, for it is a welcome visitor at my house. I do certainly enjoy reading the blessed truths contained in it, and I do hope yours and Brother Henderson's lives will be spared many years yet to continue the publication of the MESSENGER, and that the dear children of God throughout this land and country will take heed to the admonitions you and the other dear brethren and sisters like you give them. For if there is anything I love to see it is the Baptists trying to live in peace and love. Now a word on predestination. I notice that has caused a great deal of trouble in different parts of the United

States, and I would be glad if the brethren would get this settled, and try to dwell in peace with each other. It has not caused any trouble in our little Association yet, nor in any we correspond with, and I do hope it will not. Now, my dear brother, I find by reading Matt. iv. 18 that Jesus, when walking by the Sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea, for they were fishers. And the next verse explains what kind of fishers he would make them; "And He saith unto them, Follow Me, and I will make you fishers of men." A little more proof of this: In Mark i. 16, 17 we find the same facts told. I would like our dear ministers to read all the 5th chapter of Luke, and that they would hunt more after the other sheep and lambs, and would let the fuss stop over the word predestination. Dear Brother, I am so little and unfit to fill the place I now fill. Our little church at Macedonia had two deacons, and I do believe them as good men as ever lived, and one of them has passed away into that fair and happy land where there will be no more sorrow nor pain; and after his death the church saw fit, the third Saturday in July last, to ordain me as deacon, and I do want the prayers of you and all other good brethren and sisters, that I may lead a peaceful life before all men, and ever be ready to fall humbly at my brethren's feet. I am your unworthy brother in hope.

J. W. BROOKS.

Reidsville, N. C., March 19, 1906.

*Elder S. Hassell—*

DEAR BROTHER:—Through your paper I receive great pleasure; as I hear from our brethren and sisters all over the whole United States. I hope you will be blessed in both the spiritual and the natural world.

Respectfully, your Sister,

MRS. M. A. EVANS.

Huntland, Tenn., March 13, 1906.

*Elder S. Hassell—*

VERY DEAR BROTHER:—I have ever regarded THE GOSPEL MESSENGER as one of the safest and soundest periodicals, ably edited and safely managed in its publication; and had our brethren on all sides who have wanted to be wise above "what is written" had taken its counsel, there would have been less confusion and trouble among us. Elder J. T. Stewart has settled in our vicinity. He is the brother of Elder G. W. Stewart, one of the new editors of the MESSENGER. You have met him, I know. He is quite an addition to the strength of our people here, if we are not mistaken. With best wishes, and I hope your prayers, for a blessing to continue on the cause and on myself as a poor servant in it, I am, I hope,

Your unworthy brother,

W. A. CASHION.

San Antonio, Texas.

1717 N. Pine St., February 7, 1906.

*Elder S. Hassell—*

DEAR BROTHER:—I have known THE GOSPEL MESSENGER almost ever since its commencement. I have met Elders Respass, Rowe, Bazemore, and Mitchell, and have heard them preach. They were able expositors of the Scriptures of eternal truth. I have regarded you and Elder Henderson able and worthy ministers of the gospel and endowed with great wisdom in spiritual matters, which peculiarly

enables you to impart wholesome instruction to those who know God and desire to obey His holy commandments. I regard the three new assistants whom you have added to the MESSENGER staff, as safe, sound, worthy elders—"called of God, as was Aaron." My contemplation has been for a considerable time to send you some experimental sketches of "Remarkable Providences," beginning at the age of two years, and continuing at later periods. May grace, mercy and peace from God, our Father, and the Lord Jesus Christ, ever abide with *you*, together with all the staff of THE GOSPEL MESSENGER.

Yours to serve in gospel bonds,

ELK. JOHNSON.

San Antonio, Texas, March 1, 1906.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST:—My grandfather was a native of Virginia. He, by the advice of his affectionate (widowed) mother, de-camped at the age of 17, to seek his fortune on the rich lands of the Cape Fear River in Cumberland County, N. C. An elder brother preferred to remain on the farm which he had conducted subsequent to his father's demise. My grandmother was a Primitive Baptist, and reared her children "in the nurture and admonition of the Lord." My grandfather—Jacob Johnson—worked a year on a farm; at the close of the year he married a daughter of the farmer, and purchased several hundred acres of good land, on which he resided till 93 years of age, when his body returned to dust, and his spirit to God, who gave it. He and his wife were members of the Primitive Baptist church. My father, Stephen Johnson, was the only son of his father that married. Three sons died—one in infancy, and two after majority; there were several girls, all of whom married. Father married, when 40 years of age, Miss Dillila Spence, aged 30 years. Eight children were born to them; two boys died while young; one girl and five boys attained maturity. Sister and four brothers of us married. The younger died in the army. Three brothers served through the "war between the States," not hurt. I also served from First Lieutenant of a Co., on up to brevet Brigadier General. I lost the right superior maxillary bone and half my tongue. My grandfather served through the British and American Revolution without a scratch. My father lived 75 years in times of peace, and died in 1860. Mother died ten years later at the age of 75 years. Father and mother were both Primitive Baptists. They were so very careful in training up their children to be of clean speech and morality that they would never hire any persons to work who were smutty-mouth, vulgar, or profane. The voices which we heard in our infancy, and during our training, were ever and anon coming to our ears, bearing a mother's words and a father's counsel. I am glad to say that none of their children ever were immoral or profane. All are no more, except my eldest brother—Josiah Johnson—and myself. We are both Primitive Baptists. I have been a Minister of the gospel for about forty-five years. I felt strongly impressed, when I received a good hope of salvation, by the effulgence of the glory of God shining in the face of Jesus Christ, with the effectual working of His mighty power, that I might comprehend, with all saints, what is the length, and the breadth, and the height and the depth of the knowledge or wisdom, spiritually revealed in me, when the atoning blood of the Son was manifested to cleanse me from all sin. Yes! He who knew no sin was made to be

sin for us (who are sanctified by His one offering as a propitiation for our sins), that we may be the righteousness of God in Him. Yes; I felt impressed to "cry aloud and spare not," to "lift up my voice like a trumpet." But I did not feel that ability which seemed requisite to the performance of the command. I felt exceedingly blessed by the grace of God, and felt the sweet enjoyment of Christ's expression to His apostles: "Peace I leave with you: My peace I give unto you." But I plead my own excuses, of being young, and of lack of ability, and could not attempt to undertake the performance of such a work. For five years I did not join the church in order to prevent any person from a thought of such impressions resting on my mind. I was so forcibly exercised in mind to go to the work, that, like Jonah, I fully determined to run away in the night to the far West and live among the wild animals till annihilated by them in preference to going to the work, as I regarded it the greatest, purest, and most holy and sacred avocation in all the world. The time was close at hand that I had set to steal away on my Western journey. My father, like Jacob, was old, and had lost his eye-sight; my mother was also aged. I thought they were the two best, most pious *living* Christians on the habitable globe. For their sake alone I stayed with them to prevent bringing their gray hairs in grief down to the grave. I united with a Primitive Baptist church soon afterward, and was called not long after that to the work of the ministry. I never have been in disorder. No church of my membership ever had a charge against me. I have always been an humble, meek and quiet member. I have been forty-five years in the ministry. I have preached and travelled in sixteen States, and in the District of Columbia, and in Mexico. I opened a meeting house for Primitive Baptists to hold meetings in over eight years ago. I preach there Sundays. All evangelists and preachers on tours preach there when in the city.

Yours in love.

ELK. JOHNSON.

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## SELECTIONS.

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### THE BIBLE.

Step by step we can trace the Scriptures, as we have them, back to the very days of the apostles. Take our well-known King James' Version, given to the world in 1611, and there are still preserved the two copies of the Scriptures, one in Greek and the other in Greek and Latin, that the translators used. Earlier yet, the very copy of the Hebrew Bible that Luther used for his translations is preserved in the Royal Library at Berlin. These, in turn, we can compare with the manuscripts in existence which date from the fourth century. In fact, there are two hundred manuscripts each of the Greek and Hebrew Scriptures, some of which go back to the days of Constantine himself. Aside from this, there are such numerous quotations from these sacred writings in not less than 180 ecclesiastical writers of the first six centuries of the Christian era that it has been found that the whole New Testament can be reproduced from their writings. There is nothing like this in the history of any classic of which we are possessed. But the most convincing proof of the credibility of the Holy Scriptures is the matchless character they give our Lord Jesus Christ. The sixty-six books of the Bible like so many bits of mosaic, set forth the portrait

of the Son of God. This conception, so far transcending anything in human literature, is the final proof of the Holy Scriptures.

The volume is one, though it appears in sixty-six books, that has come from thirty-six inspired writers during a period of sixteen hundred years.

#### NOT HARD TO UNDERSTAND.

True, there are some things in the Bible which are hard to be understood, which the unlearned and unsteadfast wrest to their own destruction. But the Bible as a whole is a plain book intended for plain, common people, and is to be understood in a plain, common-sense way. Persons who reject the Bible because they think it hard to understand, or because there are so many things in it which they do not believe, should try reading it for the things which they can understand and will heartily, without hesitation, accept as true, never forgetting the fact that obedience to known truth is a prime requisite to advancement in knowledge.

"Light obeyed increaseth light;  
Light rejected bringeth night."

SELECTED.

#### THE PEACE OF THE BELIEVER.

The believer's peace is like a river for *continuance*. Look at it, rising as a little brook among the mosses of the lone green hill; by and by it leaps as a rugged cataract; and then along that fair valley where the red deer wanders and the child loves to play. With hum of pleasant music the brook turns the village mill. Harken to its changeful tune as it leaps down the wheel, or sports in eddies where the trees bend down their branches to the passing stream, and now the widening brook has become a river and bears upon its flood full many a craft. Then its bosom swells, bridges with noble arches span it, and grown vaster still it becomes an estuary broad enough to be an arm of Old Father Ocean, pouring its mighty water-floods into the mighty main. The river abides the lapse of ages; it is no evanescent morning cloud or transient rain-flood, but permanent in all its stages. Evermore, throughout all generations, the river speedeth to its destined place.

"Men may come, and men may go,  
But I flow on forever."

Such is the peace of the Christian. He has always reason for comfort. He has a consolation not like a swollen torrent which is dried up under the hot sun of adversity, but peace is his rightful possession at all times. Do you enquire for the Thames? You shall find it flowing in its own bed in the thick, black night, as well as in the clear, bright day.

C. H. SPURGEON.

#### ERRATUM.

In the March number of THE GOSPEL MESSENGER, page 110, 21st line from the bottom, Ezek. xxx. should be Ezek. xxxiii.

#### CHANGE OF ADDRESS.

Elder M. M. Mattox has changed his address from 513 Congress street, E. Savannah, Ga., to 413 Tattall street, Savannah, 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 them." Rev. xiv. 13.

### ELDER C. W. STALLINGS.

Elder Charles Wright Stallings was born April 15th, 1861, and died November 14th, 1905. The above precious one was turning into eighteen years of age when he was married to Miss Dora Howell, and they lived agreeably together until his death. They raised six children—the youngest nine years old at the death of the father. Three daughters united with the church of his membership. One died in infancy. There were four girls and three boys in all. He united with the Methodist church four months after he married, and lived a strict member with them for six years. And then joined the Old School or Primitive Baptists at Cat Creek church, in Lowndes County, Georgia, on the first Saturday in June, 1886. One month later he was baptized by his father, Elder T. W. Stallings, and was a consistent member until his death. On the second day of March, 1889, he was licensed to preach by the same church, and was loved by many. On December 5, 1891, he was ordained to the full functions of the gospel ministry by the hands of a presbytery, consisting of Elders A. V. Simms, W. H. Tomberlin, J. A. O'Steen, and T. W. Stallings. And since that time he has spent much of his time in faithfully serving the churches under his care, and never had less than two churches to serve at any time. He was sorely afflicted for fourteen years; and during the last seven years of his life he was carried in an invalid chair, and sat down while preaching. Yet, he continued faithful to the end. Three of the churches he served for eight years, and only missed four conferences during all that time. He was equally as faithful to his family. For two years of the latter part of his life he was unable to feed himself, but yet he served the Baptists and his family faithfully, manifesting the very same love for them and for the cause of Christ that he ever did. He baptized about 200 members before he became unable to administer that ordinance; and married many people. He assisted in the constitution of six or eight churches. He assisted in the ordination of five or six preachers and twelve deacons, ever seeming willing to make any sacrifice for the cause of Christ that was needful on his part, and to prove the life of an honest man. He at one time turned over all he possessed of worldly goods to his debtors, and trusted the Lord for his living, proving that he was seeking God and His kingdom, believing that all needful things would be added to him, which surely has been proven in his case. He surely fought the good fight of faith, as all of God's children should. And on the first day of last August he visited a sick sister, and there preached as ably as ever in his life; and came home and took his bed with typhoid fever, and was sick until death. He bore his last sickness for four months without murmuring or complaining. The unworthy writer visited him several times during his last illness, and tried to preach for him at his request, and he seemed to enjoy it as ever before, and often said, "I love the church as well as ever. And I want them all to live right, and be faithful, and stand in the old paths." He told his companion one week before he died that he was going to die, and he wanted them not to grieve for him, for he would be happy, and they would be better off. The writer has spent much time with him, and a more devoted Christian I have never known. I feel that

my yokefellow is gone. If I could be like him in life, I could be satisfied. I surely sympathize with his bereaved ones, but would say to them, Bear up and remember "The Lord giveth and the Lord taketh away; blessed be His name." "Be of good cheer; it is I." May the Lord bless his God-given family that is bereaved of him, whom they faithfully served until his death, and yet longed for him that they might serve him more, though he was sorely afflicted while he lived. He has gone from his dear ones—his children, his wife, whom he willingly toiled for and loved as his life. Oh! God, how mysterious and how strange are Thy ways—to take from us this loved one in the best of his days. (This written by A. P. Tucker at the request of his bereaved widow, Sister Dora Stallings. This read and adopted in conference at Concord church, Berrien County, Ga., the third day of March, 1906.)

ELDER A. P. TUCKER, *Moderator.*

HENRY WILKES, *Clerk.*

*Pilgrim's Banner and Primitive Baptist please copy.*

#### JOSEPH B. ROBUCK.

By the request of the church at Flat Swamp, Pitt County, N. C., I will write a short sketch of our dear Brother J. B. Robuck, who was born May 26, 1857, and departed this life Thursday, February 20, 1906. He died of pneumonia, being sick ten days. He was patient and reconciled to the will of the Lord, being strong, to the last, in that faith which he preached. He was the son of Raleigh and Elizabeth Robuck, of Martin County, N. C. He was married April 22, 1885, to Miss Jackie Ann Barnhill, who bore him nine children, and who survives him with six children, who with many dear kindred in Christ mourn their loss. Yet our mourning is not without hope. Brother Robuck was a very precious brother, and strong in that faith that was once delivered to the saints. He united with the church at Flat Swamp, Saturday before the first Sunday in August, 1889, but was baptized first Sunday in September following. He was much devoted to the dear cause of our Redeemer. Some years later he began to feel the burden of the word of the Lord in a special manner, which in due time, as in such cases, began to discover itself unto the church. On Saturday before the first Sunday in November, 1903, he was granted liberty to exercise his gift in the church in such manner as his mind led him, which proved to be satisfactory to the brethren. For a short time we were blessed with his faithful labors in the gospel of Christ. The churches which he visited will evidently miss him very much, for he was indeed prompt and self-sacrificing. The church had not taken any action for his ordination, but it was being thought of, for we could see the growth in him. The Lord giveth, and the Lord taketh away. May we all be enabled to say, "Blessed be the name of the Lord." We, who hope to be His children, know so little we are often made to wonder at His gracious dealings, and find ourselves asking, Why is it thus? But I feel sure that Brother Robuck is now undisturbed, resting quietly in the embrace of his Heavenly King. So he has the advantage of us, who are left to follow. May the Lord smile upon His church in letting his mantle fall on another.

G. D. ROBERSON.

Robersonville, N. C.

## DEACON WM. MEADOWS

Was born in Coosa County, Ala., March 1, 1851, and died of pneumonia at his home December 29, 1905. He was married to Miss V. C. E. Huff November 7, 1878; to which union were born ten children; eight of them, together with his wife, mother, three brothers, and two sisters, and many relatives and friends are left to mourn the loss of one so kind and true. Brother Meadows professed a hope in Christ and united with the Primitive Baptists at Fish Pond in August, 1899, and was ordained to the office of Deacon September 19, 1902, which office he filled to the perfect satisfaction of the entire brotherhood. He was a kind and affectionate husband and father, an accommodating neighbor, and an honorable citizen, ever ready to help in time of need. The community in which he lived has lost a noble citizen, the church a faithful member, the family a loving husband and father. He bore his afflictions with fortitude, and did not murmur or complain, but seemed perfectly reconciled to the will of God, and said on his death bed, if he had an enemy he did not know it. Surely a good man has fallen asleep. The funeral services were conducted by Elders J. A. Nix and J. R. Monk, after which his body was laid to rest in the cemetery at Fish Pond, December 30, 1905, there to await the resurrection morn. May God verify His promise to the bereaved widow and orphans, is our prayer.

J. W. JOHNSON,

H. C. NEIGHBORS,

E. A. JOHNSTON,

*Church Committee.*

## CHURCH MEMORIAL.

Fish Pond Primitive Baptist Church, situated in Coosa County, Ala., adopted the following resolutions in conference:

WHEREAS, God in His wise providence has seen fit to remove from our midst our beloved brother and Deacon, Wm. Meadows; and,

WHEREAS, We are bowed under the stroke of His omnipotent hand, knowing that He is able to comfort those that are cast down. Therefore be it

*Resolved* 1. That in the death of Deacon Wm. Meadows we have sustained a great loss.

*Resolved* 2. That while our hearts are sad and we mourn the loss of a faithful brother and deacon, we desire to bow to the sovereign will of God, knowing that He doeth all things well. We hereby tender the bereaved family our sympathy, and commend them to that God that he loved and served, who is able to comfort them, and who has promised to be a husband to the widow and a father to the fatherless.

*Resolved* 3. That these resolutions be entered on our church book and a copy be sent to THE GOSPEL MESSENGER for publication.

Read and adopted in conference, January 20, 1906.

J. A. NIX, *Moderator.*J. W. JOHNSON, *Clerk.*

## MISS MYRTIE MAYS.

The subject of this notice was the only daughter of Mitchell and Willie Mays. Her father is a son of Deacon L. B. Mays, deceased, whose fond memory will be cherished by all who knew him. Her mother is a daughter of Dr. W. H. Tyler, deceased, who was for many years a citizen of Tallapoosa County, Ala., and a devoted mem-

ber of the Primitive Baptist church. Myrtie was born near Waverly, in Tallapoosa County, Ala., October 3, 1890; died near Elba, Coffee County, Ala., December 21, 1905, after an illness of nine days. Being the only daughter and just budding into a bright and lovely womanhood, it must have been almost heartbreaking to the devoted parents to give her up. They were well known to me in their childhood and youth, as all their parents were members of Canaan church, where I made my first effort in public service in the church, and afterwards served for a number of years as pastor. In that sacred relation of life I enjoyed the loving esteem and careful nursing of those dear, faithful brethren, and the respect of their children, which rendered both families very dear to me. And now, when I learn of their trials, bereavements, and varied experiences in real life, I sympathize as with those of my own family. I am informed that Myrtie, the deceased daughter, left comforting evidences of a gracious change, and consequently of an house not made with hands eternal in the heavens, for which the Lord be praised.

J. E. W. H.

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S. HASSELL.

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Vol. 28.

No. 6.

*A. G. Griffin*  
*R1*

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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PUBLISHED MONTHLY.

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JUNE, 1906.

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# The Gospel Messenger.

JUNE, 1906.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 28.

WILLIAMSTON, N. C., JUNE, 1906.

No. 6.

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## HEAVEN.

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A glorious "House" not made with hands,  
Above this realm of nature stands;  
Whose crowning glory safely lies,  
Beyond the limit of the skies.  
'Twas planned and built unnumbered years  
Before the dawn of whirling spheres:  
And that by Him who reigns alone,  
Where human power is all unknown.  
And in its length, and breadth, and height,  
Its groves, and gardens of delight,  
Its occupants and sweet repose,  
Its streams where living waters flow,  
Foundation-walls, and turret-dome,  
It's much unlike our earthly home.

And they that shall its "mansions" gain,  
Shall leave behind their every stain:  
Be purified, made white and tried  
By Love's rich stream from Jesus' side.  
No weeping captive bound with chain;  
No suffering creature bowed with pain;  
No sightless mortal, halt, or maimed;  
No leprous wretches self-condemned;  
No want or famine, war or woe,  
Or earthly grief as felt below;  
No death or darkness, gloom or care,  
Shall e'er be known to wander there.

Eye hath not seen, ear hath not heard,  
"The things" that hath God's bosom stirred;  
And for His servants did prepare,  
And in His mercy treasure there.

And not one joy of tongue or heart  
 Shall fail, or from that home depart;  
 No blessing of its field or store,  
 That now, and will forevermore,  
 Adorn that place of endless day,  
 Shall e'er dissolve or waste away.

S. B. LUCKETT.

SOUTHAMPTON, BUCKS CO., PA., Apr. 23, 1906.

DEAR BROTHER HASSELL:—Your letter was received this morning. You had the notice of the Hymn and Tune Book, reduced price, in the January MESSENGER. I think it has not been in since. It is six dollars a dozen, sent at expense of purchaser, and 70 cents for single book sent by mail. Also a booklet containing rudiments of music, sent with each book when requested, without additional cost. I am obliged to you for your trouble, and for your commendation of our book. I hope to see the corrected notice in the June MESSENGER. I have just returned from my annual spring visit to some churches in Kentucky, which I have been visiting about once, and sometimes twice, a year since September, 1865. Was gone twelve days, and had a spiritually good visit.

It was my sweet and solemn privilege to baptize our youngest daughter, Mildred, on the second Sunday in this month. Have baptized four in the fellowship of this church since our last Association, and feel greatly thankful to the Lord that He has revived His work in our hearts, and in the church.

My wife has improved in health, though slowly. She joins me in love to you and to Brother and Sister Slade and Walter and all other friends in your place. Our daughters are both busy in Bryn Mawr College. Mildred comes home to each Sunday meeting. Edith, the elder, cannot do so, as she is preparing to graduate in June.

Your brother in hope,

SILAS H. DURAND.

## GOD'S GENERAL AND SPECIAL PURPOSES.

PRATT CITY, ALA., March 16, 1906.

DEAR BROTHER HASSELL:—During the last fifteen or twenty years, much has been said and written upon the subject of predestination. Different speakers and writers have had and expressed their own peculiar views upon the subject, endeavoring to harmonize it in a way that it will not be offensive, especially to any of our order. But even the best informed and the most experienced of our brethren do not profess to know all about it. I suppose if we knew all the mind of the Lord, we would know more of His purpose. We are informed that God is all-wise, and that He knows all things. He is the Creator of all things in heaven and in earth, visible and invisible, whether they be thrones or dominions, principalities or powers. It is not reasonable to suppose that He would create all things without any purpose respecting what was to be consummated by the things created, and all must fulfill the purpose for which they were created, or disappointment may result. Taking all this into consideration, I will ask, would it be out of order or inconsistent to suppose that the All-wise Creator has what might be termed in our language a general, universal or common purpose respecting all creation and common events, and a special or particular purpose respecting Christ and His church? It seems that this is the only method to harmonize His foreknowledge of all things. The church or all of His people are called "A chosen generation, a royal priesthood, a holy nation, a peculiar people." But such is not written concerning all mankind. Also His people are addressed as the "elect according to the foreknowledge of God." This does not apply to all of Adam's race, yet all are fore-known. Thus it appears that the All-wise, the great "I Am," must have had a general, universal, or common foreknowledge of all, and a special or particular foreknowledge of His people in Christ. Paul, the great Apostle of the Gentiles, in his letter to the Romans (eighth chapter) says: "We know that all things work

together for good to them that love God, to them who are called according to His purpose." Then he adds the cause, and rather connects God's foreknowledge and purpose in the matter, "For whom He did foreknow He also did predestinate, to be conformed to the image of His Son, that He might be the first born among many brethren; moreover, whom He did predestinate them He also called; and whom He called He justified; and whom He justified, them He also glorified." These quotations are so pointed that we can hardly deny the special and definite purpose of God in reference to His people. The above quotations do not refer to all mankind, yet all were known and foreknown in the first Adam, but not in the second Adam. We read of some zealous characters that claimed to the Master that they had prophesied in His name, cast out devils in His name, and done many wonderful works. But He says, "Depart from Me, I never knew you." It must be that He never knew them in His love, in His choice in Christ, in His service as His servants, called according to His definite purpose. He must have known them and all they did in His general, universal, or common knowledge.

According to the special and definite foreknowledge and predestination of God, Jesus became the Author of the eternal salvation of all His people; and according to the general, or universal, or common foreknowledge and predestination of God, Adam became the author of sin, condemnation, and death of all his people. "By one man sin entered into the world, and death sin. "By the offense of one man judgment came upon all men to condemnation." This does not preclude the idea that God suffered man to fall, and bring sin into the world; all that the great Sovereign lets or suffers to come to pass is just as sure as that which He causes to take place. His foreknowledge is perfect and cannot be disappointed. As God has made a decree for the rain and a way for the lightning of thunder, and shut in the great ocean with bars and doors, saying "Thus far shalt thou come, and no farther," it is reasonable to believe that Satan and his angels are all limited so that they cannot pass their bounds. And we know that God's special providence

and predestination embraces His people in a way that the gates of hell cannot prevail against His church. In this we ought to rejoice, and cease to cavil over such deep things as the wisdom and predestination of God, and "Let brotherly love continue."

If you see proper to print this, I hope those who read will consider that I am as imperfect as any.

Yours in hope of immortality,

P. J. POWELL.

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RECEIPTS FOR BUILDING CHURCH HOUSE IN  
WASHINGTON, D. C.

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Received on account of building church house in Washington, D. C.:

From Bro. Jaly Beard, Southside, W. Va...	\$2.00
From an unknown friend, Warwick, N. Y..	1.00
From Bro. H. Clay Utterback .....	5.00
By hand of Bro. A. Garland .....	20.00
Total .....	\$28.00

*To the Brethren and Sisters and Friends Interested:—*

We are now ready to begin the erection of our church house in Washington City. The building *will now be erected*; and we ask that all who desire to help financially send the money *at once* to the treasurer, Bro. Cornelius Oliver, Buckeystown, Maryland, who will acknowledge receipt of same. Our object is to know just what kind of a building we will be able to pay for, and this we can know only after the money is in hand. There is no longer a question about our building a house. The kind of house built will depend wholly upon the liberality of our people and upon their immediate action in forwarding the money. We do not desire an extravagant outlay. All we hope for is a respectable building. Being in a city, however, there will be of necessity a greater outlay than would be demanded in a less conspicuous situation.

Other Primitive Baptist papers please copy and aid us. Baptists from every section come to Washington,

and we will rejoice together in a home for them when here.

CHAS. H. WATERS, *Pastor.*  
CORNELIUS OLIVER, *Treas.*

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## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala.

"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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## THE SPIRITUAL AND THE UNSPIRITUAL PROFESSOR OF RELIGION.

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"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" Matt. vi. 22, 23.

In these impressive verses, as well as in the whole chapter, and, indeed, in the entire Sermon on the Mount, the Lord Jesus Christ sets forth most powerfully the total distinction that exists between the spiritual and the unspiritual professor of religion. As repeatedly shown in this greatest of all sermons, by God manifest in the flesh, the spiritual professor of religion is a child of God, his Heavenly Father, and has therefore been born again or from above or of God or of the Spirit of God (John 3: 3-8; 1: 12, 13; 1 John 5: 1), the Spirit of life and light and love (1 John 1: 2, 5; 4: 1-21), and has the graces of

that Spirit in his heart, and desires and humbly and lovingly strives to exemplify them in his conduct and conversation, in that way which will most glorify God and benefit his fellow-men. He knows that he does this imperfectly, and feels the need of the Divine forgiveness for his sins and of the Divine strength to keep him from temptation and evil, and he heartily forgives his fellow-men their trespasses against him, and fervently desires that God's name may be hallowed in his own heart and in those of other men, and that God's holy and spiritual kingdom may come and His perfect will may be done on earth as it is in heaven. He loves and desires to obey every part of the holy law of God; he is poor in spirit; mourns for sin; is meek and humble; hungers and thirsts after righteousness; is merciful; is pure in his renewed heart; desires to live and for others to live in peace; and suffers persecution for righteousness' sake, and loves his enemies (though not their sins); and thus proves that he is a child of his Father in heaven, who is good to all and whose tender mercies are over all His creatures. He desires to pray and do alms and fast as unto God not unto man, and to lay up, by Divine grace, not corrupt and corrupting and fading treasures upon earth, but pure and purifying and enduring treasures in heaven. He, like his Lord in His earthly ministry, seeks, first of all, the kingdom of God and His righteousness, being persuaded that all needed temporal things will be added to him by his Heavenly Father, who feeds the fowls of the air that neither sow nor reap nor gather into barns, and who clothes the flowers of the field, that neither toil nor spin, with a glory with which the wealthy King Solomon was not arrayed. He desires to do to all men as he would have them do to him; and, instead of yielding thorns and thistles, he yields grapes and figs for the good of men; and, instead of disobeying, he desires always to obey the word of the Lord; and he will be eternally saved when the storm of God's wrath is poured out upon this world.

In the text at the head of this article, Christ compares spiritual to natural light, spiritual to natural sight, and the whole body of a man to his whole soul or

whole life. The light (or rather the lamp) of the body is the eye; the sun is the great light of the body, but, without the lamp of the eye, the sun would not guide us. But, if we have a single, simple, or clear, or sound eye, it takes in the light of the sun, and, as it were, fills our whole body with light, that is, it directs the whole body aright, or in the way in which we would go. On the contrary, if our eye is double, or confused, or dim, or unsound, or blinded, our whole body is, as it were, full of darkness, and we are misguided, taking darkness for light, night for day, and, thinking that we are right when we are really wrong, we go in the way in which we should not go, and may stumble and fall and hurt and destroy ourselves. The light that we think we have is really darkness, and this false light ruins us. Even so, says our Lord, the true light by which we are guided in this world is God, who reveals Himself to us through the lamp of our soul—our heart, our conscience, as well as our mind; and if our mind, our heart, our conscience are regenerated and illuminated by the Divine revelation, by the Spirit of God as He shines in His word, if our eye or motive is thus single to the glory of God and the good of man, our whole life, our conduct and conversation, will be bright and shining, and this heavenly light will shine more and more unto the perfect day. God will be glorified and our fellow-men will be benefited by our having lived in the world. But, on the other hand, if we are unregenerated by the Divine Spirit and unilluminated by Divine revelation; if the religion that we profess is a false religion; if we put error for truth, and wrong for right, and Antichrist for Christ, and the god of this world for the God of the universe, and earthly wisdom for heavenly wisdom, and earthly riches for heavenly riches, and the service of sin and Satan for the service of holiness and God; if the leading motive by which we are actuated is selfish, worldly and temporal, instead of unselfish, heavenly, and eternal, if the central and leading principle by which we are guided is false and wrong, and thus the very light that we think we have in us is the grossest darkness, our whole mortal life will be one of spiritual darkness, notwithstanding all our pretensions to religion, all our pharisaical hypocrisy, and,

without a Divine and miraculous change, a new birth from on high, it will end in the rayless, hopeless, and everlasting darkness of the second death—endless banishment from the holy and blissful presence of God. It is impossible, no matter who says differently, either Jew or Gentile, it is impossible to serve God and Mammon. Mammon is the personification of worldly wealth or property, of worldly and selfish and sinful pleasure; it is the "idol of all unrenewed hearts; the basest of idols; the idol of all times and places; the idol of all idols; whose service is utterly hateful to God, and results in the everlasting destruction of soul and body in hell."

Behold the difference between the spiritual and the unspiritual professor of religion, whether Jew or Gentile—the vast difference in their origin, their character, and their destiny. When the burning day of God's wrath comes, as come it will, upon this sin-defiled world, the whole human race, both the proud and wicked as well as the humble and righteous will discern the difference between him that serveth God and him that serveth Him not (Mal. 3: 18; 4: 1-3; Matt. 25: 31-46; John 5: 28, 29; 2 Thess. 1: 5-10; Rev. 20: 12-15; 21: 8).

S. H.

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### TAKE HEED.

---

"Take heed therefore how ye hear."—Luke 8: 18.

In the parable of the sower, spoken (and explained to the disciples) by our Saviour, there seem to be four classes of hearers described, each of which, when they hear the gospel preached are affected by it, or in some sense receive it at the time of hearing. In the matter of sowing, or the promulgation of the gospel, the Lord employs the tongues of men, who act under and by the influence of the Spirit of the Lord Jesus Christ, in declaring His holy character as the Son of God. His Divine co-equality and eternal existence with God the Father. His election as the chief corner stone, or everlasting foundation upon which the sovereign universal government of the Godhead is based, His wonderfully mysterious incarnation and manifestation in the flesh, the holy purpose for which He thus came into the world, His full

and complete success in accomplishing the will of the Father who sent Him, in the full redemption of the elect from the curse of the law, and from all iniquity by His own blood, His glorious resurrection and ascension, and the consequent final and everlasting salvation and glorification of His people, and such like things, the truly called and qualified ministers of the gospel of Christ are required to teach and affirm constantly. Such men are held to a strict accountability for their stewardship by the holy Master's law and required to be faithful in that which is committed unto them, but are not required to know just where the word of truth spoken by them should fall, whether by the wayside or in the stony ground; whether among thorns or in well-prepared soil; they are simply to sow the seed, to scatter forth the word of gospel truth.

These men, sowers of gospel truth, are to take heed also how they hear; for the Holy Scriptures address them specifically in their official capacity and say to them, "Take heed unto thyself, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood"; and again, "Take heed unto thyself and to the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4: 16. Now, my fellow-servants in the gospel, we hear and read all these holy injunctions; but let us ask ourselves the question, *How* do we hear these things? With what convictions do these holy commandments fall upon our hearts? What importance do we attach to our holy vocation, and what concern do we feel for those unto whom we are required to speak, and with what desire and disinterested care do we labor among the people of God? What degree of zeal and devotion, coupled with humility of soul, do we feel and exhibit in our daily life, and in our active ministry? Oh! do these sacred teachings of the word of God fall upon our ears as among thorns, to divide our time and energy between the sacred cause of Christ and our selfish, worldly interests? Surely a called and qualified minister will not answer to such soil as is so infected with the unsubdued elements of vile

human nature, that the thorns should predominate to the utter defeat of his usefulness.

Leaving this class of men (the ministers) to take heed how they hear, we will turn our attention to other classes of hearers. The wayside hearers are they that hear; then cometh the Devil and taketh away the word out of their hearts, lest they should believe and be saved. Luke 8: 12. We pause to inquire, are such hearers children of God? are any of God's heaven-born children thus left without defense or protection against the power of the Devil? They hear, assuredly, but when the Devil comes, (and it is "then"—about the time or soon after they hear) and puts in his work, they are left as though they had not heard. Now what is the matter with this class of hearers? Is it not apparent that they are out of the way—by the wayside—not prepared in heart for the ingrafted word, do they not lack the preparation of heart, the renewing of the mind, and to be put from the wayside into the way—made new creatures in Christ? Yea, the Devil may gloat over his success in taking the word away from such carnal hearers, but God is not defeated; for He declares that His word shall not return unto Him void, but that it shall accomplish His pleasure, and prosper in the thing whereto He sent it. So we must dismiss this class of hearers and leave them as we found them, still under the reigning power of sin and Satan, yet with the warning of the text, "Take heed therefore how ye hear."

The second class of hearers, described by the Saviour in the 13th verse of this chapter, differs from the first-described class in that they seem to be a shallow-minded sort of people, like a thin skim of soil overlaying a stratum of solid stone. They have no judgment of their own, no depth of thought or power of retention, while to a limited extent they are susceptible of teaching in the letter of the word, and easily become enthused over the theory presented by the speaker, like the thin stratum of soil becomes quickly saturated by the falling rain, and they are so easily filled, mentally, by the force of argument that they are captivated and rejoice that they have been so favored as to hear such a wonderful discourse;

and they would like to be introduced to the preacher, and to say to him, "Sir, I am glad to have heard your sermon, I have enjoyed it very much indeed." "And these have no root, which for awhile believe, and in time of temptation fall away." The preacher's faithful testimony, commanded by Christ and rendered by His authority, does not penetrate beyond the shallow conception of those who seeing, see and do not perceive, and hearing, hear, and do not understand.

"And they which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection." This class of hearers are, perhaps, as numerous as any other class, and seem to be, if possible, the least affected of all. They hear, and go away in silence, not even manifesting the least interest in or care for what they have heard. They may have been entertained, they may have been seriously impressed by some word or sentence spoken, or they may have been, as they appeared, utterly oblivious to the wonderful truths spoken in their hearing. No ripened fruit will ever be gathered from these dead branches, these miserable, carnal sons of Adam, without the power of regenerating grace; these fruitless trees of corruption must be made good by Him who creates the heart anew before they can hear as the fourth described class do hear, even "they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (verse 15). These are all that hear with enduring effect and good results. So we conclude that, after all the preaching and hearing, the effect and prosperity of the word of God as promulgated among all nations through the called and qualified ministers of the gospel, depend upon the nature, character, or condition of the hearer. The voice of the Son of God alone is potent to awaken the dead and impart spiritual life; for He declared that the dead should hear His voice and live. Yet the parable of the sower and its interpretation following may serve to some extent as a rule by which every class of hearers may learn, if they will, their own character or condition, to properly estimate their capacity to hear and profit by

what is said in their hearing, and form some idea of their personal attitude to the word of God, by taking heed *how* they hear, by carefully noting the effect and duration of the impression made upon the mind at the time of hearing. When the gospel "is preached," not in word only, but also in power, and in the Holy Ghost, the spiritually qualified hearer will hear it and receive it not merely as the word of man, but as it is indeed the word of God with power and much assurance; and there will remain a love for the truth and a true desire to hear it again and often. Take heed, therefore, how ye hear, notice carefully with what interest, what emotion, and with what conviction you hear it; and then notice carefully if such effect soon perishes from the mind, and you are altogether in the same condition as before you heard it.

Finally, brethren, let us take heed, since we live in perilous times, how we hear the word of God; let us not be forgetful hearers, but doers of the work, that we may enjoy the Divine blessing. James 1: 21-25. Hear what the dear Saviour has said about the hearer of His word who neglects to do the things therein commanded. Matt. 7: 26, 27.

J. E. W. H.

### THE SPIRITUALITY OF THE LAW AND THE CARNALITY OF THE SINNER.

"For we know that the law is spiritual but I am carnal, sold under sin."—Rom. 7: 14.

The Jews had the ceremonial law, and we, the Gentiles, were never under that law. Also there was a civil law regulating the business interests of the Jews; the Gentiles were never under either of these laws.

The law referred to in this text is the moral law; all men are bound by this law. I think that all intelligent and moral beings are bound by this law. The sum of it is set forth in the Ten Commandments. Ex. 20th chapter. It includes the sum of our duties to God and one another. The Saviour reduced the whole duty of man to two commandments—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind; and Thou shalt love thy neighbor as thyself." The

love of God is the root from which springs all true obedience to God, and he that has the love of God in him has the true source of all duties to God. The love of our fellowman is the root of all right action towards our fellowman; so that "love is the fulfilling of the law." Romans 13:10. Since God is our maker and upholder, since He preserves our being and gives all things to enjoy, it is certainly reasonable He should demand our entire loyalty and undivided affections. God's greatness and goodness, His infinite wisdom and power and the utter dependence of all His creatures on Him—all these things make it a duty to be loyal to Him and to love Him. It is said that if any man deny its being a duty for one to love his mother, such an one need not be argued with, and so if any one deny its being the duty of all men to love God perfectly, we need not argue with that man about the matter. Everything about us proclaims the fact. A sense of this is found among men everywhere, whether it is the result of tradition from Adam and Noah, or whether this fact was "cast in our very mould," I cannot say—perhaps the latter, or both. Be this as it may, there is no nation on earth so low and vile and so ignorant as to be destitute of every sense of obligation to a Supreme Being. A sense of this was in us in our first recollection, and remains with all sane men to death.

Treason is the highest crime, and all sin is treason; even the meditation or *desire* to sin is treason. Matthew 5:28.

"The commandment which was ordained to life I found to be unto death." The law was the first covenant, and if one were equal in nature and life to its demands, it would be strong to save that one. The man that doeth them shall live in them." This is the voice of the law. "Continue in all the things written in the book of the law to do them." If one could be found that does this, such an one might look to the law for salvation. The law is the first husband, to which all men are inclined to look for salvation. The law is good, but the trouble is we are sinful. "Was then that which is good made death unto me? God forbid." Our ruin by the law is no fault of the law, but our own sin. "But sin that it might appear sin, working death in me by that which is good."

The law can discover and punish sin, but cannot remove it. "By the law is the knowledge of sin." It is the straight edge that is laid on our lives and discovers all our sins to us. It does not remove sin, but reveals it. We are alive until the commandment comes; we do not see and know our sinfulness, our utter ruin until the law enters. Paul said, "When the commandment came sin revived, and I died." This is an experimental truth. Where God teaches men He first instructs them out of the law. He leads us to compare our lives with its demands. It demands perfect love to God, and it is good; but, alas! we are wanting in this. It demands that we love our fellowman as ourself; and we have failed here. It demands holiness, and I am unholy. It is spiritual; it deals with our thoughts and desires; the laws of men deal only with our actions; but the law of God deals not only with what we do, but it enters into the soul and chambers of thought and deals with our motives, our wishes, our desires, and finds us not only wrong in our lives; but it finds us wrong in the heart, and source of all our actions. The text that sent conviction to Paul's heart was "Thou shalt not covet"—a text that gets back of our actions and requires purity in our purposes and aims. The law is reasonable; it is not severe and cruel; it does not require too much; it is just and good; "but I am sold under sin."

The fault is not in the law, but in us. We are never prepared to understand the system of grace till we graduate in the law; we never can understand the riches of His mercy until the commandment comes and reveals to us our own vileness. And when we see ourselves in contrast with the law that is "spiritual," we cry out: "O, wretched man that I am!" Paul was enabled to see the purity of the law, and he saw enough of the remains of sin in himself to extort from him this despairing cry. This is experimental; there are times when we have such views of ourselves as fill us with dismay and despair.

It is called "The law of sin and death," because "without the law sin was dead." Had there been no law there could have been no sin; but as the commands of God multiply, sin also multiplies as a result; thus betraying or re-

vealing the sinfulness of our hearts, and death "comes by sin"; so it is fitly called "The law of sin and death." "The law is weak through the flesh." Its weakness to save lies in our sinfulness; it would be strong to do us good if we were not ruined by sin. Notwithstanding the law is good and perfect, and perfectly reasonable in all its demands, yet no one can be justified before God by obedience to it. It requires uninterrupted obedience in all the things written in it, and we have failed in all its commands. "He that offends in one point is guilty of the whole law" so that we cannot keep the law, and its very goodness and justice demands our ruin by it. Hence the need of a Redeemer to redeem us from its curse, and also the need of an imputed righteousness in order to our justification before it. The Christian is "not under the law, but under grace." He has become dead to the law, divorced from it. The law as a way of salvation has been forever blocked up so that by the deeds of the law none can be justified. "The Christian is not released from the duties of the law, but from its curse. The law has sent us to Christ for justification," and Christ has sent us to the law for regulation.

There is no better rule of life than that found in the law. To deny this rule to the Christian is to withhold from him the best possible rule of life. No duty plainer than to love God with all the soul, and nothing more reasonable than that we should love our fellowman as ourselves, and to take those rules away from the Christian as a rule of his life is to withhold from him the best possible rules for his life.

Regeneration takes us from under the law as a covenant, and gives the law to us as a guide to our feet.

Dear brother, I feel that I have stated the subject poorly, but I will submit to your own judgment.

Affectionately,

J. H. O.

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PEACE.

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"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."—Rom. 14: 19.

Peace in a moral or natural point of view is one of the greatest of earthly blessings, and without which no one

can be happy, even in this world, though he be a millionaire.

The blessed Jesus is represented to us in the Scriptures as the King of Peace, and His church as a family of Peace, and the peace of God is represented as passing all understanding; and one of the most beautiful and consoling thoughts in connection with that better life to come, which awaits all the children of Peace, is that it will be a life of eternal Peace in sweet union and communion with the King of Peace, hence the necessity of our giving heed to the admonition of the apostle as just quoted.

In our attempts to obey or comply with this admonition we should remember that, while our blessed Lord is the King of Peace, His word is the standard of Peace, and hence that all genuine peace must be according to that standard.

In following after the things that make for peace and things wherewith one may edify another, we should bear in mind that it is not the great amount that we *say* or *write* about peace that effects the desired end, for, while we *say* or *write* a great deal about peace and its great necessity, we may at the same time so speak and write as to cause confusion, because that speaking and writing that tend to true, genuine, spiritual peace does not necessarily have to be voluminous, since we may confuse and disgust our brethren by our volubility.

The value of a sermon is not to be determined so much by the *length* of it as by the *depth* of it. The true worth of a religious periodical is not to be determined by the number of pages and words which it contains, but by what it contains that tends to peace and edification when tested by the standard of Peace.

The one that complies with Paul's admonition, now under consideration, is one that watches very closely—not others so much as himself. He *does not* undertake to tell all about Predestination and to show just how it is or how it is not, because he confesses that he does not know all about it, and many other deep and perplexing questions which have been agitated to the confusion of Zion.

Content with the simplicity of plainly revealed truth as contained in the Holy Scriptures, he lives a straightforward, honest, sincere life, which is above reproach, and so lives as to provoke his brethren to love and good works. Satisfied with the apostolic faith and practice and with the principles and order that have characterized the church from that down to the present time, he steadfastly opposes all innovations upon them, hence protracted meetings, instrumental music in our churches, membership in secret orders, federal government of churches, and other things coming newly up among our people, find no favor with him; on the contrary, they meet with firm and uncompromising opposition from him. He will not take out a life insurance policy for two reasons: First. Because to do so is offensive to many of his brethren. Have you ever known brethren or a church to be edified by a brother's going into the life insurance business? Second. Because he knows that generally when we set out to get something for nothing we get nothing for something, and that, while a few individuals make money for their families by taking out policies, these few individuals are an insignificant number compared to the great number of persons that lose money at the business. So, while a few people make money by the life insurance business, the people as a whole lose millions of dollars by it, thus enabling life insurance officials to roll in luxury and squander in idleness and dissipation millions of the people's money.

In Hebrew, 13:5, Paul says: "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee." Is taking out life insurance policies the way to observe this admonition?

G. W. S.

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### BROTHERLY FORBEARANCE.

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There is a very sacred and endearing relationship existing among the people of God. They are all born of God, and are heirs of Him and joint heirs with Christ, their elder Brother. They are so closely identified with each other that they all have the same life, the same

head, the same food, the same raiment, the same great physician, and the same God who is their sun and shield, the same God and father of them all, who is above all, through all and is in them all. They all have the same hope and in essence the same experience. There are none greater than others, for they are all a family of poor little children—all the same size, brought by the grace of God upon one common level. They have received the Spirit of Adoption, whereby they cry: "Abba, Father." In each of them there is a holy love glowing which sweetly unites them together in fellowship. The greatest evidence that they are born again and are brethren in this heavenly family is love for each other. While they receive the Divine nature in regeneration, they yet retain the old sinful Adamic nature. There are two men, two natures or principles in every child of God. Yea, there are two armies in the Shulamite. They all being of different temperaments, and the flesh being so very weak, they have need of great forbearance with each other. Every wrong that is committed by the child of God is the result of following the flesh. Paul mourned over the weakness of his own depraved nature, and said: "O, wretched man that I am!" The church has never been perfect after the flesh. The apostolic churches had sore troubles and disorders among them. There are many things that are of seeming minor importance that we may oppose that are not vital and, therefore, should not be a bar to fellowship. There are good, humble, God-loving brethren that are far better than I who differ from me on minor points, but I love them, and can commune with them and feel that they are my brethren. I differ from many good precious brethren on the Atonement. I believe that the mission of Christ was solely to save His people from their sins, to lay down His life for the sheep, to save His church. I believe that the Atonement was made in the strictest sense for the elect. Some good brethren believe in a kind of a general Atonement, yet they would not dare to accept the Fuller view. They think buying the field for the pearl that was in it applies to the Atonement, but I do not think it has any allusion to the Atonement. God, as the Divine Creator, preserves

both man and beast, but the mission of Christ was for the salvation of His people. I love those good precious brethren all the same. We are imperfect creatures and see through a glass darkly, and we have need of patience. We ought to oppose error, but be slow to raise bars against brethren. Love hides a multitude of sins. We should avoid lynch-law discipline. If our brethren do wrong, let us labor with them in love to reclaim them. Doubtless there may be a seeming doctrinal difference among good brethren when the greater portion, on what we feel to be the wrong side, is judged by the extravagant expressions of a few. On the other hand, it is right to oppose error and labor to save brethren from it, and after proper labor withdraw from it. We should manifest kindness and gentleness in our labor, and let our efforts to reclaim the erring be efforts of love, but we should be firm. In our forbearance we can go to extremes and bear too much and be led off into Babylon.

The church should stand aloof from the world and worldly doctrines and practices. They should not be unequally yoked together with unbelievers, and should have no fellowship for the unfruitful works of darkness. The church of God is the greatest institution on earth, and in that we have enough to keep us employed all the time. Again, I would say that there are, in many instances, more of a difference in expression than in real sentiment. We should be slow to press hobbies on good brethren, and remember that in the Kingdom of God we are equal and that we are brethren in Christ Jesus, and that we are in the august presence of God, and must give account to Him for our stewardship. Let us remember that our sin will find us out. God will punish sin in all its phases. All love the grand old doctrine of salvation by grace, and all feel in their very souls their weakness and dependence upon God for grace to serve Him acceptably and with reverence and Godly fear. Let me beseech all the good brethren in the language of the Apostle: "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above

all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye also are called in one body; and be ye thankful."—Col. iii, 12-17; Eph. iv, 1-7; Matt. vi, 12, 14, 15; Matt. xviii, 23-35.

The bans of non-fellowship are already put up by divine authority against drunkenness, fornication, idolatry, railing, covetousness, extortioning, lying, heresy, joining or being unequally yoked together with unbelievers, Arminianism, men-made missions, the doctrines and commandments of men, Arminianism with its auxiliaries, and all disorderly walking.

We need not make any new laws, but simply execute the law that is given to us by our blessed Master. This is safe for us. Let us be content to follow Jesus in meekness and love, and let inspiration be our rule of faith and practice. May the dear Lord sweetly unite all His children in peace and love, and may they have that sweet faith that embraces for them an everlasting home in Heaven, where the wicked cease from troubling and where the weary will forever rest. Oh, may this blessing be mine!

L. H.

My books are now ready and will be mailed out at once. All orders will receive prompt attention. L. H.

### QUESTIONS AND ANSWERS.

1. Q. What does David mean when he says, "Thy rod and Thy staff they comfort me" (Psalm xxiii. 4)? By the rod of God is meant His sovereignty and His power (Jer. 10: 16; Exod. 4: 20); and by His staff is meant His supporting grace (Exod. 32: 10; 12: 11; Num. 13: 23).

2. Q. What is meant by those dying "that had not sinned after the similitude of Adam's transgression" (Rom. 5: 14)? A. Those who had not sinned consciously against a known and positive law—as infants and the heathen, who, nevertheless, as partaking of the sin, germinally and representatively, of Adam, their federal body, died.

3. Q. Did Paul and Silas, at midnight, in the prison at

Philippi (Acts 16:25) sing what the Jews call the Passover Hallel, or Hymn of Praise, and was it Psalms 113-118, as Jamison, Fausset and Brown say in their Commentary? A. They sang "praises unto God," as Luke states, and the hymns were probably some of the Psalms used in the Temple service; but that the Passover Psalms were 113 to 118 is only a tradition of the Jews in their Talmud, written hundreds of years after Christ (they are not designated in the Scriptures, and the most of the Talmud consists of unauthorized and uninspired traditions of the Jews); still less is there any certainty that Paul and Silas sung these exact Psalms in the Phillipian dungeon. The Greek word *umneo*, to sing, used by Luke in Acts 16:25, is far from proving what sacred hymns they sung on that occasion.

4. Q. What is meant when it is said that "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7)? A. That in the original natural creation, the bright morning stars, in shining and moving in obedience to the will and power of God, silently sang His praises; and the holy angels, called His "sons," joyfully and greatly adored Him; and so, in the new spiritual creation of every sinner, the ministers and the children of God joyfully ascribe all the glory of the work to Him alone.

5. Q. What did old Simeon mean when he said to the infant Jesus, "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against" (Luke 2:34)? A. That those who did not believe in Him would find Him a stumbling-block, and would fall over Him and perish; while those who did believe in Him would rise to spiritual and eternal salvation.

6. Q. How was the body of Moses contended for by Michael the archangel with the Devil, as Jude relates (9)? A. No human being on earth knows, but we can only guess that the Devil tried to prevent a leading angel from burying the body of Moses, as the Devil might have wished, like many of his modern servants, to keep it out of the ground and have it idolized by the Israelites, and as the law of Moses is idolized by those Jews and professing Christians who do not believe in Jesus.

7. Q. When and by whom and for what purpose was the institution of so-called "Freemasonry" started? A. June 24, 1717, in London, England, by persons who had been stone-masons, to extend some charity to each other and to each other's families (such is the statement of the latest and highest authorities, such as The Encyclopædia Britannica, 9th Edition, vol. ix., pp. 747-752; Johnson's Universal Encyclopædia, vol. v., pp. 592-595; The New International Encyclopædia, vol. xi., pp. 989-994; and President Charles Blanchard's Modern Secret Societies—the latter work being published, and sent postpaid for One Dollar, by the National Christian Association, 221 West Madison Street, Chicago, Illinois). The societies of stone-masons originated in Europe in the Dark Ages, and beyond these organizations no man can trace Modern Speculative Masonry (as the above well-informed and reliable authorities inform us, telling us that though there are some superficial resemblances, there are still more radical differences between Masonry and the ancient heathen secret societies). As shown by The New York World Almanac for 1906, pp. 336 to 342, there are in the United States 76 Secret Societies, with about fifteen million members. Christendom, like heathendom, is becoming more and more pervaded, corrupted, and devoured by unscriptural, Anti-Christian Secret Oath-Bound Societies, which threaten all our rights and liberties, oppose the plain example and commands of Christ (John 18: 20; 3: 19-21; Matt. 5: 34-37; and 2 Cor. 6:14-18), and even presumptuously put themselves in place, not only of His church, but in place of Him and His salvation, thus making themselves false religions, utterly ignoring Him in all their services. The charity which they practice is a partial and sham one, not being at all extended to those who are really poor and needy, and not even to their own members when they cease to pay their dues. And they spend far more in costly buildings, gaudy trappings, and expensive banquets than they do in charity, and use high-sounding, unscriptural, false, and foolish titles to designate their officers, and are at their secret night meetings when they ought to be with their families. They are condemned, not only by Primi-

tive Baptists, but by twenty other denominations. They ostracise more than four-fifths of our population, and are fearlessly condemned by the best and ablest men in the world. Secrecy is not needed by any good organization, and it can be used for the worst purposes by any bad organization. The first men of our country, *as a class*, never have belonged to Secret Oath-Bound Societies, or, finding out, from actual experience, their worse than nothingness, have abandoned them. Write to the National Christian Association, 221 West Madison Street, Chicago, Ill., and send them ten cents for a sample copy of the *Christian Cynosure*, in which you will find out the truth about these orders, and a list of cheap works exposing their worthless and ungodly secrets.

S. Q. How do you explain, from the standpoint of grace, Paul's language when he says of "God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2: 3, 4)? A. The sixth verse of this chapter exactly explains the Apostle's meaning, in which he says of Christ, "who gave Himself a ransom for all, to be testified in due time." The "all men whom God will have to be saved" are thus shown to be all those ransomed or redeemed by Christ, to whom His Spirit gives testimony of His redemption of them in due time (Isa. 35: 10; 53; Zech. 12: 10-14; 13; Matt. 25: 34; John 6: 37-51; 10: 15, 26-30; 17: 1-3; Eph. 1; 1 Thess. 1:2-7; 2 Thess. 2:13, 14; 1 Pet. 1; Rev. 5: 9, 10; 21: 27.

S. H.

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### REMARKABLE PROVIDENCES.

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"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 HEARS THE PRAYERS OF THE POOR.

A minister once related the following truthful circumstance to his congregation:

Some few years ago a poor man, after a lengthened affliction, in which nearly all his temporal means were exhausted, died, leaving to the care of God a wife and

several young children. At her husband's death, the support of the family was to be obtained by the widow's toil; and the means on which she depended were very uncertain. Trials came upon her apace as she trod "the widow's lonely way"; and sometimes so pressing were her difficulties that she seemed to be on the very verge of destitution. Happily she had by Divine grace chosen the Lord as her Guide and Portion before these days of darkness and distress; and she now found a sweetness in claiming Him as her Husband; and she knew He had said, "Let thy widows trust in Me" (Jer. 49: 11), and she therefore rolled her burden of care upon Him. Never till now did she understand the full value of a throne of grace; for often did new trouble drive her, as a plaintive suppliant, to pour her distresses into the ear of mercy. She had regular seasons for prayer, but these were often supplemented; for when any fresh trial arose, she retired to spread it before the Lord. On these special occasions she used to go into her bed-room; and so often did she go thither that her children both knew why she went, and in every domestic trouble expected her to go. Her habit was thus formed by circumstances; and many delightful answers to prayer proved that it was of the Lord.

Her greatest trial, however, had not yet come; and it remained to be seen whether she would continue faithful. All her wants had hitherto been supplied; but at length a sore calamity befell her which threatened to plunge her into inextricable distress. Employment and money failed; and as she did not like to ask credit for necessaries which she had no probability of paying for, she went to bed one night without any food in the house, or the means of obtaining any. The morning came, and when her hungry children asked for their breakfast, she had none to give them, and what to do she could not tell. Grief overcame her; the thought that she and her little ones might starve flitted across her mind, and she wept bitterly. At that moment a sweet little boy stole softly up to her bed, and taking her hand in his, he said, "Mother, what is the matter? Why do you cry so?" "Because, my love," she replied, "I have no food for you, and cannot get any." "Mother," he replied, "have you been up

stairs to your room this morning?" The gracious woman took the hint; retired as usual to spread this trial before the Lord, and ask the needed supply; and, while she was praying, confidence sprang up in her soul, she felt she could trust for that day's bread, and that help was at hand. Scarcely had she left the room when a lady called to ask if she wanted employment; and, on hearing of the condition of the family, she immediately furnished them with necessaries, and placed the widow in a situation of ease and comfort.

How many a trial would be eased, how many a temptation conquered, and how many a deliverance gained, if, relying upon the Lord, we would spread it all before Him! And how often the secret of our murmuring, repining, desponding, and sinning is found in the fact that we do not go to the Lord in prayer! Let us never forget the closet; our Father that seeth us in secret there will graciously reward us openly with abundant blessings.

"Fear thou the Lord, and thou shalt then  
Have nothing else to fear;  
Make thou His service thy delight,  
He'll make thy wants His care."

—*H. L. Hastings in Tales of Trust.*

S. H.

## EXTRACTS.

Amarillo, Texas, 610 Harrison Street, March 19, 1906.

*My Dear Brother Henderson—*

If one so blind and sinful as I am may address you, I can, by the loving, tender mercy of our Blessed Saviour, call you Brother, as I hopefully trust each of us has a hope beyond the grave. I have been impressed with each of your pieces, for the past few months especially, and the last one particularly—"The White-Robed Throng." Each one seems you are nearing your Eternal Home. There is no trace of human nature there; all is submission and love. Such is not found without the presence of our Merciful and Tender Saviour. In reading your letters, we find rest; it is something beyond human nature. I read them over and over again; there is no such a thing as putting a price on them.

Yes, Brother Henderson, there is no doubt but that you will be in the "Great White-Robed Throng." If I doubted it, then I should have no faith in the Bible. You have had troubles and dark seasons, and they may return; but when the time comes you will find the One whom you have so faithfully served will be with you, "An ever-present help in time of need." He has said "Heaven and earth may pass away, but

not one word of His should fail." Now your life and experience teaches you have a hope in Christ; then He will be with you in the end to bless. Blessed thought—to have a Friend who is *able* and will take care of us poor, sinful, blind creatures! When all human power fails and we find refuge under the strong arm that knows no failure, we can say "Thy will, O Lord, be done, and not mine!" Such a hope is worth the struggles of life!

Twelve years ago it seemed I was nigh unto death, yet I felt I could not leave my children. I grew worse steadily, and my desire to stay was unwavering. My pen could not describe the agony of soul and body—too sick to eat or sleep, it seemed death was inevitable. On this memorable night, when all was quiet, I knelt by my bed and tried to pray as I thought for the last time, perhaps. While thus, there seemed to be a resignation. As soon as I lay on the bed, I suppose I fell asleep. At any rate, I had a beautiful vision; it was this: I was on a *very high* place, with a beautiful white dress on, without spot or wrinkle. I was not afraid of being in danger at first; but, on looking down to see where to place my feet, I became alarmed, when a beautiful green limb was handed to me. I awoke and was happy beyond expression, but did not awake any one to tell my joy. It was too sacred, too sweet. I did not need the aid or presence of any human help then—not even my good husband. After a little I fell asleep and slept seven hours, and I felt on awaking that Jesus had been with me. It was the sweetest, most restful sleep I ever had before or since. I feel this is too sacred—too grand for one so unworthy to claim. Through faith, I hope to be able to give the praise to the One who gives every good and perfect gift. My happiest time had not yet come. Three days later this vision was revealed to me in this way: Of course it will be very imperfectly told, and neither can I throw any beautiful light on it. The white dress was an emblem of my sins being forgiven. When I felt so secure and content then I looked to see where to put my foot; here I trembled with fear! This was to show me my weakness and teach me to carry my troubles in prayer to Jesus. The green limb was Jesus, who in death would put the robe of righteousness on me. It seems to me if I can be as happy in death it will be all I can ask for. It has been twelve years ago; and, while I live far from my duty, it has never grown cold with me—it is sweet yet. My room was so full of the Spirit of Jesus that it seemed to be a Holy Sanctuary. There was no trouble for me then. I felt "Thy will be done." If I could have seen you after reading your last article and talked face to face, I should have enjoyed it. It was especially sweet to me since it corresponded with the part of my experiences I have just related. Perhaps I could have made it plainer, but I could not reveal the joy which I felt on that occasion.

Dear Brother Henderson, this is very imperfectly written and composed, which I knew before I began; but I had a desire to express my love and fellowship for you. I esteem you as a servant of God; therefore, your writings have been sweet to me. You and your good wife spent the night with us in Forsyth, Ga. You preached two days at our little church. We came west for Mr. Zellner's health, which is very much improved, and we are as well satisfied as we could be anywhere so far from our loved ones.

We have met only three or four Baptists since we left Georgia two years ago. We miss their company and their good preaching so much.

I hope when you are through reading this you may have a word of prayer for each of us—Mr. Zellner's two children and myself; we need it. I believe in prayer, and think it a great privilege that we poor mortals have and one that is much neglected.

This is written to you in Christian love, and not for publication.  
As your body grows weaker, may you grow spiritually stronger, is the wish of

Your sister in hope of eternal life,

MRS. W. E. ZELLNER.

Troy, Ala., March 26, 1906.

*Mrs. W. E. Zellner, Amarillo, Tex.—*

MY DEAR SISTER IN CHRIST: Your letter of the 19th instant was a pleasant surprise to us—yea, more; it is a source of comfort, strength, and encouragement to me. While it is barely possible for me to realize that I have been the humble instrument in the hands of God to communicate messages of comfort to any of the dear children of promise, your testimony seems to encourage my hope that God is pleased to be merciful to my unrighteousness, and to devote some little part of my almost unprofitable life to the service of His dear people. Your honest convictions in my favor so emphatically expressed, tend to strengthen my feeble knees and to confirm my faltering, trembling hope in Jesus, my Saviour; yet I am left in doubtful suspense between hope and fear, admitting to my own soul the possibility that I may be deceived and a deceiver of others. I feel that I have been a great sinner all my days, and am still a sinner, and that nothing save the sovereign mercy and grace of God can reach my desperate case and retrieve my soul from endless condemnation.

Your beautiful vision and the clear and joyful interpretation thereof is indeed enough to fill your heart with peace and comfort; it has taught you that there is a robe of spotless righteousness for you, and has given you a good hope through grace—hope of the glory of God—which surpasses all creature comprehension.

My dear wife and I often talk over the events of our fifty-five days' tour in the State of Georgia and our visit to the town of Forsyth, and to the homes of the two brethren Zellner, one of whom was Charles, if memory serves us correctly; but as we failed to keep a diary, we cannot recall the given name of the other; but we know that we enjoyed our short stay at the home of each family, the privilege of which is a pleasant reminiscence of our tour among the Baptists of Georgia. We would be pleased to know which of the two families is yours, and to have the address of the others.

It gives us pleasure to learn that Brother Zellner's health is so much improved, but sympathize with you in your religious deprivations, or, rather, your lack of social intercourse with the Baptists. Though separate and apart from those you left behind in person, yet you hold them in loving esteem and enjoy the presence of the sacred principles which bind the children of God to Himself and to each other in your hearts; and these holy principles assure us of a glorious reunion in the Home above, "Where no storm-clouds rise."

If you will please grant me the privilege, I will send your good letter to Elder Hassell for publication in THE GOSPEL MESSENGER; and, if you wish any part of this, my reply, to accompany yours, and will remain it to my address, I will send both to THE MESSENGER.

My dear wife joins me in this request, and also in mutual thanks and appreciation of your kind words of comfort and your special kindness of confiding to us the reason of your hope in Christ, which we feel sure would be read with interest and comfort by the brotherhood at large.

With sentiments of Christian love, fellowship and esteem for you and your good husband, I beg to remain yours in the best of bonds.

J. E. W. HENDERSON.

Lafayette, Ala., March 19, 1906.

*Elder S. Hassell—*

DEAR BROTHER: Years ago I wrote you that I appreciated THE GOSPEL MESSENGER very highly, and I do yet. I have read many of our Primitive Baptist periodicals, but prefer THE MESSENGER to any others I have ever seen. I have never seen a MESSENGER but what I thought there was one piece that was worth the cost of that number. For several days past I have been looking over the old numbers from the first edition up to the present, trying to select, as I thought, some of the best to have them bound in book form (12 numbers for a book), and I found every number would have more or less pieces that I wanted in my books, and I couldn't have all the numbers bound, as I have nearly all the numbers from the first edition till the present. I wish every Primitive Baptist would take it; I don't think they could invest one dollar in anything that would be more profitable. I do love that spirit of forbearance and love that you and many other correspondents write about—oh, I love everybody, but especially the household of faith. "He that loveth is born of God; he that loveth not, knoweth not God; for God is love." If we have not the Spirit of Christ we are none of His. Would that I could be humble and Christ-like; return good for evil; do unto others as I would have them do to me, always remembering that we will reap what we sow.

I am now 72 years old, and I know my time is short, should old age take me away. I want to spend my last days in the service of God, who has cared for me these many years. I have been a member of the church about 33 years, though an unworthy one. I want the prayers of all God's people. If I am a servant, surely I am the least of all. Our church (Macedonia) is in peace, and our beloved brother, J. T. Satterwhite, is our pastor. May God in mercy spare you to proclaim His truth for many years if consistent with His will.

Your sister in Christ, I hope,

MARY J. BURTON.

Roanoke, Ala., March 19, 1906.

BROTHER HASSELL: Please find enclosed check for \$2.50 for the continuation of THE MESSENGER. It is a great paper with me, though often, like the Scriptures, a condemnation, as I fall short of its precepts and examples. May the Lord bless you and yours.

Your brother, I hope, in Christ,

SAM G. CARTER.

Buffalo, Ala., Feb. 7, 1906.

Route, No. 2.

*Elder S. Hassell:*

MY DEAR BROTHER:—I will write you a few lines to-day. I want to say first that I am doing all I can for your paper, though what I have done is very little.

I am different from a great many. I love to read the brethren's writings, and I would enjoy them more if they would leave off extreme ideas. If they would write something that we know it would be better for all. I love to read anything that I have knowledge of, but if I have not some knowledge of things, I have of necessity to learn something about them; and many of the brethren's writings are such that, when I learn it I find it mysterious, and such as will not edify. O, that they would leave off those things that create controversies and write more experimentally! They would be read after with a different feeling by many from what they are.

I love to see brethren writing and speaking to each other's comfort. Many of them go to such extremes that it stumbles such as I am. Now I think if we all would strive more to comfort each other than to try to be so "smart" and to appear to be so "learned" our writings would be more interesting and more appreciated by the readers.

Now I pray God that He may direct the mind of His servants to strive to be of more comfort to others than to try to appear so "advanced," and that love and union may abound more and more among the saints.

Yours in hope, W. B. MORGAN.

Fort Smith, Ark., March 25, 1906.

*Elder Hassell—*

DEAR BROTHER: If it be lawful for me to address you as brother, I will say to you I hope I have been born again; but, whether I am a Primitive Baptist or not, I cannot tell, although I have a name with them, and I believe they are the church. They, according to my understanding, preach what the Bible teaches. And there is one thing I know; it is, and has been, sweet to me since I heard a voice speak to me. That I have never doubted but what it was the voice of our dear Saviour; but it was for a long time, if I ever knew what it meant. But I know it is recorded in the Bible that Jesus said "The hour is coming, and now is, that the dead shall hear the voice of the Son of God; and they that hear shall live." On this verse and other things I have experienced, my hopes for heaven are based—such as loving to meet with the brethren, sing and pray with them and feast on the doctrine they preach, and then forget all earthly things. Brother Hassell, I want to say to you I believe these are the places Paul had reference to when he said "And made us sit together in heavenly places in Christ Jesus, our Lord."

There is no Primitive Church here, and I do not know of but one Baptist here, and she is a sister. I am very lonesome. Am 60 years of age, and not in the best of health. I was born in Surry County, N. C. Dear brother, excuse my lengthy scribble, and pray for me and mine. I have a wife and five children, fourteen years and up.

JOEL RIGGS.

Wooster, Ark., April 12, 1906.

*Elder S. Hassell—*

DEAR BROTHER: I enjoy THE MESSENGER as well as ever, and look forward to its monthly visits with great pleasure. I am glad that you have secured other able God-fearing men to assist in editing it, for I feel that by their association it will reach more of God's people, and thereby its usefulness will be better known and felt.

May the Lord be with and guide you all in your editorial labors is my desire. Pray for me.

Your sister in hope,

MRS. MARY PATTON.

Grantville, Ga., Feb. 8, 1906.

*Elder Hassell—*

As my subscription for THE MESSENGER will soon expire, I write a few lines and enclose \$1.00, as I don't want to be delinquent and miss a number. I have enjoyed reading it so long, until I don't want to be without it. I certainly have enjoyed some of the pieces in the last number.

Affectionately your brother,

T. M. LASSETTER.

*Mr. Sylvester Hassell—*

De Luce, Ark., March 23, 1906.

Enclosed find \$1.00 money order for THE MESSENGER for 1906. I like THE MESSENGER. It is all preaching we hear now. I haven't heard a Primitive Baptist preach in 15 years. There are not any Primitive Baptists here, and the people are too poor to hire a missionary; and what few members there were are all scattered. Pray for me.

Yours,

W. A. JACKSON.

R. F. D., 33.

Sheridan, Hamilton County, Indiana.

*Editor Sylvester Hassell—*

DEAR BROTHER IN CHRIST: You will find enclosed \$5.00 for two International Self-Pronouncing Teachers' Bibles. I am getting THE GOSPEL MESSENGER regularly and am delighted with it. May the blessings of the Lord rest upon you.

Yours in gospel bonds,

T. J. JONES.

R. F. D. Route 6.

Carrollton, Ga., March 27, 1906.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD: Enclosed find \$1.00 to pay for THE GOSPEL MESSENGER for this year. I do delight to read it for the truth and love it contains. May the Lord spare you long yet to comfort His afflicted poor is the desire of your brother and my wife in hope of better and brighter world than this,

As ever yours,

I. P. CHANDLER.

R. F. D. Route 1.

Fairburn, Ga., March 24, 1906.

*Elder Sylvester Hassell—*

MY DEAR BROTHER: My time expires with this month. Find money order for \$5.00 (\$1.00 for my renewal and \$4.00 to aid you in editing your valuable paper, "THE GOSPEL MESSENGER." I enjoy reading its pages. Trust God will give you strength and grace to continue to speak the truth in love what time you are able to edit it.

I am very sorry that so much strife and confusion still exists among Primitive Baptists in many places. I desire peace instead, if I should never realize it. Hope you are very well. Desire the prayers of all the household of faith.

Your unworthy sister,

MRS. J. H. ELLINGTON.

*Elder Sylvester Hassell—*

Reidsville, N. C., April 5, 1906.

MY VERY DEAR AND PRECIOUS BROTHER: I wrote you a few years ago how I esteemed THE MESSENGER, and in my humble judgment that there had been less objectionable matter published in it than any other religious periodical that I had ever had the privilege of reading. And every one whom I have ever heard speak of it says the same. But it has grown wonderfully, in my esteem, in the last two or three years. And I concur so heartily in Brother John N. Taylor's letter in the April number. The last two or three numbers have been a feast to me, especially the editorials. And I am so glad these brethren have come to your assistance, and that you and they are keeping up the standard of THE MESSENGER—"Speaking the truth in love." May the Lord spare you many years to continue your work of love and instruction.

Your unworthy brother,

J. M. HARRIS.

## SELECTIONS.

## THE FALL OF ACHAN.

The story of the disaster which befell the house of Achan, as it is told in the Book of Joshua, illustrates perhaps as clearly as any other story in the Bible portrait gallery, the birth, development and punishment of the sin of covetousness. Achan, in his confession to Joshua, says: "When I saw among the spoil a goodly Babylonish mantle and 200 shekels of silver, and a wedge of gold of 50 shekels weight, then I coveted them, and took them; and behold they are hid in the earth in the midst of my tent, and the silver under it." It is easy to run through the skeleton of this story by noting the vital words. First he "saw," then he "hid." It is the same story over again as the story of Eve: she saw the fruit on the tree of wisdom, coveted it, then took it, and then she hid. It is the story of sin over and over again all the way down the stream of history. The result in Achan's case was that he and his family were consumed, and covetousness is working the same sad havoc in many of our modern homes. —*Selected.*

## ELIM AND THE WILDERNESS.

I was reading to-day of the disappointment and murmuring of the Israelites at Marah, and then of their pleasant camp at Elim, where there were twelve wells of water and seventy palm-trees; and then of their murmuring again when they were led away into the dreary wilderness of sin. As I read I thought what a picture is here of the experience of many a Christian. He finds the bitter waters of repentance sweetened by the grace of God, and then he is brought to the Elim of the first sweet experience of forgiveness and hope. He fain would stay there and drink of those wells, and enjoy the shade of those palm-trees, but God, by His providence and His Spirit, leads him onward to a desert pilgrimage of trials and temptations, for that is the way to the promised land—the Canaan of the soul. And I was reminded of a poem that has drifted into my scrap book, whence I know not:

I am resting now at Elim  
 Beneath its giant palms,  
 By its wells of cooling water,  
 Its fragranciness of balms.  
 And my mouth is full of laughter,  
 And my heart is full of praise  
 For the quiet nights of resting,  
 For the peaceful, pleasant days.  
 Yet I know the cloudy pillar  
 Tow'rd the desert soon will lead,  
 I shall faint in weary marches,  
 On the rocks my feet will bleed,  
 But to rest here were not Canaan,  
 Through the desert lies the way.  
 So, though cool and sweet is Elim,  
 Here I do not ask to stay.  
 When I reach the blessed country  
 And my heart finds endless rest,  
 I shall know the onward toiling,  
 Not the pleasant stay, was best.

—*Selected.*

## MERCY GOING BEFORE GOD, MAKES MEETING HIM A MERCY.

God and I must meet; there is a day appointed for it; and surely the thoughts thereof would be like death, and worse, were I not assured that mercy goes before His face. Why, then, should I be afraid to meet God, since mercy goes before His face? Mercy means no ill—will do no harm—displays the flag of peace—proclaims the manifesto, that “mercy shall be built up forever.” But how shall I know that mercy goes before His face? Because truth goes hand in hand with mercy; and the veracity of truth forbids me to doubt the certainty of mercy. How must the heart of a guilty rebel rejoice to find that pardon is proclaimed by his offended sovereign? Mercy and truth are the best means of preserving the kings of the earth, and when they exercise it, their throne is upholden by mercy; but the King of heaven, in every act of His administration, preserves mercy and truth, and in them establishes His throne. The King of kings will never go without His royal retinue, His life-guards; mercy and truth shall form the van; justice and judgment shall support His throne; infinity, eternity and immutability carry His crown; power and omnipotence bear the robe of royalty; wisdom and righteousness hold the regal sceptre graciousness; long suffering and patience proclaim His sacred name; and love encircles all the flaming train. In every circumstance, then, I can be in I have comfort, for in His providence towards me mercy goes before Him, and it works for my good—yea, even in my afflictions, mercy goes before Him, and I am chastened, that I may not be condemned with the world. Thus mercy is the precious ointment that, in all things, at all times, and in all places, casts its pleasant scent abroad, and perfumes His conduct towards me. And, whenever or wherever I meet God, whether in the dissolving pang, or solemn appearance at His bar, I shall find Him a reconciled Father, and His bowels yearning on the son of His adoption. Neither the hour of death, therefore, nor the day of judgment shall terrify me. “But I will sing of the mercies of the Lord forever; with my mouth will I make known Thy faithfulness to all generations.” For I have said, mercy shall be built up forever; Thy faithfulness shalt Thou, in the sight of all the ransomed nations, establish in the very heavens.

JAMES MEIKLE.  
*of Scotland, 1757.*

## CHANGE OF RESIDENCE.

Elder John R. Daily has removed from Luray, Va., to Haughville Station 5, Indianapolis, Ind.

## 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 D. G. WILLBANKS.

Death has again invaded our community and church and taken from us our beloved brother and senior deacon, Daniel G. Wilbanks. The deceased was born in Troup County, Georgia, November 11, 1837, and died January 5, 1906, being 68 years, one month and 24 days old. He was married to Sister Ulalia Weed, November 4, 1860. Of their union were born ten children—seven sons and three daughters, seven of whom, and a loving companion, still live to mourn his sad death.

He joined the church at Bethel, Coosa County, Alabama, August 1, 1868, and during the remainder of his life was one of her most consistent and useful members. He was ordained a deacon on Saturday before the fourth Sunday in March, 1876. It is with great sorrow that we announce the death of this great man in Israel, but to write of his manly character and his many Christian virtues is a labor of love.

Though gentle and loving as a woman, he possessed all those heroic qualities that go to make up a valiant soldier of the cross. In 1861, when the war between the States broke out, responding to his country's call, he enlisted in the Southern Army, and endured all the hardships and dangers incident to that memorable struggle, 'till honorably discharged in 1865, with marks on his body of that awful conflict.

He was liberal both in mind and purse, always ready to contribute to any movement that had for its object the uplift of his people, and no worthy object of his benevolence was ever turned away empty from his door.

He was as free from guile and as true and faithful in his friendships as it is possible for mortal man to be. It was beautiful indeed to witness the patient, tender care which he bestowed, first, on his aged mother-in-law, then on his own companion, through long years of sore afflictions. Yet, through all these years of trials, not a murmur was heard to escape his lips. But his greatest pleasure seemed to be derived from entertaining gospel ministers and children of God in his hospitable home. And many have been the pleasant evenings spent by the writer around his fireside and hearing him speak of the mercies and loving kindness of our God. His chief desire was to know the perfect will of the Master concerning him; and the longer he lived the more spiritually-minded he became, and the more interest he manifested in the cause and kingdom of Christ. Notwithstanding his many adversities, he succeeded, by his great energy and good business management, in accumulating a competency of this world's goods.

Many pages might be written in eulogizing the life and character of this model man, but suffice it to say that, under all circumstances, he was the same kind and affectionate husband and father—the helpful neighbor, the loyal, patriotic citizen, the perfect gentleman and devout Christian. The tearful eyes and sad faces of the vast concourse of citizens who attended his funeral bore testimony to the high esteem in which he was held by all who knew him.

But as all things pertaining to earth must cease to exist, so his useful life, so far as it concerns him, is ended; but the impress of his character and his good name will continue to live, and will be an inspiration and a benediction to those who shall live after him. May the memory of their noble sire be an incentive to his children and grandchildren to make themselves useful members of society, and may the Spirit of the Lord comfort them and guide them in the way of all truth; and may the All-Loving Father make our dear sister, in her afflicted and bereaved condition, the object of His special care and protection, and may He bless her with patience and the sweet presence of His Holy Spirit, is our sincere prayer.

The funeral services were conducted by Elders J. H. Nix, J. R. Monk, B. M. Jowers and D. S. Martin. After which the body of our dear brother was laid to rest in the cemetery at Bethel by the loving hands of his former comrades-in-arms.

ELDER B. M. JOWERS,  
ELDER J. R. MONK,  
J. H. JOHNSON,

*Committee.*

This March 24, 1906.

## J. H. STEEL.

John Hemphill Steel was born near Davistown, Green County, Penn., July 11, 1838. He was married to Rebecca J. Wright September 4, 1862. They moved to Iowa in October, 1867, settling on the same farm in Benton township, where he still lived until the time of his death, which occurred Friday morning, March 30, 1906. In early life he received a hope in Christ and in September of 1896 he, with his companion, united with the Primitive Baptist church at Orsberg, Mo. "Uncle Hemphill," as he was known to a host of relatives and friends, was a man of strong character, positive in his opinions, yet with a high standard of right and an unselfish devotion to truth and duty. The large number of friends who followed him to his last resting place was a tribute paid which voiced more eloquently than words the universal sorrow felt at his death. His long and close walk with the Master whom he loved to serve had inspired in him a faith that faltered not even at death. During his last illness, tho' his suffering was severe, he did not murmur, but repeatedly said "All is well. I know there is a mansion prepared for me." To his wife he said: "Do not grieve; the same hope that was with me in youth and health is with me now, and the Everlasting Arms are underneath me." He is gone from among us, but we are thankful he has lived. His life was a benediction and will always be a blessed memory to those who knew him best. He leaves a wife and two sisters—Mrs. I. M. Long, of Mt. Ayr, and Mrs. Nancy Herrington, of Omaha, Neb.; two brothers and three sisters in Pennsylvania, a host of nieces and nephews, and friends innumerable to mourn his death. Funeral services were conducted Monday morning in the Baptist church at Delphos by Elder Young, of Milo, pastor of the church of which he was a member, assisted by Elder Hiram Tharp, of Benton, and interment made in the Rose Hill Cemetery at Mt. Ayr.

Six of his own nephews acted as pall-bearers, and with loving hands bore to its last resting place the casket containing all that was mortal of one we loved so much. "Not now but in the coming years—it may be in the better land—we'll read the meaning of our tears; And then, ah, then, we'll understand."

## MRS. MARY ANN BATTLE.

Mrs. Mary Ann Battle, nee Miss Brown, was born in Harris County, Ga., December 25, 1835, and lived there until six years old, when her father moved to Marion County, Ga., where she grew to womanhood. Her father then moved to Calhoun County, Ga., where she was married to J. R. Battle, May 23, 1854. She then moved back to Marion County, Ga., with her husband, and joined the Primitive Baptist church at Philippi, Schley County, Ga., in July, 1874, and was baptized by the late Elder J. R. Respass. She lived a devoted life as a member of the church and as wife and mother, until the 19th day of November, 1905, at which time she passed into the great beyond at her home, in Sumter County, Ga.

In death Sister Battle blessed her children, embracing them in her feeble arms, and was conscious almost to the close of her eventful life. The next day at Oak Grove Cemetery, in the city of Americus, Ga., after some remarks by the writer and prayer by Mr. Bivins, a New School Baptist preacher, whose presence was obtained by some of the family, thinking I could not arrive in time from a church about forty-five miles away, her remains were laid away. This was a very sad occasion to me indeed, for one dear to me was gone, whose kindness, hospitality and

motherly admonitions I was then deprived of. I had known and loved her from my childhood; but, since I had been trying to preach, I had learned to love her more than before. But, alas! others dear to me are more sorely bereaved—her aged husband, Deacon J. R. Battle, and truly a father in Israel, "having used the office of a deacon well, and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus," and six children—four sons and two daughters—were there weeping as though heartbroken, surrounded by a number of sorrowing relatives and friends. Sister Battle also left seventeen grandchildren and three great-grandchildren to contend with the disappointments and trials of life without her motherly aid. Dear children, I commend her deportment, devoted life and Christian fortitude to you, and earnestly invoke the God of all grace, by whom mother was so long preserved and spared to you, to sustain each one of you in life and save you at last in Heaven, where you can again meet her in that Mansion not made with hands, where God is the light and night never comes.

Ellaville, Ga.

Her pastor,

J. M. MURRAY.

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MRS. CLARA G WILBANKS.

The subject of this sketch, Sister Clara Grace Wilbanks, whose maiden name was Monk, was born October 19, 1869, and died December 16, 1903, in the 35th year of her age. She was married to J. T. Wilbanks August 2, 1888, was received into the church at Bethel, Coosa County, Ala., September 3, 1899, and was baptized by her father, Elder J. R. Monk. It was the privilege and pleasure of the writer to be her tutor in her girlhood, and he never taught a more amiable and apt pupil. In her young womanhood she developed those estimable traits of character that endeared her to her family and friends. She was a most kind and affectionate wife, a loving and indulgent mother, and an humble, sincere Christian. We are again made to wonder at the mysterious ways of Providence, and ask why was this loving mother and wife snatched away from her loved ones in the prime of life and in the midst of her usefulness. But poor puny man cannot, by searching, find out God, or ascertain His ways. We must believe that He is God, and beside Him there is no other, and that He doeth all things well. The deceased left eight small children and a loving husband to mourn, what seems to us, her untimely death.

While our nature cries out in anguish at the departure of loved ones, we are assured that the dear mother and wife is at rest and peace in the bosom of her Saviour.

To the God of all grace we commend the bereaved father and motherless children; and may this sad dispensation of Providence be sanctified to their good, and may they all be prepared by grace divine to meet their sainted loved one in the better land, where there is no parting nor death.

J. H. JOHNSON.

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MRS. EMMA BELLE HARRIS.

IN LOVING MEMORY OF MY SISTER.

"All that tread  
The globe are but a handful to the tribes  
That slumber in its bosom. Take the  
Wings of morning, and the Barcan desert pierce,  
Or lose thyself in the continuous woods,  
Where rolls the Oregon, and hears no sound  
Save his own dashings—yet the dead are there;

And millions in those solitudes, since first  
The flight of years began, have laid them down  
In their last sleep: the dead reign there alone.

All that breathe  
Will share thy destiny. The gay will laugh  
When thou art gone; the solemn brood of care  
Plod on; and each one as before will chase  
His favorite phantom; yet all these shall leave  
Their mirth and their employment and shall come  
And make their bed with thee."

When very aged persons die we grieve and mourn for them, but it cannot seem so hard to bear; for we know they have lived out their allotted time on earth, and have gone to claim the promised reward for their labors; but when we see one, who in the very spring-time of life, lies down and dies, we cannot understand. Yet they, too, have accomplished their mission on earth, and have gone to have their works perfected. It is surely for the best, for is it not the Master's will?

Emma Belle, eldest daughter of Samuel N., and Jennie Calhoun Yarrell, was born October 10, 1884; married Joseph B. Harris, of Warren County, N. C., March 10, 1905, and died March 23, 1906.

The most of this short life was lived in the service of Christ. She heard her Saviour calling, and gave up all to follow Him when she reached her twelfth year, joining Holly Springs M. E. church. Here she remained a member until she had her membership transferred to the M. E. church at Embro, N. C., for the one short year of her married life.

Emma Belle attended school at Littleton Female College several terms. Then taught for some time near her home. This, together with her early marriage, caused her to be away from home much of the time. But her loss is felt just as deeply; for to know that we can never look upon her face again, ere we cross over the river to the Golden City, seems almost greater than we can bear:

"Large was her bounty, and her soul sincere;  
Heaven did a recompense as largely send;  
She gave to misery all she had—a tear;  
And gained from Heaven—'twas all she  
Wished—a Friend."

Truly, her friends were many and her enemies few. Every one who knew her learned to love her.

"Still sweet the jasmine's buds of snow;  
But 'neath the yew-tree's shade,  
Where silver-clear the waters flow,  
Her holy dust is laid."

She was laid to rest with other loved ones who have gone before—in the family burying ground at home.

Sweet sister, your beautiful life has been an example to us, and I pray that when my summons comes I, too, may approach my grave "Like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

Williamston, N. C.

WRITTEN BY MARY B. YARRELL.

## MRS. NANCY C. PICKARD.

My dear mother, Nancy Caroline Pickard, the wife of Deacon L. Pickard, died at her son-in-law's, John M. Parker's, in Lee County, Ala., December 31, 1905. She was 81 years old—would have been 82 the 30th of this coming May. She was married to Linson Pickard in Muscogee County, Georgia, in 1842. She has three living daughters and one son, besides a number of grandchildren to mourn her departure. She was a member of the Primitive Baptist church, joined at Bethlehem, in Muscogee County, Georgia, in 1846, and was baptized by Elder R. T. Webb. It was after long and painful suffering that she passed quietly and peacefully away, though it was with bitter tears and breaking hearts that we saw our precious mother laid in the tomb. Though life to us is lonely without her, we bow in humble submission, knowing that God is too wise to err and too good to be unjust. She has gone, after a well-spent life, to her long rest, leaving behind her memories which in warm and loving hearts, will be her best and most fitting monument.

Dearest mother, thou has left us,  
 And our loss we deeply feel;  
 But 'tis God who has bereft us—  
 He can all our sorrows heal.  
 Yet again we hope to meet thee  
 When the day of life is fled,  
 And in heaven with joy to greet thee,  
 Where no farewell tears are shed.

Written by her daughter.

MRS. S. E. BEAN.

## GREEN J. AVERY.

Green J., son of Elder W. R. Avery, of Wehadkee, Randolph County, Ala., was killed April 2, 1906, by an electric street car in Birmingham, Ala.

At the close of a busy day for the operatives of the car company, Green was almost done and ready to make his returns, and as he and his cousin were placing the car in the car barn he, being on the steps, was struck by one of the gates or post, and fell under the wheels across the rail, the wheel pressing him; he received internal injuries, resulting in instant death. He was employed as freight clerk by the B. R. L. & P. Co. He leaves three brothers and three sisters, two half-brothers, and one half-sister, his father and step-mother to mourn his loss. His remains were interred at Mt. Pisgah Cemetery, where the writer tried to speak to the comfort of the bereaved ones. He was born May 10, 1877, in Lee County, Texas, and was killed April 2, 1906, aged 28 years, 10 months and 22 days. Green was a good boy, and he numbered his friends by the score. To know him was to love him. He leaves a record that any young man should be glad of. He aspired to public life and had gained a great reputation. His employers had given him high promotions. He was worthy of his honors. But he is to be no more in this world. I believe Green has now received his promotion to the world above, with God and His redeemer. May God's richest mercies be with the bereaved father and relatives.

Buffalo, Ala.

W. B. MORGAN.

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Vol. 28.

No. 7.

*R.*

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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PUBLISHED MONTHLY.

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JULY, 1906.

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EDWARDS & BROUGHTON, PRINTERS AND BINDERS, RALEIGH, N.C.

# The Gospel Messenger.

JULY, 1906.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 28.

WILLIAMSTON, N. C., JULY, 1906.

No. 7.

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## THE KING'S HIGH ROAD.

BY JARED MARIS.

(On reading the sixty-first Psalm.)

“When my heart is o'erwhelmed,” fainting I cry,  
“Lead me to the Rock that is higher than I.”  
From that mount of safety I never can fall,  
And the Rock Christ Jesus is highest of all.

Christ Jesus, my Rock and eternal abode,—  
I hide in it now and am sure of the road  
That leads where the valleys and hills are as one,  
And light everlasting eclipses the sun.

That dear, blessed home, high away in the sky,  
Where saints never climb, but are lifted on high  
By free grace abounding on earth as above,  
With the infinite power of infinite love.

Oh, thou Rock in whose shadow weary ones rest,  
And delight in the honor of being Thy guest,  
Guide my feet as I follow Thy steps on the road  
To the home of my soul in the City of God.

---

## BAPTIST PERIODICALS.

Are they of the Lord? The calling and profession of true ministers are of the Lord. It is the work of God to call and send men out to preach the gospel. It is a glorious work to preach the gospel of our Lord Jesus Christ. The Lord has commanded it and ordained it for the good of His people. It is a high calling.

The church was built by the Lord and established as a kind of home and resting place for the children of God. It is the appointed institution that is a kind of school for the teaching and development of the little children of God. With the ministry it forms a two-fold witness and a comforting testimony to establish and confirm the children of God. But we cannot say this much for our papers and books. It is not easy to say just to what extent any good has been done by them, since there has been so much evil done by religious papers.

There is hardly any Old Baptist church in the world that has a direct influence on the actions of people to-day, as does most of our Old Baptist papers. As the paper argues and teaches, even so great numbers of churches decide their action. I cannot say that the Lord has commanded these operations and influences.

But in many instances they have done good and have been a great comfort. For our religious papers to have such a wide influence among us and yet no particular Scripture to prove that they are required, is peculiar. It does seem that these influences that should be the greatest among us would be mentioned in the Bible. So I have concluded that no influence for permanent good is to be found outside of the Bible. All other influences are only temporary. The church and the ministry, supported and directed by the Holy Ghost, are the greatest and most important permanent influences for good that exist in the world. So far as our papers teach this, they teach the truth. If they deny this, they do harm. It seems to me, however, that a radical opposition to all publications is rather strenuous. But I think it is well enough to note that papers and editors have no more authority to rule or control the churches and ministers than any one else has. As Elder Hassell once said, "If our papers are to be used to divide and subdivide and sow strife and discord among our people, it would be better for them to cease at once among us." Some day we will wake up to see that much hurtful and shameful idolatry has been engendered by papers. Idolatry is the greatest curse to any people. It breeds and causes many other crimes. How careful, then, we should be with our papers! They have no right to assume a

directorship. Let them be as mediums of loving correspondence and friendly and loving greetings. It is a shame that some things had to be published to deny the slanders that had been put in religious papers. Are they religious? A truly religious paper can do no harm. "Little children, keep yourselves from idols."

J. H. FISHER.

*Graham, Texas.*

REMARKS.

Of course none of us or our works are perfect; nor are any uninspired books or papers perfect, but the truth was set forth by the prophets and apostles both in speaking and in writing, and so has it been set forth by the servants of God ever since the Apostolic Age. Every truly religious paper maintains that the Old and New Testament Scriptures are the only perfect standard of truth; and a paper that maintains only scriptural truth, and maintains it in meekness and love, is a Divine blessing to its readers. Neither ministers nor editors are infallible; nor should they attempt to exercise any lordship over the saints or churches; nor should a child of God idolize a minister or editor or any one or anything else. God only should be the object of our worship.

S. H.

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STATESBORO, GA., May 2, 1906.

*Elder Sylrester Hassell—*

MY MUCH BELOVED BROTHER:—As I have a remittance for THE GOSPEL MESSENGER, I will write you a few lines, and if you wish to publish you can do so. I have been a constant reader of THE MESSENGER since its first edition, and have been greatly edified by the gifted writers who have contributed to its columns. I love the memory of those whose tongues and pens are silent, and I say, without hypocrisy, that I love you as a fearless defender of the doctrine that has been sacred to the dear saints in the various localities and ages of the Christian church. Now what I wish to say is, that a motto such as has been the text of THE MESSENGER, "Speaking the Truth in Love," forbids taking up a reproach against a brother. As you have again and again said, on the Asso-

ciation question, that a church is a church whether she belongs to an Association or not. The subject of protracted meetings is agitated now among our people. Who among Primitive Baptists object to gospel preaching? Who among our people object to people joining the church? What difference does it make if they join at a Saturday meeting and are baptized on Sunday or in the middle of the week? The object to be sought is *rest* or the "answer of good conscience." If a whole church should agree to have an eight days' meeting, what law forbids it? Does the Bible say, "Thou shalt not meet more than three days for worship"? Paul says, "Where there is no law, there is no transgression." Do churches transgress God's law when they, by mutual consent, agree and appoint a series of meetings for a number of days successively? If so, quite a number of churches in this country have been transgressors for years. Again, from the position taken by some of your contributors, it is dangerous for a preacher to preach more than three days at one meeting, lest he should preach unsound doctrine. That is the most flimsy argument against continued meetings I have ever heard. If I was afraid one of our ministers would preach false doctrine in a series of sermons, even a dozen, I would be afraid to risk him the first time. Such is in reality a reflection on the gospel ministry. There is no man or set of men that has a right to say whether a church shall or shall not have a protracted meeting; and when the sole object is the edification of the brotherhood and the social enjoyment in visiting from "house to house" and engaging in song service, what lawful or scriptural objection can be urged against it? I have never heard of any other kind of meetings in this country. The preaching is sound; there are no mourners' benches, no pleading with souls to give their hearts to the Lord. True, sometimes some join at these meetings; and some that I know who joined years ago at a protracted meeting are acceptable good Baptists yet.

And if the church requests the services of one or more preachers whose gift or gifts are acceptable to the church, then no man or church has the right to say she is adopting "new things" and new measures. I don't

know but very few churches which have a system of finances. But suppose every Primitive Baptist church was to adopt a real business system of finance, don't you know that any case of charity could easily be relieved and that speedily? Whereas, we have no system, and such are often neglected, and that to the shame of our denomination. But the church which elects their deacon, and recognizes him or them as the treasurer, with wisdom enough to make proper distribution of funds put into his hands, whether it be to relieve the needs of some poor widow or pay the expenses of the burial of some poor member, must be accused of practicing new things; and yet all this is our duty as taught in the New Testament. It may be new to some who do not read the teachings of Christ and His Apostles.

Now as to organs or instrumental music I have not time to write; but I will say I have never advised any individual or church to use an organ in the church. But I feel just as much fellowship for those who have them—I mean Primitive Baptist churches—as I do for those who do not have them; but one thing I do know—they have better music where they have an organ than where they do not.

Now again I assure you that I esteem you very highly as a Christian and fellow-laborer in the cause of our Lord, and will welcome you in our country and at our home. Desiring your welfare and the blessings of the Lord, I am, I hope, your brother in gospel bonds,

S. H. WHATLEY.

*Hogansville, Ga.*

P. S.—I am with Elder Stubbs this week at their annual eight-days' meeting. I will write you later of the meetings, which have been very pleasant so far.

S. J. W.

#### REMARKS.

I esteem Elder Whatley very highly, and have greatly enjoyed his preaching and conversation. I have, by his kind invitation, visited him at his home and home church, and would gladly welcome him to mine. In THE GOSPEL MESSENGER, beginning with last August number and ending (as I desire and intend to end the discus-

sion of the matter in THE MESSENGER) with the present July number—making exactly a year—I have occasionally published, in a fair and brotherly manner, *both sides* of the question as to the scripturalness of protracted meetings and the use of organs in our church services. I have tried to give the *exact* and *entire* teachings of the *Scriptures* on these subjects; and I have repeatedly declared that we should not make these things tests of fellowship; but I have solemnly and tenderly warned our brethren of the almost universal *tendency* of these things to Arminianism and to the bringing of the world into the church. I have shown that the *usual custom* of the prophets and of Christ and His apostles was not to continue meetings at one place for more than three days in succession, nor to use instruments in the worship of God; but I have said that the apostles at pentecost and Paul at Ephesus held meetings of longer continuance, and if the Lord manifestly continues a meeting by His spiritual blessing, and if only His pure truth is preached, then of course it is all right, yet that we should not continue meetings to try to substitute the work of men for the work of God in the salvation of sinners, and to induce, by natural excitement, unconverted persons to join the church. I am not opposed to the preaching of the truth of God at any time, nor to visiting ministers aiding the pastor in preaching to a church, nor to a church's receiving into membership, at any time, persons who give evidence of a change of heart and life, of true repentance towards God and of living faith in the Lord Jesus Christ. Nor am I opposed, but I am very earnestly in favor of a church's appointing spiritual and business men as deacons to attend to the temporal concerns of the church, and to minister to the needs of the afflicted, aged, and poor members and of their humble, laborious, and self-sacrificing pastor, as well as to the necessities of other acceptable ministers who visit and preach for them: and I am sure that the most of our churches, especially in the South, are extremely negligent in the performance of these plain and most important scriptural duties.

As for the use of musical instruments in our church services, I and the most of Primitive Baptists feel that

the use of such instruments under the legal dispensation was typical, and was done away in Christ, who, with His apostles, never used them in the New Testament churches, but who sang, and taught us to sing, with the Spirit and the understanding and grace, making melody in our hearts to the Lord; but we forbear with the *very few* of our brethren who have *recently* begun to use instruments in the public service of God. The best church singing that I have ever heard has been in churches where no man-made instrument, but only the God-made human voice, the finest of all instruments on earth, was used in singing psalms and hymns and spiritual songs.

Both sides of these subjects have now been fully presented in THE GOSPEL MESSENGER; and I earnestly request all our contributors to write no more on these matters for its pages.

S. H.

---

COLUMBUS, GA., April 26, 1906.

DEAR BROTHER HASSELL:—It is with a heavy heart I pen these lines, because of the trouble in the camp of Israel. Dear and precious brethren, remember the words of our Lord and Master to His disciples: "Ye are not of this world; if ye were of the world, the world would love you." We move upon a higher plane than the nobles of this world. The most ignorant Christian is wiser than all the wisdom of this world. They know some very precious things worldly wisdom cannot teach us; and they have meat to eat the world knows not of. The friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God. (James 4:4.) No, brethren, we need not think that we can live Godly in this world and receive the applause of the world, and if we have even such a desire, it is prompted by a spirit of vanity. They that live Godly in this world will suffer persecution. Paul tells us not to be conformed to the world. True, we should not try to make ourselves hateful to the world, or do anything that would give the adversary occasion to speak reproachfully of us; neither are we to leave anything undone that is required of us, simply because the Fullerites or Wesleyites do these things; nor are we to go barehead-

ed because our neighbor wears a hat. I have thought I had at times seen brethren inclined to boast of their oddity, and do things for the sake of being odd. But such things should not be. But what we are to do is to serve the Lord and do so by the pattern He has given us; and in so doing we should not seek to please men, but God; for, if we seek to please men, Paul says we cease to be the servants of God. Why should we care what the world thinks of us if we have the approval of God? As before stated, the world loves its own, but it hates God; it hates the gospel as taught by Christ and His Apostles. So Christ says, "If they do these things in a green tree, what shall be done in the dry?" Luke 23:31. We sometimes hear people say, "Brother A. is a good preacher; everybody loves him. Even the religious world speaks well of him." Now is that anything in his favor. I say, Nay. "Woe unto thee when all men speak well of thee!" Again I hear some people say, "Now you preach, but just let other people alone; do not hurt their feelings; preach in a way to not give any offense." Then Paul says, "Ye are no more the servants of God." And, besides, when we say that it is wrong to preach in a way that will give offense, we declare that Christ and His Apostles were wrong; for we know of a truth that their preaching was offensive to the worldly religionist. I always thought it safe for a preacher to preach the word God bids him preach; not that we desire to give offense, but it is better to obey God rather than man—defend the truth and expose error. Now I tell you, brethren, when we get a spirit in us to want to be like the nations around us, or like other religious orders, we are simply on the road to destruction. Pride goes before destruction, and a haughty spirit before a fall. But, as before stated, we must not quit praying because other people pray; neither must we pray because they pray, but because we are commanded to pray, and because we feel the need of prayer; but if other orders do things that are not commanded, then we can with safety refuse to do so.

Respectfully,

F. W. BLAND.

## EXPERIENCE.

HOLLY SPRINGS, GA., April 22, 1906.

*Elder Hassell—*

DEAR BROTHER IN THE LORD:—I thought I would write my experience, which you may publish if you think it worthy a place in the MESSENGER.

When I was about eighteen years old I saw what a great sinner I was before the Lord. One morning I was in the field, hoeing. I was thinking what a good time I was going to have the next Sunday, when all at once I heard a voice speak to me, saying, "You will never see another sunrise," and, oh! what darkness and dread filled my poor heart. I saw myself the chief of sinners—my heart as black as could be—and I thought I would never live to get to the house, but I threw down my hoe and started. It seemed like I was smothering to death, and after a while I got to the house and felt just like mother would ask what was the matter, and what was I going to tell her? She was sitting by the fireside or corner where she usually sat. She asked me what was the matter. I told her I was not well. After a short while I strolled off to the woods, and got down to try to pray, but all I could say was, "God, be merciful to me, a sinner!" I worried on in this condition for some time, when I was taken down sick, and was sick for nine weeks. I promised the Lord if He would spare me I would try to do better. I got better physically, but my old trouble came on with renewed force. I tried to pray. I went on in this condition till one Sunday in August, 1885. Ah, beautiful day! Will I ever forget it? I went off that morning feeling that I never would come back alive. I went out near the family graveyard. I fell on my face to say, as I thought, my last prayer. When I fell, there was a space there I cannot tell; but when I came to myself, it seemed that I was in a new world. Everything was praising God with me, a poor, redeemed sinner. While in this state I wanted to tell everybody how happy I was; I wanted to "tell to sinners round what a dear Saviour I had found." I started to the house to tell my folks what great things the Lord had done for me, but old

Satan whispered to me, "Now don't go and make a fool of yourself, for you are deceived"; and I listened to him just like I have a thousand times since and shirked my duty. In about a year after I received this hope, I joined the Missionary Baptists at Mt. Carmel, Cherokee Co., Ga., but soon got dissatisfied with them and joined the Primitive Baptists at Macedonia, Bartow Co., Ga., at which church I have the sweet fellowship of the dear brethren and sisters.

Yours in hope of eternal life,

W. M. LEONARD.

LUVERNE, ALA., April 27, 1906.

DEAR BROTHER HENDERSON:—I wish to pen a few thoughts that have recently crossed my mind on the subject of religion—if, indeed, I have a mind capable of action upon such a holy subject.

I find myself almost invariably admiring the harmonious arrangement of nature in all her beauty as she sings her silent praises to the God of her creation, and where I once saw nought but self-glory and self-praise in these demonstrations, I now look upon them with a kind of awe and with a fear and trembling, as it were, for in them I see the mighty power of Him who has promised to care for the widow and the orphan and to save His people in that last great day from an awful judgment—which we sometimes think would be a just judgment had He not seen fit to commute the sentence by the shedding of Christ's blood.

But back to our musings of nature, one touch of which makes the whole world akin. Recently, while sitting on the bank of a near-by stream, attempting to lure the affections of the finny tribe, my attention was directed to the overhanging branch of a tree, which was partly covered by the water, and as the stream was in a somewhat swollen state, the angry waves would bear down upon the little branch and at times, it seemed, would tear it from the trunk. But just as it was about to be engulfed it would rise again in triumph, and in my imagination it would seem stronger and stronger each time and better able to bear the next onslaught, just as the poor, weak child of God is made stronger and stronger by every fiery trial through which he passes.

The question which immediately presented itself to me was this: Is it by its own power or greatness that this branch is enabled to rescue itself from the muddy waters? or is it possible for this branch, by setting an example of perseverance and determination, to stimulate its fellow branches to save themselves from the flood of waters? Suppose the branch could not under any circumstances receive any aid until it made the first effort? The idea was an absurd one on its face; we only had to look and behold that the branch received its strength from a stronger source, the trunk.

Looking, mentally, still farther, we could see the power transmitted to the trunk from the tiny little acorn or mast with the aid of the germinating influence of Mother Earth. The mast contained the stored-up germ of vegetable life, which only needed the refreshing elements of the soil to cause it to spring into a magnificent tree. And where did this germ originate? To our mind, there was only one answer, namely, that passage in Genesis which says that "Every tree shall bring forth seed after its kind." This is the only origin of life, so far as the human being is capable of ascertaining. It originated in the great God-head who spoke into existence this great world, and it is not altogether unlovely, for "He saw His work that it was good."

To my imaginative mind, the water represented Satan in his dark and sinful visitations to the sinner who has taken the cross of Christ upon himself and is trying to live a better life. He is tempting, leading and sometimes almost dragging down the Christian beneath the dark river of sin and despair. Just as he feels that he can no longer resist temptation and must give up and faint by the way, strength is imparted to him by the free and unmerited grace of God through Jesus Christ, the Mediator, the Arbitrator and Head and Husband of the church, who shed His blood that we "might not perish but have everlasting life."

Thus, the poor sinner, who has been made to see and realize in his own heart that if it were left to him he must surely give up, is enabled in triumph to rise above the wicked wiles of Satan and "save himself from this untoward generation." and live on to manifest by his

daily walk and godly conversation, the unaltered and unlimited grace of the Supreme Ruler of heaven and earth, and nothing the sinner can do will hasten the administering of this antidote for sin.

Unworthily,

J. T. CARTER.

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### UNION MEETING.

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The several churches named in the Minutes of the last Conecuh River Association (1905) will, D. V., meet together for worship at Zion (Luverne), on Friday before the fifth Sunday in July, 1906, and continue three days. A general invitation is given to the brotherhood.

R. B. SMITH, *Pastor.*

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## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala.

"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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## OWE NO MAN ANYTHING, BUT TO LOVE ONE ANOTHER.

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Romans xiii. 8.

The Apostle Paul, in his Epistle to the Romans, after setting forth the great doctrine of salvation by sovereign grace, according to the eternal purpose of God, through

the blood of His Son and the power of His Spirit, earnestly exhorts all the subjects of grace, because of the mercies of God, to a living and loving obedience of all His wise and holy commandments. He had just enjoined upon them, in the beginning of the thirteenth chapter, to render their dues of obedience, tribute, and respect to civil magistrates; and now he adds, "Owe no man any thing, but to love one another; for he that loveth another (or his neighbor, verse 10) hath fulfilled the law." And again, after giving the commandments of the second table of the law, he says, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

It is best, if possible, never to go in debt, but to pay cash for everything we get; it will prevent the accumulation of devouring interest, and the burden of anxiety, and perhaps the arousing of bitterness; and if providential circumstances seem sometimes to compel us to go in debt, we should earnestly strive to pay the debt as soon as we can, and not let it run on year after year without endeavoring to pay it, or without making a truthful and satisfactory explanation to our indulgent creditor as to why we have not yet been able to pay it, and at the same time declaring our intention to pay it as soon as we are able. Certainly every subject of grace has an "honest heart" (Luke 8:15; Psalm 32:2), and does not wish to live and die in debt to any human being, if, by labor and self-denial, he can avoid doing so; but he desires to do unto others as he would have others do to him (Matt. 7:12). He does not wish to injure others in their persons, or property, or reputation. He desires even to "love his enemies, bless them that curse him, do good to them that hate him, and pray for them who despitefully use and persecute him," thus proving himself to be a child of his "Father in heaven, who makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust" (Matt. 5:43-48). To be sure, he does not love others perfectly, nor does he manifest his love for them perfectly, but he desires and tries to do so. The great majority of Primitive Baptists have, in past times, had the reputation of being honest; and the most of them still have that important reputation.

We are to owe no man any thing, especially our brethren and sisters in Christ, but to love one another. The debt of love is of perpetual obligation; we should be always paying it, and yet we will always owe it; and if we have the love of God and man in our hearts, it will be delightful for us always to be paying and still to be always owing this debt. Love is the most pleasant thing in the universe, and the manifestation of it is most pleasant. "Love is of God; and every one that loveth is born of God, and knoweth God, for God is love" (1 John 4:7, 8); and just as certainly as we love Him, whom we have not seen, we will love His children, whom we have seen (1 John 4: 20, 21; 5:1). And, instead of biting and devouring and being consumed one of another, the children of God, when under the influence of His holy and Loving Spirit, will bear and forbear with one another in all matters not affecting the fundamental principles of doctrine and practice as set forth in the Scriptures and concisely stated in the Primitive Baptist Articles of Faith, and, if they have done wrong to one another or suffered wrong from one another, they will confess their wrongs and forgive others their wrongs, as God for Christ's sake has forgiven them (James 5:16; Colos. 3:12-17), and sincerely and earnestly endeavor to dwell together in meekness, love, and peace (Ephes. 4:1-16; John 13: 34, 35; 17:20, 21; 1 Cor. 1:10; 13:1-13; Rom. 14; 1 Pet. 3:8, 9; 4:8).

S. H.

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### THE POOR.

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"The poor have the gospel preached to them." Matthew 11:5.

This is more than is said of the rich; yet many rich people have heard the gospel preached, no doubt, and are not barred from the privilege merely because they possess worldly wealth; neither are the poor deprived of this divine benefit for lack of worldly wealth. Because the gospel is God's free bounty to His people of all classes and conditions of human life, it cannot be purchased with money; therefore, they all receive it alike, without money and without price. The administration of divine mercy is such that it equalizes all classes and

conditions to a common level. It makes the rich poor in spirit, and the poor rich in faith; so they meet together on the common plane of faith and hope in the Lord Jesus Christ; and "the Lord is the Maker of them all." Prov. 22:2. The Lord makes them alike poor in spirit and heirs of the Kingdom of Jesus Christ. Matt. 5:3. The poor of this world can well afford to be so, who are chosen rich in faith and heirs of the kingdom which God has prepared for them that love Him. Jas. 2:5. The great eternal King Himself descended to the same level with His people in this respect in His incarnation; for their sakes He became poor, that they through His poverty might be rich. 2 Cor. 8:9. Thus the poorest child of God is rich in Christ through that which He has done and suffered for him.

When the rich and the poor meet together in the kingdom of grace, they are both poor and rich alike, the poor having been exalted and the rich made low; they are together indeed in the Spirit and power of their King, and are never to be separated from His love nor from one another world without end. They can talk together of the mercy and goodness of the Lord; the one can tell of his exaltation from a painful knowledge of his poverty in the world to a joyful sense of his acceptance with God through His abounding mercy, and be made to feel strong and hopeful, and rich in his feelings of love and praise and thanksgiving; while the rich brother—rich in the goods of this world—can tell how poor he was made to feel when his worldly wealth utterly failed to supply his spiritual wants or to feed his hungry soul; how he found it impossible to purchase the gift of God with money, and how poor he felt, and what a beggar he was before the throne of Sovereign mercy. So we see how the rich man's wealth was swallowed up in poverty, and the poor man's poverty was lost sight of in the true riches of God's grace.

Those who read the holy Scriptures diligently and believe them truly find much encouragement and comfort in the knowledge they acquire of God's promises to the poor; and, like Hannah at the birth of Samuel, find their hearts full of thanksgiving for the manifestations of the goodness of the Lord to the poor. 1 Sam. 2:7.

The great and blessed privilege of hearing the gospel preached is classed with several of the noblest temporal benefits bestowed upon mankind by the beneficent hand of God, such as the blind receive their sight, the lepers are cleansed, the deaf hear, the lame walk, and the dead are raised up. But the gospel assures the poor who are qualified to hear and believe it of more than all these temporal blessings; it testifies of eternal life, peace, and perfection beyond this world; it is the power of God unto salvation to all who believe in Jesus.

Christ preached His own everlasting gospel to the poor, and He sent others to preach the same under His authority and by His blessed life and Spirit that lived in them; and He is still doing the same great and gracious work on the earth. The gospel is His and those who preach it are His servants, and they testify that Jesus is the only Saviour of poor sinners, that there is salvation in none other, and the poor of this world, who are rich in faith, receive their testimony with joy and gladness. Oh! it is a blessed and holy vocation to preach the gospel, and equally blessed to hear and receive it in the good and honest heart prepared by grace.

J. E. W. H.

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### OUR VIEWS OF GOD DETERMINE OUR IDEAS OF HIS SALVATION.

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The system of salvation we hold reflects the view we have of God. It is said low ideas of God is a fruitful source of error; he that underestimates God will overestimate man; in presenting a system of truth, we should make each and every part of it harmonize with the perfections of God.

We are taught to regard the universe as a creature. Gen. 1:1. "In the beginning God created the heavens and the earth." "All things were made by Him, and for Him, and He is before all things." Col. 1:16. "Of Him and through Him and to Him are all things." The end aimed at in creation is the glory of God. "For Thou hast created all things, and for Thy pleasure they are and were created." If we look on the universe as the

work of God—as a creature of God, all that are in the heavens above and all that are in the earth, we must be assured that God is infinite in power. If His creatures have power it is derived from Him. “By Him all things consist,” every thing that lives in heaven or earth, in air or seas—every thing that has breath, or moves, all derive their power from God; they have their being from Him. Good or bad men or angels, the foes of God or His friends, all trace their being to him, and are sustained by Him. A part of the worship of God is to “ascribe greatness to our God.” Deut. 32:3. A creature that subsists in God and depends on Him for its existence and subsistence cannot be said to help or aid God. A system of salvation that points out any being as assisting God, fails to ascribe greatness to God. God is sovereign, and only so because His power is infinite. “Whatsoever His soul desireth, that He doeth.” “He will do all His pleasure.” Nothing to hinder Him from it; for every being in the universe is dependent on Him for its being. Sin and sinners do not exist *in spite* of Him. He is under no compulsion to give sin a place in the universe. He suffers it, or permits it, willingly or freely. The immensity and infinity of creation certainly testify that God’s power and wisdom are infinite; and, if so, who can aid Him? “Who hath directed the Spirit of the Lord?” or who can direct it or control it, or who can determine its operations? Who can teach the Almighty? He is the only self-existent being. “The eternal God is thy refuge”—eternal as without beginning and eternal as without ending—“The same yesterday, to-day, and forever.” Our ideas of God will never be too exalted; it is impossible they should be. The omnipresence of God is a doctrine inseparable from His omnipotence; for if He made and upholds all things, it must be true that He is omnipresent. In Him we live and move and have our being. “He is not far from every one of us.” “Where two or three are gathered together in My name, there am I.” “A very present help in time of trouble.” Ps. 46. 1. Am I a God at hand,” saith the Lord, “and not afar off?” The heavens are Thy throne, and the earth Thy footstool.” “Can any hide himself in secret places that I

shall not see him?" "Do not I fill heaven and earth, saith the Lord?" Jer. 23:24. If God be omnipotent, He must needs be omnipresent; the one necessarily includes the other. "Do not I fill heaven and earth? saith the Lord? He fills all, not only with His works, but with His presence." "The darkness and the light are alike to Thee." Ps. 139:12. Self-existent, eternal, omnipotent, omnipresent—certainly these qualities belong to God. He is the great First Cause or origin of all things. "Before Me there was no God formed, neither shall there be after Me." Isa. 43:10. Jesus says, "Before Abraham was I am." This language intimates not only that God is from eternity to eternity, but that all durations, past and to come, are one eternal now with Him. "Before the days were, I am He." Isa. 43:13. He gave Moses His name as "I am." "Thus saith the high and lofty One that inhabiteth eternity." Eternity is His dwelling place. Plato says of a "temporal being, it *is*, and *was*, and *will be*; but of the eternal Being, *He is*." It is impossible that His purposes should change; a change of purpose results from the learning of something new—from circumstances not foreseen; but, if God inhabits eternity, if He fills all *duration* as well as all space, then it must be true that He is without "variableness or the shadow of a turn." Hence Paul says, "All things work together for good to them \* \* \* who are the called according to His purpose." If the purpose of God embrace you *now*, they have embraced you from *eternity*, and must necessarily embrace you to eternity. We are saved not according to our works, but according to His own purpose and grace given us in Christ before the world began." The eternity of God, and the fact that He inhabits eternity, and also His infinite power from the ground on which Paul says, "If God be for us, who can be against us?" These words denote that no power or being can successfully oppose us if God be for us. If we think rightly of God, and ascribe the greatness to Him that belongs to Him, we will see sufficient grounds for our most implicit confidence in Him. We will never make the salvation of men in one part of the world depend on the wealth or efforts of men in any other part

of the world. We will never count the cost of salvation in dollars and cents. We will never think our own efforts indispensable to the accomplishment of the purposes of God. Right views of God tend to humility, and yet to the sweetest hope. We find ourselves confronted by innumerable difficulties. We feel sensibly our own weakness and nothingness. But God is our hope. "The Lord is our refuge and strength. He is our present, yea, a very present help in time of trouble."

If we think rightly of God, our opinions of men will be low; our system of salvation will not be dependent on men nor money. "Blessed is the man whose hope the Lord is." "In the Lord Jehovah is everlasting strength." "Though He be great, yet hath He respect to the lowly." Certainly we are low and poor—we are but dust—*but a worm*. He that makes note of the fall of the sparrow, or counts the hairs of our heads, He "pitieth us as a father pitieth his children." "In His presence is fullness of joy."

J. H. O.

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### THE MINISTRY.

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There is an endearing relationship that should exist among the true ministry. They have their peculiar afflictions, joys, and sorrows, downsittings and uprisings of which none but they and their God know. They have the care of all the churches, and feel indeed the burden of the word of the Lord resting upon them. They often feel that they are where two ways meet and do not know which way to go for the best. While going forth to serve their brethren and to strengthen them, they often fear that they (themselves) might be deceived, both in their experience and call to the ministry. They have temporal cares as well as the private members, but they have to turn their backs upon their daily avocations, and their afflicted families, and go forth in God's service. They are not their own to do as they please. They are like the milch kine—"tied" to the new cart. They have to go leaving the little ones shut up at home—yea, they go lowing as they go—not consulting their fleshly feelings and preaching and serving God merely as a matter of convenience and to have a good time. They do not count

their own lives dear unto themselves. In days past the gospel has been spread, not on flowery beds of ease, but by persecution. He who said that all power in heaven and earth is given unto me, says: "Go ye therefore, teach, etc." "All power in Heaven and in earth" is backing this holy command, hence there is no possibility of a failure. He did not say to the church, "Send ye," for then they would be servants of men and not of God. The church often make mistakes in ordaining men to preach, and I feel sure they would make as grave mistakes in the sending. The church would not have sent Phillip to Gaza (a barren desert) to preach, but *God* sent him, and the sending was direct from Him who called and qualified, and while the Lord was sending He was preparing the poor Eunuch to receive the preaching that God's servant did. God works at both ends of the line at the same time. The Jewish church would not have sent Peter to preach to Cornelius, a Gentile. God sent him, and his sending was effectual. The command, then, was given directly and individually to the Apostles to go and preach—not one word said about *their* sending preachers. Now, must the church send them and make a contract to support them before they will go? Is this the way the Apostles went? Did they go as a matter of ease and convenience? No. Jesus says: "Behold, I send you forth as lambs in the midst of wolves." Hence you see that Jesus does the sending and his servants do not go to have a "big time," for a lamb would not have such a pleasant time in the midst of wolves. But the promise that God's poor, tried servants have is, "Lo I am with thee always." If they go into the fire Jesus is right there with them, a present sun and shield to them. Yes, Jesus makes no mistakes, but calls, qualifies, and sends whom He will to preach the everlasting Gospel and impresses them when and where to go to preach. He has never delegated this authority to the church or any other body to take control of His servants, and direct them what, when and where they shall preach. If church-missions were true then the salaried or contract system would be necessary, and then a theological school to teach them in such a way as to reflect honor upon the "sender." We think all these

new ideas are wrong, and we had better be contented to go on and be good old Bible Baptists. We have no right to pass laws and say how often a preacher shall preach. The law is already made, and let us be satisfied with it. The Lord said to Jonah: "Go to Ninevah and preach the preaching that I bid thee." If God sends a man He will open the way for him. "How can they preach except they be sent?" Sent by whom? Sent of the Lord, of course. All who are God's servants should be contented with the "old paths" and walk therein. Now, dear brethren in the ministry, of all people that ought to live for God and one another it is the ministry. How foolish it is for us to be jealous or envious of each other! A gift will make room for itself. There is a place in the building of God for every likely stone. One minister cannot serve all the churches, and he should not be envious of another minister and labor to destroy him because he is not called to serve them all. We should appreciate and thank God for every true gift. We should want all the churches faithfully pastored. In my travels, I find great unity in the private membership, but the greatest trouble, in Israel, is among the ministry. I fear that preacher-jealousy has caused us to magnify little differences until we have become alienated and are dividing the flock of God. "Jealousy is as cruel as the grave."

Are we seeking to be the greatest in the Kingdom and introducing new measures, to be like the nations 'round about us? Let us remember that he that exalteth himself shall be abased, and let us not think of ourselves more highly than we ought to think. We are all poor, sinful creatures at best, and let us, as ministers of Christ, not become restless, but let us love one another and be good to each other. We are brethren and should live for each other. If we all will confess our faults and come humbly to the feet of Jesus, begging His holy guidance, and come to each other's feet thinking more of the fellowship of our brethren than our pet hobbies, we will realize sweet love and fellowship in the family of grace. Yea, the flowers will appear upon the earth, the time of singing of birds will then come, and the voice of the turtle will be heard in the land. We must have unity, love, forgiveness, forbearance—to have fellowship and true

communion in spirit. Then let us live our profession as ministers of Christ, and never should we be given to undue levity in the pulpit or out. We should always be chaste in our conversation, and never in our care of churches exhibit a spirit of bossism. We should not forget that we belong to the church and not the church to us. We should also remember that united, we stand; divided, we fall. Then, my dear yoke-fellows in the gospel, let us love one another better, and henceforth strive for the things that make for peace. If we stand together the church will too. I am now at Panacea Springs, Fla., sick. My heart goes out in love to all my dear, precious brethren and sisters, and especially the ministry. I love you all and I do hope that you can pray for me. May God bless and unite you all in love.

L. H.

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### NEHEMIAH.

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“The words of Nehemiah, the son of Hachaliah. And it came to pass in the month Chisleu, (“answering to the close of November and the larger part of December”), in the twentieth year, as I was in Skushan, the palace, that Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.” Chap. 1:1, 2. Nehemiah was a noble and patriotic Jew. The Jews were and are to this day a most wonderful people. Their origin and history antedate the records of time and run in part back into the precincts of eternity. In the providence and law of God they were separated from the nations of the world. Their manners, customs, laws, and peculiarities were such as to distinguish them from all other people and to be despised by them. The Jews lost their nationality after about 70 A. D., but not their identity, for today they are dispersed and scattered throughout the civilized world, and the very fact that they yet, and under these circumstances and conditions, sustain and maintain their identity, is one of the most marvelous things in the history of the world, and is, I think, both a sign and a warning; a sign of the true God and eternal life

and of the inspiration of the Bible, not of a part of it merely, but of the whole of it, and of the infallibility of God's word. A warning to all the workers of iniquity, infidels, and impugners of God's word, that that awful day is near at hand when the "Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God."

Every one born of the Spirit is a Jew spiritually, for Paul says: "He is not a Jew, (that is, a spiritual Jew or child of God) 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 *is* not of men, but of God." Rom. 2:28, 29.

Nehemiah was, I think, a type of the Lord Jesus Christ, the true and great Governor of spiritual Jerusalem, of the Jerusalem which is from above, and also of what a true gospel minister should be in some respects. Being a Jew he loved the Jews, and as he loved the Jews, it was on that account that he asked his kinsmen about the Jews and concerning Jerusalem. He asked his brother about the Jews and concerning Jerusalem. So when you want to learn the facts about the Jews and concerning Jerusalem, (the church), go to a Jew, (a child of God), for they alone can give you correct information concerning the Jews and concerning Jerusalem, because they are the only ones that understand them or care anything about them. And you may be sure that if one is a true and well informed Jew that he will be asking about them and about Jerusalem, for he prefers Jerusalem above his chief joy, and though Jerusalem may have a bad name and kings may thunder forth their decrees to the effect that none shall supplicate the God of Jerusalem, yet this Jew will keep his windows open toward Jerusalem. Dan. 6:10.

In reply to his earnest inquiry, Nehemiah was informed that "The remnant that were left of the captivity there in the province were in great affliction and reproach: that the wall of Jerusalem was broken down, and the gates thereof burned with fire." Verse 3. So the Jews (children of God) of to-day in many different sections of our country, are in distress and reproach.

Instead of brotherly love, union and communion, we find in many instances, malice, envy, jealousy, coldness, carelessness and separation, abounding among them, being divided into hurtful, contentious and warring factions.

Many heartaches are endured and many tears are shed. Many gray heads go down to their graves in sorrow. Many wander about in the black and dark night lonely and alone.

"Show pity, Lord, O Lord, forgive."

G. W. S.

(To be continued.)

### QUESTIONS AND ANSWERS.

1. Q. What is the meaning of the eighth chapter of Daniel? A. In this chapter Daniel describes the prophetic vision that the Lord gave him of the overthrow of the Persian monarchy by Alexander the Great, the division of Alexander's empire among his four chief generals, Lysimachus, Cassander, Selencus, and Ptolemy, and the oppression of Israel by Antiochus iv., Epiphanes, a descendant of Selencus. As explained in the chapter itself, the "ram" is Persia, or the Medo-Persian Empire, and the "he-goat" is Greece, or the Greco-Macedonian Empire; and it is agreed by nearly all Bible scholars that the "notable horn" in the 5th verse, and the "great horn" in the 8th verse, is Alexander the Great, the conquering king of the Greco-Macedonian Empire; and the "four notable horns" in the 8th verse are his four chief generals, just mentioned, who succeeded him; and the "little horn" in the 9th verse is Antiochus iv., Epiphanes (a descendant of Selencus), the chief human personal Antichrist of the Old Testament, who in 167 B. C. greatly persecuted and oppressed the Hebrews or Jews, doing his utmost to annihilate their religion, and who in 164 B. C. fell ill of a loathsome disease and died raving crazy.

2. Q. What is meant when it is said of our Saviour, "His judgment was taken away" (Acts 8:32)? A. That justice was withheld from Him, and He was unrighteously condemned. The language of Isaiah is, "He was taken from prison and from judgment" (Isa. 53:8); and

the meaning of this language may be that Christ was taken by God to heaven away from the prison of the grave and from the unrighteous judgment or condemnation of the Jews.

3. Q. How is the living God "the Saviour of all men, especially of those that believe" (1 Tim. 4:10)? A. He exercises a general providence in the preservation of all men, and a special providence in the preservation of His believing people from danger and destruction during the present life.

4. Q. What does Paul mean when he says to Timothy—Take heed unto thyself and unto the doctrines; continue in them; for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:16)? A. Paul here exhorts Timothy, who was a true minister of the gospel, to be very careful about his own heart and conduct and conversation, and unto his doctrine or teaching; and to continue unwaveringly in the blessed and holy truths of the Scriptures; for, in so doing, he would, by Divine grace, save both himself and his hearers from errors and disorders, from false principles and false practices.

5. Q. What did the Saviour mean when He said that "he that is least in the kingdom of heaven is greater than John the Baptist" (Matt. 11:11)? A. That a member of the Messiah's kingdom is greater than the forerunner and herald of that kingdom—not greater personally or meritoriously but greater officially, greater in spiritual privileges and in the knowledge of Christ and of the exact method of His salvation through His atoning blood and His renewing Spirit.

6. Q. What is it for women—sisters in the gospel—to be servants of the church, as was Phebe, who is mentioned as such by the Apostle Paul in Rom. 16:1? A. The next verse (Rom. 16:2) explains the Apostle's meaning; she was "a succorer or helper of many and of himself also"; she took pleasure in entertaining the ministers and members of the church, and in relieving the poor and afflicted by her charitable ministrations, as many of our dear sisters now do.

7. Q. What is meant by Rev. 22:14—"Blessed are they that do His commandments (or, as in some of the oldest

manuscripts, "Blessed are they that wash their robes," that is in the blood of the Lamb—Rev. 7:14), that they may have right to the tree of life, and may enter in through the gates into the city"? A. These persons are blessed of the Lord, who has loved them, and washed them from their sins in His own blood, and made them kings and priests unto God (Rev. 1:5, 6), and they have therefore washed their robes in the blood of the Lamb (Rev. 7:14), and by Divine grace obey the holy and loving commandments of God and thus have the right or privilege of partaking of Christ, the Tree of Life, and of entering through Him, as the gate, into the holy city, the New Jerusalem.

S. H.

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### "THE SHEPHERD AND HIS FLOCK."

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I have received a copy of this new book by Elder Wm. H. Crouse, of Winchester, Ky. It contains 304 pages, and 13 chapters by Elder Crouse and others of our ministers, and 105 portraits of Old School or Primitive Baptist preachers. The subjects of the chapters are The Apostolic Church, Novelties, The Ministry, The Gospel, How the Flock should treat the Shepherd, Jocular Preaching; The Power of the Pulpit and Religious Press for good or evil, Brotherly Criticism and Advice, Sacredness of the Pulpit, Guarantees of Successful Ministry, Sacred Music, An Appeal to the Shepherds, and An Appeal to the Flock. The matter is of great interest and value; and the most of the portraits are excellent—as good, probably, as could be made (unless they were costly steel engravings) from the photographs that were sent to the author. The book would be an attractive and important addition to the library of any Primitive Baptist. For \$1.50 it will be sent postpaid to any address. Send all orders to Elder Wm. H. Crouse, Winchester, Kentucky.

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.)

WONDERFUL VIEW OF HELL AND HEAVEN AT TWO YEARS OF AGE.

*Elder S. Hassell—*

VERY DEAR BROTHER IN THE LORD:—This will greet you as ONE of the "Remarkable Providences." †

The parents of the subject of this narrative were natives of Cumberland County, N. C. They were both of noble parentage and well-to-do families, though their breeding had been on agrarian domains in adjacent neighborhoods: STEPHEN, a bachelor of *forty years*, and MISS DELILAH, a charming maid of *thirty years*. They never had met, when one day at a church meeting their younger friends took pleasure in introducing them. After a few months' church attendance, they found their acquaintance had matured into love so harmonious that they decided they were the two most qualified to make each other happy. A grand wedding, and the solemnization, by the minister, of the holy bonds of matrimony, was the culmination and zenith of the fondest anticipations. They were happily united, and harmoniously lived in obedient Christian duty to the commandments of God in the Kingdom which He appointed to the Apostles. Eight children were born to them, the second a girl, and seven boys. For two years the sixth was "Mother's Pet." When the seventh was born, the sixth was transferred to father's feet "to keep them warm."

After a good sleep, when about two years of age, I awoke one night, when there were scarcely any sounds to be heard. The logs of wood in the chimney had burned to live coals, which lighted the large bed-room which father and mother occupied. All in the house seemed quietly sleeping except myself, and I supposed it to be midnight. I knew I was awake and felt happy in bed with them. In this condition I had the following vision: A horrid scene of *Hell* filled the room, and the view ex-

tended vastly, expansively further; space was filled with the blackness of darkness interspersed, ever and anon, with flashes of *red and sulphuric-blue flames of fire*, such as only lighted the bottomless pit, sufficient to give an ocular view of the *Devil and his angels*; together with all the wicked of all the nations that forget God, or that love or make a lie, for all liars shall have their part in the lake of fire and brimstone, where the worm dieth not, and the fire is not quenched—as *retributive justice* for all their ungodly deeds which they have ungodly committed, and for all their hard speeches which ungodly sinners have spoken against Him, who sitteth or will sit upon the throne of judgment to render unto all according to their deeds done in the body. The gigantic form of the *Serpent, called the Devil and Satan*, lay coiled by me in massive bulk, with part of his body and neck and head extending up about eight feet, with head turned down, with eyes fixed on me, and mouth wide extended to swallow me—and in fact he was large enough to have swallowed a man. Knowing I was helpless I drew the cover over my head, endeavoring to hide, but in vain. The whole scene was awful in the extreme! Just at this juncture, Hell with all its hideous contents, scenes and agonies, together with all the appurtenances thereof, precipitately vanished.

Immediately Heaven's bright shining rays of light filled the room and even extended expansively further than my vision could reach. The heavenly light was furnished by God Himself. It was adapted to the condition of all of the saints in glory who were spiritual beings like the Triune God. The light was transparent, white, and mellowy, sweetly moving or flowing. The saints all were very social, loving, peaceful, and were every one in the zenith of bliss, glory, and honor. In heaven, none were under any restraint. Every one did his own volition. Some were in happy groups, singing heavenly songs; others were in social groups, sweetly conversing; while each and all were in a lovely, eternal, happy union, serving the God of Glory, who had redeemed them out of every kindred, tongue, and people, and washed them and made them white in the blood of the Lamb, and clothed them with the garments of His salvation.

These were scenes of great concern to me. My mind has never forgotten them. *Twice more each* was presented consecutively in the same order, each time of sufficient duration for me to understand and retain them fully in my comprehension. These things to me were awfully sublime. They were supramundane, superhuman, spiritual, solemn, and eternal. I do not believe that a dozen persons ever heard me tell this vision. The thought of it fills my eyes with weeping; when retraced in memory the sublimity of it overcomes my speech with tears and emotion if I try to tell it. Paul says that he knew such an one taken up into the Third Heaven [whether in the body or in the spirit he could not tell], and heard words which it is not lawful for man to utter. This is the first time it has ever been written. "Stephen" and "Delilah," like Mary, the mother of Jesus, kept a number of things pertaining to their boy and "pondered" them in their hearts (Luke 2:19).

Yours, in Meekness, and Love in the Lord,  
San Antonio, Texas. ELDER JOHNSQN.

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#### ERRATUM.

In the May number of THE GOSPEL MESSENGER, on page 159, 16th line from the top, instead of "But it is possible," the language should be "But is it possible," etc. S. H.

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#### EXTRACTS.

KENNEDY, ALA., April 8, 1906.

*Elder J. H. Oliphant.*

DEAR BROTHER IN THE LORD:—I have just received THE GOSPEL MESSENGER for March, and read your sweet, comforting letter. I am glad you have consented to become an editor of THE GOSPEL MESSENGER, for your writings are so comforting to me. You said, in the close of your letter, "Let us walk humbly before the Lord all the days of our life." Yes, dear brother, we ought to be humble and submissive to His will in all things. Just think how He humbled Himself to the death of the rugged cross, and bore all our sins in His own precious body. He said while on this earth, "He that humbleth himself as a little child, the same is the greatest in the kingdom of heaven," and "he that humbleth himself shall be exalted, and he that exalteth himself shall be abased." When one exalts himself he is not humble, and has no forbearance toward the brethren; but when the Lord exalts one of His little ones they have great joy and gladness of heart, and they feel in their heart that they can forgive everybody every wrong they ever did them. When we are thus exalted in the Lord, we are bearing the precious fruit of the Spirit, which is love, joy, peace, longsuffering, forbearing and forgiving

one another, even as the Lord has forgiven us. Dear brother, I want to tell you some things I experienced a few years ago. I had bought one of your little books. The title of it was "An Investigation of Bible Truths," by Elder S. H. Durand and yourself. When I got toward the last of the book, where Bro. Durand and yourself were writing concerning the death of Christ, you believed that He did His own will in dying for His people, while Bro. Durand believed that Christ did not do His own will in dying for His people. This caused me much trouble for several days; it was continually on my mind. I had a hope that He died for me; the question was with me, Did He spill His precious blood freely for me, or did He suffer the death of the cross for me and all of His people just because He had promised to do it, to do the Father's will? This was a great question with me, and as I did not have the New Testament to read, I could not gain much information from the Old Testament. So I began to beg the Lord to show me the truth, for I was desirous to know it. I was in this frame of mind for several days. At last I decided that the Lord would not hear my prayers, I thought I would go to one of my neighbors and borrow her New Testament to read, for I thought I could get some information from it. When I was on my way to her house, the question was impressed on my mind deeper than ever, and, oh! how I longed to know the truth, and when I got in sight of her house the Lord revealed to me what I longed to know—that He laid down His life freely and of his own will, and He spilt every drop of His blood freely, and wrought a free salvation for His people. He did this freely and willingly, because He loved His people so. Then I viewed Him the most lovely being that I ever beheld. I could not refrain from praising His holy name. I tried to dry the tears from my eyes, as I did not want to go into my neighbor's house weeping that way; but the more I tried to dry my tears the more they came, and one sweet passage of Scripture after another would run through my mind, such as this: "Greater love hath no man than this, that he lay down his life for his friends." I could view Him so lovely, so good and willing to bear all of our sins in His own precious body, that I shouted aloud and gave Him all the praise. By this time I was in my neighbor's house. To my glad surprise, there was no one at home. I soon bought me a New Testament, and read it with much comfort. Dear brother, I will close, hoping you will pardon me in my weakness for writing to you, for I feel that I am nothing and cannot interest any one, especially one of God's called ministers; but since I read your good letter I have had a desire to write you, and I do hope the Lord will still be with you and enable you by His grace to still speak comforting words to His poor, tried children.

Your little sister, I hope,

(MRS.) B. A. CROWLEY.

REMARKS:—Of course the will of the Son, as God, is the same as the will of the Father; thus the Son of God became a man to do that will.

S. H.

WILLISTON, FLA., April 23, 1906.

*Elder S. Hassell—*

MY DEAR SIR AND FRIEND:—I enclose money order for three dollars for MESSENGER. Pardon me for my neglect. Please continue the MESSENGER. I have taken it for twenty-five years or longer. 'Tis all the preaching I get. We have plenty of so-called, but it does me no good. May you and your associates and contributors live long to declare the truth, and may heaven's richest blessings be yours while on earth, and then you will reap your rich reward in life eternal.

An old sinner,

W. M. BARTON.

Elder Sylvester Hassell--

PELHAM, GA., April 24, 1906.

DEAR BROTHER IN THE LORD:—It is with a sad and humble heart and a clouded mind that I shall try to write a short piece to the dear old MESSENGER. I have wanted to try this for quite a long while, but have been afraid to undertake it; but now, as I have started, I trust God that I may not be prevented from making a further effort. Bro. Hassell, I have for some good long time suffered with a feeling of dismay and littleness, feeling all the time that everybody was better than I was, and feeling that I was all alone, and that sooner or later, and it seemed to me that the time was not very far distant, I should have to give up the ghost and be lost. I feel that if ever there was a sinner in this old world, I am one, and that I have no business among the people of God, and I am made to shed tears every time that I go into the earthly sanctuary of Christ, feeling that I am intruding myself on people that do not want me. But I know this to be untrue, for they all seem to love me, and I love them; but you can appreciate my position. I just feel that I have no business there, and ought to be somewhere else; but I can't stay away from the house of God when there are services to be held. And, dear Brother Hassell, I have been made to feel crushed and humiliated more, lately, than ever I was before in my life. I have suffered untold agonies, and have been made to say, My God, my God, why hast Thou forsaken me? I sometimes get to the point that I feel that God has forsaken me, and everything is so dark and dreary that I feel like I and my people would be better off if I should pass to the other world. Yet I know that I have six dear little children and a good wife that are depending on me, as I am on God, for a support, and if I were to die, what would they do? for it is hard for them to get along with me here to look out for them, and if I should die, then what would they do? But there is a passage of Scripture that has just come to my mind that affords me a great deal of pleasure, namely: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." I often feel that the world is against me, but I pray to God daily to give me grace sufficient to do as Paul says, "Be ye followers of me, even as I, also, am of Christ." Now, by this I understand Paul to mean for us to follow our leader (preacher), just as far as he follows Christ, and no further. I have no reference to any one, except there be some that are following after the world, as I have done in some instances; I have, in the past, gone the ways of the world, even since I have been in the Old Baptist church, I have visited the lodge room; but thanks be unto God, I have seen my error, and have been made to know it, and I now advise the members of the Old Baptist church, if there be any that visit these secret organizations, to abstain from doing so any more. You will have more peace and sweeter communion with God, by so doing, than you could hope to have if you continue to visit these institutions. Christ said, "If you love Me, keep My commandments," and He has commanded us not to be unequally yoked with the world, and to come out from among the world, and we are not doing this when we are constantly in attendance upon these secret institutions. I have had some bitter hours since I have had a name among the Old Baptists, but every bitter has its sweet, and I do think that some of the sweetest hours that I have ever spent were while riding in my buggy, all alone, I have been made to rejoice and sing praises to God for His goodness and mercy to me and mine. I do trust that the dear people of God that are straying off after strange gods, such as instrumental music in the church and protracted meetings, where they do not protract themselves, and a salaried ministry, and the preaching of Pharisical doctrine, will cease waywardness and help to bring peace and comfort to God's humble poor.

Dear brother, I need your prayers, and those of all the children of God, and I humbly beg you all to remember me and mine, when at a throne of grace.

Yours in an humble hope of eternal glory, O. B. BUSH.

MOULTRIE, GA., May 5, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I desire to write you a few words this morning to inform you that I still retain a kind remembrance of you. THE GOSPEL MESSENGER comes regularly, richly laden with its precious truths of the gospel. I appreciate the MESSENGER very much. I think it the ablest, soundest, and most conservative paper published. I wish it could be in the home of every child of God.

Brother Hassell, next Monday, the 7th inst., will be twenty years since, I trust, I received a sweet hope in Christ. Since then (that most lovely day of all on earth to me) I have had many trials and afflictions; many doubts and fears; but I can say that surely goodness and mercy have followed me all the days of my life, and (if not deceived) I have a sweet hope at last to be received in the heaven of immortal glory.

Brother Hassell, we will never forget your visit here. I do trust, if it can be the Lord's will, you may come to see us again. Remember me at a throne of grace.

Unworthily yours in gospel love, JNO. M. NORMAN.

DEAR BROTHER HANKS:—\* \* \* I was extremely well pleased that Bro. Hassell found you willing to aid him on THE GOSPEL MESSENGER. I feel sure it will be pleasant to you all. May the dear Lord bless you to each other as true yoke-fellows, and bless your labors of love. THE MESSENGER is a great blessing to our scattered people. We love it dearly. I want to order one of your books soon. My dear wife joins me in love and fellowship. We are quite enfeebled by age, but have no cause to murmur. Our trust is in Him who alone knows our state and is able to keep the helpless ones in all their troubles. We pray His blessing upon you and yours.

Your brother, I hope, evermore, S. B. LUCKETT.

I so much appreciate these kind words from our dear, faithful old soldier of the cross. May God bless him and his dear wife in their declining age.

L. H.

BONITA, MISS., May 3, 1906.

*Mr. G. W. Stewart, Akron, Ala.—*

MY DEAR BROTHER IN HOPE:—I am very much in love with THE MESSENGER on my first acquaintance. I certainly wish I had been getting it long ago. It is certainly filled to overflowing with good preaching. The copy you gave me was the first one I've ever been blessed to get hold of, and it certainly was a feast to me.

Your brother in hope, C. F. BLANKS.

OMER, MO., April 17, 1906.

ELD. S. HASSELL:—Enclosed please find \$1.50 to apply on THE GOSPEL MESSENGER. Accept of my hearty approval of your labors and talent and time and means and patience. May the Lord bless you and keep you.

Your brother, I hope, in Jesus Christ our Saviour,

C. N. JORDAN

CAROLINE DEPOT, TOMPKINS CO., N. Y., April 19, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I send you one dollar to pay for THE GOSPEL MESSENGER for another year. I am pleased with it. The Lord bless you and give you good health. I feel we have many good, faithful, gospel preachers yet. I thank the Lord for them; He can sustain them. I enjoy also the many good letters written by others. I am past 96 years of age, and can read your book yet. MRS. SARAH A. HOLLISTER.

GOLDTHWAITE, TEXAS, April 19, 1906.

*Elder S. Hassell—*

DEAR BROTHER IN HOPE:—Enclosed you will find check for two dollars, to be applied to my subscription for your excellent paper, THE GOSPEL MESSENGER. Many thanks for your patience in waiting so long since my time expired. May the Lord bless and sustain you, is my prayer for Jesus' sake.

Your little brother, I hope, W. W. FOWLER.

ROSCOE, TEXAS, May 7, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed find postal order for \$2.25, for which continue sending me THE MESSENGER; and say to those who address me to do so at Roscoe, Texas; also change my paper from Sweetwater, Texas, to Roscoe, Texas. Confusion among the Texas Baptists is still going on by the extreme views taken on the doctrine of predestination. If the brethren could be satisfied to use the word as the Apostle used it, and apply it to the same subjects, certainly strife would cease; but certainly when no distinction is made between God's foreknowledge and His predestination, disputes and contentions will follow. Go on, dear brother, contending for God's eternal truth. May God's Spirit and grace uphold and be sufficient for you. Pray for me. WM. LAGOW.

SELECTIONS.

GOD KNOWS WHAT IS BEST FOR US.

We do not always know what is for our good. Things which seem as evil work together for our good. When Jacob in his old age mourned the loss of his son, he said: "Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me" (Gen. xiii. 36). And yet these things which he thought were against him were the workings of divine providence on his behalf, and it was by these very things that God was pleased to deliver Jacob and his house from famine and from death. So the shades which seem to us to hang darkest may but precede the brightest day. The weeping which endures but for a night prepares us for the singing which comes in the morning. (Psa. xxx. 5, margin.) The assaults of enemies which vex and grieve our souls only prepare for the day of peace and blessing, when conflicts and trials shall be over. Let us learn to watch and wait, and see what purposes of mercy God has for us even in hours of darkness and distress. —Selected.

CHRIST IS THE SUBSTANCE OF THE SCRIPTURES.

There is one glorious Personage from Genesis to Revelation. In the Old Testament He is promised, foreshadowed, typified, incorporated in tabernacle and temple services, eagerly looked for by the prophets:

the theme of psalm and vision, the hope of many nations, the crowning figure of Jewish expectations.

In the Gospels He is fulfillment, but so far greater than the hopes or desires of His nation that they knew Him not; so pure and lofty in character that Gentile eyes could not understand Him. In the Epistles He is the central power, reaching out in every direction, upward to heavenly heights, and out to all eternity. In the latest prophecies He is seen triumphantly conquering the world and establishing righteousness.

What a wonderful Book it is that is filled with such a Hero's career! What a Hero who has such an inspired life written of Himself by thirty-six writers in sixteen hundred years!—*Charles Roads.*

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## 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.

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### MRS. L. V. HOLMES.

Born in the State of Georgia, on March 5, 1841. She was brought to Barbour County, Ala., when a child, where she was raised, and married to W. R. Holmes, who survives her. She died near Ozark, Dale Co., Mo., April 16, 1906, and buried in the Carroll Cemetery on the 17th after services by the writer and brother Thomas J. Fain. Both she and her husband were members of Pleasant Grove Primitive Baptist church at Ozark, Ala., and she lived and died in the full fellowship and esteem of the church. As to when and where she first united with the church and by whom baptized, I am not informed. The aged husband, two sons and a daughter, together with other relatives and a host of friends, are left to deplore their loss. The scene of deep sorrow of the two sons as they bent over the beautiful casket in which lay the lifeless form of her who gave them birth and nursed them through infancy and had loved them and prayed for them as only mothers love and pray for their children, was indeed touching, and we could but weep and pray with them as they wept and prayed aloud that God would grant them a happy meeting with that dear mother in heaven. Amen.

J. E. W. HENDERSON.

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### CHANGE OF ADDRESS.

Eld. Wm. Lagow has changed his address from Sweetwater, Tex., to Roscoe, Tex.

Bro. J. D. Compton has changed his address from Hiram, Ga., to Dallas, Ga., R. F. D. 7.

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S. HASSELL.



Alfred S. Griffin

Vol. 28.

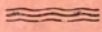
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No. 8.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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AUGUST, 1906.



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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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## RESURRECTION OF CHRIST.

1 Cor. xv.

Uprising from the darksome tomb,  
See the victorious Jesus come;  
The Almighty Prisoner quits the prison,  
And angels tell the Lord is risen.

Ye guilty souls, that groan and grieve,  
Hear the glad tidings; hear and live;  
God's righteous law is satisfied,  
And justice now is on your side.

Your Surety, thus released by God,  
Pleads the rich ransom of His blood;  
No new demand, no bar remains,  
But mercy now triumphant reigns.

Believers, hail your risen Head,  
The First-Begotten from the dead;  
Your resurrection's sure through His,  
To endless life and boundless bliss.

JOSEPH HART (1762).

I take pleasure in republishing and thoroughly endorsing the following highly important article on the Resurrection, from the *Signs of the Times*, of June 1, 1906.      S. H.

## THE RESURRECTION.

AVONDALE, ALA., March 4, 1906.

DEAR ELDER KERR:—I will say in the outset that the doctrine of the resurrection of the dead was (like many other things) not clearly revealed under the Old Testa-

ment dispensation, but it was left for Christ and the apostles to promulgate the doctrine in all its fulness, but there is no doubt but that the doctrine was believed even under the law dispensation, for Martha said at the grave of Lazarus, "I know that he shall rise again in the resurrection at the last day," and there were Sadducees who denied the resurrection. This shows that the doctrine was then taught and believed, and that it was a part of the gospel of salvation. Christ said Moses was shown the resurrection of the dead at the burning bush, so I conclude that the doctrine of the resurrection of the dead is as old as the gospel itself; in fact, without the resurrection of the dead there is no gospel, and no salvation. The Apostle Paul devotes the entire fifteenth chapter of first Corinthians to the subject of the resurrection of Christ and of the bodies of believers, and here he says, "But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Now in these declarations of the Apostle it is fully shown that the resurrection of Christ assures the resurrection of His people, and if one be true the other is; if one be not true, the other is not; both stand or fall together. There were some in Paul's day that asked, "How are the dead raised up? and with what body do they come?" Paul asked the question one time, "Why should it be thought a thing incredible with you, that God should raise the dead?" Again, "Of the hope of the resurrection of the dead I am called in question." The Jews allowed (or admitted) that there should be "a resurrection of the dead, both of the just and the unjust." I have quoted all these Scriptures to show that the resurrection of the dead has been an acknowledged fact at least since the beginning of the gospel dispensation. But there were

some even in Paul's day that denied the resurrection, "saying that the resurrection is past already," and overthrew the faith of some. This, together with what Paul and others say, shows that the resurrection is not past, but is still in the future. It is said in Romans that we which have the first fruits of the Spirit, "groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." "Because the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God." Again, "Who shall change our vile body, that it may be fashioned like unto His [Christ's] glorious body." It does seem to me that a careful reading of the fifteenth chapter of first Corinthians will convince any unbiassed mind that all that is there said about the resurrection is to take place in the future, and refers to the raising up or resurrection of the dead bodies of the saints. Here the death of a saint is compared to sleep, "fallen asleep in Christ," and so he says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, \* \* \* then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" If the body is not resurrected, where is there any victory over the grave? We know that the bodies of even the saints lie in their graves and return to mother earth. I would as soon undertake to limit God in His purposes as to limit Him in His power to raise the dead; besides, I take no comfort in the idea of no resurrection of the body. Of course "it is sown a natural body," but thank God, the same "it" is raised, but "raised a spiritual body," and that is what I am hoping for. "But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for. But if we hope for that we see not, then do we with patience wait for it." I fully believe in a future resurrection, but it will never take place till the last trump shall sound. I do not believe

that the resurrection is simultaneous with the death of every person; this is simply a denial of the resurrection, and would rob me of all hope for the future.

I might add in conclusion that a future resurrection has always been the doctrine of the Old Baptists. Elder Gilbert Beebe was one of its ablest advocates during his lifetime.

I hope what I have written has been in the fear of God, and with sacred reverence for His word, and with the view of impressing this comforting yet mysterious truth upon the minds of my fellow-travelers to a better and heavenly country, even those "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." Now unto Him that is able to keep you from falling, and to present you faultless before His throne, be glory in the church by Christ Jesus, world without end. Amen.

H. J. REDD.

---

PLYMOUTH, N. C., June 13, 1906.

*Elder S. Hassell—*

VERY DEAR BROTHER:—I received your postal and was so very glad to hear from you, as I always am, and to learn that you had such a pleasant trip in visiting those Northern churches, and in being so kindly received by those brethren. With Elder Chas. Meads to accompany you, I feel sure you had a good companion in the ministry. I have often had a desire to visit the Northern Associations myself, and more so since Elder Rowe moved there, and to visit his home—his wife being my sister in the flesh; but feeling my own weakness, and the great responsibilities that rest upon me, the cares of a family, I have never seen the way open for me to go, yet I would love so much to do so, and hope to in the future, if I live.

Yes, I had the blessed privilege of the dear Lord to baptize my dear wife at our May meeting, her dear father (Elder M. T. Lawrence) and mother being present on that occasion, also Sister Bettie Whitley, so that I was made to rejoice in hope of the glory of our dear

Redeemer. I felt that such blessings were too good for poor unworthy me. It carried me back to the time when I was delivered from sin, when Jesus, as I humbly hope and trust, spoke peace to my poor troubled soul, and said, "Peace, be still." For several days there was almost a perfect peace in my poor sinful heart, and how to thank the Lord I did not know for such blessings. While my dear wife was enjoying her earliest love, that comfort was mine through the favor divine. 'Tis a heaven below the Redeemer to know. But oh! how low down in the dark valley I do go at times that causes me to feel that I have never been called out, and I have to go stumbling along in the dark, fightings without and fears within, begging God's mercies on my poor cast-down soul, and I just feel "naught have I to claim as merit"; nothing but the sweet presence of Jesus to raise me up from such a death, so miserable, so wretched, with a remorse of conscience from day to day that I am made to cry out in the language of David, "Why art thou so cast down, oh my soul, Why art thou so disquieted within me." "Yet I will sing of the mercies of the Lord forever; with my mouth will I make known Thy faithfulness to all generations; for I have said mercy shall be built up forever; Thy faithfulness shalt Thou establish in the very heavens; for who in the heavens can be compared unto the Lord? His mercies are so great and wonderful. He is a mighty counsellor of peace, and though He slay me, yet will I trust in Him even on the very brink of despair. And so many times, dear brother, my heart is so cold and lifeless, and prayer and praise a burden to me, then I am so tempted and tried by Satan's cruel wiles that I feel surely I shall one day fall by the hand of Saul. But the Scripture says, "Woe be unto them that be at ease in Zion"; and I grasp at this little promise as mine. If in this life only we have hope in Christ, we are of all men most miserable, says the Apostle Paul; and I feel sure there never was greater language spoken by the inspired Apostle. So all I can claim in this world of sin and sorrow is Jesus. If I am one of His called servants, I know He will never leave nor forsake but will be with me even to the end of the world; and I trust that He will still lead me in paths of

righteousness, and, when I come to die, that He may give me dying faith and after death receive my spirit in that eternal rest prepared for all His loved ones, where all but love is done away. My family join with me in love to you, also to Brother Slade and family, trusting that he is much improved in health ere this.

Yours in hope of a better world beyond this vale of tears,

A. L. HARRISON.

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### EXPERIENCE.

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When about fifteen years of age I became deeply interested in my condition. I felt to be a sinner in the sight of God, and it began to trouble me. I felt that if I died in that condition I would be lost forever. I commenced to try to pray. I selected a place southeast of my father's well, and to that grove I would go every evening and ask the good Lord to forgive my sins. For the first few times I thought I was doing all right, but I soon realized my weakness and sinfulness and that my prayers didn't reach to the top of my head. I then thought I would wait until I got older, as there was time enough, but the solemn thought that I was a sinner was ever with me. I went on in this condition for weeks, months, and even years. After I was married (which was in 1867) my troubles seemed to get worse; the thought of living out of the church and without God in the world was awful, and I thought I would try to pray with all my power, and maybe my prayers would be answered, but I had no power. I couldn't pray. It seemed everybody on earth was between me and my Saviour—that I was a cast-off, the very ends of the earth, and my sins rose like mountains before me, when all at once something said to me, "Why, mourning soul, why flow these tears? Why thus dispel thy doubts and fears? Look to the Saviour on the tree, who bore thy load of guilt for thee." But how could I look? I felt to be a condemned sinner in the sight of a just and righteous God. I went on in this condition for a good while. At last a protracted meeting began at old Rocky Mount church (Missionary Baptist). It seemed like all could join but me. The preacher persuaded and talked

to me, but it only made my troubles worse, for I felt that without a change I could never be saved, and I knew there was no change in me, only from bad to worse. Sinking deeper and deeper in sin, without hope and without God in the world. The following week at the hour of midnight, a voice said to me, "Call upon the Lord while He is near, and seek Him while He may be found." That troubled me so much I could do nothing but try to pray. Next day was the saddest looking day I ever saw; everything, even the trees, seemed to be in mourning. Late in the afternoon I went in a back room, I thought for the last time, to try to pray. When I got off of my knees, it seemed to be written everywhere in letters of gold, "He has forgiven me." Everything was so bright I wanted to shout and praise God, but in a few minutes I was in deep trouble again. I went on in this way until Sunday, when I went to Beulah church. It was their three days' meeting. I never knew who was there or what they had on. Old Dr. Taylor was preaching, and it seemed he was preaching to me. It was the first sermon that I had ever understood, and it was the brightest day I ever saw. Everything seemed to be praising God. (This was in September, 1874.) On Sunday and on Monday there was baptizing at the pool at Beulah by Elder N. R. McCoy; and with others I offered myself to the church. In my great weakness I tried to tell what great things the Lord had done for me, and I was received and baptized. I felt then that in God's presence was fulness of joy and at His right hand were pleasures forever more, and that I never would have any more trouble. But when I came home I began to doubt and was afraid I had deceived the church, and that is the way my life has been for thirty-two years. I have had many doubts and fears and many seasons of rejoicing. I have been often denied the privilege of hearing His blessed word preached on account of ill health, but He has promised that as our days so shall our strength be; and when affliction comes, that hope, that sweet hope, is an anchor to my soul.

MRS. MARY E. HUMPHREY.

Antioch, Ga., Troup County.

## EXPERIENCE.

I was raised by Missionary Baptist parents, and was taught that to obey God was the way to get to heaven. So at 13 years of age I joined the Missionary church, with the expectation of serving God with a self will. But as time passed by, sin was always present, and I consoled myself with the thought that I would do better; and so I continued on in this way till I was 27 years old. And one night something whispered to me, "Have your sins been forgiven?" And, of course, I answered, No. I then saw myself a vile sinner and became heavily burdened over it, and cried out, Lord, be merciful to me a poor sinner! But no relief came, and I became so heavily burdened until I thought I could scarcely live. I saw all my sins before me, and I thought that hell was my doom, and that God would be just in sending me there. I cried out to God day and night. The question was put before me, which would I rather give up, my family, life, or soul. And after about five days' suffering, in agony of soul, and seeing myself a little helpless babe in sackcloth and ashes, the sweet relief came, and the burden of my heart rolled away, and I seemed so light and happy till I praised God with shouting. I then thought I would be rebaptized in the church again, the next month. But I began to be impressed to join the Primitive Baptist church, and so I did and was baptized by Eld. J. C. Denton.

MRS. ALICE WHITMIRE.

Madisonville, Texas.

## REMARKS.

DEAR BROTHER HASSELL:—The above is a very brief sketch of Sister Whitmire's experience. She is a very devoted Christian lady, and is greatly beloved. We consider her a jewel of a Baptist. "And they shall be mine, saith the Lord of hosts, in *that day when I make up My jewels*: and I will spare them as a man spareth his own son that serveth him."

I. J. TAYLOR.

## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala.

"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.

### MY RECENT VISIT TO THE BALTIMORE, DELAWARE, AND DELAWARE RIVER ASSOCIATIONS.

On May 15th, according to a promise that we made last October to our (the Kehukee) Association, Eld. Charles Meads, of Weeksville, N. C., and I started North to attend the above-named Associations, and we returned to our homes June 5th. These Associations are all held on Wednesday, Thursday, and Friday, the latter part of May, and the first part of June, and meetings are held at the churches between the Associations. It is a very pleasant time of the year, and the preaching is done in the meeting-houses, and the congregations are very orderly and attentive. At the Baltimore Association, held with the church in Baltimore, Md., 15 ministers were present; at the Delaware Association, held with the church in Wilmington, Del., 18 ministers met; and at the Delaware River Association, held with the church near Southampton, Pa., 19 ministers attended. The Warwick Association was to be held the following week with the

church at Middletown, N. Y.; but, as there were so many ministers in attendance, and as we had our own churches in North Carolina to serve, and also much other business to do, Eld. Meads and I decided to return home after the Delaware River Association. The congregations varied from about 150 to 500. Generally two sermons were preached in the forenoon, two in the afternoon, and one at night. Besides speaking ourselves, we had the privilege of hearing the following 18 ministers preach: Elds. Morgan Brown, of Georgia; J. N. Badger, of Virginia; J. T. Rowe, of Maryland; J. G. Eubanks, A. B. Francis, W. W. Meredith, and B. C. Cabbage, of Delaware; P. W. Sawin, of Kentucky; F. A. Chick, of New Jersey; S. H. Durand and B. F. Coulter, of Pennsylvania; H. C. Ker, J. B. Slawson, John McConnell, and John Clark, of New York; F. W. Keene, of Maine; and W. I. Carnell and H. M. Curry, of Canada. Eld. D. M. Vail, of Pennsylvania, was also present at the Delaware River Association, and the brethren wished him to preach, but he came late and left early, so that we did not hear him. Nearly all the preaching was experimental, but some was doctrinal, and some practical. Two or three of the ministers seemed to me and others to mystify or misapply a part of their texts, but this may occur at many such general meetings, and the speakers, being rather hurried, may not have as clearly explained their meaning as they otherwise would. The great fundamental Bible truth of salvation from sin by sovereign grace was presented in almost every discourse, and no doubt was believed by all the speakers and all the members that we met. There was no discussion of the predestination of all things; the ablest advocates of that doctrine rarely refer to it, much less make a hobby of it. The ministers from the South were treated with the greatest kindness and consideration. Eld. Meads and I (likewise Eld. Brown) were delightfully entertained at the homes and home-churches of Elds. Chick and Durand, both of whom have visited the Kehukee Association, and hope to do so again, D. V., next October. I think it both pleasant and profitable for our ministers from different sections to meet together, as often as they well can, in social intercourse and in the public worship

of our Divine Redeemer. It tends to do away with the misunderstanding and prejudice, and to bind us together in the unity of the Spirit in the bond of peace. One of the most striking and important characteristics of the Old School or Primitive Baptists everywhere, as it seems to me, is their humble, unquestioning, and loving reverence for God and for every part of His Written Word, the Old and New Testament Scriptures, notwithstanding all the pretentious and bitter opposition of men and devils to the momentous and eternal truths of Divine Revelation.

I feel that I ought not to close this brief narrative of my visit to three of our Northeastern Associations and to some of our churches in that section without referring to the very hospitable manner in which Eld. Meads and others and I were entertained at the homes of Sister Mamie Sadler (wife of Dr. R. O. Sadler, dentist) and her mother, Sister S. E. Pippen, 2318 North Charles St., Baltimore; and Eld. J. T. Rowe and his wife, Sister Rowe, Roland Park, Baltimore; Deacon A. L. Johnson, 810 N. Fulton St., Baltimore; Bro. W. H. Grafton, of Baltimore; Brother John Brimers, 609 Seventh St., Wilmington, Del.; and Cousin Anna Van Cleve (daughter of U. S. Judge and Senator Asa Biggs), near Princeton, N. J.—several of whom are natives of North Carolina; and Sister Mary, widow of Eld. W. J. Purington, and her sister, Miss Ada Quint, of Hopewell, N. J., they being aunts of Eld. Chick; and Mrs. Lizzie Blackwell, daughter of our late beloved brother, A. S. Cook, of the same place (her widowed mother, Sister Cook, and her single sister, Anna, living with her), and Brother Elijah Leigh, Deacon of Hopewell Church, and brother of Sister Cook was also with us there; and Brother Charles Savage, of Newtown, Pa.; and Sister Mary Miles and Brother Wm. Hogensack, near Southampton, Pa.; and Brother C. B. Reaves, of Southampton; and Deacon J. M. Willard, of Southampton Church, whose pleasant wife and lovely daughter, Sister Florence, are also members; and Brother (Dr.) B. F. Coulter, and his devoted and excellent wife, Sister Coulter, 1910 N. 22d St., Philadelphia. We had the privilege of communing with Eld. Chick's church at Hopewell, N. J., Sunday, May

27th (the church communes every two months). On the next day he hired a carriage and took Elds. Meeds and Carnell and myself six miles to Mr. S. H. Vancleve's. In Philadelphia Brother Willard took us to see the Girls' Normal School, of which he is the principal, and which has more than 400 normal and 600 elementary pupils. Eld. Chick's single daughters, Misses Lucy and Mary, and his only son, Master Charles, live with their parents. We were glad to find Sister Clarence (wife of Eld. S. H. Durand) in better health than we had feared she was. His gracious sister, Sister Bessie Durand, one of our finest living writers, was also with him. His elder daughter, Miss Edith, graduated June 6th at Bryn Mawr College, near Philadelphia; and his younger daughter, Sister Mildred, whom he baptized in May, has been a year at that famous seat of learning. Old Baptists favor true education, as important for usefulness in the present life, but they do not believe that any kind of teaching by man can take the place of the renewal and teaching by the Holy Spirit.

S. H.

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## THE SPIRIT OF GOD, AND THE SPIRIT OF THE WORLD.

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"For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:12. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God." 1 Cor. 2:11. "God is a Spirit." John 4:24.

The one only true and living God is so unspeakably great that, when I think about Him, I soon become lost in wonder, and my mind becomes dark and bewildered. His being and eternal existence is above and beyond human comprehension. Therefore I shall not undertake to describe the being and character of our infinite Creator, except to refer to some things said and written about Him by holy men who spake of Him "as they were moved by the Holy Ghost."

The Scriptures quoted above teach that God has a people whom He owns as His children, and as such He leads them as no other beings are led. Just as many as

are led by the Spirit of God are His sons, children and heirs of God, even joint heirs with Christ, the only begotten of the Father, full of grace and truth; and as He is the *only* Son and heir of all things, and as all the children of God are also heirs with Him, we are forced to the conclusion that the children of God are sons in the unity and sonship of Christ. Jno. 17: 21-23.

Now it is evident that the world—the non-elect or the unregenerated portion of the human race—are not led by the Spirit of God; for, if so, then they are all alike the sons of God; for as many as are thus led are the sons, children and heirs of God. No, all are not led by the Spirit of God, but millions are led by the spirit of the world, which all intelligent human beings possess, and until they receive the Spirit which is of God, they are actuated by the spirit of the world, and all they do, or think, or say is worldly. "They are of the world, and therefore speak they of the world." "But ye are of God, little children, and have overcome them; because greater is He that is in you than he that is in the world." 1 Jno. 4: 4. "I in My Father, and ye in Me, and I in you" (Jno. 14: 20) shows that God's children are spiritually vitalized by the Spirit of Christ; and it follows as the legitimate effect, that they are led by His Spirit in ways which they knew not, neither could know without Him. "He calleth His own sheep by name, and leadeth them out; and when He putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice." Jno. 10: 3, 4.

I understand the Apostle to refer to the Spirit of Christ when he says, Now we have received, not the spirit of the world, but the Spirit which is of God; and Christ being the gift of God to His people, and sent into the world, He is made unto them "wisdom and righteousness, and sanctification, and redemption." 1 Cor. 1: 30. So it is the Spirit of Jesus Christ our Lord, dwelling in us, that leads us in paths of righteousness and discovers to us the things which eye hath not seen, nor ear heard, and which hath not otherwise entered into the heart of man. 1 Cor. 2: 9. This is Christ in you, the hope of glory; and without this heavenly, Divine Spirit, we can not justly claim to be His.

And this same Spirit of Jesus is the Spirit of adoption whereby we cry, Abba Father; the Spirit beareth witness with our Spirit that we are the children of God. The Spirit of the Holy Shepherd of Israel, dwelling in His sheep, is now leading them safely along through the wilderness of sorrow and grief, and will lead them finally into the fold of eternal glory. They are now suffering with Him, and they will be glorified together. Rom. 8: 17. What a blessed thing it is to be led by the Spirit of God! David saith, He leadeth me beside the still waters, and again, He leadeth me in paths of righteousness.

“Through floods and flames, if Jesus leads,  
I follow where He goes;  
Hinder me not, shall be my cry,  
Though earth and hell oppose.”

But oh! how dismal, how wretched to the spiritual, discerning mind is the broad way which leads to destruction; and this is the way in which the spirit of the world is leading; and many go in thereat; “because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it.” This broad way admits of every abomination; pride, vanity, the pride and lusts of the flesh and the lust of the eyes; idolatry, witchcraft, hatred, variance, and such like; all of which are excluded from the kingdom of Christ and of God. And all who are led by the spirit of the world to the terminus of the broad way will finally land in everlasting destruction.

The world seem to find much to enjoy in their wild and blind career, and take no heed to their steps; for the spirit that leads them demands that they hasten on down the fearful declivity, and they are, as it were, tumbling over one another in their ever-increasing velocity down, down, down the hill toward the final and dreadful end. How thankful the Lord's children should be, that they have already received, *not* the spirit of the world, nor the spirit of bondage, but the Spirit which is of God, the Spirit of adoption which seals them heirs of heaven. The sweet testimony of the spirit of Jesus in the heart that we are the children of God is the noblest benefit that we could possibly desire while we remain on the earth; for this witness is true; because God is true and will not deceive nor disappoint us. Remember, dear reader, that God is a Spirit, and that He gives of His Spirit to His

children, and it is the Spirit of truth; therefore they worship Him in spirit and in truth; and Jesus Christ is the way, the truth, and the life; and without Him, the sinner is dead. "But if the Spirit of Christ dwell in you the body is dead because of sin; but the spirit is life because of righteousness." And if the Spirit of Christ be in you, "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you."

J. E. W. H.

### A FAITHFUL MINISTRY.

"The same commit thou to faithful men." 2 Tim. 2:2.

Faithfulness is indispensable to a minister of the gospel. A true servant of God will not seek after methods that are popular with the world; he will not be concerned to secure to himself public applause. When an old minister can look back over his life, feeling that his aim through life has been truth,—that he has not been influenced by the inventions of men or by a desire to be great among men, he has a most precious jewel—a clear conscience. There are many things to decoy a minister from the "old path," and when he once yields to popular influences it is hard to tell where it will end with him. The safest thing is to hunt for the old paths—the popular methods of fashionable churches will not benefit our people—they will prove ruinous to them. Let us be "satisfied with the goodness of the Lord's house"—with the service marked out in the Bible. God is our best friend—He is more to us than all the world; our greatest aim should be to please Him. Our people in the ages past have borne the hatred of the world—they have been content with the plain, simple methods of the Bible, and our ministers have been content to go along with their burdens, and our churches have been kind to their faithful pastors; the contributions have often been insufficient to support them, but they have gone along, and when they had time to do so they have labored with their hands. If we demand a living absolutely, it will be likely to prove a snare to us; it will lead to efforts to swell our congregations and membership in order to secure this end, that are not scriptural. Our churches, many of them, are poor, and have their own families to

maintain, and are not able to give much—not able to support the minister in an expensive way.

It is said, "The poor shall have the gospel preached unto them," and we should be glad to preach to the poor in purse who are poor in spirit; and it is certainly often the case that poor people love truth and are comforted by it. We should often think of that great Being that bestowed on us our gift to instruct His children, and of the great obligation we are under to be faithful to Him. It is worse to fail as a minister of the gospel than to fail in earthly things. O how bad to "become a cast-away"!—to lose the confidence of the Lord's people, and lead them to think that we are not loyal to truth, that we are inclined to court the world. Let us remember who called us, and who enabled us to know the truth,—who it was that suffered and died that we might live. Let us remember how little He cared about the applause of men. He spent His days on earth as one that felt that He was not at home—that riches are nothing—that the world's honors are of no value. It is certainly true with us that God's approval is worth more than all else. A minister with a proud spirit, or a haughty carriage, is to be pitied. Let us dread such a misfortune and pray the Lord to save us from a vain-glorious temper; it is a serious blemish, and more so in one who professes to be a follower of Christ.

Fashionable people and ways will not nurture a ministerial gift. "Society people" will not make us more "fervent in spirit," nor more gifted in our public address. Our flesh may incline to these things, but surely our safety and usefulness will be better nourished by the society of the meek and unpretentious—by going along in the "old paths." I felt the duty of preaching first when I was about twenty-three years old; it was a great burden to me. I thought much of my inability and unworthiness, and these two things have been serious matters with me ever since. I soon saw that the masses of the people will not love truth, while I know it is sad to see persons live out of the church that have a hope, and I am sure that in all congregations where I preach there are such persons. Yet it is ruinous, I know, to gather into our churches a multitude that are in love with the world. When division comes, they will disappoint you,

and go with those who seek new ways and methods. Trials come to all our churches—all “must be tried as by fire,” and if we do our duty faithfully as ministers, it will help us in these times of trial.

I was troubled about the support of my wife and children in early life, but I now plainly see that the Lord will provide. I do firmly believe that it is right and safe to trust the Lord in these things.

That man who loves our people and feels the duty laid upon him to preach to the people of God, may safely go to this task. The Lord has ordained that they that “preach the gospel shall live of the gospel”; and if God has so ordained, we need not worry, we ought not to worry; let us meekly do this, and we will certainly see the promise of the Lord fulfilled; I once was young and I know the trials of the way. I know the burdens both of the minister and his wife, and I can say from my own experience, “*The Lord will provide.*” I have never known one to *suffer* for the necessaries of life that went preaching the gospel of Christ. I think we should live a life of faith. We ought not to require the promise of men or of churches. It is said that a Hindoo priest that asks a salary is held in derision.

I am sure if life were to live over with me, I would not ask the promise of any one. I look over my past life, and often see much to regret; but I certainly do not regret the fact that I have not required the promise of men in these things. I hope our people will not give up their practice in these things. It is good for the brethren to do their duty in these things. There are some brethren who will neglect their duty, but I do not feel like excluding them for this. I never have.

I am anxious to see a revival among us. I certainly do desire to see our churches grow by the coming of those that are worthy. We should use the scriptural methods given us to bring about this result. Paul told the elders at Ephesus to “Take heed to themselves.” This wholesome advice applies to us all; it teaches us to watch against our own sins. We are prone to a spirit of strife and vainglory. We are in danger of being overcome with covetousness, ourselves, and we are prone to unbelief in regard to our own interests. We should study the word; we should seek the Lord’s presence and approval as of the first importance.

The battle of life will soon go by. O, how we should desire to finish it in faithfulness to the Lord and His people! If I know my poor heart, this is my earnest desire above everything else.

Affectionately,

J. H. O.

These solemn words of our dear brother are humble, wise, true, and scriptural; and the plain, simple Bible truths expressed in this editorial will stand when the heavens and earth shall pass away. O, that all our dear ministering brethren had the grace to abide in these momentous truths.

S. H.

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### REQUEST.

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Owing to my advanced age, and infirmities, I hereby request all ministers who find it in their hearts to visit and preach among the churches in this section of country to relieve me of the responsibility of arranging appointments for them, and that they write to the clerks of churches and Associations in advance of their intended visits, giving ample time for each to ascertain the wishes of their respective churches with reference to time of such meetings. For the information of those who may feel inclined to visit the churches of the Conecuh River Association, (as we have learned to call our annual union meetings,) I give below the names of the clerks of some of the churches, any of whom, I believe, would take pleasure in serving the ministers desiring to visit us, viz.: G. W. Pope, Luverne, Ala.; T. B. King, R. F. D. No. 1, Goshen, Ala.; John G. Key, Troy, Ala.; J. E. Ray, Brundige, Ala.; V. D. Lawson or W. H. Wilkes, Josie, Ala.; T. J. Thigpen, R. F. D. No. 1, Linwood, Ala.; J. W. Byrd, Ozark, Ala.

J. E. W. HENDERSON.

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### THEY THINK IT STRANGE.

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It seems strange to the religious world why Primitive Baptists do not have Sunday schools as a nursery to the church, and all the other societies that are so popular with the so-called religions of the age. They look upon the church as slow, behind the times, non-progressive, ignorant, and prejudiced. It seems alarming to them

that we care so little for our children that we are making no effort whatever to prepare them for eternity. It also seems strange that we should sit with hands folded and pocket-books closed and let poor heathens sink down to a yawning hell. They do not know what to make of us, anyway. This is a progressive age, and in order to be popular and make success in any avocation of life, they insist that it is necessary to belong to the church. Little children, in school, are taught to join the church to be popular, and that by so doing they are superior to those who remain out, and that they will be shown favors by teachers by making this false profession. Hence the so-called churches are filled with an unregenerate membership, and the standard of Christianity is lowered. The present religion claims to believe in Christ, and that it is following Christ, when Christ is eliminated from their faith and practice. In their preaching they preach the power of men and money in the salvation of sinners, and there is no place found for the poor Man of Sorrows who came to seek and to save that which was lost. They teach the child, in the Sunday school, that by its perseverance in being catechised and complying with their teaching, heaven will be its home after death, basing salvation upon their's and the child's efforts, and hence they eliminate Christ in toto. Is it right to send our children there to be taught a falsehood? No. They claim that the Sunday school is the nursery of the church. Where is any authority in God's word for a nursery to the church? There is none. They claim that they transplant them from the Sunday school into the church, and have in their minutes the number of Sunday school pupils enrolled. Transplanting from a nursery does not change the nature of the tree. You may keep a beautiful nursery of well-pruned and fertilized crab apple trees and take them and transplant them into a nice orchard of sweet apple trees, but it will not change the nature or cause them to bear different fruit. It is the same crab apple after it was transplanted that it was before. Pulling children into the church out of the Sunday school does not change their nature or make them better spiritually. They are the same they were before, and will remain the same

until they are given life. These institutions are a failure, for they do not even make children moral. As a general thing I have seen the worst order in our churches by Sunday school students than any others. Parents should teach morality to their children at home and to behave, no matter where they go, but it is wrong to teach them that morality produces Christianity. The world teaches that which exalts the creature and abases the Creator; and, as strange as it may seem, I cannot send my child to such a place and furnish him money to pay homage to that which ignores the grand work accomplished by my blessed Saviour. He came to the earth to save His people from their sins. There is no failure in Him. He does not need our money or puny efforts to assist Him. He spake this world into existence out of nothing, and at no time and place has He asked man to help Him. He puts His laws in their minds, and writes them in their hearts. He does this to all the chosen, and does not consult their will in the matter, for it is not of him that willeth nor of him that runneth, but of God that showeth mercy. His people are made willing in the day of His power, because He works in them both to will and to do of His good pleasure. Thank God, He puts the knowledge and love of His laws in their minds and writes them in their hearts, and says, "They shall not teach every man his neighbor and every man his brother, saying, Know ye the Lord, for they all shall know Me from the least to the greatest." Again He says, "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more." These blessed truths have ever been sweet and precious to God's children. I am willing to risk my child in the hands of my precious Saviour. My experience teaches me that I cannot save myself, much less save others. Since He put away sin by the sacrifice of Himself; perfected forever them that are sanctified, by the one offering; redeemed them to God out of every nation, kindred, tongue, and people; cleanses them from all sin by His blood; entered into the holy place by His blood having obtained eternal redemption for all whom He represented—I am willing to trust in my blessed Saviour to take care of the heathen and us, too. "For we are not

redeemed with such corruptible things as silver and gold, but with the precious blood of Christ." Silver and gold are called here "corruptible things." An apostle said to Simon, "Thy money perish with thee." Even our best righteousness is but filthy rags in God's sight. Where, then, is our hope? It is all in Jesus. After we have lived as near to God as we can all through life, we feel then to be but unprofitable servants, and it is by the grace of God that we are what we are. We love our children and have as much universal charity for the heathen as others, but we do not feel like attempting to improve on the work of Jesus. If He has failed to accomplish what He came to do it would be presumption upon our part, yea, heathenism, to try to take this work in our hands. Jesus says, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." This applies to His people in all nations, regardless of their environments. We want to be "slow," "ignorant," and "behind the times" enough to believe and practice the truth. We do not care to get in a hurry like Sarah, for the child will not be an heir when it is born. Let us remember that the truth has never been popular and is too far behind to please the carnal mind. If we can be humble children of God and live at His feet and love one another, leaving off hurtful measures or expressions, and ever speak the truth in love, striving for the things that make for peace, and see God's humble children dwelling together in sweet peace and unity, then our joy will be full.

L. H.

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### NEHEMIAH.

(Continued.)

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The wall around Jerusalem was a protection to the Jews against outward foes and invaders, and an effective means of keeping within those that should not go out. The gates of course were places for going in and coming out. To-day we find the wall of spiritual Jerusalem—the disciplinary laws of the New Testament—thrown down in many places, and the gates thereof—the divinely appointed ways of receiving members and getting rid of offenders—burned with fire—consumed, annulled, disregarded or neglected as the result of our lust, ambition,

covetousness, idleness, carelessness, ignorance, envy, wrath, prejudice, tradition, or carnality. The wall of Jerusalem—the discipline of the New Testament—is a protection to the Jews—children of God—against these dangerous foes, and when that wall is up and in good condition and the gates—ways of coming in and going out—are opened and closed according to the rules of the Governor, peace and prosperity reign within her borders.

One of the most important, wise and effective rules or laws ever uttered or promulgated among the sons of men is that recorded in the 18th chapter and 15th, 16th and 17th verses of Matthew, because it was given by the great Head of the church, who is infinite in wisdom and power. The modern religious world pays about as much attention to it as they do to the predictions of a last-year's almanac.

The Primitive Baptists are about the only religious order that pretend to observe and enforce this great law, and we are *fearfully* and *criminally remiss* in this particular, and I feel confident that this remissness is one of the things that is hurting us most seriously to-day, and is the very foundation of many of the troubles and sore conflicts with which we are distressed to-day.

#### THE LAW.

“Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he shall not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church; let him be unto thee as an heathen man and a publican.” As I have already intimated, I wish now to repeat *that our ignorance, neglect, or disregard of this great law, and consequent failure to enforce it, is the most fruitful source of trouble among us to-day, and this want of consistency on our part and disobedience IS TO BE CHARGED MAINLY UPON THE MINISTRY.*

Pastors and churches should see to it that no trouble which originates between two members is allowed to come into or be considered by the church till these preliminary steps have been taken. The fact is, no church

can do so without rebellion against the laws of our heavenly Master. As no person can be tried in our circuit courts until he has been legally indicted or charged, so no member can be dealt with or tried by the church for a private offence until this wise and great law has been obeyed by the person or persons bringing the charge or making complaint; and where her sons or members attempt to do such a thing, the church, instead of considering his complaint, should rebuke him for his disobedience.

One of the first things a good attorney does for his client, who has been indicted, is to examine critically the indictment against him, and should he find that his client has not been legally indicted, he proceeds to quash the indictment, and so one of the first things a church should consider where one member brings complaint against or charges another, is whether he has been legally indicted.

Sometimes when a brother is offended at another, or is trespassed against by him and attempts to carry out the Saviour's directions, instead of going to his brother in a kind, gentle, brotherly manner and in love and humility, he goes in wrath, or in an unbrotherly and unbecoming manner. In such a case it is the Devil that goes and not a brother. We should remember that all ill will and hatred and malice and bitterness and envy are of Satan and not of God, and that if we cannot go to a brother as a brother, we would better not go at all.

It is necessary just here, I think, to consider the difference between private and public offences. Notice, the blessed Saviour said, "If thy brother shall trespass against *thee*," an individual. The pronoun *thee* is singular and stands for one person. Suppose you see a brother drunk. His drunkenness would of course be a great offense to you, but no more so than it should be to every other member of his church, hence this would be a public offence, and you could not proceed in this case as in cases of private offences. It is true that you should talk to the brother about his unbecoming and grossly disorderly conduct in this particular and give him a chance to make his confession before the church, but should he fail or refuse to report to the church this great sin, then you should report him promptly yourself.

Suppose you were to swap horses with a brother, and that brother tells you a positive lie in the trade and by so doing beats you out of a part of the value of your horse? In this case there would be what we might call a compound offence, because he has done you a personal or private injury, while his lying and cheating is an offence against all the members, because it is a violation of the great moral law of God, and of the golden rule and a disgrace to the very name of a Primitive Baptist. In this case I think you should proceed as in case of private offences, and this procedure would bring out the facts in the case, and then the church should expell him for lying.

A good elder remarks: "When one brother gives offense to another, the matter is just between the two brethren and should be settled without any one else knowing anything about it. The brother offended should go at once to the brother giving the offense, being sure that he goes in the right spirit. If a brother, instead of taking this course, should begin to tell the matter to others, he has given offense to the whole church, and should make his acknowledgements to it when in regular session. And the church should take up the case of any brother who claims that a brother has trespassed against him, and is talking about the matter instead of going according to the directions cited above.

"But if a brother has gone in love to one who has trespassed against him, and has not been able to settle the matter, he may take one or two more brethren with him to reason with the brother who has trespassed, his object being to have these brethren use their influence to have the matter settled, and not simply to make witnesses out of them against the brother. *He should take friends of the brother who has trespassed, and not his own friends,* and especially should he be careful not to take persons who do not have a good feeling for the brother, for they would be inclined to make more trouble instead of making it less. If the brethren taken effect an agreement, here the matter stops. But if they fail to accomplish anything, the offended brother will take the matter to the church, that it may judge of it. The object in going to the church with it should not be to have the brother

put out, but to rest the matter with the church, for its decision as to who is in the wrong. The church should investigate the matter until the members are ready to give their decision, which should be accepted by the two brethren. But if either of them will not submit to the decision, the church may drop him from her fellowship, and he 'shall be unto thee as an heathen man and a publican.' "

"If the brother who is offended does not take the matter up and go to the brother who has trespassed, and it becomes known to the trespassing brother that he has aught against him, he should at once go to the offended brother and try to reconcile him. See Mat. 5: 23, 24."

The effect of these laws, which were given by the blessed Saviour Himself, is the bringing of the offended and offending brethren together face to face, and we know from our own experiences that this is a wise course, for much of the trouble, confusion, ill will, and sadness, grief, sorrow, vexation, and wrath which so disturb and distress mortal man, come to him as the result of a misunderstanding, misapprehension and consequent misinterpretation of the motives, words, deeds, and acts of his fellow man.

Let pastors and churches see to it that when members are at variance they do just as the Saviour has directed, and accept nothing else nor any other way.

G. W. S.

(To be continued.)

## QUESTIONS AND ANSWERS.

1. Q. What is the meaning of the third chapter of Hosea? A. The prophet Hosea, who lived in the eighth century before Christ, shows, by the commandment of the Lord, in a symbolical manner, the idolatry, wickedness, destruction, and final and permanent restoration of Israel to the manifest favor and true worship of God. The stages of this wonderful prophecy have been undergoing fulfillment in the history of the Israelites for 2,500 years; and the words demonstrate the omniscience of God who inspired His ancient servant to make these predictions, and the certainty that the Israelites will at last be, by Divine grace and power, restored to the wor-

ship of the true and living God, the God of their fathers, the God and Father of the Lord Jesus Christ, who is here represented by David, their anointed and beloved King. National Israel is to-day "the scattered nation" (Deut. 4: 27; 28: 64, etc.), "without a king and without a prince, and without a sacrifice, and without an image, and without an ephod (a priestly garment), and without teraphim (or idol-busts)," and yet a distinct though a most widely scattered people—facts that no merely human wisdom could have foreseen or conjectured; and yet, as the prophet adds, "afterward shall the children of Israel return, and seek the Lord their God and David their king, and shall fear (or venerate) the Lord and His goodness in the latter days"; just as the Apostle Paul declares that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved, as it is written (Isa. 59: 20), There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for this is My covenant with them (Jer. 31: 31-37), when I shall take away their sins" (Rom. 11: 25-27). Knowing these facts, no intelligent, informed, and honest mind can doubt the Divine inspiration of the Scriptures, and the final salvation of all His people from their sins (Matt. 1: 21).

2. Q. What is the exact translation of Matt. 3: 16? A. "And having been dipped in or under the water (as the highest and latest scholars say that the Greek word *baptizo*, rendered *baptize*, only means), Jesus went up immediately from the water, and behold the heavens were opened to Him, and He saw the Spirit of God descending as a dove, and coming upon Him." The pretense that the Greek word *baptizo* means either to sprinkle or to pour is not for a moment believed by any informed and honest scholar in the world, whether Catholic or Protestant. Such an idea is but the invention of human depravity.

3. Q. What is the meaning of 1 Tim. 5:24, 25? A. That Timothy and other gospel ministers and churches should not be too hasty in either condemning or approving men (whether for the ministry or membership in the churches), for there are two classes both of sins and of good works; the first class are manifest without in-

vestigation, but the second class are manifest only after investigation; but the character of each class will be manifest sooner or later; and though their inward character may not, in the present life, be manifest to human beings, yet such character will be clearly manifest by the Divine judgment at the last day. A good tree will certainly, at some time, bring forth good fruit; and so will a corrupt tree bring forth evil fruit. By their fruits shall we finally know the character of all trees; by their actions shall we finally know the character of all men.

4. Q. What does Peter mean when he says, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. 4: 18. A. If the true people of God, who have been chosen of the Father, redeemed by the Son, and renewed by the Spirit, are saved with difficulty, that is, with great trials and sufferings, what will become of the irreverent and dissolute worldling? Of course the irreverent and dissolute, who are finally impenitent and unbelieving, will be forever lost (Rom. 2: 1-16; 2 Thess. 1: 3-10; Rev. 21: 1-8, 27).

5. Q. What does Jesus mean when He says that there would be no marriage after the resurrection (Luke 20: 34-36)? That marriage, like all other early relationships, is only for this world, and will be forever dissolved at death; and that those who reach the world of heavenly glory will be like the holy angels there, unmarried, and devoted entirely to the service of God, and not at all to the service of self. The pretended revelations of Mohammed and Swedenborg that marriage will continue in heaven, are utter falsehoods, and prove that their authors were under the influence of the Devil, the father of lies.

6. Q. Is race-suicide, practiced by modern really pagan though self-styled Christian civilization, a crime? A. It is as truly murder as the infanticide and parricide practiced by some of the so-called heathen nations of the world. Murdering children before they are born is as criminal, in the sight of God, as murdering them after they are born. "Thou shalt not kill" is a law of God in both the Old and the New Testaments (Exod. 20: 13; Rom. 13: 9).

7. Q. Is not the present craze, in this country, for human education or book learning, to the neglect of useful and necessary labor, a species of idolatry? A. Although it is well to have proper human education, and a knowledge of books, especially of the Bible, yet this course may undoubtedly be pushed to an extreme, and even a literal acquaintance with the Written Word of God may be substituted for the Spirit of God, and this is disastrous idolatry. Human beings are made to work with both their brains and their hands, and, if they do not obey this Divine commandment, the earth will yield no increase, and the race will starve.

8. Q. Did the Primitive or Old School Baptists originate with Daniel Parker in 1832, and the Missionary or New School Baptists originate with Christ and His Apostles? A. The Apostolic churches were Baptist churches, receiving into membership only those who professed and gave credible evidence of their repentance towards God, and their faith in the Lord Jesus Christ; and Christ and His Apostles and early ministers went and preached the gospel, as they were directed by the Spirit of God, and not by human boards or societies. The Primitive or Old School Baptists do the same to-day; they do not believe or fellowship the pagan two-seed doctrine of Daniel Parker. The first Missionary Board was established by the Roman Catholic Pope, Gregory XV., in 1622, to counteract the Protestant Reformation of the 16th and 17th centuries; and this modern, unscriptural, Roman Catholic system of propagating what they called the gospel was copied from the Catholics by the Protestants and the New School Baptists in the 18th and 19th centuries.

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 DIVINE DELIVERANCE.

Elder Francis Thorn, of England, came to Baltimore, Md., in December, 1845, and died there August 31, 1857. He was the father of Dr. John Thorn, who was also a

native of England, but came in early life to Baltimore; and lived and died there, and who, as a veterinary surgeon, accumulated considerable property, and who was very generous in building the Ebenezer church meeting-house in Baltimore and in entertaining his Baptist brethren and sisters. Elder Francis Thorn's father was clerk of the parish in which he lived; and Eld. Thorn encountered a great deal of opposition from his father and also from his parson or rector, when he, from conscientious principles, withdrew from the Church of England, and joined the Baptists there and became a preacher for them. In building a meeting-house for the little church that he served, he mortgaged not only it and the ground on which it stood, but also his own little home; and, when the day of payment drew near, he found himself still owing 30 pounds (about \$150), and did not know from what source he would get the money, and of course felt deeply distressed by the circumstance, as he feared that he would lose both the chapel and all his own little earthly possessions. The night before the debt was due, he dreamed that a man came to his door and brought him a letter, containing thirty pounds and a note on which was written, "The Lord has sent it to you," and then that the bearer at once withdrew, and he had no means of finding out from whom the money came. He was so rejoiced that he awoke, and told his wife the dream. And, before breakfast next morning, a man did come and handed him the letter with the thirty pounds and the piece of paper on which was written, "The Lord has sent it to you," and the man left at once, and Elder Thorn never was able to ascertain who had sent him this exact and seasonable gift, relieving him from all anxiety in regard to his ability to raise the mortgage on the chapel and his home; but he could not doubt that the Lord was in the matter, and had moved some person to contribute to him, just in time, the money that he needed for this purpose. He said that, if he had not told his wife the dream before the man came, he never would have related it to any one. Elder F. A. Chick narrated this wonderful circumstance to me while I was at his home in Hope-well, N. J., the last of June, and thought it "worthy of a place among the "Remarkable Providences" that I pub-

lish every month in THE GOSPEL MESSENGER, and I thanked him for this authentic narrative, and have now recorded it for the edification of our readers. Elder Chick served for many years the Ebenezer church in Baltimore, of which Eld. Francis Thorn and Dr. John Thorn were members; and this incident was related to him as perfectly true. The Lord, in whom His people trust, will supply all their temporal and spiritual needs in the way and time in which it seems best to Him.

S. H.

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#### ERRATA IN THE JULY MESSENGER.

I was absent from home when the proof for the July MESSENGER arrived for correction, and hence several mistakes occurred.

On page 246, 9th line from the bottom, "from" should be "form."

On page 248, 15th line from the top, "Eunich" should be "eunuch."

On page 249, 15th line from the top, "likely" should be "lively."

On page 251, 17th line from the top, "fro mabove" should be "from above."

On page 252, under "Questions and Answers," in the 6th, 8th, and 18th lines, "Seleneus" should be "Seleucus."

On page 253, 12th line from the top, "doctrines" should be "doctrine."

On page 257, the author of the Remarkable Providence should be "Elder Elk Johnson." S. H.

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#### TWO NEW PAPERS.

Two new Baptist monthly papers, at one dollar a year apiece, have just been started in Georgia:—*The Baptist Star*, by Eld. W. B. Screws, Glenwood, Ga.; and the *Herald of Truth*, by J. M. F. Barron, Milner, Ga. The latter paper takes the place of *The Towaliga Messenger*, which has been discontinued. S. H.

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#### EXTRACTS.

Jett, Pickens County, Ala., May 15, 1906.

DEAR BROTHER HASSELL:—The time for my MESSENGER has expired, though you have been kind enough to continue. Find herewith enclosed check for \$5.27. All that is over paying for my annual subscription is yours to use as you wish. THE MESSENGER is a comfort indeed to those who are deprived of having the gospel preached to them by the Primitive Baptists, and such is the case with me. I am always eager to break the seal of each copy, and read every page. Especially do I enjoy the letters and experiences written by our dear brothers and sisters.

May God bless you with many more years of usefulness, is the earnest prayer of

Your sister,

MRS. J. CLANTON.

Concord, Ga., December 10, 1905.

*Elder Sylvester Hassell—*

DEAR AND BELOVED COUNSELLOR:—It becomes my duty to renew my subscription to THE GOSPEL MESSENGER for myself and others, as I notice that mine is marked "Dec. '05." THE MESSENGER continues to be good, strong, and, as I believe, sound. I am certainly glad to see the position that you and some of the able contributors to THE MESSENGER have taken on the organ, men-made institutions, etc., and I believe that if there are any among the Old Baptists who want, and can't do without these things in their houses of worship, they know who receive and use them, and ought to go to them, and not be trying to confuse the little ones who are anxious to serve God according to His directions which He has given in His word, that the man of God may be thoroughly furnished unto all good works. What I have written was done in weakness of both body and mind, but I hope you may understand from it that I don't believe that instrumental music, protracted meetings, or the preaching of the gospel by you or any other human being will do the unregenerate any good spiritually. Now that you and persecuted Elder Henderson may live long to defend the cause of Christ if God will, is my prayer.

J. B. C. MADDEN.

Ruston, La., December 4, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER:—We are well pleased with THE MESSENGER. We believe the doctrine it sets forth. We are opposed to all these new departures, such as federal government, secret institutions, and protracted meetings.

Your brother in hope,

W. H. EDWARDS.

Luthersville, Ga., November 28, 1905.

*Elder Sylvester Hassell—*

KIND FRIEND:—It is time to renew for my MESSENGER. I enclose you one dollar for 1906. I enjoy reading THE MESSENGER. May the Lord bless you with health, that you may visit us some future day.

A friend,

D. M. LASSETER.

Bay Spring, Miss., November 30, 1905.

*Elder Sylvester Hassell—*

DEAR AND PRECIOUS BROTHER IN CHRIST, AS I HOPE:—Please find enclosed one dollar for THE GOSPEL MESSENGER for another year. It has come regularly and laden, as I believe, with the sweet messages of salvation by grace. I am now in my 71st year; and my hearing is very bad, so that I can't hear preaching to do me any good, and I hope to be able to take the dear old GOSPEL MESSENGER as long as I live and can see to read. May the Lord bless you and yours, and if in harmony with His will, spare and enable you many years yet to contend earnestly for the faith once delivered to the saints.

In much tribulation,

G. M. WALDRUP.

Princeton, Mo., May 18, 1906.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD, AS I HOPE:—Some time after I wrote you a little squib about a year ago, I received a card from Elder I. J. Clabaugh, of New Hampton, Mo., stating that he was deeply touched

with my short article in THE MESSENGER, and expressing sympathy for my lonely condition, and invited me to come down to Bancroft, in the corner of Davies County (Mo.), to a three days' meeting the last of July, 1905, where he preached. I was so feeble at the time I did not think I could go, but when the time came I felt a little better and did go. I had to go on the cars, of course, and had to be over half a day in Trenton, and change cars for Gilman, but I got there all right, and soon found one brother, John Ward, with whom I put up, and found him and Sister Ward lovely Baptists and clever people. They treated me better than I deserved. Next day I went out to Bancroft to meeting, and met Elder Clabaugh, and an humbler Baptist and Christian I perhaps never met; though I had read Brother Clabaugh's writings for years I had never seen him. Poor, good Brother Clabaugh was in poor health and died some few weeks after that, and if he is not in heaven, it does seem like it is a poor chance for this poor old sinner. I also met Elders Oliphant, Sisk, Elkins, and Riggs, all of Missouri. All seemed like men of God, and able preachers of the New Testament, declaring salvation by grace through the blood of the Lamb, that taketh away the sin of the world. Beside the above named Elders, I met a number of good brethren and sisters. O, I felt like I had found God's people once more, all seemed like they would do very well but myself, who certainly am the least of *all*, if one at all. I am still the *same* poor old sinner I have always been. I think some of going to Bancroft to meeting sometime this summer if I feel able. It is about forty miles from where I live to Bancroft.

ZACH. ROGERS.

Tula Rosa, New Mexico, December 12, 1905.

DEAR BROTHER HASSELL:—I feel a great desire to write to the dear children of God, but O! how unworthy I do feel. But I humbly hope to be of the number that can worship our God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh. I have been a reader of the dear old MESSENGER for more than twenty years, and have always thought it to be one of our best papers, and my time is up now on the paper, and I will renew as soon as I possibly can spare the money. For I know I love the doctrine that is advocated through THE MESSENGER. Yes, dear children of our God, many, many times have I wept for joy in reading your good letters in the dear old MESSENGER. And I want to say that Brother Chick's article on "And Be Sure, Your Sin Will Find You Out," was just the truth, the whole truth, and nothing but the truth, and I hope and believe that God has blessed and will continue to bless it to the good of the household of faith. Yes, and remember, dear brethren and sisters, that if the truth make us free, we will be free indeed. And I do believe that the time is at hand that God's poor and afflicted people need to know what the pure unadulterated truth is. Yes, dear children of our God,

"The worth of truth no tongue can tell;  
It will do to buy, but not to sell."

O, then, let us all obey the great Apostle when he says, "Awake, thou that sleepest, and arise from the dead, and Christ will give thee light," and oh, how we need to have this sweet light of God's blessed truth always in our hearts; and let us, one and all, take heed unto ourselves, and unto the doctrine, and continue in them; for in doing this we will both save ourselves and them that hear us.

In love, farewell,

J. F. CAMP.

Hamilton, N. C., June 13, 1906.

*Mrs. Bettie Z. Whitty, Washington, N. C.—*

MY DEAR SISTER:—Your precious letter was received last week, bringing with it, as yours always do, messages of comfort to my hungry soul. How I wish I could write you some word of comfort in return, but alas! I feel too poor and needy to comfort one of the Lord's dear people, especially such an one as you are, always so full of that which is good to give to others. I am so often cast down and burdened and often I cannot tell why I am thus, but learn it is best for me to be that way. I am often crying within myself. Am I deceived in the matter of my salvation after so many years spent in the service of love in trying to serve and comfort others? Alas! how sad and awful will be my lot if this is so. I feel it was from a feeling sense that it was my duty and have felt constrained by the same sense of duty to God and His people all along in my feeble attempts to serve them, but have come so far short and am so unprofitable all the while. The only rest and peace I find is in this humble service. I desire to dwell in the house of the Lord all the days of my life, and enquire in His temple. May I be granted the privilege of sitting at the feet of God's people to listen to their words of cheer and comfort and to occupy even the least place among them, which is so much better than I shall deserve, and which I esteem far more than the most exalted position this poor world can give? I never have felt worthy to kneel down and wash the feet of one of the Lord's dear children or have them wash mine. I am so full of uncleanness that I can say with Peter, "Not my feet only, but my hands and my head also." Indeed I need to feel continually that I am washed all over in that fountain that was opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. I felt that we had a good and enjoyable visit to Morattock in May, and to see Alden and my daughter Hattie, and how much I enjoyed it I cannot tell. Your presence with us added so much to the pleasure of the visit, and we were so glad to have you with us. We had a good letter from Hattie last week, and she is enjoying fully the blessedness of obedience to the word of the Lord. Little does she realize the troubles in store for her, and may she escape many through which I have passed. Oh, that others could believe that it is better to obey than to sacrifice! I was taken sick at Sparta, but soon got better, and was not very sick, and am getting on very well now. My wife is not well. She aimed to go with me to Briery Swamp, but was not able. We had a very good meeting there. All were in peace, so that we communed and washed feet. I hope you had a good meeting also. Give my love to all the brethren, sisters and friends who may enquire for me.

Affectionately yours, in the bonds of charity, I hope,

M. T. LAWRENCE.

Warwick, New York, May 14, 1906.

*Elder Hassell—*

DEAR SIR:—I see my subscription to THE GOSPEL MESSENGER has expired; therefore I will inclose one dollar for another year. I am very much pleased with its contents. I would like to hear through THE MESSENGER in regard to your health, also your dear family. How many have you left of your children? I suppose they are nearly young men and women.

Sincerely yours,

MRS. SARAH C. FANCHER.

REPLY.

I thank the dear sister for her kind interest in myself and my family. Through the Divine mercy, my health is better than it has

been in several years, so that I have filled and hope to fill a good many more appointments this year than during the same period since 1894. All of my four children are now at home. Frank is in his 25th year, and is practicing law; Charles is in his 24th year, and helps me in the business of THE MESSENGER; Mary is in her 21st year, and lives near me with my half-sister, Cordelia, wife of Brother Wm. Slade, a retired merchant, whose health is feeble—she has lived there since the death of my wife and infant daughter, Fannie, in 1889, and Calvin is in his 19th year, and spending his vacation at home—having been two years at our State University. Frank went to the University five years, and Charles three; and Mary went to Salem Female College two years. All are blessed with health.

S. H.

Boyse City, Rockwall County, Texas, Dec. 7, 1905.

MUCH ESTEEMED BROTHER HASSELL:—Enclosed find subscription price of GOSPEL MESSENGER for myself and brother, W. B. Pouett, for 1906. I do not think that I can ever do without THE MESSENGER again. It seems a long time between its arrivals, but when it does come it brings good news of great joy from the saints of God all over the land, which is a feast to the poor, hungry soul. When we hear from the brethren and sisters at a distance, and hear them tell of their trials and many dark places they have to pass through, it strengthens our hope. God bless and spare, to long life, if it be His will, the dear brethren who edit our Primitive Baptist papers. Their many good editorials are as wells of living water to those who never hear the Gospel preached.

A sister in hope,

MRS. M. A. GARDENHIRE.

Columbiana, Ala., May 29, 1906.

*Elder S. Hassell—*

DEAR BROTHER:—I have had the pleasure of being at your kind home and of visiting some of the churches in your Association, and a great many brethren in your State and in other States also who are readers of THE GOSPEL MESSENGER, and knowing that my race is nearly run, and that soon I must put off this my tabernacle, and feeling that I may have in some way hurt the feelings of some dear saint who reads THE MESSENGER, therefore, I do most earnestly beg to be forgiven for everything that I have said or done that has in any way grieved my brethren or in the least injured the dear old Baptist church or the precious cause of Christ. I know I do not want to die with any one feeling that I have hurt or injured them, or that I owe them any acknowledgment or that I am due them anything at all except love. It seems to me that it is bad enough for me to have to die, even if I were in peace with all men, but to have to pass out with some dear one offended with me, and feeling that I have wronged them, and that I am due them amends which I have never made, is more than I can bear, if I can possibly avoid it, by an humble confession of faults and a true desire for pardon. Now, if this is sufficient to bring upon me the sweet smiles of all the precious ones whose dear hearts I have grieved, I shall be very glad; but if not, I trust I am ready to do anything you require, for I know you will not ask me to do that which is wrong if you know it. The reason why I make confession, and ask pardon is I feel that God demands it, and I fear to die and stand before His awful presence until I have tried to do that which He requires. O, Lord God, let me die rather than displease Thee, grieve Thy Holy Spirit, or offend one of these little ones that believe in Jesus.

W. S. BROOM.

## SELECTIONS.

## GOD OUR REWARD AND JOY.

God is the reward of those who love Him. Nothing can take His place. Material riches are less than nothing as compared to Him. Physical delights and earthly charms pall on the senses. So poor and unworthy and slight are all things as compared to Him that Paul was persuaded that no created thing would or could come in to separate him from "the love of God." One of our hymn-writers says, in speaking of his love for God:

"Were I in heaven without my God  
'Twould be no heaven to me."

If there are those who think that heaven would satisfy them without the love and peace of God in their hearts they do not know the spiritual secret of heaven's joy. The joy of heaven is God, as the light of home comes from the presence of those whom we love. The Psalmist impresses this over and over. Lovely as God's tabernacles were, he thirsted for God Himself as the hart panteth for the waterbrooks. Nothing but God could satisfy the soul's thirst. In His love we may be superior to circumstances, and may say as another poet writes:

"When I am happy in Him  
December's as pleasant as May."

Personal communion with God is not the dream and fancy of the mystic. It is the daily crowning experience of each spiritual heart. The highest culture and the highest joy come from the highest personal communion. They who delight themselves in God have found the best of earth and have anticipated the gladness and glory of heaven. God Himself is the soul's best satisfaction. God Himself is the soul's highest reward.—*Selected.*

## "WE SHALL ALL BE CHANGED."

We shall not always be as we are to-day—contracted and hampered because of our little knowledge and slender facilities and dull perceptions. Our ignorance and prejudice shall vanish. What a man will become we can scarcely tell when he is re-made in the image of God, and made like unto our divine Lord, who is the first-born among many brethren. "Here we are but in embryo. Our minds are but the seeds, or the bulbs out of which shall come the flower and glory of a nobler manhood. Your body is to be developed into something infinitely brighter and better than the bodies of men here below; and as for the soul, we cannot guess to what an elevation it shall be raised in Christ Jesus. There is room for the largest expectation here, as we conjecture what will be the full accomplishment of the vast intent of eternal love, an intent which has involved the sacrifice of the only-begotten Son of God. That can be no mean design which has been carried on at the expense of the best which Heaven itself possessed.—*C. H. Spurgeon.*

## OBITUARIES.

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

### MRS. A. F. BARRON.

Mrs. A. F. Barron was born March 10, 1839, and departed this life October 24, 1905, in her 67th year. She was a daughter of John C. and Nancy Hanson, and was married to James F. Barron December 20, 1855; and they had three children, Sina A., who married W. M. Whatley; John W., who married Julia A. Grimes; and Beulah E., who married the writer. Her husband died October 21, 1887, thus leaving her a widow eighteen years, during which time she made her home with us the most of the time. She was very industrious and nice with all of her work, ever laboring to provide something for her children. She joined the Primitive Baptist church at Mt. Olive, Lee County, Ala., about seventeen years ago, and was baptized by Elder Wm. Lively on account of the feebleness of the pastor, Elder W. M. Mitchell, at that time, and lived a devoted Christian life, and greatly enjoyed the visits of the ministers and members to our home. She suffered a great deal with a severe attack of heart trouble for about two months, but bore it with much patience to the end, and thereby no doubt was made willing to give up this life. Her funeral was conducted by her pastor, Elder J. T. Satterwhite, who preached from Heb. 6:16-20, much to the comfort of the family and others, her three children and fourteen grandchildren all being present, with two brothers, A. T. and J. C. Hanson, one nephew, James D. Barron, and a large number of friends, after which she was laid to rest by the side of her husband. She leaves four widowed sisters—Mrs. D. P. Lee, of Wehadka, Mrs. Martha Gay, of Roanoke, Mrs. Sarah Weaver, of Glass, all in Alabama, and Mrs. E. L. Osborn, of Atlanta, Ga. It is sad to think we can never see or speak to her again; but we feel sure that our loss is her eternal gain, and hope that we may ever trust in the blessed Redeemer, the Lord Jesus, in whom we live, move, and have our being, (Acts 17:28). Submitted as a token of love and remembrance of our dear mother.

T. A. WHATLEY.

### MRS. ARRELEE RAILY.

This is to certify that our beloved sister, Arrelee Raily, wife of Brother J. L. Raily, died at her home near Cataula, Ga., in April, 1906, with lung trouble. Sister Raily was a good Christian lady, and was a member at Harmony church, in Harriss County, Georgia, at the time of her death. She joined this church 23 years ago, and was baptized by Elder M. F. Hurst. Since that time she has tried to live faithful and in the discharge of her duty as a child of God. She was attentive to her meetings, and lived a peaceable and quiet life. She was meek and gentle, and kind to everybody. Her walk was an evidence that she had been regenerated and born of the Holy Spirit, and separated from the world. She was confined to her bed several months before she died, and suffered a great deal. She was treated by two or three physicians, and everything was done for her comfort and restoration to health that could be, but all failed; the Lord's time had come to take her away from this world of sin and sorrow. She leaves a husband and several children to mourn. She will be greatly missed by the church. She was 43 years and 12 days old at the time of her

death. We feel that she has gone home to rest for evermore from all her troubles and trials. There will be no sorrow, no aches and pains, no temptations in that happy home of eternal peace and love. There we will sing the song of songs, and dwell in the glory and love of the Lord for evermore. No doubt but she can say to her husband and children, "Weep not for me, but weep for yourselves. Oh, death, where is thy sting? Oh, grave, where is thy victory? but thanks be to God which giveth us the victory through our Lord Jesus Christ." Oh happy day, when saints shall meet to part no more; the thought is sweet, no more to feel the rending smart oft felt below when Christians part. There will be no sad farewell in that happy home, where all is love. We will say to her husband and children in their grief and sorrow, that they have our sympathy; but we should not grieve, feeling that she is resting from all her aches and pains and trouble. The writer of this sketch has been the pastor of the church of her membership nine years; and on account of his absence from home at the time of her death, her funeral services were deferred to the fourth Sunday in June, 1906, and are to be at the meeting house, conducted by the writer, at the request of her husband and the church.

Written by order of the church, in conference, on Saturday before the fourth Sunday in May, 1906, and ordered published in THE GOSPEL MESSENGER.

W. M. BULLARD, *Moderator.*

W. J. HART, *Clerk.*

#### MRS. JULIA A. PRICE.

Julia A. Price, the subject of this obituary, was the daughter of John H. and Henrietta Hudson, deceased. She was born October 4, 1849; was married to Pennal R. Price November 7, 1875. To this union there were born eight children, one preceding her to the grave. She departed this life on the morning of March 29, 1906, at her home in Stewart County, Ga., at the age of 56 years, 5 months and 25 days, leaving a husband, seven children, and several brothers and sisters, together with a number of friends to mourn her departure. She was a very kind and devoted mother and wife, and was one who sought the pleasure of her loved ones. Her life as wife and mother was such as is worthy of the imitation of those who live after her. She joined Harmony Primitive Baptist church at Richland, Ga., September 29, 1895, and was baptized by Elder W. T. Everett. Her life as a Christian was equalled by but few. While her health was not good the latter portion of her life, we feel sure that she filled her seat at church as well as any could situated as she was. She was loved and admired by the church for her Christian graces; but affliction that comes without an invitation came, and she was removed by death from her family, her church and friends to the joys of a better world, leaving the world better by her having lived. Her body was taken to Harmony church the morning following her death, and, after services conducted by the writer, it was laid to rest to await the Resurrection Morning, when we believe that it will be brought forth in a glorified form to meet Jesus, the one she loved and served in this life. "Blessed are the dead that die in the Lord from henceforth, saith the Spirit, for they rest from their labors, and their works do follow them."

R. H. JENNINGS.

Dawson, Ga.

#### JOHN M. HARRISON.

By the request of his parents I will write the obituary of my nephew, John M. Harrison, the son of J. W. Harrison and Alexina Harrison, his wife. He was born October 6, 1884, and departed this life February 4,

1903, making his stay on earth 20 years and 4 months. His disease was diabetes. He was sick only a short while. He was a very bright, industrious young man, and I feel to say that his moral standing could not be surpassed. He was ever kind to his friends and so very dutiful to his parents and so loving to his sisters and brother. Johnnie was employed as a clerk in the Owens Furniture Store in Plymouth, where he made many friends. His father was taken very ill, and he left his position and went home to help nurse him, and was taken sick and lived only a few days. I was at his bedside the day before he died, and while he was suffering intense pain and in the agonies of death, I never saw a more patient sufferer. I never heard a murmur from his lips. He never made an open profession of religion, but was a strong believer in the doctrine of the Primitive Baptists, and salvation by grace. While he was not a member of the Militant Church, I feel he is a member of the Church Triumphant. He told his dear mother a few days before he was taken sick "that he dreamed that I led him to a pure river of water to baptize him," and I believe he was shown that pure river of water of life, clear as crystal, proceeding out of the Throne of God and of the Lamb. And while he has left many sad hearts behind, I feel that he has gone to join with Jesus and His blood-washed throng, where there will be no more sickness or sorrow, and where pain and death will be felt and feared no more; where you, fond parents, sisters, and brother, when you leave this mortal life, will go to meet your loved ones as David said, "He cannot come to you, but you can go to him." And may the Lord reconcile you to His gracious will, and may you bow in humble submission to say, The Lord gave and the Lord hath taken away, blessed be His Holy name.

Written by his loving uncle,  
Plymouth, N. C.

A. L. HARRISON.

#### MRS. NANCY A. E. ADAMS.

Mrs. Nancy Ann Elizabeth Adams, the daughter of Levi and Eady Merritt, was born in Henry County, Ala., June 27, 1836; joined the Primitive Baptist church at New Hope in 1853, was baptized by Elder James Moseley. Her father and mother were Primitive Baptists. She was married to Jordan Daniel July 6, 1854. He also was a Baptist. They lived together until June, 1862, when brother Daniel died and left her with four children, one having died before his death. And December 24, 1863, she was married to Henry J. L. Adams, and to this union were born nine children, six of whom survive her—three Daniel and three Adams children. The writer has been acquainted with Sister Adams since June, 1875, having spent many pleasant hours with her and her family. She was a true Primitive Baptist, ever ready to contend for the faith and order of the church as she found it when she joined. She was a noble woman in every respect—a model neighbor, ever ready to help her neighbors and friends at any and all times when her health would admit of her doing so. Sister Adams was sorely afflicted for 35 years of her life, but bore her afflictions in meekness. I was pastor of the churches of which she was a member—first at Marshall, then Union, and last at Chickasawhatchie, for 25 years, and never did I hear one word of complaint of Sister Adams. She was always at her place when her health would admit of her going. Although she was so true to her Master, to her church, and to her family, we have to give her up, for the Lord has taken her. She was a devoted companion, a kind and loving mother, ever ready to administer to the wants of her husband and children. But we must submit to our God

and His rulings, for He doeth all things well. Now let me say to you, Brother Adams and children, that our loss truly is great, but our loss is her gain. She has changed earth for heaven. She is now at rest in the presence of Jesus, whom she loved and served in faith, having received a crown of righteousness no doubt prepared for her. She departed this life May 14, 1906, in Mitchell County, Ga. The church of her membership has lost a good and faithful member; her family a loving mother and wife, and the community a noble neighbor and friend. May the Lord bless the dear companion and children, and give them grace to bear the loss of wife and mother. She was laid to rest in the cemetery at Chickasawhatchie Primitive Baptist church in Terrell County, Ga., in the presence of a large concourse of sorrowing relatives and friends, the writer conducting the services.

The family request that the *Landmark* and *Primitive Baptist* copy, as some of them take one and some the other of these periodicals.

W. T. EVERITT.

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S. HASSELL.

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Box 36. Pelham, Mitchell County, Ga.

*Alfred G. Griffin June 07.*

Vol. 28.

No. 9.

*R. I.*

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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**SEPTEMBER, 1906.**

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# The Gospel Messenger.

SEPTEMBER, 1906.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 28. WILLIAMSTON, N. C., SEPTEMBER, 1906. No. 9.

## SALVATION IS OF GRACE.

“By grace are ye saved.” Eph. 2:8.

My soul, with lively hope repair  
To God’s most holy place;  
He waits to smile upon thee there;  
Salvation is of grace!

The precious words which He hath spoke  
Are suited to my case;  
And this great truth He’ll not revoke—  
Salvation is of grace!

Though none were more defiled with sin,  
Of all the fallen race,  
Yet God in mercy took me in;  
Salvation is of grace!

Though Satan oft my soul alarms,  
And sin retards my pace,  
I’m safe in my Redeemer’s arms;  
Salvation is of grace!

Though vile corruptions, doubts and fears  
Do still my soul debase,  
My Advocate in heaven appears;  
Salvation is of grace!

He gave Himself a sacrifice  
For all the chosen race;  
And to His glory they shall rise;  
Salvation is of grace!

DAVID DENHAM.

ROLAND PARK, BALTIMORE, MD., June 25, 1906.

*Elder Sylvester Hassell—*

MY DEAR BROTHER:—I have thought for some time that I would write you a few lines to tell you how I feel about your late visit among the Eastern Associations. I think it was of the Lord and for good. I have heard nothing but approval from anyone. The dear Lord gave you to preach His holy word clear and strong and according to Christian experience, and this, as such preaching is always bound to do, sank down into the hearts of the Lord's humble poor,, and the feeling is better than before. Many did not understand things in their true light—I mean the misunderstanding in the past; but your visit and preaching, I feel, have straightened all that out. I am glad you came, and am so glad the Lord was with you in preaching His gospel truth. The difference among Baptists is more seeming than real, anyhow, I feel. When I parted with you and Brother Meads on Thursday afternoon, I thought perhaps I would see you again, but decided on Friday morning to leave for home. I went to New York the next week. There were only thirteen preachers there. We had a very good time. Elders Curry and Carnell were called to Canada.

It is so bad for Baptists to be divided and estranged from each other. They are few enough when all together; and I feel that it is so unbrotherly to make a brother an offender for a word. When I feel that there is evidence of a work of grace in the heart, I feel that I can allow difference of opinions on questions that may come up. I hope you enjoyed your trip and will feel like coming again.

As ever your brother (as I hope) in Christ,  
 JOSHUA T. ROWE.

—————  
 CRAWFORDSVILLE, INDIANA, July 1, 1906.

*Mrs. Bettie Z. Whitley, Washington, N. C.—*

MY DEAR SISTER IN THE GOSPEL:—It would not be easy to tell you how great and how agreeable was the surprise your truly interesting letter gave myself and

aged companion ten days ago. I feel sure that it was as undeserved as it was unlooked for, but if my blessings were gauged by my deservings the most of them would never reach me. We thank you, however, and appreciate the kind spirit that prompted you to write, and you are no longer a stranger to us and I hope you will feel that your courtesy has not been in vain. Indeed, you have so refreshed and comforted us that I exhort you in the words of "the Son of David": "In the morning sow thy seed, and in the evening withhold not thy hand. Cast thy bread upon the waters, for thou shalt find it after many days." You will find it when you know that your words of cheer, like savory bread, have fed some hungry brethren that needed it. A word in season to him that is weary, how good it is!

Your name has long been familiar to us, and I think I can say that I did not need what dear Brother Hassell has written me of you to know that you were one of the Lord's favored children. I discovered that in your contributions, edifying and able as I always find them to be. We are supposed to be strangers to far-away brethren whom we never saw—and yet there is such a thing as being unknown and yet well known. I often think of the sweet and touching mysteries developed by our well-conducted magazines. We feast upon the comforting and encouraging words of others—dear spiritual kindred—whom we cannot expect to see in this tear-stained world, but who have cheered us on the way, dispelled our gloom and helped us much, and we would be glad to tell these ministering brethren how much we feel to owe them and of the attachment we feel to them, but cannot do so, and they would be repaid if they knew the happy result of their labors of love. I believe there is a happy medium between flattery and proper encouragement given to those who speak or write for our benefit. I have often wished that our dear ministers, like Elders Hassell, Respass, and Mitchell, and hosts of others, who, forgetful of their own ease and comfort, have spent their lives for the good of others, could know how much they have comforted and blessed the weary pilgrims and wayfarers in this sad, sinful world. But while this cannot be, the Lord may have a better way, for He said that the

giver of even a cup of water to "one of these little ones" should in no wise lose his reward, and the Apostle declares that God 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. I am glad, however, dear sister, to believe that the kind deeds of God's children are not hinged upon the hope of reward. He has so formed their hearts that every good act brings its own compensation. Every kindness to a child of the kingdom is done to our Saviour and we are only paying Him a little—a very little—of the immense obligation we ourselves are under.

You say, "I am such a little child, if a child at all." I will not object to your words, but am tempted to enclose a postal card received from "our humble brother, Sylvester Hassell." I do this to encourage you. Two years ago I spoke of the goodness of your writings, and dear Brother Hassell printed the bit of a letter. I little thought then that I should ever receive a letter from you. Brother Hassell's card gives me an earnest desire to see you and know you face to face, to hear you in hymn and conversation, and worship with you in the assemblies of God's children, just as we would have loved to be at Elder Hassell's home; but such a pleasure can never be now.

I have traveled much in your good old State, but that was before I knew, even by report, any of my spiritual kindred there. I trust you have dear and happy church privileges and many precious companions, of whom the world is not worthy. We have been visited by many valued ministers from the South—Elders Respass, Bentley, Bazemore, Hanks, Hassell, Gold, Lester, and others. Elder Hassell has been with our little band at two different communion meetings. O, these dear seasons where, "as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." We have the promise of another visit from our beloved Brother Hassell, as you may see from the postal—a flying visit, covering five States in one month. Cannot you come too? Our church is weak, but we have many visitors. We have meeting to-night. Our dear pastor, Elder J. H. Oliphant, will return from a church he serves in Il-

linois and preach for us. We are blessed beyond measure in having such a worthy pastor. I wish you too could hear some of his excellent, instructive sermons. His grandfather Oliphant was a minister in the Kehukee Association in North Carolina. My mother's ancestors, too, the Daniel Boone family, came from the mountainous part of the good old North State. The Boones were numerous in Kentucky, from whence she came, and it is part of my own name. But what are the names of earth when we remember that God has said, "I will write upon them My new name." You say you are "a poor limping, halting Jacob, such a helpless sinner." Yes, dear Sister Whitley, I believe you are a real halting Jacob. I believe you have wrestled with the mysterious stranger till the breaking of day, when the stranger blessed you and gave you the new name. You say you were nineteen years old and had been under conviction from childhood. You describe my own experience; perhaps I was a year younger than you, but truly I had felt what sin was almost from babyhood. Your later exercises are mine as completely as yours. How is all this? Did the same One teach us, as it is said, "for all shall know Me from the least to the greatest," and "whom to know aright is life eternal"? Tremblingly, I say it, we do know Him aright. I, too, "would rather die than bring reproach on His blessed name." My dear companion and myself are no longer active in church matters. For fifty years the best passport to our hearts and homes was to be an Old Baptist. Where the saints met was to us as "the ivory palaces, whereby they have made thee glad." But now in my seventy-ninth year, and she two years younger, we are just able to make our way to the meetings. The gospel and our brethren, and our hope in Jesus are as dear—yea, dearer—than they ever were, and we are just quietly waiting the dear Lord's time when we shall leave this valley of tears for the unknown world.

My precious friend, when you receive this will you not remember us in prayer—frail pilgrims that we are, stepping as it were into the dark river of death. I know we have but one great Advocate with the Father, but I do so much prize the petitions of a brother or sister.

Search my poor life as I will, I find absolutely nothing there to base the shadow of a hope. "Nothing in my hands I bring," nothing in heart or life! The riches of His grace will outshine the blazing sun if I am saved. My dear, faraway sister, do you imagine I have forgotten your refreshing and welcome letter? I began to write you after our July meetings, almost a week since, but a dear niece from Washington City we knew so well when young but had not seen for seventeen years, came that day to visit us and delayed the completion of my letter. I have written you a poor letter. If I could ever write, I believe that day has passed. I receive many dear letters that bring me much comfort, but I regret to say I am not able to answer all of them. For some time I have owed a letter to our dear worthy sister, R. Anna Phillips. If I were a better correspondent, I should beg you to write me, and indeed I will much appreciate hearing from you any time, if you can bear with my infirmities. Please pardon the delay of this letter and cover it with your charity. My dear wife and self are well enough but for the decrepitude of age. We join in love and fellowship, and will ever cherish your name and worth. We live so quiet as scarcely to feel that we belong to the world. We think much of those (as dear as our life) beyond the grave. We long to meet them. The Lord ever bless and save you.

Your poor friend,

S. B. LUCKETH.

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NORTH BERWICK, MAINE.

DEAR BROTHER IN THE LORD:—"How sweet to my soul is communion with saints!" In the perusal of your letter I felt something of this communion, and I felt it must arise from that union in the gospel of Christ that most blessedly binds together the saints of God. Our fellowship in the gospel is not always in the bright and happy aspects of our inheritance, but we are called upon to be very companions one with another in tribulation. "We share our mutual woes, our mutual burdens bear, And often for each other flows the sympathizing tear."

Those two disciples as they were journeying from Jerusalem to Emmaus "communed together and reasoned" and were "sad." And we also read, "Then they

that feared the Lord spake often one to another." Mal. 3:16. The "then" was a time of darkness and distress in Israel. One of the prophets exclaims, "O Lord, how long shall I cry, and Thou wilt not hear! even cry out unto Thee of violence, and Thou wilt not save! Why dost Thou shew me iniquity and cause me to behold grievance? for spoiling and violence are before me; and there are that raise up strife and contention." Hab. 1:2, 3. But, to find in ourselves all iniquity, to learn by humiliating experience that "the heart is deceitful above all things and desperately wicked"—this is bitter indeed. Let me repeat a few lines of one who knew the plague of his own heart. 1 Kings 8:38.

"Lord, when Thy Spirit descends to show the badness of our hearts,  
Astonished at the amazing view, the soul with horror starts.  
The dungeon, opening foul as hell, its loathsome stench emits;  
And brooding in each secret cell, some hideous monster sits.  
Swarms of ill thoughts their lane diffuse, proud, envious, false, unclean;  
And, every ransacked corner shows some unsuspected sin.  
Our staggering faith gives way to doubt; our courage yields to fear;  
Shocked at the sight, we straight cry out, Can ever God dwell here?"

It has been the humiliation and sorrow of my soul to find that I continue to be a sinful creature. I hunger and thirst after righteousness, I turn from transgression (Isaiah 59:20); but, go where I may, I have to encounter iniquity (my own inward iniquity) in all its increasing hideousness. Ah, I am "shocked at the sight," and sometimes I feel my heart ready to break with its sighings over that heart sinfulness which no eye sees but the eye of God. There is but one place to which I can look with any comfort and see iniquity meeting with its deserts, and that is, the cross of Christ. Here our old man is crucified that the body of sins should be destroyed; but even here, as I contemplate the destruction of our sins, and the atonement in the sufferings and blood of the Lamb, I find "love and grief my heart dividing, "yes, as one who is, I hope, a redeemed sinner I glory in the cross of Christ, but I know what it is, not only to love Him, but to mourn over Him in compassionate anguish of heart. Zech. 12:10. Look at the sight—

"With thorns His temples gored and gashed,  
Send streams of blood from every part;  
His back with knotted scourges lashed,  
But sharper scourges tear His heart.

Nailed naked to the accursed wood,  
Exposed to earth and heaven above.  
A spectacle of wounds and blood,  
A prodigy of injured love.

Ye that assume His sacred name  
Now tell me, what could all this mean?  
What was it bruised God's harmless Lamb?  
What was it pierced His soul—but sin?"

O, sin is no trifling thing; this is very evident when we look into Gethsemane, and view the spectacle of the Crucified One on Mount Calvary. There the Father made his soul an offering for sin, and Jesus poured out His soul unto death.

That portrait of your soul's distresses because of sin, hard heartedness, rebellions, and blasphemies, and the surmisings, doubts and fears beneath the hidings of God's face, as I looked upon it I could see in myself a likeness of it all. Prov. 27:19. It is a discouraging picture, and if our coming forth to the light depends upon ourselves, then utter despair must drink up our spirit. But our God is He who brings up His people from "the depths of the sea," He takes them out of "the low dungeons," and though He shows His people hard things and gives them tears in great measure to drink, though He shows us great and sore troubles, He will quicken us again, and bring us up out of all our miseries from the depths of the earth. He hath said, "Mercy shall be built up forever," and such a gracious sin-pardoning God becomes such vile and worthless ones, as with sighs and sorrow of heart we confess ourselves to be. What shall the outcome be of all this distress, temptations, conflicts, tribulation? Will the Lord abhor us? My heart cries out, "Do not." Jer. 14:21. Will He cast us utterly away? and I still say, "Let it not be." Psalm 51:11.

"Will He now His grace deny,  
Lay His wonted kindness by?  
Will He, can He, say, Depart,  
To the humble contrite heart?  
No, our Christ is still the same  
Endless blessings on His name."

"Thy faithfulness shall Thou establish in the very heavens." Psalm 89:2.

His covenant is everlasting, ordered in all things and sure, and surely He will not forget us, He will not forsake the work of His own hands. As I pen these words, my brother, I find my heart saying, "Oh increase my faith in Thee, let me confide in Thee.

"Did Jesus once upon me shine?  
Then Jesus is forever mine."

The immutability of His counsel is the rock of our confidence.

What we are in all our vileness, deep, dense depravities, barrenness and unworthiness, the Lord knows, and He knows that without His almighty grace we are unequal for the conflict with the world, the flesh, and the Devil. Is not His grace sufficient for us? We acknowledge it is, if He would only grant it to us. Then so kindly our Lord Jesus speaks, "Men ought always to pray and not to faint." And I say, Oh let me believe thee; give me a heart to pray; let me cleave to Thee; and have pity upon me a poor, tempted sin-harrassed, helpless worm. It is recorded that our God can cause a worm to thresh the mountains, and beat them small, and make the hills as chaff. Isaiah 41:14, 15. Such worms I trust we are, beloved of God, our Redeemer; and though now we may be compassed with manifold temptations our enlargement and deliverance are in His hand, and in due season we shall rejoice in the Lord, and glory in the Holy One of Israel.

I confess with you, my brother, that His providences are beyond our fathoming. Why this? and why that? and the unreconcilableness found within us to His dispensations gives us and many a child of God sore disquietude. That untutored, carnal mind within us, that unsubmitive Adamic nature of ours causes much disturbance between us and God. When our circumstances are prosperous and pleasing, we may rather pride ourselves, thinking we are not murmurers, especially if we witness the fretfulness of some other one over, what we judge to be, some trifling affair. But when our gourds are blasted (Jonah 4:7), where then is our acquiescence to the will of the Lord? Without constant supplies of reconciling grace from the Lord we shall find the old

man, which is corrupt according to the deceitful lusts, moving us to fretfulness, to hard thoughts of Him who we would like to hope is our Father in heaven. Well what shall become of us, who have to confess that all our righteousnesses are as filthy rags? How will it all terminate? What shall be the destination of such vile (Job 40:4) dust and ashes? Gen. 18:27. The only hope for such is the everlasting covenant of God's grace, the mediatorship of Christ, the blood and righteousness of the Lamb, the immutable love and mercy of the Lord. He will carry us through all adversities, through all the floods and flames. He will sustain us, and though we are weak, sinful, unprofitable, and destitute of all fruitfulness without Him (John 15:5), He will never leave us nor forsake us. He will nourish and cherish us at all seasons (Ephes. 5:29), so that we shall love Him, believe Him, pray to Him, and worship Him, and we shall be more than conquerors, for He hath loved us with an everlasting love, and will not give us up a prey to sin, temptations and hell. "They shall never perish, neither shall any pluck them out of My hand." Oh, may grace empower my heart to say, "Thou shalt guide me with Thy counsel, and afterwards (at the end of the journey) receive me to glory!"

Who is this one that hopes to attain to eternal glory? It is one who says, "So foolish was I, and ignorant. I was as a beast before Thee. Nevertheless I am continually with thee: Thou hast holden me by my right hand." Psalm 73:22.

That conclusion you have come to, that you have given utterance to in your letter, "Though He slay me, yet will I trust in Him," is good; and does it not show, even though we are beneath the sore chastenings of the Lord, there is a power within us moving us with all affection to Himself, that lifts up our heads above the waves of sin, temptations, unbelief, and darkness that would engulf us, and like Jonah our hearts cry out, "Yet will I look again toward Thy holy temple."

That life here below which we poor sinners are living in things pertaining to God, and in which we are so exercised is a divine mystery. Though we should attempt

to explain it to the world dead in trespasses and sins, they could never understand it.

“Boast not, ye sons of earth,  
Nor look with scornful eyes;  
Above your highest mirth  
Our saddest hours we prize;  
For, though our cup seems filled with gall,  
There’s something secret sweetens all.”

May the Lord bless you and prosper you, dear brother, in body and soul, according to His own good pleasure.

I am, I hope, your brother and companion in the  
gospel, FREDERICK W. KEENE.

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### REMEMBER THE POOR.

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For ye have the poor with you always, and whensoever ye will ye may do them good: but Me ye have not always. Mark 14:7.

DEAR CHILDREN OF GOD:—I often think of the poor—God’s humble poor—the poor in spirit but rich in faith, rich in Jesus, having nothing and yet possessing all things. I love to write to them, to meet them, be with them, and I love to think of the great reward that awaits them when they no longer have to live in this world of sin and sorrow. But it is of the natural poor of this world that I desire to write you this morning. Surely Mary loved Jesus; now Jesus was at Bethany, they made Him a supper,—Martha served, but Lazarus was one of them that sat at the table with Him. Mary took a pound of very costly ointment and anointed the feet of Jesus, and wiped His feet with her hair; then said Judas the traitor, “Why was not this ointment sold for three hundred pence and given to the poor?” Now Judas cared *nothing* for the poor, but he was a thief. (See John 12:1, including 8th verse. “Jesus loved Mary, Martha, and Lazarus,” and I feel *sure* that they loved Him. He had restored Lazarus to life after he had been four days dead. He often visited at their home. Martha was cumbered about much serving, but Mary chose the *good part*. Dear brethren and sisters, let us at all times choose that good part, let us sit at Jesus’ feet and *hear His words*, and then we will not go astray.

But let us consider the poor unfortunate men, women, and children who, like the rich, compose the great brotherhood of man—the halt, the maimed, the blind, and the poor little distressed orphan children. We find that our preachers, and brethren and sisters too have but little to say about the poor; yet a *great deal* is said about them in God's holy word. We talk about predestination, and many other things to *no profit*, while the poor *oppressed* and *distressed* people around us have but little of our sympathy; notwithstanding we are so *abundantly* blessed by our kind Heavenly Father with all (so many) natural as well as spiritual blessings, and although it is our *plain duty to remember the poor*. "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land." Deut. 15:11. And now Christ tells us, the poor we have always with us, and that whensoever we will we can do them good. Dear brethren, every one of us who are blessed with reasoning faculties, and have our hands to work, our feet to walk, our eyes to see, although we may be, to a more or less extent, poor in this world's goods, yet we are *rich* in comparison to the poor, crippled, or maimed, or blind man or woman, or to the poor little, suffering child, whose youthful life is almost a life of despair. Let us be kind to the unfortunate—do them all the good that we can, just as long as we can; speak kindly to them, encourage them, help them to bear their heavy burdens—then we will *surely* have our reward.

Are we poor in spirit? Do we love God? Then we should remember the words that our dear Redeemer spoke to Judas, the traitor—also in the Book of Psalms, I think, we read the words, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." Psalm 41: 1, 2, 3. I think these words should encourage us. Let us implore God's grace and mercy—without Him we

know we can do nothing. Oh! how Mary loved Jesus; and, my dear brother preachers, wheresoever we try to preach this glorious gospel, may we speak of the love of God, and speak of this, that Mary did as a memorial of her: "Jesus reigns, He reigns victorious, over *earth and Heaven most glorious.*"

Your brother, I hope,

M. M. MATTOX.

413 Tattnall Street, Savannah, Ga., June 30, 1906.

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## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala.

"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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## ANTICHRIST.

By Antichrist ("against or instead of Christ") is meant a person or doctrine or institution opposing Christ or putting itself in place of Christ, the doctrine or institution coming from a person (instigated by Satan, the Arch-Enemy of God and man) and specially represented by some person, gaining an apparent, partial, or temporary victory over Christianity, but to be forever destroyed at Christ's second personal or bodily coming to this world. These enemies of Christ are

called by Christ "false Christs and false prophets, who shall show great signs and wonders, and who, if possible, shall deceive the very elect (Matt. 24:5, 24). Antiochus iv. Epiphanes, king of Syria, B. C. 175-164, did his best to destroy, in 168 B. C., the religion of the ancient Jews, and most pitilessly persecuted them, and was the chief Old Testament personal Antichrist before the first personal, bodily coming of Christ into the world, and he died, in 164 B. C., in the most horrible agony of body and soul, a raving maniac; and Paul (in 2 Thess. i.) predicts a falling away or apostacy before the appearance of the second chief Antichrist, or "man of sin, or son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, God sending them strong delusion that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness"; and he says that this wicked or lawless person shall be destroyed by the Lord with the spirit (or breath) of His mouth and with the brightness of His coming." He also says that, even in his day, this "mystery of iniquity doth already work," and will continue to work so far as not restrained by Divine power, which will finally be revealed in the destruction of this wicked person and his followers at the second personal coming of Christ. And in Paul's first letter to Timothy (4:1-3), he says: "Now the Spirit speaketh expressly that in the latter times 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, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them who believe and know the truth." And the Apostle John, the last inspired teacher of the human race, says that, even in his day, there were "many Antichrists," whom he plainly called "liars," "seducers," "false prophets," and "deceivers," actuated by that old

serpent, the Devil and Satan, who deceiveth the whole world" (Rev. 12: 9; 20: 2, 3).

Some of the forms in which a delusive Antichristianity has appeared, since the first bodily coming of Christ into the world, have been Legalism, Philosophism, Doce-tism, Gnosticism, Baptismal Regeneration, Rantism, Cheism, Fatalism, Manicheism, Antinomianism, Sacra-mentalism, Sacerdotalism, Churchanity, Mariolatry, Saint and Image Worship, Socinianism, Pantheism, Atheism, Skepticism, Arminianism, Deism, Unitarian-ism, Universalism, Swedenborgianism, Rationalism, Naturalism, Positivism, Annihilationism, Mormonism, Two-Seedism, Non-Resurrectionism, Papal Infallibleism, Evolutionism, Lodgism, Man-made Revivalism, Means-ism, Christian Scientism, Sanctificationism, Dowieism and Higher Criticism.

Let us not be as "children, tossed to and fro, and car-ried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4: 14); but let us, by the almighty grace of God, unmoved by these lying vanities, stand firmly upon the eternal truth of God's Written Word, as re-corded by prophets and apostles, and received by the Son of God, and applied by His Spirit to our hearts. Then shall we not be swept away with the wind of anti-christian error, and be destroyed by the Lord Jesus Christ at His coming.

S. H.

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### SIN.

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As I sat down to prepare an article for THE GOSPEL MESSENGER this awful word "Sin" was the first to im-press my mind, and as the reason for it follows the sad truth, which my very soul acknowledges that I am a sin-ner, a vile and ruined sinner, unless Jesus died for me. I read in the good Book that "Sin is the transgression of the law"; and in another place, "All unrighteousness is sin." These solemn declara-tions prove to me that I am a sinner, deeply dyed and steeped in sin by nature and by practice; yea, I feel the force of this sad truth while I write about it. And yet I am further instructed by the Holy Scriptures that the vileness of my nature transcends my deepest convic-

tions; for "Who can understand his errors? Cleanse thou me from secret faults." Psa. 19.

"Great God, though from myself concealed,  
Thou seest my inward frame;  
To Thee I always stand revealed  
Exactly as I am.  
Since, therefore, I can hardly bear  
What in myself I see;  
How vile and black must I appear,  
Most Holy God, to Thee."

I once felt, for a little season, that I was free from sin, and Oh! what a heaven of bliss it was to me to feel that way; but I must confess to-day that I am a sinner still, with a little ray of hope that I may be saved by grace—"Sovereign, rich, redeeming grace."

It does help me some, even now, to remember the precious words of the Saviour, "The Son of Man is come to seek and to save that which was lost," and the words of Paul—"Jesus Christ came into the world to save sinners, of whom I am chief." If Paul had said, of whom I *was* chief, I could not get a particle of encouragement from his words; but since he has put it *I am chief*, I still hope that I am embraced in the wonderful plan of salvation from sin and endless ruin. But at this moment my feelings are in accord with the prayer of the Publican: "God be merciful to me a sinner."

Yes, dear brethren, sin is my most grievous malady. Sin has involved my soul in trouble and sorrow, and the more I examine myself in the light of the Holy Scriptures, the more I *abhor* myself, and would fain, like Job, "Repent in dust and ashes."

Sin, O, thou hateful destroyer of the peace and happiness of the human race! thou art hateful to God and must therefore be punished by His just and holy law; no man can be happy on earth or in heaven until made free from sin and saved from the consequent wrath to come.

I believe that Christ has redeemed His people—every one of them—from the curse of the law, and from all iniquity, because of the testimony I find in the Bible, and I am trying hard to believe that I am one of His; but I cannot find satisfactory evidence in the Scriptures that *I* am identified with the chosen and redeemed of

the Lord. I don't find my name in the Bible, yet I do find my character fully described there as a sinner, a wicked creature of God with His divine curse resting upon me; "For it is written, cursed is every one that continueth not in all things that are written in the book of the law to do them." This leaves no ground for me to build a hope upon, for I have not done this; and if this were all, I would sink right now into utter hopeless despair. But I hear a voice behind me saying, Thy sins are forgiven. These words were not addressed to my physical sense of hearing; no, but to my mind they came with thrilling effect. Oh! how often have I begged to know that it was the voice of the Son of God speaking to my poor, sin-sick soul the word of life, light and liberty from the chains of hateful sin. I felt as free from sin that day as if I had never sinned at all. It was the 11th day of August, 1862—a bright, cloudless day—about noon, a day the afternoon of which was so exceedingly bright and glorious as to fully compensate for all the sorrow and gloom of all former days, months and years of my poor life; and although that bright luminary of the day kept his course and set behind the western hills the same as ever before and since, and the sable curtains of night were duly drawn over the beauties of God's creation below, yet, if I am not a poor, deceived mortal, the Sun of Righteousness had risen upon me with healing in His wings, and for days following, the darkness and light of nature were both alike to my happy, unfettered soul.

"Here I raise my Ebenezer; hither by Thy grace I've come. And I trust, by Thy good pleasure, safely to arrive at home."

So, dear reader, it turns out with me that with all my reading and searching of the Scriptures, with all my active services in the ministry of the gospel, and all the encouraging expressions of the brethren whom I have had intercourse with, I am often driven back to the one rallying point in my experience, to the very beginning of my hope and confidence in the Lord, for a crumb of comfort to encourage my hope and save me from despair; and I have enjoyed the saying of Paul: "We are made partakers of Christ if we hold the beginning of our con-

fidence steadfast unto the end" (I quote from memory); and I understand that the ability to do this depends upon the fact that we are indeed made partakers of Christ, or of the divine nature.

I have nothing in memory that I have ever done upon which I could rely for salvation from sin; but I do hope that God will ever be merciful to my unrighteousness, and save me from sin through the blood and righteousness of Jesus Christ our Lord.

With hope in Jesus and love for His cause and His dear people, a sinner saved by grace, if saved at all.

J. E. W. H.

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### CHRISTIAN EVIDENCES.

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God's children, having been brought to see the deep depravity of the flesh, its sinfulness, deceitfulness, vileness, and corruptions, are often made to mourn and even abhor themselves. They are given eyes within to see that there is nothing good in the flesh, and the more they see of the vileness of the flesh the more they can realize that salvation is of the Lord. The experience of each child of God teaches him that it is by the grace of God that he is a Christian. Truly we can all say, "When I would do good, evil is present with me." When we examine ourselves we can but exclaim, "Behold, I am vile." How often we take all our darkness, failures, burden of soul and afflictions as evidences that we are not the children of God! From the very depths of our soul we can sometimes exclaim:

" 'Tis a point I long to know—  
Oft it causes anxious thought—  
Do I love the Lord or no?  
Am I His or am I not?"

Yes, I find myself longing for a brighter manifestation of my acceptance in the Beloved. My cry has often been, Lord, if I am deceived, undeceive me; and if what I have experienced is indeed of the Lord, make it more plainly manifest to me. I want an evidence that I am God's child and that I am His servant. There are times when I can say with Israel, "It is enough." But oh, my faith is so weak. I need the fresh manifestations of the love

of God repeated in my soul again, again. My poor soul has been filled to overflowing at times when I would read the sweet evidences of Christianity given by our blessed Saviour on the mount: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Am I poor in spirit? Yes, I feel that I am indeed poor and have no worthiness in myself. I am maimed, halt, blind, naked, friendless, so far as my relation to Adam or procuring to myself eternal salvation. Jesus says, The poor are blessed—already blessed—Yes, every one who is poor in spirit is God's child and is a living subject. This one who feels to be spiritually poor is rich, for the kingdom of heaven is his. The poor and afflicted ones are God's children, and they are the ones who seek a city which hath foundations whose builder and maker is God. Yes, they feel to be pilgrims and strangers, and feel that this earth is not their home. The unregenerate do not feel poor and needy. "Blessed are they that mourn, for they shall be comforted." From the day when the poor soul is given life he begins to mourn on the account of his sins, and as long as he lives he will be a mourner. He mourns over the vileness of his nature, and feels all unholy and all unclean. He abhors himself as a poor vile sinner in God's sight. He is often made to weep bitterly over his sins. His prayer all through life will be, "God, be merciful to me, a sinner." This is an evidence of a gracious state. The mourner is already blessed and is God's child, and "SHALL BE comforted." "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Hunger and thirst is intense desire and is an evidence of life and that the one who is thus wrought upon is already blessed and he is God's spiritual child. You cannot hunger and thirst for natural food and drink without natural life, neither can you hunger and thirst after righteousness without spiritual life. It is clear that hunger and thirst do not produce life, but are evidences of life. Hence in the case of every one that truly desires to be Christlike and to follow Him and that he may bear His blessed image, that desire shall be filled. What a sweet, consoling thought that though the little child may not be able to make its desires known, yet the very fact that it has those desires is an

evidence of life. The prophet said, "Ho, every one that thirsteth, come ye to the waters." These were God's living children that were thus addressed.

If you have been made to cry to God for mercy you are God's child. None but living children cry. Hunger and thirst are not a voluntary act. None would be poor, mourn or hunger and thirst if they could help it. The poor child that is doubting his acceptance in the Beloved and is shrouded in darkness, feels in his very soul that he loves God's children better than all the world. Love is the crowning evidence of Christianity. "Love is of God, and every one that loveth is born of God and knoweth God." "We know that we have passed from death unto life because we love the brethren." I sometimes feel that this blessed evidence embraces me. This has been good news and glad tidings of great joy to many poor, troubled souls, for they can feel that they are here embraced. If you have been made to tremble at the word of God, to you is the word of this salvation sent. If you can love, appreciate and can rejoice in the preaching of the gospel, you are blessed of the Lord. Blessed is the people that know the joyful sound; for they shall walk, O Lord, in the light of Thy countenance. If the gospel has come to you in power and much assurance, you are God's child. The unworthy feelings, the unfitness, the barren desert of your parched soul that makes you pant for the living God, is an evidence that you have tasted that the Lord is gracious. God has established the church here as a sweet home for poor burdened souls, and says to you: "Take My yoke upon you and learn of Me; for I am meek and lowly in heart, and you shall find rest unto your souls." The humble child that finds rest in the sweet service of God does not praise himself, but praises the Lord for every blessing. The service of God is sweet service. The obedient child of God feels it a sweet privilege to follow Jesus, and his best performance seems to him to be fraught with imperfection. I have never felt worthy of the sweet fellowship of the dear old Baptists, but I do not see how I could live without them. "I love Thy church, O God." I love her members, I love the doctrine, the practice, the ordinances, and the precious gospel that they preach. I love

their fellowship better than any little hobby of my own. Another great evidence of the grace of God being in the soul is right living. Grace teaches us to live soberly, righteously, and godly in this present world.

May God bless all His children with grace, that they may live closer to Him, and have their souls filled with joy and peace.

L. H.

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### NEHEMIAH (CONTINUED).

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Sometimes brethren will say, when urged to do as directed by Christ in Matthew 18: 15-17, that it will do no good. We should never accept such declarations as this, for to do so would be a reflection upon the wisdom of the Law-Giver, inasmuch as He has given a law that it will do no good to obey, or a law that does not fit the case. If a man who is called a brother should be guilty of stealing your property, of forgery against you, or of murdering one of your family, I do not understand that you are to proceed as indicated in Matt. 18: 15, 16, because there are crimes against the great moral law of God and the common law of the land and are great public offenses against the whole church, and nothing short of the expulsion of the transgressor should be accepted by the church.

It is sometimes the case that when we attempt to obey the great law now under consideration we make a miserable failure. For instance, a brother became greatly offended at his brother about a certain matter, and went to see him about the trouble with the view of obeying the Saviour's directions in cases of private offenses. Failing to obtain satisfaction, he got his pastor and another brother to go with him. These failing to effect a reconciliation, he proposed to take the next step, which was to tell it to the church; but when he did so and called upon the pastor to testify, he refused to do so, informing the brother that he, the pastor, could not be a witness in the case because he was their pastor hence there was a serious hitch in the proceedings, and the matter was finally disposed of by excluding both the brethren. Such obedience or execution of law or dis-

cipline as this seems to me perfectly ridiculous, and a serious reflection upon our intelligence.

Three or four weak points appear in this proceeding, viz.: 1. It was wrong for the offended brother to call upon the pastor to go with him under such circumstances, because he was to be in a very important sense a judge in the case—a judge as to whether the proper steps had been taken, etc.; and one cannot be consistently both judge and witness in the same case. 2. It was wrong in the pastor to go with the offended brother as one of his witnesses. 3. It was wrong and utterly inconsistent on the part of the pastor to go as a witness and then refuse to testify or tell what had transpired between the two brethren while in his presence.

In another instance an elder becomes offended at certain brethren on account of certain things done and said by them, and instead of doing as directed by the Saviour in such cases, he writes a letter to another brother about them—a letter in which he says hard things about them and denounces them and warns the brother against them.

Shame! Shame on us! When men who should be ensamples to the flock in humble obedience to the royal law of King Emmanuel, thus trample under their unhalloved feet that very law, it is no wonder indeed that we are in distress and affliction. So I am convinced that many attempts at obedience to this great law amount to nothing but a farce among us, and we should heartily repent of it and turn away from it.

Another instance: There is a good large church apparently in a prosperous state. Four or five of its members are elders. One of these elders hears of certain remarks made about him by one of the other elders, and he considers those remarks not only a criticism of certain things said and done by himself, but also a reflection upon his character and dignity as a minister, and he is greatly offended, and instead of obeying the law bearing on this case he just raises a row about it in the church; and the result is, the church is about to be torn all to pieces.

We may teach and preach and exhort. We may "absolute" and we may "resolute." We may oppose and

propose, and have our plans and peace propositions; but all will be utterly vain so far as good order is concerned so long as we as pastors and churches ignore such plain, wholesome and indispensable laws as that now under consideration. So important, so good and so indispensably necessary is it to the peace, good order, and prosperity of the churches of Christ everywhere that we might say concerning the words of which it is composed as Moses did to the national church concerning certain laws: "Therefore shall ye lay up these words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them to your children (spiritual children), speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt write them upon the door-post of thine house, and upon thy gates." Deut. 11: 18-20.

We should not complain to a brother every time he offends us or trespasses against us. It is only when the offense or trespass is just so great, or provoking or distressing that we cannot endure it in silence, that we should see the brother and tell him his fault.

Some offenses or trespasses, you know, are such that they annoy and weary and vex us and distress us and spoil our peace, yet they are not quite bad enough for us to make either a public or a private complaint about, hence we just have to go on and grate our teeth and endure it; and in such cases let us implore the Lord as humbly as we know how to bless us with a spirit of endurance that we may endure hardness as good soldiers of the cross. My experience is that if we live here as we should as members of the church of Christ, and in peace with our brethren and all mankind, we must endure many hard things without murmuring or complaining, even as others have to bear with and endure our own weakness and sinfulness, offenses and trespasses against them.

Another fruitful source of disorder, affliction, distress, and reproach among us to-day is our disregard, in many instances, of the divine law, rule or discipline concerning the qualifications, characteristics, and duties of bish-

ops, elders, preachers, ministers or pastors. Let us all investigate the subject earnestly and prayerfully, and in doing so let us notice very carefully what Paul has to say concerning the matter in 1 Tim. 3d chapter, and Titus 1st chapter. There are these seven things among others which he says a bishop or elder must be, *must be*, MUST BE: 1st, *blameless*; 2d, *vigilant*; 3d, *sober*; 4th, *of good behavior*; 5th, *given to hospitality*; 6th, *apt to teach*; 7th, *must have a good report of them that are without*.

I am sorry to have to say that it is sometimes the case that when ministers are called upon by churches to ordain a minister or deacon, they just go ahead and ordain him regardless of the rules just cited; and one reason for this is that it is common to do so—it being a rare thing to hear of a presbytery's refusing to ordain a man after having met for that purpose—and another reason we do such things is just because we have not got that zeal which we should have and manifest for the dignity and enforcement of God's law and the moral courage to do our plain duty. We are afraid that somebody will be hurt with us if we refuse, but are not afraid of violating God's holy laws and thus criminating ourselves before Him. For instance, take the 6th item, in which Paul says the bishop or elder must be "apt to teach," by which I understand that he means that a man must not only be able to preach sound doctrine, but he must be able also to so present that doctrine as to honor the name of the Great *Author* of the doctrine and edify the church and all lovers of truth while doing so. In a word, he must be able to present the same truths from different standpoints of view and in different forms and phraseology—must be able to bring out things both "new and old" from the great storehouse of God's own providing, and that too in a way to instruct, comfort and edify the church.

Notice the 7th item—"must have a good report of them that are without"; that is, he must be a man of high moral character—one whose character is above reproach; and if a man does not possess this, presbyteries and churches have no more authority to ordain him to the work of the ministry than they have to take up a

man of the world and ordain him to such work. Or if a man has been ordained to the work of the ministry and then so deports himself before men as to lose or forfeit that good and high character, the church has no more right to retain him in fellowship and tolerate him as a preacher than she has to retain, fellowship and tolerate a known and convicted thief.

Having noticed some things which the divine rule says a preacher *must be*, now let us notice some things which it says the preacher *must not be*.

1. He *must not be given to wine*.
2. He *must not be greedy of filthy lucre*.
3. He *must not be covetous*.
4. He *must not be a novice*.

Now notice the rule says affirmatively that the minister or preacher *must be sober*, and then negatively it says *he must not be given to wine*, that is, as I understand the apostle to mean, he must not be guilty of using intoxicating beverages or drinks to excess, from which we learn that no man should be recognized, tolerated, received, ordained and fellowshipped by the church as a preacher who is not a habitually sober, upright, God-fearing man; and if a preacher should be guilty of drunkenness the church should exclude him from her fellowship, because he is held to a more rigid account for his conduct in God's word or law than are the private members, and for any church or churches to retain, tolerate and fellowship a drunkard who is called a preacher in their midst, it is utterly unscriptural, and one of the most damnable practices that has ever left its foul blot upon the good name and fair fame of the holy religion of Jesus.

Notice the 4th item now under consideration, which says that he *must not be a novice*; that is, one newly come to the faith—one who has just joined or united with us from some other order, or who has been among us but a short while. Generally speaking, our churches and presbyteries seem to be utterly careless and indifferent about this rule, or else totally disregard it, and proceed as if this law were to the reverse; hence after a man has been exercising in the ministry a short while, if his ministrations are at all satisfactory, and some-

times when they are not, the churches are in great haste to have him ordained; and if we get a preacher ordained in violation or disregard of God's law, we are quite likely to have a preacher who is ready to do and assist in doing other unscriptural things. According to the best account we can get of the date of events in the first churches, Paul had been preaching nine or ten years before he was ordained. See Acts 9: 13. I would not be understood to say that a man should preach nine or ten years before he is ordained, but I do say that I am confident that we are generally too hasty in these things. Paul, in pointing out the character and qualifications of bishops or elders, did not say what they ought to be, or what they should be or not be, but what they *must be* or *not be*. So I understand the word "must" to imply a necessity or obligation which cannot be avoided or got around. Webster in defining this word says "it expresses both physical and moral necessity. A man *must* eat for nourishment, and he *must* eat for refreshment. We *must* submit to the laws or be exposed to punishment." Now let us notice the application of this word "*must*" in other Scriptures. In Mark 8: 31 Jesus taught that He, the Son of Man, *must* suffer many things, be rejected of the elders and scribes and be killed. In Luke 22: 37, that this "that is written *must* be accomplished in Me"; in Luke 24: 7, that the "Son of Man *must* be delivered into the hands of sinful men." In John 3: 7, that "ye *must* be born again."

So when we read the law concerning the qualifications and conduct of the ministry, let us remember that things *must be* just that way or else church and ministry are both in disorder; and let it be borne in mind that though a church make an error in calling for the ordination of a man, that does not in the least justify a presbytery in ordaining him, for Paul, in giving these laws, addresses elders or preachers.

Our failure to understand and enforce or practice these rules or regulations is doubtless one of the main causes of our deplorable state to-day in some sections. These laws or rules rightly understood and reverently obeyed is doubtless a part, and a very important part, of the wall around Jerusalem to-day, and a part of the

gates regulating the coming in and going out of the inhabitants of the city; but in many places the wall is thrown down and the gates thereof burned up with the fire of our carelessness and rebellion against God.

Let us notice another very important law of the gospel kingdom. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." 2 Thes. 3: 6. Instead of doing as here directed by the divine law, we in some instances dilly-dally with drunkards and other disorderly characters to our own hurt, distress and reproach before God and men.

(To be Continued).

G. W. S.

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### TRY THE SPIRITS WHETHER THEY ARE OF GOD.

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1 John 4:1.

Though we may not know the merits of a question in dispute, yet those who are under the influence of the Divine Spirit can tell whether the disputants manifest the right or the wrong spirit, the Spirit of Christ or the spirit of Satan, the Spirit of truth or the spirit of error. And when a brother prefers carnality to spirituality, pride to humility, the law to the gospel, the world to Christ, popularity to unpopularity, and his favorite theories or phases and a musical instrument and a pre-arranged and long protracted meeting to get people, *whether regenerated or unregenerated*, to join the church, to the fellowship of a large majority of our best brethren, we may be assured that such a brother is under the influence of an evil spirit. We should gently but firmly reprove him for his course, and labor, by Divine grace, to recover him from his error. If we love our brethren as Christ loves us, we will try, not to destroy them, but to save them from their doctrinal and practical errors.

S. H.

### QUESTIONS AND ANSWERS.

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1. Q. Why does Paul call Timothy, Titus, and Onesimus his sons, or sons in the faith, or after the faith (1 Tim. 1: 2; Tit. 1: 4; Philemon 10)? He means, as explained in 1 Cor. 3: 5, that, under his preaching, they were enabled of the Lord to believe in the gospel of the Son of God, himself and all other ministers or creatures being really nothing in the matter of a sinner's election, redemption, and regeneration, and God being the only Giver of eternal life and faith in Jesus (Isa. 53: 1; Matt. 16: 16, 17; John 10: 26-30; 17 1-3; 6: 37-44; Acts 13: 48; 1 Cor. 12: 3; Eph. 1: 19; 2: 8-10; Gal. 5: 22; Philip, 1: 29; Heb. 12: 2).

2. Q. What is the work of an evangelist? A. The word rendered "evangelist" means a preacher of the gospel, a proclaimer of the good news of a free, Divine, holy, and everlasting salvation of sinners by the almighty power of God from sin and hell. In the New Testament it seems to be used to designate traveling preachers who organized churches in regions beyond where the gospel had been previously proclaimed (Acts 21: 8; Eph. 4: 11; 2 Tim. 4: 5).

3. Q. Who was Theophilus, to whom Luke addressed his Gospel and the Acts of the Apostles (Luke 1: 3; Acts 1: 1)? A. The word "Theophilus" means Friend or lover of God or one loved by God; and it is thought to have been the name of some eminent believer in Christianity who lived at Antioch or Rome, but nothing is known of his history.

4. Q. Was Jude, the author of the General Epistle, an Apostle? A. No human being on earth knows. He may or may not have been. He calls himself "the servant of Jesus Christ, and brother of James (Jude 1). The Apostle James, the brother of the Apostle John, and son of Zebedee, was slain with the sword by the order of Herod Agrippa I (Acts 12: 2). The James, of whom Jude says he was the brother, is believed to have been the step-brother or half-brother or cousin of Christ, and to have been the first pastor of the church at Jerusalem. If so, Jude had the same relation to Christ, and he calls

himself "the brother of James," perhaps, because James was better known than himself. Some suppose that he was the same as Judas (not Iscariot), who was one of the 12 Apostles (John 14: 22).

5. Q. Who were "the spirits in prison," and how did Christ preach to them when the ark was preparing (1 Pet. 3: 18-20)? A. These spirits were in the prison of torment when Peter wrote his epistle; but they were in human bodies on earth when Christ by His Spirit in Noah preached to them (Gen. 6: 3, 8, 9; 1 Pet. 1: 11; 2 Pet. 2: 5).

6. Q. What was the first organized departure from the truth? A. The first was the Judaistic, or legalistic, or Pharisaical tendency in the first century, that especially opposed the doctrine of salvation by grace so clearly and powerfully preached by the Apostle Paul, and that now pervades almost the whole of nominal Christendom. The second was the Gnostic (Know-All) or Antinomian error, that denied the humanity of Christ and that the Apostle John so earnestly opposes in his first epistle, and that substituted philosophy for Christ, and made nothing of sin, and that has always prevailed in the minds and lives of some professors of Christianity.

7. Q. How often should churches commune or partake of the Lord's Supper? A. This is not laid down in the Scriptures; some think that the Apostolic churches communed every day or every Lord's Day (or Sunday); and some of our churches commune once in two or three months, and some only once a year. The custom in the Kehuchee Association has long been to commune quarterly or once in three months. In 1 Cor. 12: 26, Paul says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come"; but he does not tell us *how* often we should commune. The frequency of communion is left to the discretion of each individual church.

S. H.

#### DEATH OF ELDER T. N. ALDERTON.

On July 15th. Eld. Thomas N. Alderton, of Great Cacapon, West Virginia, after preaching about fifteen minutes, was stricken with apoplexy, and, without re-

gaining consciousness, died in about six hours. Five ministers and the members of ten churches, some coming two hundred miles, attended his burial services, and Eld. C. H. Waters, of Washington, D. C., preached the funeral sermon.

Eld. Alderton was a large man, physically, mentally, and morally, and one of our ablest and most humble, laborious, sound, and faithful ministers in the United States. He was one of the editors of *Zion's Advocate*. I visited him several times at his home, and he always treated me with the greatest kindness, and I loved him dearly. He served churches in West Virginia, and Virginia, and Pennsylvania, and was highly esteemed by those who knew him, and will be sadly missed. He was, I suppose, about fifty-five years of age. May the Lord bless, guide, and sustain his bereaved companion, our dear sister, and their children; and may He raise up another equally faithful minister or ministers to shepherd the churches that he served so well. S. H.

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#### REMARKABLE PROVIDENCE.

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**"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.)**

Soon after the "Treaty of Peace" with Indians in Georgia ceded to THE STATE all rights and title to that part known as "the New Purchase," it was surveyed and opened for "white settlers." Noel Lawhon and his wife, Primitive Baptists, migrated from North Carolina to Cedar Keys (two cedar creeks) ever flowing into Big O'Hoopy River five miles below. He was a merchant and wagoned his goods from a town on the coast.

He traveled through the tornado, or cyclone, or hurricane regions. He and a teamster were in a dense pine forest of tall trees, with little if any undergrowth. The men and teams had a fine day serenely fair, as they were returning home under prospects rare for a safe arrival without disaster. Mr. Lawhon for an hour seemed to realize a strange and unaccountable roaring of the atmosphere, which, when intense and awful, he stopped

to observe, and lo! a hurricane was just behind him!! The gust of whirlwind took down every tree in its course for half a mile wide. The other man was struck with such consternation at the impending storm he said, "Let us cut loose our horses and flee for our lives in haste"! Mr. Lawhon told him "No; we cannot save our lives. Let us wait and see if there is any salvation for us."

[Christ says, "He that saveth his life shall lose it; and he that loseth his life for My sake shall find it." Inspiration says, "In your patience possess ye your souls." Moses said to the Jews, "Stand still and see the salvation of the Lord." Again, "Hast thou faith? have it to thyself before God."]

They did not loose the teams from the wagons. Both stood behind the wagons facing the storm. Fifty yards from them the storm arose above all the trees, and struck down fifty yards behind them, throwing down all in its course. My father visited Mr. Lawhon, and when it was mentioned, father asked if he regarded his escape as providential. Looking earnestly at father he said, "Stephen, I reckon I had faith! I reckon I had faith!!"

Yours in faith, hope and love,

ELK. JOHNSON.

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### THE GOSPEL MESSENGER OF AUGUST, 1902, WANTED.

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If any one has a copy of THE GOSPEL MESSENGER of August, 1902, and will send it to J. M. Nix, Gridley, Randolph County, Ala., the latter will pay for it.

S. H.

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### EXPERIENCE.

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Macon, Ga., December 15, 1905.

*Elder S. Hassell—*

DEAR BROTHER:—Enclosed you will find one dollar to pay for THE MESSENGER for 1906. I am 78 to-day. If I live another year I will want to read it, as it is all the preaching I have. Since I was crippled three years ago my health has improved so much I may live another year. I can now walk to the front door. THE MESSENGER is a great deal of company for me when I can see how to read it; my sight is very poor. I have been taking it ever since it was first published. I can scarcely read sometimes, and at times I can't write. This money was

given to me by one of my grandsons, who is a Methodist; he said he would pay for THE MESSENGER.

Remember me in your prayers. I am nearing my home, and am ready when called to go. Mrs. M. HOSTUN.

Juliette, Ga., July 20, 1906.

*Elder Hassell—*

DEAR BROTHER HASSELL:—Please excuse me for not being more prompt in sending in my subscription for THE MESSENGER. I enjoy reading it very much, for it is all the preaching I get. I have not been able to go to meeting in many years, but I have had all the necessaries of life for the last eighteen years, and it does my poor soul good to read and re-read the timely and godly admonitions of the very dear brethren, Elder Respass, and Elder Mitchell, and others. And now, in conclusion, Bro. Hassell, I earnestly ask an interest in your prayers for me and mine. This in all probability will be the last lines I shall ever pen for THE GOSPEL MESSENGER, as I will very soon reach my 72d birthday. I sincerely hope you will be spared for many years to teach and comfort the Lord's people.

Yours in love,

CARRIE EDWARDS.

Adairsville, Ga., May 10, 1906.

*Elder S. Hassell—*

DEAR BROTHER:—I find that my time is out for THE GOSPEL MESSENGER, and will send you a postal order for two dollars to pay for the paper two years. We receive THE MESSENGER regularly and are well pleased with it. May the good Lord continue to bless and uphold you.

Your unworthy brother,

D. W. LOUDERMILK.

Lawhon, La., June 6, 1906.

*Elder Sylvester Hassell and Associate Editors—*

VERY DEAR BRETHREN:—THE GOSPEL MESSENGER comes regularly, containing the same old doctrine of salvation by grace. I very much appreciate the manner in which THE MESSENGER is conducted; it has no hobbies and no extreme ideas. I love the manner in which it is conducted. The three new editors give no uncertain sound; they all strike the key-note, and are strong advocates for peace. May God bless their labors. Dear brother, my subscription expired with May, and you have kindly sent the June number; it is so full of good reading that feeds my poor soul I will kindly ask you to send it on to my address, and I will remit soon. Dear brother, I want no new doctrine, no new practice. The gospel of Christ with its practice will take all of our time. The practice of some of our people is new to me. Some advocate new doctrine to me. Just what old Mt. Olive church had and held to when I joined is good enough for me. I have been a member 35 years. I was poor and weak then, and am yet. If saved it's by grace, and grace alone.

J. D. SPINKS.

Kosciusko, Miss., December 15, 1905.

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

ESTEEMED BROTHER IN THE LORD:—Enclosed please find P. O. money order for one dollar, to pay my subscription for the year 1906. I am well pleased with THE GOSPEL MESSENGER. I hope the Lord will continue, in the future as in the past, to guide and direct you in its management. The Saviour said on a certain occasion, "Without Me you

can do nothing." Outside of divine revelation God and His inspired word are sealed to the human mind and will. The spiritual or inward man is endowed with quite as many senses as the natural or outward man. The great apostle of the Gentiles tells us that "eye hath not seen nor ear heard, neither hath it entered the heart of man, the things that God hath prepared for them that love Him, but He has revealed them to His people by His Spirit. The Spirit searcheth all things, yea the deep things of God." All things are open to His allseeing eye in heaven, in earth, and all deep places. The Saviour said on a certain occasion, No man knoweth who the Son is but the Father, and no man knoweth the Father but the Son, and he to whom the Son will reveal Him, Man, in his natural state, is in a kingdom of darkness, and he is darkness itself and must be translated into the kingdom of light or of God's dear Son, prior to understanding, much less teaching the mysteries of the kingdom of heaven. The power that commanded light to shine out of darkness must shine in his heart, giving a knowledge of the glory of God in the face of Jesus Christ.

To be blessed with the light of life is a blessing unspeakable and full of glory, and the recipients thereof can never bless and praise the name of God enough in this world for the unspeakable gift. We of the United States have great reason to thank and bless God for the grand blessings we enjoy naturally. We have the best government on earth; our constitution guaranteeing all the right to worship according to the dictates of our consciences. This great natural blessing is also from and of the Lord. From Him is every good and perfect blessing or gift, and with Him is neither variableness nor shadow of turning. When the Saviour asked His disciples who men said He the Son of man was, He didn't ask for information. The Apostle Peter told Him on a certain occasion that He knew all things. And I believe Peter knew, and he knew from revelation from the Father, for Jesus told him that flesh and blood had not revealed it to him; but His Father, who was in heaven. I believe this revelation has been made to you, Brother Hassell, though I have never seen you or heard you preach. I have read your writings and have been edified and comforted thereby many times. We are informed in the Scriptures of eternal truth that no man speaking of the Spirit can say that Jesus is accursed, neither can any man say that He is the Lord save by the Holy Spirit. Paul asks, "What advantage there is in being a Jew?" and answers his own question and says, "Much every way, but chiefly that unto them were committed the oracles of God." Notwithstanding the Scriptures of the Old Testament were written to and for them, they didn't know the Saviour when He made His advent into the world, only as He was revealed to them. They were well posted in the law and the prophets; knew that it was written therein that He was to be born in Bethlehem of Judea. The Prophet had told them that, if they spake not according to this word, it was because there was no light in them. He is not a Jew which is one outwardly in the flesh, but he that is one inwardly, whose praise is not of men, but of God. I have come to the conclusion long since that any other religion except a revealed religion will never affect man's eternal destiny. When it goes well with you, think of me.

Your unworthy brother,

JAMES M. SIMMONS.

Rowland, Robeson Co., N. C., May 8, 1906.

*Elder Hassell—*

DEAR BROTHER IN CHRIST:—I will try after so long a time to write you a few lines to let you know I have not forgotten you, and want to ask you to pardon me for my long delay in sending you money for THE

MESSENGER, for it is a great comfort to me, as I have not heard a sermon since I joined the church two years ago last November. If there would only come some one of our preachers here and preach for us once in awhile or even once, we would be glad. There is another sister living near here, a Sister Barnard, and we would arrange to have preaching if one could only pass this way. Please find enclosed a P. O. order for two dollars, to pay for MESSENGER for Mrs. J. T. Bird, Quince, Ga., and myself, Mrs. Graham McKinnon, Rowland, N. C. When it goes well with you, pray for me and mine.

Your little sister in hope of a better life, G. MCKINNON.

Columbus, S. C., July 12, 1906.

DEAR BROTHER HASSELL:—Enclosed you will find a short obituary of our baby, written by my wife, and I hope you will give it space in your esteemed paper. I do fully endorse your editorials, especially the last few months. Your explanations doctrinally are just what I understand to be truth according to the Scriptures, as well as your advice on practical godliness; and I approve of your remarks, written under articles in THE MESSENGER of this month. While I know that some articles have been published in some of our papers that were hurtful, but that was mainly the fault of the writer and not intentionally of the publisher. But I have noticed, Bro. Hassell, that you invariably make remarks under such articles as you don't fully agree with, for which I feel to thank the great Giver of all good for the sincere impressions made upon your mind to set forth truth and guard against error in the publication of THE GOSPEL MESSENGER, our welcome visitor.

Yours in hope, A. J. HARRISON.

Oglesby, Texas, July, 1906.

*Elder J. H. Oliphant—*

MY MUCH BELOVED BROTHER IN THE LORD:—Though I never saw you, I know I love you. I have read three or four of your books, and if ever a poor sinful man rejoiced in a God of love I surely did. I am so thankful to the good Lord, in whom we live, for such gifts as you are. And now I am reading THE GOSPEL MESSENGER, which Brother Hassell sends to me free; and in it I read after your gifted pen. And every time I read after such writers as yourself, and Sylvester Hassell, and J. E. W. Henderson, G. W. Stewart, Lee Hanks, and S. B. Luckett, of Indiana, and that able old brother, W. M. Mitchell, of Alabama, who I believe is in that sweet heaven beyond the sea of time, and many others I could name, I say when I commence to read after them, I believe I will hear the truth as it is in Jesus. Dear brother, when I read your able talk in the July MESSENGER, "Our views of God Determine our Ideas of His plan of Salvation," also in the June MESSENGER, "The Spirituality of the Law and the Carnality of the Sinner," it was so plain to me I almost shouted for joy. I would love to see and hear old Brother Henderson talk of the goodness and mercies of God. I wish I was as sure of that sweet beyond as I think he is. I don't believe troubles and sorrows would bother me so bad. Dear brother, I live away over here in central Texas. I am not able to work, but can go around. I haven't heard any preaching in seven or eight years until about six months ago except what I read in THE GOSPEL MESSENGER and other good papers and books. I woke up last night, and began to think of the God of all good, and I said to myself I will write to Brother J. H. Oliphant and let him know how much good he was doing the poor little children of God that were scattered all over this land.

So I am relieving my mind this morning, and I think the right man has got the right place as editor of THE MESSENGER: he is so good and kind and pleasant in his writings. We have a little church here at Oglesby. We are all in peace. We have a loving preacher to preach for us. I think he is a true man of God. Will you pray for me, who am the least of all saints, if one at all? God's word teaches that the prayer of the righteous availeth much, and I believe it. I can't write anything very interesting, but I've said what I wanted to say. I hope you will live long to tell about Jesus and His wonderful works.

Your poor, afflicted brother, I trust,

W. W. WISE.

Flo, Texas, May 6, 1906.

*Elder Sylvester Hassell—*

GREATLY ESTEEMED BROTHER IN THE LORD:—You will find a post-office money order enclosed to pay my subscription to THE GOSPEL MESSENGER for two years, one to pay for last year and the other to pay for the coming in year. I am so far from a post money order office and so badly afflicted that I hope that you can forgive me for my delay of non-payment last year. Dear brother, if one so unworthy as I feel myself to be should call you brother, for indeed I feel the least if one at all, I wonder many times what would become of the brotherhood of the Baptists in the United States if it was not for you sending forth the pure and unadulterated gospel of the Son of God. I often read THE MESSENGER and can hardly refrain from shouting aloud. God bless you, together with your co-editors. Brother Henderson is certainly an able scriptural writer. I so much like to read his articles; they are so comforting to me. I cannot see how the Arminian world can live on such stuff as they have got when the pure, rich, and everlasting gospel is so full of heavenly comfort to the believer in the Lord Jesus Christ. Dear brother, pray for me and mine, for I certainly have great confidence in you.

W. B. YARBOROUGH.

## SELECTIONS.

### DEGENERACY OF OUR ORGANIZED CHRISTIANITY.

Slightly paraphrasing Fronde's accurate description of the state and decaying religion of Rome before the Christian Era, which is wonderfully suggestive of the organized so-called Christianity of to-day, we may truthfully say:

"Religion, once the foundation of our laws and rule of personal conduct, has subsided into paganism on the one hand and hypocrisy on the other. The sophisticated in their hearts disbelieve it. Churches are still built with increasing splendor; the established forms are scrupulously observed. Public men and newspapers speak conventionally of Christianity, that they may throw, on those who do not, the odium of impiety; but of genuine belief that life has a spiritual and eternal meaning, there is none remaining beyond the circle of the silent, patient, unsophisticated multitude. The whole churchly atmosphere is saturated with cant—moral, political, and religious cant—an affectation of high moral and spiritual principle, which has ceased to touch commercial, industrial, political, and ecclesiastical conduct, and flows on in an increasing volume of insincere and unreal speech.—*Selected.*

### METHODISM GONE IN AND AROUND BOSTON.

The Methodist ministers in the vicinity of Boston have a meeting every Monday morning. Usually an essay is read by some of the ministers. Recently one of the Methodist ministers of Boston read a paper upon Genesis, which he declared to be a "collection of ancient, oriental myths which the Holy Spirit inspired men to use in order to reveal spiritual truths." That is, the Spirit of Truth used these lies to reveal eternal truth! And all this blasphemy, in face of the fact that the greatest historians in the world have declared that the most ancient and most reliable historic document that has come from all the ages of the past is the tenth chapter of this Book of Genesis! It does seem as if men were going mad—losing their mental balance—taking leave of their power to reason and reach sane conclusions! Is it a strong delusion that has come, and are men believing a lie? [So it seems.] And the worst of it all is, the whole assembly of ministers cheered this crazy paper of blasphemous utterances to the echo, and then, to crown all, an aged and venerable brother moved a "vote of thanks for this able and instructive paper," which vote was carried without a dissenting or protesting voice! Methodism is not going—it is gone in and around Boston.—*Watchword and Truth, of Boston.*

### END OF RELIGIOUS LIBERTY IN THE UNITED STATES.

A long and largely attended "Mission" was recently held in the Roman Catholic Cathedral of Boston. Many non-Catholics went to the services. The speakers urged their hearers to do all in their power to convert America to the Catholic church. That is a stupendous undertaking; and yet may not Roman Catholics be overwhelming in the majority by the end of the present century? The six following facts make this horrible result very probable: The mythical treatment of the Bible by so-called Higher (Infidel) Critics; The large number of Roman Catholic immigrants coming to the United States; The much greater natural productiveness of Catholics than Protestants; The Catholicizing of nearly all children born out of wedlock; The marriage contract that children who come of mixed marriages shall be Catholics; The large number of Protestants who send their children to Catholic schools. Here is a formidable array of facts that ought to be faced by Protestants in America. It is all the more necessary because Romish journals have repeatedly declared that, when Catholics have the majority, religious liberty will come to an end in this country.—*Watchword and Truth, 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.

#### C. G. EDWARDS.

C. G. Edwards was born January 20, 1823, in Anson County, N. C., and died January 27, 1906. He was a devoted Primitive Baptist and loved to defend their doctrine wherever he was. Many times have I gone with him to his meetings, and I shall always treasure those trips among my happiest hours of pleasure. Father leaves a devoted wife and brother and myself to grieve for him. His much-loved Brother Blythe, pastor of his church, preached a good sermon at the church,

which I believe would have received father's praise had he been alive. Then he was buried in the dear old cemetery at Mt. Pleasant. While sick, he sang "Jerusalem, my happy home, Name ever dear to me," and cried, "Bless the Lord, oh! my soul," and said much more that we were glad to hear. I know he was old and infirm, but "a place is vacant in our home which never can be filled.

His daughter,

MRS. B. J. STARLING.

---

#### W. B. PICKARD.

W. B. Pickard was born May 10, 1823, in Hancock County, Georgia, and lived there for fourteen years, at which time his father moved to Talbot County, and lived there for about seven years. Brother Pickard then moved to Schley County, Ga., where he met and married Miss Martha J. Williams on March 10, 1850. To this union were born twelve children, ten of whom are still living. He passed into the great beyond at his home in Tazewell, Marion County, Georgia, August 3, 1905. He united with the New School Baptist order in 1851, and remained with them until May, 1869, at which time he joined the Primitive Baptist church at Phillippi, located in Schley County, Ga., and was baptized by dear Elder J. R. Respass. Brother Pickard lived a devoted Christian life, enjoying the love and esteem of his brethren, sisters, and friends as much as any man I ever knew. I have often desired and heard many others say, "I wish I was as good as Brother or Mr. Pickard." He often read the Scriptures at church and commented on them, admonished others, and was comforting and fervent in prayer. My love was greatly increased for him on one occasion at his home church when I saw him conceal himself, as he thought, and bow in secret prayer to his Creator. I felt thankful for his devotion and believe it gave me some strength that day as I tried to preach. About one month before he died I was honored to wash feet with him, and as he bowed to mine, he said, "Brother Murray, if I could have the spirit that Jesus had when He washed His disciples feet, I would be satisfied. Truly he was a good man, and those loved him who knew him. I don't think I ever heard an unkind word spoken about him. I felt like Brother Pickard had the qualification of a deacon, but was never set apart as such. His companion is yet alive and greatly bereaved, and I trust that God may abundantly bless her in this sad hour of affliction as she walks down the evening of life. At the request of the family I attended the burial twelve miles from my home, using the 37th verse of the 37th chapter or the Psalms as a subject, which came into my mind when the sad news reached me that he was dead. I tried to comfort the bereaved wife and children and the large congregation present, and also set forth his noble Christian life. My subject, "Mark the perfect man, and behold the upright; for the end of that man is peace," is now engraved on the stone erected to his memory. We do miss him so much at meeting time. I think of him when we assemble and look with sadness at the vacant seat near the stand. His remains were laid away in Tazewell Cemetery and now await the glorious resurrection of our God. May the Lord enable wife and children, brethren, sisters, and friends to emulate his well spent life.

J. M. MURRAY.

Ellaville, Ga.

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#### W. V. STREET.

W. V. Street was born in Maringo County, Ala., November 7, 1854, and moved with his parents to Baldwin County at about fourteen years of age. He married Miss Mary Bishop March 6, 1884, and died at his

home August 18, 1905, after an illness of only five days, with a disease which the doctors diagnosed as appendicitis; and, although an operation was performed, he sank rapidly until death came to relieve his suffering which he bore with so much patience.

He leaves a devoted wife, three daughters, three sons, and a host of relatives and friends to mourn their loss. He will be greatly missed as a neighbor, as a citizen, a Christian friend, and above all, he will be missed in his home, now lonely, for through his death there is a vacant spot that can never be filled. I feel to believe he was a Primitive Baptist, at heart, though he never made any public confession, for there was no church in his reach, so he united with the Christian church a few years before his death. His remains were laid to rest in Brook Cedron Cemetery to await the judgment day. Services were conducted by Elder J. D. Wilks, accompanied by a large number of sad-hearted friends and relatives to show their last tribute of respect.

Dearest husband, thou has left us,  
 And our loss we deeply feel;  
 But 'tis God who has bereft us,  
 He can all our sorrows heal;  
 Yet again we hope to meet thee  
 When the day of life is fled,  
 And in heaven with joy to greet thee,  
 Where no farewell tears are shed.

Written by his wife,

MARY M. STREET.

#### EDWARD A. CHERRY.

It becomes my sad duty to announce again, through THE MESSENGER, the death of a near and dear relative, Cousin Edward A. Cherry, of Bethel, Pitt County, N. C. He was born June 12, 1851, and died June 14, 1906, making his stay on earth 55 years and 2 days. He married in early life Miss Sallie Mayo, of Pitt County. To this union were born five children—three girls and two boys. I cannot say too much of this dear man. He was great in goodness, and good in greatness, ever willing and ready to lend a helping hand to the distressed in every sense of the word. He was a kind, gentle, and loving husband, a tender and indulgent father, a good neighbor. He was not a member of the church, but an honest, upright, moral gentleman, who feared God. He was as meek as Moses and as brave as David. The wife and mother has lost a noble, loyal husband; the children have lost a father who was a royal guide. But children, remember to try to walk in his footsteps; such a beautiful example he set, being temperate in all things. Dear Cousin Sallie, "Cast your care on Jesus, for He careth for you." I believe, from evidence that I have from his own dear lips, that he is now basking in the sunshine of unsullied day, where ere long I hope we all will meet him. He died of cancer of the stomach. He was a son of M. C. S. Cherry, of Pitt County, who served his county at four sittings in the House of Representatives. His mother, Arcena Cherry, was one of those patient, enduring, bright examples spoken of in the New Testament. We mourn, but not as those who have no hope, for I believe—

When Jesus comes again,  
 To call His ransomed home,  
 He will be among the first to rise  
 On the resurrection morn.

His fond cousin,  
 Washington, N. C.

BETTIE Z. WHITLEY.

## MARION HARRISON.

Infant daughter of Elder A. J. and Alma L. Harrison, was born May 6, 1905, and died May 1, 1906; 11 months, 3 weeks, and 4 days was her short stay on this earth. She was taken very sick on April 19th, and though we did all in our power to keep her with us, her bright little eyes were soon closed in death forever. Oh! how sad indeed to miss her presence and hear her sweet little voice no more in the home she once helped to brighten and make happy. We know that we can see our dear little babe no more on this earth, but we hope, by the grace of God, to meet her in the New Jerusalem. May the God of all grace comfort us who are so bereft by her departure. May we be able to see that it is the work of an allwise Providence who can do no wrong, and be made to feel that it is for the best that she is taken from the evils of this world.

Peaceful be thy slumber, darling,  
 In thy lonely grave so low;  
 Thou no more wilt join our number;  
 Sorrow thou wilt never know.

Yet we hope to meet thee, darling,  
 When our days of life are fled,  
 In heaven with joy to greet thee, darling,  
 Where no farewell tears are shed.

Written by her mother,  
 Columbia, S. C.

ALMA L. HARRISON.

## CHANGE OF ADDRESS.

Elder H. Temples has changed his address from Graymont, Ga., to R. 1, Blitch, Bullock County, Georgia.

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S. HASSELL.

Vol. 28.

No. 10.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

=====  
PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE.

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OCTOBER, 1906.

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# The Gospel Messenger.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 28.      WILLIAMSTON, N. C., OCTOBER, 1906.      No. 10.

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## ETERNAL SABBATH.

Heb. iv: 9.

For weary souls a rest remains  
In heaven from all their toils and pains,  
Where seas of joy eternal flow  
Without a taint of mortal woe.

There, from all sin and sorrow free,  
They spend a long eternity;  
No more to strive with flesh and blood,  
But cease from sin, and rest in God.

Eternal Love this rest ordained  
To soothe the breast with sorrows pained,  
And fold His lambs from harm secure  
Long as eternal years endure.

O sacred rest, for thee we groan,  
And bid the wheels of time roll on;  
To bring that hour when we shall rise  
To join the chorus of the skies.

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

JOHN KENT (1803).

HOPEWELL, N. J., Aug. 31, 1906.

*Eld. Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—It is needful that I should write you now, because, as you will recollect, when we met last spring at the Associations in this section, it was my full purpose to attend the Kehukee, and some other Associations this fall. Since then, circumstances have arisen that seem to call me another way at that time. A few days since, Elder Durand wrote me that it was, at that time, his mind to attend the Kehukee Association, so that I do not feel as badly about not being with you myself, as I otherwise would. It is my feeling that some one or more of the brethren in this vicinity ought to attend your sessions, whenever we can do so in the providence of God. Years ago, it was my privilege to be with you at the Kehukee and Contentnea (and occasionally at the Little River) Associations, perhaps in all eight or ten times. It has now been, I think, about eleven years since my last visit among you. In that time, Elds. Durand, Meredith, and Rowe have been with you at times. Of this, I have been glad. But I have felt, all the time, that I wanted to visit the brethren in North Carolina once more. Many are very dear to me, and all no doubt would be as dear, did I know them all as well as I do some among you. I can never forget the repeated acts of kindness that I formerly received at the hands of the brethren and friends in your section. My visits among them were more of a blessing to me, than they could have been to them. I trust that it is the will of God that I should be with you another year. I hope that none of the dear brethren will think me fickle-minded by this change in my arrangements. It has been with some struggle of mind that I have consented to give up my visit there this fall.

And now, I desire to say that I think it was good in every way that you and Elder Meads were with us at the Spring Associations. There has been no criticism come to me of the preaching, and visit of either of you. Indeed, there was no room for any; for you both preached a simple, free, full, gracious gospel, such as is the

strength and help of every poor sinner, to whom Jesus is all and in all." I am also glad to see by the MESSENGER that the visit was so pleasant to yourself. I believe that lasting good will grow out of your visit among us. Myself and family were glad to have you both with us, and counted it a privilege to care for you as best we could. It was but a very small measure of return for all your personal acts of kindness to me, at all times, when I was in North Carolina. The memory of them never has gone from me, and never will while I remain in this mortal life.

I grow more and more out of all use, shall I say, out of all patience with all the various isms of the day religiously. The minds of men seem to be more and more taken up with worldly business, cares, pleasures, fashions, follies, amusements, until it seems to me the one expression in the Bible which, best of all, describes the present condition of things both in the so-called churches, and in the world is this, "Lovers of pleasure, more than lovers of God." Is it not all the fulfillment of the word "deceivers shall wax worse, deceiving and being deceived"? And notice, it is being deceived, as well as deceiving. The teachers are deceived, and so deceive the people. Paul spoke of some who said "Gain is godliness." Now it seems as though another word might be added to the word "Gain," and that is, "Pleasure is godliness," in the estimation of the great majority of religionists. It is a sorrowful thing to contemplate. And how can any man who loves God and godliness avoid sorrow of heart at these things. I remain with love to you, and all who enquire for me, as ever,

Your brother in Christ.

F. A. CHICK.

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### PEACE.

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How sweet and lovely is peace. It is of God, by the influence of His most Holy Spirit. "As many as are led by the Spirit of God, they are the sons of God." God's children are not dead machines. Man can make a machine, but cannot put life into it. God saves His people and puts His holy, eternal life into them. They

can never perish. Now they can hear and appreciate the gospel and obey it, being aided and guided by Him who made all things. We are not able to do all of His commandments or any of them within ourselves. If I thought I was able to do all the commandments, I never would pray any more and ask God to help me. All denominations come together on doctrine when they are on their knees. There they all beg for help. Certainly then we are helpless. But we can do all things through Christ, who strengthens us. There is no disability in Him. He has all power. He can raise up children of the very stones unto Abraham. He will gather His wheat into His garner, but the chaff He will burn up with unquenchable fire. Our God is a consuming fire. Salvation is of the Lord of Glory. No good thing will He withhold from them that walk uprightly. He commands His children to keep His sweet commandments, and promises them that He will never leave nor forsake them. He says, "If ye know these things, happy are ye if ye do them." We can say that by experience we have found that all this is true. And also that when led by the flesh or the carnal mind, all is death. A full gospel preached to the Lord's children is what will do them good. Lord help us to turn neither to the right nor left.

If a kind railroad train conductor were to give two men, that were traveling, but had lost all their money, a ticket all the way to their journey's end, free, would it not look strange to see them get on the car, get into a heated conversation about the nature of steam that runs the engine, or the air brakes, and fall out with each other because they could not understand all these things? The conductor, himself, perhaps knows that they could not fully understand it if it was explained to them. What would the conductor do if he were to find one endeavoring to put the other off the car? How much better it would be to sit down quietly in gratitude and enjoy what had been so kindly bestowed!

So, Brother Hassell, as you have so persistently urged the Lord's people not to fall out by the way, but to bear with each other on mysterious matters: so I desire to see our dear people do, and endeavor to be sound on love and kindness. Very soon our train will run into the

great union depot, heaven, as we are nearing the end of our journey. Oh! let us spend the time in prayer and supplications. The Bible teaches secret prayer. How our very hearts swell with the sweet thought of meeting God face to face alone! And sweet holy heaven comes down to greet our poor, longing souls at the mercy seat. Dear readers, pray for a weak, battle-scarred, tear-stained pilgrim that suffers and longs to see the most holy presence of Jesus. Jesus is my only hope, rest, meat and support. May He bless every reader of this.

“ Such Jesus is, and such His grace,  
Oh may He shine on you,  
And tell Him when you see His face,  
I long to see Him too ”

Brother Hassell, may our God give you a strong arm to wield the sword of truth for the good of our lamented Zion. I am advertising THE GOSPEL MESSENGER in the *Banner of Peace*, and hope to help you circulate it. Enclosed find money order to send it to my daughter, Miss Laura Fisher, Collinsville, Texas. She is teaching near there.

Yours in sincerity of love, J. H. FISHER,  
Graham, Texas.

Crawfordsville, Ind., July 26, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—Herewith I send you an article for publication if deemed worthy. I believe that some such admonition as this is needed, for the reasons that I have endeavored to set forth in the writing. Our brethren who preach should bear in mind that it is not the thunder but the lightning that strikes; that it is the still small voice and not the tempest and the earthquake that pierces through the ears and to the heart. God has promised that His word shall not return unto Him void, but shall accomplish that whereunto He has sent it, and no word but His has such power and potency.

Brother Harvey Olephant has informed me that you will be with us in October, God willing. I hope you may come early in the month, otherwise I may miss you, as it is likely I shall be from home after the middle of the month.

Yours in hope, JOHN N. TAYLOR.

### IMPORTANCE OF SCRIPTURAL ACCURACY IN OUR STATEMENTS.

The writer is firmly persuaded that when our preachers make erroneous statements from the pulpit, they should be told of them in the proper spirit, and at the earliest practicable moment; and in the case of matter contributed to our periodicals, containing error, the editor should point out the error in a foot-note or between brackets, lest that which is lame be turned out of the way. Of course, I am speaking strictly of misstatements of scriptural facts, misapplications and misinterpretations, and not of matters concerning which there are differences of opinion, and controversy, which more often than not is the result of critical studies from biased viewpoints rather than from carelessness. I believe that were this attended to more frequently and strictly than it is, the preacher and the writer would be much more careful as to what they say and write, and would study the Word more earnestly than they do. To illustrate the position taken, I offer a few examples of error that have come under my notice in the last few months. Not long since a writer in one of our publications said, "The depravity of the human family proceeded from Adam not from Eve, and is therefore communicated by the father, and not the mother." This statement is almost dogmatic in positiveness, and should it find acceptance, and become a ground of action, into what a bewildering maze of error might it not lead! Who can read the third chapter of Genesis intelligently, studiously, and carefully, and then receive this doctrine? It is true that before Eve was brought into the world God commanded Adam not to eat of the fruit; but in her reply to the servant she includes herself in the prohibition, making it plain that she understood that she too was forbidden to eat under the same penalty of death that would fall upon Adam in the event of his disobedience. When they did violate the commandment of God, and did eat of the fruit, at the solicitation of the lying serpent, the withering rebuke, the curse for sin, and the expulsion from the garden, with the alienation

that followed, fell upon her with equal severity as upon Adam. God is eternally and to the uttermost just. He does not punish the innocent for the deed of the guilty; therefore Eve was guilty, and depravity inhered in her as in her spouse.

Here is another that recently appeared in one of our periodicals—"and these wise men entered that stable, gathered around that little babe, and gave Him gifts, and then went out to *spread the news of a Saviour born into the world.*" The gospel narrative does not even by implication corroborate the latter part of this statement; on the contrary, it says, "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." Since their object was to avoid appearing before that sanguinary tyrant, it may be presumed that they used due secrecy and dispatch in escaping out of the country, and did not stop to preach to a people who probably did not understand the tongues in which they spoke, and who doubtless had among them some of the spies which Herod employed to report to him the sayings and doings of the people, as was the custom of tyrants and usurpers. What they did and said when they reached their own country we cannot even conjecture. We do not know certainly that these wise men knew that that young babe was the Son of the Most High; they paid him the reverence, and the tribute of a king, but there is a sharp and striking contrast between their bearing and that of Simeon, who did know it. Heathen writers inform us that among all of the nations of the East, there was, at this time, a lively expectation of the coming into the world of a great conquering king, who should bring all nations into subjection to himself; the oracle further declared that he should be born in Judea. According to these writers ten sibyls, or prophetesses, inhabiting different parts of the Roman empire, had declared this saying, which Josephus flatteringly applied to Vespasian, the destroyer of the Jewish nation. It is possible, therefore, that the coming of the wise men to Jerusalem with their inquiry, "Where is he that is born King of the Jews?" may have been in obedience to this prophecy and that of Balaam, the Mesopotamian soothsayer, who said,

"There shall come a star out of Jacob, and a Scepter shall rise out of Israel"—of which this star, which the wise men saw, may have been the sign which went before them, "till it came and stood over where the young child was."

A short time since a good brother—an able minister of the Word—declared from the pulpit, in my hearing, that the name "Jesus" had never been given to anyone previous to the birth of our Saviour, nor had it been borne by anyone since. The brother was in the full tide of his discourse, which was warm and heart-reaching to a degree, and this fact may be plead in extenuation of his error; but had this idea come into his mind before he entered the pulpit, and had he taken the pains to ascertain its correctness, he would have found the following to be true: the vernacular Greek was very largely, almost exclusively, employed, both in conversation and in writing, by the Jewish people in the time of our Saviour, as it had been for many years before His incarnation; "Jesus" is the Greek equivalent for the Hebrew "Joshua," Acts 7:45; Heb. 4:8;—both mean "Saviour"; so far from the name being singular, it was common, as may be seen by consulting Josephus, and, moreover, it occurs as the name of different individuals in four other places in the New Testament—Acts 13:6; Col. 4:11. It is a common name in Spain and Portugal to-day, and also in these countries of the western hemisphere that were colonized by them. Among the cabinet ministers appointed by President Castro of Venezuela on Saturday, July 21, 1906, occurs the name of Dr. Jose de Jesus Paul. It is doubtless true that thousands bore the name before it was given our Saviour, and many thousands have borne it since; the great and all-absorbing interest that attaches to the name lies not in its singularity, but in the Promise and the Covenant, of which it was the sign, and which declared, "Thou shalt call His name Jesus, for He shall save His people from their sins"—of the truth of which each individual child of God is now a witness, and to which all created intelligences shall bear witness in the Day of Jesus Christ. How often have pious parents named their children John Calvin, Martin Luther, John Milton, George Whit-

field, John Wesley, and earnestly desired that the little babes so dear to their hearts might grow up to be like those worthies and give to the world as good testimony; yet, notwithstanding all their solicitude, how impotent were they to shape the destinies of their offsprings, and develop in them the principles and sentiments which they admired in those preachers of righteousness! To God, who called Cyrus by name before he was born into the world, and appointed him the work of humbling to the dust the power and glory of Babylon, and delivering and restoring Israel,—who called John by name before his birth, and appointed him to prepare the people of God for the immediate coming of the Messiah and His Kingdom—who, ere He was born, called Jesus by name, and made Him the Redeemer of His people, the Resurrection from the Dead, and the Judge of all flesh in the day when He shall come in His power and in His glory with all the holy angels—to Him alone belongs the power to determine events, and fit and prepare His agents to accomplish them. Many times there is no fitness in the names we bestow—nay, they seem absurd when applied to the individual as he is known; but not so with those whom God names. “Thou shalt call His name Jesus, for He shall save His people from their sins.”

It is in no captious spirit that the writer points out these errors, but, on the contrary, with the desire that others besides himself may be admonished, and measure every doctrine and statement of fact by the standard of God’s Word, for it is not in vain that the apostle says, “Therefore we ought to give the more earnest heed to things which we have heard, lest at any time we should let them slip.”

When Paul wrote to Timothy, “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth,” he doubtless meant that he should study Moses and the prophets, and compare these with the teachings of Christ’s apostles, who had “been with Jesus and learned of Him,” and who had received the baptism of the Spirit on the day of Pentecost; and though from a child he had known the Holy Scriptures which were able to make him wise

unto salvation, yet he was still admonished to study in order that God's approval of his doctrine might be known by its correspondence with His revealed Word.

Historians tell us that in England, early in the Reformation, individuals were found who could repeat from memory the entire Scriptures; but I dare say that none, among all of the sons of men, have ever been found who could repeat more of their meaning than is necessary for the wayfaring man to know, without study, research, examination, and comparison, which, too, do not carry us so far but that we see other and vaster fields stretching beyond. Searching the Scriptures is like searching the infinite expanse of the starry heavens—as we strain our gaze beyond the stars that are familiar to us, others, and still others, come into view, until outlines fade away and we behold only the faint aurora that mark the starting point of another infinite series. Notwithstanding, we may add to our knowledge by bringing to the study of the Word a meek and teachable spirit, searching its pages every day, using the aid which God has given us, including the writings of those whom we know to have been true followers of the Lamb.

I confess that I do not like to hear any of our preachers say that up to the time of coming into the pulpit they knew neither text nor message; in saying this I fear they but boast their readiness and show their presumption. Much rather would I hear, "Since I learned that I was to address you upon this occasion my mind has been much exercised to know what message of my Master I should convey to you," or, "a text has presented itself to my mind as suitable to the present occasion and you; I have studied it as well as I am able, and will now present to you my conclusions with their scriptural proof, etc., etc. I do not believe that God fosters indolence in His ministers, and he who neglects preparation, and relies upon a promise that was given under a special dispensation and before the written Word was given, presumes upon the goodness of God; and if he spends in idle conversation the time he should occupy in study and meditation, his sermon will bear evidence against him.

JOHN N. TAYLOR,  
Crawfordsville, Ind.

## REMOVING THE STONE FROM THE GRAVE OF LAZARUS.

Luverne, Ala., August 7, 1906.

DEAR BROTHER HASSELL:—I feel impressed this afternoon to pen a few thoughts for the MESSENGER. Having just to-day, at the 11 o'clock service at the Methodist church of our town, listened to a sermon by the pastor of said church on the 39th verse of the 11th chapter of John, I will try to give you the application he made and would like to have a definition or an explanation from you.

He used only a part of the verse as a subject, viz: "Jesus said, take ye away the stone." It will be remembered that this was at the grave of Lazarus, after he had been dead four days, and the mission of the Saviour was to raise Lazarus from the dead. Martha, in all confidence, had come to meet Him, and putting all trust in Him, said with great reverence: "Lord, if Thou hadst been here my brother had not died." Then the Saviour replied: "Thy brother shall rise again." But Martha, who seemed to have that doubting spirit which a great many of the children of God to-day have, said: "I know that he shall rise again in the resurrection at the last day." It was after this conversation, however, between Jesus and Martha, that He commanded them to take away the stone.

Now, the explanation by the minister above referred to, was this: that the raising of Lazarus was to be accomplished upon the condition that the Jews take away the stone. Immediately upon hearing this application, it was, as I believe, revealed to me in the proper meaning, at least to my satisfaction at that time. It almost instantly occurred to me that the wrong application was being made and that if the raising of Lazarus was to have been accomplished upon the condition of the removal of the stone, we would be compelled to change the language of the Scripture; or we have been taught wrong as to the construction and meaning of certain words of the English language. If the Saviour had said: "If ye will take away the stone, I will raise him

up from the dead," then the version of the gentleman would have been correct. But we know of a truth that this is not the correct quotation. Neither did the gentleman quote it that way. He either misunderstood it or wilfully misapplied it. The latter is more likely to have been the case, from the fact that he claims to be an educated man, and if he did not have a fair literary education he would not hold the position in his church that he does.

Now, as all grammar students know, sentences are divided with respect to meaning into assertive, interrogative, imperative, exclamatory, and conditional. Any one can, at once, ascertain that it does not assert a fact, therefore cannot be an assertive sentence. Again, it is not interrogative, as no question is asked. And it is not an exclamation, nor does it state a condition. But we can readily see that it is a command, and all students are agreed that an imperative sentence expresses a command. "Take ye away the stone." As clear a command as was ever uttered. Had those Jews the power to refuse to take away the stone? We have no right to say they had. We have no earthly right, no heavenly right or any other right, to define a Scriptures in direct opposition to the language of our authorized version when it is, as in this and nearly every other instance, the exact translation of the original. One great cause of our misunderstanding God's blessed Word today is the sad lack of a rudimentary knowledge of our own beautiful and simple English language.

Oh, how we long to see the day when the Primitive Baptists will improve their minds! The human mind, if rightly guided and directed, and properly trained, is one of the richest gifts bestowed upon man. But if we sit down and say, by our actions if not in words, "Oh, well, it will come out right. Education and pride are ruining the world." How often have we heard this from those whom we loved! Indeed it will end right. But what about the misunderstandings, the contentions, the strife and confusion before the end comes? "Study to show thyself approved unto God: a workman that needeth not to be ashamed." How sad to think of the miserable and petty quarrels indulged in by God's dear people

—all, perhaps, because they did not understand the meaning of certain words or passages in His blessed Word. All are working and contending for the same glorious truths; but, on account of ignorance, which it is in their power to remove, bars of fellowship are put up and the breach is yawning between them like some great canon or chasm that is getting so deep and so wide that it will soon be impossible to bridge it. Only one kind of bridge will connect us and make it possible for us to communicate and mingle with each other—the bridge of correct knowledge and an understanding of the meaning of the precious gems of truth contained in the Holy Scriptures.

Brother Hassell, when the precious subject of religion presents itself to my mind, I instinctively turn to the Primitive Baptists. By some unseen and mysterious intuition I want to live and die with them, and sometimes I find myself wondering what I would do should the last trumpet sound, or which way would I go? I verily believe I would turn my footsteps to some secluded and sacred meeting-place of the meek and lowly followers of Jesus, separate and apart from the busy world, not to some fine structure, with stained windows, and fancy steeples, but to some cozy nook too sacred for the world, where I could find an assembly of God's dear children who prove their faith by their daily walk.

But let me say, also, that I do long to see the day when the Primitive Baptists will be well instructed and well up on everything that pertains to their temporal and spiritual welfare. We read in the Scriptures the parable of the talents and the blessings of those who improved their talents over those who did not. Certainly, education is not eternal life. But it is or would be instrumental in promoting our temporal and spiritual happiness while in this world of trials and competition by educated opponents and well-informed pharisees.

Brother Hassell, if this possesses any value, publish it; if not, I am resigned. I write on this subject, not because I entertain the least ill will toward any one, but because I feel that we have a great need along this line, and I am as much in need as any one. One great cause

of the persecution of the Baptists to-day is this very neglect, and some even throw out inducements for others to criticise us. I feel that we should take some interest in our religion, and be zealous workers for all things that pertain to our instruction and the upbuilding of the cause of truth and the kingdom of God here on earth.

Unworthily,  
Luverne, Ala.

J. T. CARTER.

P. S.—Will you please give your views on the passage mentioned?

J. T. C.

#### REMARKS.

While true education or natural learning is of great importance for rightly understanding what is said or written by others, and for correctly expressing our own views to others, it is, as Brother Carter says, not eternal life, and, while it draws out and develops our natural endowments by our Creator, and informs our minds, it does not impart to us either natural or spiritual capacity. A smattering, superficial, or false education—like the most of that given nowadays in our schools and colleges—is an actual injury; and no power but the Spirit of God can enable us to discern spiritual truths (Isa. 54:13; Matt. 11:27; 16:17; John 16:13-15; 1 Cor. 2:9-14; 12:1-13; 1 John 2:27). A superficial, false education is worse than none at all; for it misleads the person so educated, and through his baneful influence it misleads and injures thousands and millions of others. This fact is shown in the case mentioned by Brother Carter; and it is painfully evident in millions of cases throughout so-called Christendom and heathendom. In the great majority of the professedly religious schools of men, and in all men-made so-called churches, of Greek and Roman Catholics and Protestants and "Baptists," the pupils or hearers are not only taught fundamental and ruinous errors, totally opposed to the plain meaning of the Scriptures, but they are also taught to hate, despise, and persecute those who are taught of God the true meaning of the Scriptures, and who dare to contend for the faith once for all delivered unto the saints. Satanic pride and false education and extravagance and dissipation and wickedness are, indeed, greatly injuring

the humn race; while humility and sincerity and truth and obedience to the commandments of God and unselfish love to our fellow-creatures are highly beneficial to those who internally hear and understand and obey God and render self-denying service to their fellow-men, and these blessed persons are made by the Lord a blessing to those with whom they associate. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16); and, in the indispensable light of the Holy Spirit, the Scriptures should be not only read, but reverently, earnestly, prayerfully, thoroughly searched for the pearls of divine and eternal truth contained therein (John 5:39); for these pearls, especially "the pearl of great price," of whom they testify, the Divine, incarnate, holy, suffering, dying, risen, ascended, glorified, and returning Saviour of poor, lost sinners, are of infinitely more value than all the corrupting riches, and honors, and pleasures of this dying world.

The removal of the stone from the grave of Lazarus by the servants or friends of Martha and Mary, or by the disciples, at the command of Jesus, had nothing whatever to do with Christ's giving life to Lazarus; it was not what the Lord had to do, but what men could do, by the power that He gave them; it simply exposed the putrefying corpse to the sight and smell of those present, and showed that the man was dead, and could not raise himself, nor could he be raised to life by any creature; it showed the powerlessness of the creature, and the necessity of the power of the omnipotent Creator to raise the dead to life, but it does not give the dead even a spark, even the slightest particle, of life; and this is what all true ministers of Christ proclaim in regard to all human beings in their natural unregeneracy, who are, as the Scriptures declare, dead in trespasses and sins, and whom God alone, by His irresistible and unaided power, can quicken into spiritual or divine life (John 5:24; Eph. 2:1-10). The servants of God, under His direction, may "prepare the way of the Lord" (Isa. 40:3-11); but the Lord Himself must come,

by His Spirit, in His almighty power, to make the dead alive, and to lead, and comfort, and help, and save them. Any professed minister who denies this great truth is an enemy of Christ and of his word and His people, and even an enemy of himself. S. H.

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THE INSURANCE QUESTION.

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SHOULD INSURANCE BE MADE A TEST OF FELLOWSHIP IN THE CHURCHES.

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(BY JAMES C. DENTON.)

*Some Expressions in Reply—*

"It is astonishing to us that Baptists would think of making insurance of life or property a test of fellowship. Certainly we would oppose doing so, and we seriously regret that any Baptist is disposed to do so."—ELD. J. H. OLIPHANT, *An author and Associate Editor of several papers.* ELD. R. W. THOMPSON, *Editor Primitive Monitor.* DEACON D. H. GOBLE, *A distinguished Baptist and publisher.*

"Elder John N. Thompson—Editor *Youth's Guardian Friend*—if at home, would have signed it (the foregoing expression), and I believe every minister and clear-thinking, grace-taught old Baptist in our State (Indiana) would do the same. Every lover of peace wants as few bars as possible against fellowship." \* \* \* DEACON S. B. LUCKETT, *An aged, able, and Godly Baptist.*

"It (insurance) is simply a matter of business prudence \* \* \* a beneficent method of mutual helpfulness. This we are commanded to observe in God's word. The church has no right to interfere in any way." \* \* \* ELD. F. A. CHICK, *Editor Signs of the Times.*

"The old Baptists of our associations are not worse than infidels, for we provide for our own, especially for our own households. I do not know a better way to do this than by insurance." \* \* \* ELD. C. H. WATERS, *Editor Zion's Advocate.*

"I think our dear people would make a great mistake if they were to make insurance a test of fellowship." \* \* \* ELD. JOHN. R. DAILY, *Ex-Editor Zion's Advocate.*

"I do not see how Baptists could make a rule to exclude their members without a 'Thus saith the Lord' for it." \* \* \* ELD. P. D. GOLD, *Editor Zion's Landmark.*

"Insurance is no more a distrust of Providence and no more condemned in the Scriptures than locks and keys, safes and banks and barns, which, in the Dark Ages, were made a test of fellowship among a very few professing Christians." \* \* \* ELD. SYLVESTER HASSELL, *Editor The Gospel Messenger.*

"The judgment of the ablest and safest ministers of my acquaintance \* \* \* is, that \* \* \* life and property insurance ought not to be made a test of fellowship." \* \* \* ELD. J. E. W. HENDERSON, *Associate Editor The Gospel Messenger.*

"I am very much opposed to making such things a test of fellowship. They certainly do not affect the moral standing of members." \* \* \* ELD. WALTER CASH, *Editor Messenger of Peace.*

"The judgment of the most able and safe ministers of my acquaintance \* \* \* is that it is purely a business proposition and has nothing

to do with our religious affairs." \* \* \* ELD. R. H. BARWICK, Editor *The Pilgrim's Banner*.

"So far as I know our people \* \* \* have never made insurance a test of fellowship, and I feel sure they should not." \* \* \* ELD. T. S. DALTON, Associate Editor *Zion's Advocate*.

"I regard it a God-given right for anyone to invest his money in anything that will make or save money, that is not immoral." \* \* \* ELD. JAS. J. GILBERT, Associate Editor *Zion's Advocate*.

"Insurance with an "old line" company is purely a business matter, and there are no secret, fraternal, nor ritual services in it, and I have no objection to it." \* \* \* ELD. C. H. CAYCE, Editor *The Primitive Baptist*.

"\* \* \* Contending about lightening rods, storm-houses, life insurance policies and many other things in which our precious time is wasted, \* \* \* is unprofitable and vain, and we should press and emphasize the more important and weightier matters, and do as Paul said, 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.'" \* \* \* ELD. J. H. FISHER, Editor *Peace Advocate*.

This title page indicates the character of a pamphlet proposed for publication. Fuller expressions of these intelligent, able, and Godly brethren will be given, and the expressions also of competent and reliable authorities outside the church, showing that insurance is not in conflict with moral ethics, or the law of government, State or national, though it has been perverted and abused, as other convenient and beneficial things have. Not for personal notoriety, financial gain or any other carnal purpose, but the good of men, Primitive Baptists especially, as I sincerely trust, do I make this proposition. It will be seen, I think, that "necessity is laid upon me" in the matter. The price will be 20 cents or less per copy. Will each reader desiring a copy, and to encourage the publication, please drop me a postal card giving their address, that I may know as to its encouragement? The pamphlet will contain the unanswerable letters of Bro. S. B. Luckett, in discussion with one of our Elders.

J. C. DENTON.

Madisonville, Tex.

#### REMARKS:

At the request of Eld. Denton I publish the foregoing communication; and I publish it, not for the purpose of either advocating or opposing insurance, but entirely for the purpose of maintaining that insurance should not be made a test of fellowship among our people. The great majority of Primitive Baptists oppose insurance; but some of our best, most intelligent, humble, lovely and self-denying brethren do insure, believing it to be an honorable method of protecting themselves or their families against loss without injuring anyone else. I beseech the dear brethren who have been making insurance a test of fellowship to cease from doing so, and not to divide our churches on a subject not mentioned in the Scriptures, and in regard to which some of our very best brethren think differently. All the world is against us, and let us not, under the influence of a proud and evil spirit, bite, devour and consume one another. May the Lord bless all His dear people with the spirit of humility and forbearance, love and peace.

S. H.

## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala.

"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 FIRST CHAPTER OF EZEKIEL.

According to request I write, in a brief way, my views of this chapter. It is a symbolic representation of the glory of God in His infinity, sovereignty, holiness, judgment, and mercy. Ezekiel was a priest, and in B. C. 597 was carried by Nebuchadnezzar to his first deportation of Jewish captives from Jerusalem to Babylon, and dwelt in his own house by the River Chebar (probably a tributary or canal of the Euphrates in Babylonia), and was married, and was thirty years of age (at which time the Jewish priests entered upon their office), when God, as related in this chapter, revealed Himself and His kingdom to him, and called him to be a prophet to Israel and the surrounding heathen nations. Ezekiel, in his most original and sublime book, declares the perfect holiness of God, and His coming fiery judgment upon idolatrous and sinful Israel and her still more idolatrous and sinful persecutors, and His merciful design to restore and save His people in the end. The whirlwind coming from the north and the great cloud

probably represent Nebuchhadnezzar, King of Babylon, (which was north of Palestine) and his large army coming rapidly to destroy Jerusalem because of her king Jehoiachin's unfaithfulness to his promises to Nebuchhadnezzar; and the fire infolding or kindling itself or continually burning, the wrath of God against sin; and the brightness about it, the glory of His holiness; and the color of amber (an alloy of gold and silver) out of the midst of the fire, His mercy to His penitent people. The four living creatures (called "seraphim," or burning ones, in Isa. vi., and "beasts" or rather, as it should be as in Ezekiel, "living creatures, in Rev. v.) are thought by some to represent the holy angels in heaven, all of whom minister to God's people; but they rather, as is generally thought, seem to represent the gospel ministry, and, of their four foes, that of a man represents their wisdom and kindness; that of a lion, their courage to declare the truth; that of an ox, their laboriousness and patience; and that of an eagle their heavenly-mindedness. Their straight feet represent their upright walk; the resemblance of the sole of their feet to sole of a calf's foot, their cleanness and devotion to God's service; and their feet sparkling like burnished brass, the shining examples they set in their lives. Their four or six wings represent their readiness to serve God, their reverence of Him, and their own sense of their unworthiness. Their wings being joined to one another denotes their loving unity and peace in the worship of God. Their turning not, but going straight forward, denotes their perseverance in truth and righteousness. The hands under their wings show their active, humble, and unostentatious service of God. They went as the Spirit of God goes and directs them to go. The Lord's bright and holy presence goes with them, and enlightens and comforts them. And, when under the full influence of His Spirit, they hasten to do His commands, and return to Him for other commands, as a flash of lightning. The one wheel, which appears afterwards as four wheels, is thought by John Gill to represent the church of God in all the four quarters of the earth, North, South, East, and West, the church on earth or the church militant, who are near the ministers, and have

the same Spirit in them, and, in their lives, shine like beryl, a precious stone of different colors, and go straightforward in every direction in obedience to God, and extend from one end of the earth to the other, and are reverential, and have heavenly wisdom, and are exalted above the earth with the ministers when the latter preach the truth in demonstration of the Spirit and in power, and who are directed by true ministers in the right way, and who realize that they are under the glorious government and protection of God, and who worship and obey Him, and praise Him with their multitudinous voices, and though they at times, from the weakness of the flesh, let down their wings, as it were, and rest, still they are ready at any time to hear the voice or word of God again, and to serve and obey Him. Others think that these wheels represent the general providence of God toward all mankind and His special providence towards His people. None of us know which view is correct, for the vision is obscure and not explained in the Scriptures; but, while the wheels may, in some sense, *illustrate* the constant workings of Divine Providence, I am inclined to prefer Gill's view of them as *representing* the people of God, especially because they have the Spirit of God in them, like the four living creatures or ministers, and are so much like the ministry, and are near them and go with them.

The most glorious part of Ezekiel's opening vision is described in the last three verses of his first chapter. Here there appears to him, above the firmament, on a throne of sapphire or bright and heavenly blue, representing peace, majesty and love, the appearance of a man, of a splendid fiery appearance above and below His loins, that is, of infinite purity from everlasting to everlasting, and around Him was the appearance of a bright rainbow, a symbol of His everlasting covenant of mercy with His people; and it was the appearance of the likeness of the glory of the Lord—the Lord Jesus Christ, perfect God and perfect man, whose Spirit was in Ezekiel and in all the other ancient prophets, and who speaks to Ezekiel, and calls him to bear to His rebellious people a message of rebuke, judgment, desolation, and restoration; and, like Daniel, Saul of Tarsus, and John on the isle of Patmos, Ezekiel, in utter rever-

ence, falls down before Him, to hear the message, and deliver it to His people (Dan. 8:17; Acts 9:4; Rev. 1:17).  
S. H.

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### PETER HIGHLY COMMENDED AND SHARPLY REBUKED BY CHRIST SOON AFTERWARDS.

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In Matthew xvi. 13-20 we see that the Apostle Peter was pronounced "blessed" by his Divine Master for openly confessing, notwithstanding all the opposite and conflicting views of the Jews, that He was "the Christ, the Son of the living God," because His Heavenly Father had revealed this glorious truth to him, and Christ gave unto him, as He afterwards did to the other Apostles and to the church, the keys of the visible kingdom of heaven on earth (John 20:23; Matt. 18:17, 18). And yet in a short time after thus honoring Peter, when the latter was under the influence of the Holy Spirit, Christ severely rebuked him, even calling him Satan, and commanding him to get behind Him, when Peter was unconsciously under the influence of the Devil, as shown by his attempting to dissuade Christ from allowing Himself to be slain by the elders and chief priests and scribes at Jerusalem, as Christ had said He would do and would be raised again the third day (Matt. xvi. 21-23). This shows how the most favored children and servants of God need always to watch and pray lest they enter into temptation and be led off by Satan, who transforms himself into an angel of light, into the paths of darkness, error, and sin (Matt. 6:13; 26:41; 2 Cor. 11:3, 14, 15; Eph. 6:10-18). When we presume to substitute our own conceit of wisdom, which is Satanic wisdom, for the true wisdom of God as set forth in His Written Word, we are doing the work of the Devil, and will be most shamefully and painfully, yet profitably, rebuked by the Lord.  
S. H.

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### HOLY BOLDNESS.

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"I will praise thee with my whole heart; before the gods will I sing praise to thee"—Psalm 138:1.

The Scriptures plainly teach that the heart of man, until renewed by divine power and grace, is awfully de-

praved and corrupt; it is compared to a cage of unclean birds; as being desperately wicked and deceitful; but the Psalmist must have had a different and a better heart than this with which to promise the Lord, even one that gave God all the praise for the blessings and mercies he enjoyed. The heart which is full of love and praise to God is a new covenant-gift, it proceeds from the regenerating power of the Holy Spirit, and is the seat of divine love which is shed abroad therein by the Holy Ghost, which is given unto us." From the clean heart given to the children of God each one is enabled at times to render undivided praise to the great Father of spirits and to the equally glorious Mediator, and Redeemer of sinners, whose Spirit dwelling in them inspires their hearts to praise and magnify the power and love of God above all things. Hence the expression, "I will praise Thee with my *whole* heart"—undivided, and unreserved. Blessed is the man who possesses such an heart! "Before the gods will I sing praise unto Thee." What a holy boldness, what indomitable courage, what freedom from slavish fear of the opposing powers, of men and devils! Armed with faith toward God and hope in the Lord Jesus Christ, the child of grace can indeed "smile at Satan's rage and face a frowning world."

With this renewed heart throbbing with emotions of love to God, with this victorious faith and good hope through grace, Moses spake to the honor and praise of Jehovah at the Red Sea, "Stand still and see the salvation of the Lord." The enraged Pharaoh and his pursuing host was but an array of human weakness and ignorance against the almighty power and perfect wisdom of God, and Moses was enabled by faith to grasp the legitimate end—salvation.

The people of God, in their great conflict with the gods—the rulers of the darkness of this world—have need of all the graces of the Spirit to support them, for without the strength and grace of God they would surely succumb to the overwhelming floods of tribulation and corrupting influences of the ungodly, and like the typical nation, Israel, sacrifice principle for blind human policy and compromise and debase the Christian profes-

sion to the carnal and corrupt standard of the religions of the world.

The gods of the world, and of this nation, are multiplied into legions, and it is a divine favor for any poor, trembling child of God to stand fast and firm in the faith of Jesus Christ, and in the immediate presence of the multiform idolatry of the nation, and sing praises to God in the childlike simplicity of faith. Daniel the prophet and the Hebrew captives in Babylon stand on record as examples of the holy courage inspired by divine grace.

The idolatry of the present age presents many opportunities for new instances of faith and courage to own and praise the true and living God without shame or fear before the gods; but the people who are spiritually qualified to do so are by far in the minority; and the popular current is so strong and sweeping that many of the children of God are drawn away and swept into the vortex of worldly religious devotion, contrary to the doctrine and practice taught in the Holy Scriptures; and some whose eyes seem to be at least half open to the truth, yet whose eye is not single (Luke 11:34), consult their worldly interests and those of their children and decide that a conscientious, open confession of the faith would involve a conflict and a sacrifice too great to be borne, and either fall into the popular current, or else make no profession at all. Thus in their efforts to save their lives they lose them.

How apt, in this evil time, are we to be deceived and led astray! These are perilous times. Our dear Saviour warned His disciples against the love of the world and its perishable objects; and also the friendship of the world is forbidden by the apostles of Christ. Rom. 12:2; 2 Cor. 6:17; James 4:4; 1 Jno. 2:15. He that would compromise the principles of the true gospel to gain the friendship of the world, though he be a child of God, is an enemy to God. Therefore it is far better for us and for our posterity to confront the "gods many and lords many" in the strength of the true and living God, and, in their very presence, openly and fearlessly show forth His praises with our whole heart; for it is certain that no child of the blessed kingdom of grace can

render a conscientious heart devotion to them that are no gods. Gal. 4:8.

“Little children, keep yourselves from idols.” 1 Jno. 5:21.

J. E. W. H.

### IS CHRIST ELIMINATED?

I received a letter from an anonymous writer at Douglas, Ga., saying that I am a little too severe in an editorial for July, in which I state Christ is eliminated in the eternal salvation of sinners by all denominations except Primitive Baptists. He denies the charge, and says that other denominations believe that there is none other name under heaven given among men whereby we must be saved. I must confess, if his statement is correct, I have never heard one preach it. Arminians preach repentance as the cause of salvation, and preach it in the name of the sinner and not in the name of Christ. They preach belief as the cause of salvation, and preach it as the work of the sinner instead of the work of God. If there is any merit in the sinner as a cause of his eternal salvation that is fatal to the doctrine of grace, bases his salvation upon that condition and not upon Christ. If the sinner believes on Christ, he is saved as the result; if he fails to believe, he is lost. Then on what does his salvation depend? Upon belief, of course. Then what is the cause of his salvation? His belief. What is his belief? “It is his *own act*,” says the legalist. Then, if belief be the cause of his salvation, and belief is his own act, then it follows that salvation is based upon “his own act,” and Christ is eliminated. What must he believe? The legalists say that he (the dead sinner) must believe that Christ is his Saviour in order to be saved. Then he must believe Christ is his Saviour before or when He is not his Saviour in order to be saved. That is, he must believe a falsehood in order to be saved. He must believe that Christ is his Saviour when he saves himself by his belief. This is believing a falsehood in a twofold sense. A “*saviour*” is one who saves. A saviour does not attempt to save, or try to save and fail, but absolutely saves. There is not a single instance where our blessed Christ has ever failed or needed the aid of poor,

puny man in his salvation. What is the damning sin? "Unbelief in Christ as the Saviour of sinners." If that be true, will not every legalist be lost, since none of them believe in Christ as the "Saviour," but simply as one that would save if He could. If unbelief in Jesus is the only damning sin, is not Christ's mission a curse instead of a blessing, since, if Christ had not come, there would have been no unbelief in Him, and, if no unbelief, no damning sin? Hence, a universal salvation would have been the result. "Belief" is not the cause of salvation, but an evidence of it. Belief is based upon evidence. Believing a thing as a fact does not make it a fact. Jacob believing there was corn in Egypt and that Joseph was yet alive did not cause Joseph to be alive or provide the corn either.

"He that believeth on Christ is born of God"—already born before he believes. "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." "Hearing and believing" are evidences of regeneration, and not the cause. Life precedes "hearing," "believing," "feeling," "tasting," "smelling," "seeing," "understanding," etc. "Eternal life is the gift of God through Jesus Christ our Lord." The sinner is wholly passive in the reception of life.

The legalists say "Christ has offered salvation to everybody, and if he accepts it he is saved," and if not he is lost. Then on what does his salvation depend? If legalism be true, it depends upon the sinner's act and not upon Christ at all. The legalist says: "You must come to Christ in order to be saved; if you do not come, you will be lost." Then on what does your salvation depend? According to the legalist, it depends upon the act of the sinner coming to Christ, and hence Christ is eliminated from his salvation. The legalists say you must seek the Lord in order to be saved. If the sinner seeks the Lord he is saved, and if he fails he is lost. Then what is the cause of his salvation, and what saves him? His own act of seeking the Lord. Does not this eliminate Christ from his salvation? Do not Arminians teach that all heathens are lost if they do not have men, money, and Bibles? If money, Bibles, and men save

them, is not Christ eliminated from their salvation? Does not the Bible teach us that there is only "one faith"? See Eph. 4:1-6. Then the way one is saved is the way all are saved. If the act of the creature saves the adult, what will save the infant? Says the legalist, "his innocency." If innocency saves the infant, that eliminates Christ and gets up another faith. If innocency saves him, what is he saved from? Not from sin, because he is not a sinner; not from death, because he is not dead. Christ came to save sinners. The sinner is so dead that an offer of life would do him no good; hence salvation does not depend upon his accepting it. As to coming to Christ, the alien sinner has no will to come, says Jesus, and "no man can come to Me except My Father who sent Me draw him." John 6:44. Hence they are destitute of will and power to come. As to seeking the Lord, the apostle says: "There is none that seeketh after God; no, not one." Rom. 3:10-18. Hence, if their being saved depended upon the sinner's act in "seeking" and "coming," a universal damnation would be the result.

The Arminians do base salvation upon men and money, and Christ is eliminated. Dr. Throgmorton said: "The heathens are dying at the rate of 100,000 a day, and sinking down to hell, because of the neglect of the church in her duty." Throgmorton-Potter Debate, pp. 218-19. "And now what is the average cost of each convert in the mission field? All things brought into estimate, it may reach ninety cents, while the average cost of each convert in Christian lands exceeds six dollars and thirty cents—seven times as much," says Thomas H. Pritchard.

Again notice: "These forty children of God have cost us just four dollars apiece. Who, in the face of all this, is not willing to give four dollars to save a soul from eternal damnation? Certainly no one. Oh, brethren, just think. Only four dollars for a ticket from earth to heaven?" A. A., in *Texas Baptist and Herald*, Aug. 17, 1887.

Do not the above expressions eliminate Christ and base salvation upon the dollar, when Peter says that we are not redeemed with such corruptible things as silver and gold? I know of no people that preach Christ as

the Saviour of sinners but Old Baptists. A Saviour is one who saves. His own arm brought salvation. He by himself purged our sins. Heb. 1:3. "By grace are ye saved." Eph. 2:1-10. "Not by works of righteousness which we have done." Tit. 3:5.

Jesus put away our sins by the sacrifice of Himself." Heb. 9:26. "He bore our sins in His own body." 1 Pet. 2:24. Not one word said about our helping the Lord save, or having to believe, accept, come, seek, obey, pay our money, or perform any conditions whatever in our eternal salvation. "Thou hast wrought all of our works in us," says Isaiah 26:12. "It is the Lord that worketh in you, both to will and to do of His own good pleasure." Phil. 2:13. God has only one way of saving sinners, and that is by grace. John the Baptist knew the Lord by revelation, and leaped for joy while in his mother's womb. No preacher or Bible could reach him. Jesus says: "Except you receive the kingdom of heaven as a little child, you cannot enter therein." The little child, of course, is passive in the reception of the Kingdom of God, and does not have to do a thing in order thereto. The adult must receive it the same way. Since the child receives the Kingdom of God without men and money, God's people in every nation will receive it the same way. "Thy money perish with thee." The experience of every child of grace teaches him that salvation is solely of the Lord, and that our God needs no help from poor, frail man. We need all the help. A god that is as helpless as a statue and requires our efforts to save ourselves is a heathen's god. May the scales of error be removed from off the eyes of all God's little children. May His people be delivered from trusting in such heathenism as Sunday schools to save their children, men and money to save the heathen, creature efforts or human instrumentalities to save His people in Christendom, or resorting to suppers, parties, rafflings, games of chance, shows, auctions in the name of Christianity to extort money from the people, making them believe that thereby they are rendering service to God—such doctrines and practices encourage crime and infidelity.

God's spiritual children feel in their very souls that Christ is so interwoven in their experience that He is

the beginning and the end, the first and the last, and they want nothing that robs Him of the glory due to Him. "Salvation is of the Lord." Read Rom. 5:1-19; 8:28-32, 9th chapter; Eph. 1:1-7; Phil. 2:13; 2 Tim. 1-9; 1 Tim. 1-15; Tit. 2:11-14; 3:5; Eph. 2:8-10; Rom. 11:1-6; 1 Cor. 1:30. Christ is the first cause and last great end in my salvation. "The Lord is my Shepherd, and I shall not want."  
L. H.

### A REMNANT ACCORDING TO THE ELECTION OF GRACE.

"Even so then at this present time also there is a remnant according to the election of grace."—Rom. 11:5.

The prophet saw so much sin in the world and among his people—he saw so much formal religion among men, that he felt lonely. "Lord, they have killed Thy prophets and digged down Thy altars, and I am left alone, and they seek my life." We are liable to grow discouraged and unbelieving, notwithstanding the Lord's promises. The Lord sees His cause as being sustained by His own power, but we see only the enemies of truth, or at times we see so much opposition, so much that is against us, and fail to see the sure promises of God. The sun shines, though clouds may intercept its rays, and God cares for His cause, though all may be hidden from us.

"O for a faith that will not shrink,  
Though pressed by every foe—  
That will not tremble on the brink  
Of any earthly woe!"

The Lord answered, "I have reserved unto Myself seven thousand men who have not bowed the knee to the image of Baal:" "Reserved" is an important word here; it denotes that these would have been Baal worshippers had not the Lord kept them back. It was the mercy of God that had reserved them or kept them back from sin. So we to-day would still have been in love with sin had not the Lord kept us back.

"Had not Thy choice prevented mine,  
I ne'er had chosen Thee"

It is one humbling fact that our inclination to sin was such that nothing but the mercy of God could have

put a stop to sin and turned us to the ways of the Lord.

If the Lord had then so great a number who had been "reserved" for His service, Paul concludes that "At this present time there is a remnant according to the election of grace." It was a dark period of the world; sin abounded, and formalism and hypocrisy prevailed in the religious world; yet Paul says "There is a remnant according to the election of grace." Election had had much to do with this matter, and it was the "election of grace."

"It was the same Hand that spread the feast  
That sweetly forced me in,  
Else I had still refused to taste,  
And perished in my sin "

Let us review the causes that led us to love this truth and its author—to leave sin and sinful associates, the world and its amusements and varieties, and find our chief delights in the society of the Lord's people. "The election hath obtained it, and the rest were blinded." What a mercy is this that we were not among the "rest" that were blinded!

"Why was I made to hear His voice, and enter while there is room, while thousands make a wretched choice, and rather starve than come?"

Here is a momentous question proposed by the poet. Why am I the recipient of such amazing bliss, while others are left in sin? As we review our past experience we are convinced that "Thy free grace alone from the first to the last hath won my affection and bound my heart fast." This truth glitters in Paul's conversion, and we sincerely believe it is in the conversion of every one of God's people. Elder Respass was here once, and he told us we could not find the cause of election in the sinner; that many false theories had been built up on the supposition that election is determined by something good in those chosen. He told us that Arminianism for centuries had been urging that "works" determined our election. There is no sentiment more prevalent than this, and none farther from the truth.

If "the election of *grace*" has reserved us, then it must be true we were not deserving it from any consideration whatever. It is urged that the idea of "choice" rests

on the fact that those chosen had some qualities that distinguished them from the "rest"; but this will not agree with the lesson of experience. We cannot emphasize the grace of God in our salvation, and at the same time insist on better qualities in ourselves than were in others. It is contrary to the spirit of Christianity to insist that we were "better than they." The Lord showed us our corruptions. He put the law as a straight-edge upon us, which revealed our crookedness to us; we saw not only the evil of our lives, but we saw the corruption of our nature; and all this in such a way as to drive us away from the idea that we deserved such infinite mercy, or that we were more deserving of it than others. Let us not forget our experiences, but let us ever remember how we saw ourselves as sinful in our lives, and not only so, but we saw a fountain within that rendered us *utterly unworthy*. In addition to this, Paul said, "And if by grace then is it no more of works." This seems plain; if works have anything to do with it, then it is not of grace. No words could more effectually block the notion that we deserve it. We must either take the ground that it is of grace, or take the ground that it is of works; we cannot hold to both views. If one penny were given for a property worth millions, it might be a good bargain, but it could not in strict propriety of speech be a *free gift*. "A remnant according to the election of grace."

The word "remnant" suggests that we were "children of wrath even as others"; our experiences teach the same; and our observation teaches that the mercy of God does not pitch upon the best of the people—the moral, the civil, the polite, or educated. We see sovereignty in every motion of grace. We have no rule by which to forecast the operations of God. We can neither foresee nor direct the motions of the Spirit of God. Everything about us supports the words, "I will have mercy upon whom I will have mercy." Our hope rests entirely upon the mercy of God. This doctrine tends to humility; it tends, too, to nourish trust in the Lord; it teaches that the power and glory are the Lord's; it stirs within us the cry, "Lord, what wilt Thou have me to do?"

We certainly have reasons to love the Lord and trust Him. We may be cheerful and hopeful even when surrounded by impenetrable gloom. J. H. O.

## QUESTIONS AND ANSWERS.

1. Q. In prophecy a *day* seems to represent a *year* (Num. 14: 33, 34; Ezek. 4: 5, 6; Dan. 9: 24), and a *time* seems to represent *360 years* (Rev. 12: 6, 14); and, if so, the *seven times*, for the punishment of the Jews for their sins mentioned in Levit. 26: 18, 21, 24, and 28, would be 2,520 years; now when did this period of the punishment of the Jews, or the "times of the Gentiles" (Luke 21: 24; Rom. 11: 25), begin, and when will it end? A. No human being on earth knows. "Secret things belong unto the Lord our God; but revealed things belong to us and to our children forever, that we may do all the words of this law" (Deut. 29: 29). "It is not for you," says Christ to His Apostles, "to know the times or the seasons, which the Father hath put in His own power" (Acts 1: 7). Of course, if we knew the beginning of this period of 2,520 years, we could easily tell its end. If it began with the capture of Zedekiah, the last Davidic king of Judea, by Nebuchadnezzar, and the latter's carrying him off into captivity in Babylon, 586 B. C., it would end about 1934 A. D. If it began with the fall of the Maccabean dynasty of Jewish kings, and the installation of Herod I., by the Roman government as king of the Jews, B. C. 37, it would end about 2483 A. D. And if it began with the conquest and destruction of Jerusalem by the Roman general, Titus, A. D. 70, it would end 2590 A. D. Personally, I think, but of course I do not know, that the date 1934 A. D. is more likely to be correct. There is now a greater desire and a stronger movement of the Jews to return to Palestine than there has been since the destruction of Jerusalem by Titus in A. D. 70. The Lord knows all things, and has control over all things, and will undoubtedly fulfill all His purposes in regard to both national and spiritual Israel at the exact time and in the exact manner in which He thinks best. Prophecies are designedly obscure until their fulfillment. They were not given to make us prophets, but to prove, when they come to pass, that the Lord had, from the beginning, foreknown the events and had revealed them to His ancient and inspired servants. Hundreds of prophecies

in the Scriptures unanswerably demonstrate to every informed and honest mind the falsehood of infidelity (or atheism) and the truth of the inspired word of God.

2. Q. Is the dress of men in ancient times correctly represented in the numerous pictures in modern books?

A. As a general thing, it no doubt is, as it is a reproduction of the attire found on ancient monuments and statues.

3. Q. What are the "greater works" that the believer shall do, because Christ goes unto His Father (John 14:12)? A. "Greater" only in the sense that the spiritual is greater than the natural. After Christ returned to His Father, He gave His people a greater plenitude of His Spirit; and the works that His Spirit has wrought in them (Isa. 26:12; Philip. 2:13) are more profound, important, and abiding than all the physical miracles wrought by Christ during His personal ministry. Christ's physical miracles were but fleeting types of His spiritual and eternal miracles in the salvation of His people from sin and hell. They manifest outwardly the salvation which He has wrought inwardly within them.

4. Q. How often should the churches of Christ engage in communion—that is, in partaking of the Lord's Supper? A. The Scriptures do not tell us *how* often (leaving that matter to each church), but say "As oft as we so partake, we do it in remembrance of Him" (1 Cor. 11:25, 26). It seems that the members of the apostolic churches communed every day, publicly or privately (Acts 2:42, 46, 47), or at least every Lord's day, or the first day of every week (Acts 20:7). Some of our churches commune every one, two, or three months, and some only once a year. It is the custom of the most of our churches in North Carolina to commune once in every three months, or quarterly; our quarterly meetings are communion meetings. I cannot think that this is too often to hold a special public, loving and holy service in remembrance of the dear Saviour who died for our sins and our salvation.

5. Q. If one or more members of a church are in disorder, should these members be suspended from participating in all church business, or the church be suspended from carrying on her business? A. The church should

withdraw from every member who persists in disorder after having been properly labored with (Matt. 18: 15-18; 1 Cor. 5: 9-13; 2 Thess. 3: 6), and then carry on her business as usual.

6. Q. What are your views of Acts 11: 1-3, especially the last clause of the second verse, "they that were of the circumcision contended with him"? A. That, when Peter, after preaching the gospel, by especial Divine direction, to the Gentile centurion Cornelius and his household, and baptizing those who believed the truth as it is in Jesus, and eating with these uncircumcised Gentiles, upon whom God had manifestly poured out His Spirit, was censured by the extreme legalistic members of the church at Jerusalem for violating the old Jewish custom which forbade Jews from thus associating with Gentiles, while the Jews ought to have rejoiced that the Gentiles had heard and believed the gospel. Peter completely silenced the Jewish traditionalists and legalists by simply relating the facts of the case, showing that his course was in obedience to the commandment of God, and was blessed of Him, so that even the legalistic Christians at Jerusalem not only "held their peace, but also glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11: 18). So should we all cheerfully abandon our prejudices against the divinely authorized and blessed labors of our brethren, and rejoice and thank God that He is saving His people from their sins. If it is not a salvation from error and sin, we may be perfectly assured that the Lord is not the Author of it.

S. H.

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### REMARKABLE PROVIDENCES.

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"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.)

#### MARK THAT TEXT.

"Mark that text," said Richard Adkins to his grandson Abel, who was reading to him Psalm 32: 10—"He that trusteth in the Lord, mercy shall compass him about" (says Mr. H. L. Hastings in his "Tales of Trust"). I read it in my youth and believed it, and now

I read it in my old age, thank God, I know it to be true. Oh! it is a blessed thing, in the midst of the sorrows of the world, to trust in the Lord."

Many a man has been reduced to want, and at the very time of his greatest necessities the hand of the Lord has been extended to relieve him. Henry Vern, author of "The Complete Duty of Man," was once, as many of God's people have been, in great want. He owed money, and had none to pay the debt. The creditor was importunate for the payment of the bill. He had no resource left but with earnest supplication to make known his wants to God. Though He knows what we need, He will yet be enquired of by His people to do it for them (Ezek. 36:37). He is a prayer-hearing God (Psalm 65:2), and commands us to pray always, and not to faint (Luke 18:1). And mark the result in the case of Mr. Vern. While he was upon his knees a letter was brought to him enclosing a bank-note of fifty pounds (about two hundred and fifty dollars). He never found out the donor. But God sent it to him—sent it in the time of his greatest distress; and his biographer relates that he was at length enabled to live in continual reliance upon the care of Providence, and his needs were remarkably supplied. He continued to trust in the Lord, and God continued to take care of him. And so it has been in thousands of instances. S. H.

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#### VOCAL MUSIC TAUGHT.

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Brother E. A. Stanfield, Martinsville, Henry County, Va., stands well with our people, has a rich, mellow voice, and is an excellent teacher of vocal music. The most of our churches greatly need an improvement in their singing; and I would be glad if they would engage the services of Brother Stanfield to help them in this respect. Address him at Martinsville, Virginia. Singing is one of the most important, delightful, attractive, and elevating parts of the private and public worship of God. The Old and the New Testament Scriptures commend it, and speak of it as an exercise in heaven but not in hell. O that we might sing the praises of our God with the Spirit and understanding, and with melody in our hearts! S. H.

## EXTRACTS.

Gurley, Ala., August 14, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER:—As my time on THE GOSPEL MESSENGER has expired, I herewith enclose \$1 for another year's subscription. We are highly pleased with its contents. It comes regularly each month, laden with good news from yourself and the many correspondents. I hope that you will be spared a long time to continue its publication, and that God's humble poor may be built up by the same.

Yours respectfully,

J. H. LAWLER.

Natasulga, Ala., August 7, 1906.

DEAR BROTHER HASSELL:—Herewith I send you one dollar to renew my subscription to the MESSENGER. I wish I could tell you how much I enjoy reading its pages—some things that are in it more than others, of course. Some of Brother Oliphant's writings I specially like. He is a spiritually-minded man, if I understand what the term means. I appreciated his article in the August issue. I, too, feel that God will provide, for not only His ministers, but for all His children, all that is good for them to have. I have been a widow for twenty-one years, and in all this time I have suffered no need, and I believe and often say, "God has provided for me." I am the only Baptist of our faith in this village, and when I say this my neighbors reply, "God has enabled you to do it." Well, if He has, it is His work at last, and I hope I can always feel just as I have, that He will provide for me. It is a great comfort to me to feel that He is mindful of what goes on here below. The people around me feel so different from the way I feel about God that sometimes I wonder if my mind is not unbalanced; but when I talk with those who are members of our church I find some of them feel as I do. There have been seasons, not long past, seasons of great sorrow, when I have felt that God's presence was here with me, and I was calmed and felt that, though it was His will that I should be without earthly protection, no one and nothing could harm me. Oh, if this could be the case all the time!

I saw Brother Henderson not long since. He looks feeble and is getting old. I have been hearing him preach since he first began, and have had great love and sympathy for him. His has been a life of hardship and sorrow.

I hope I am your sister,

MRS. E. A. ARNOLD.

The faith of our dear widowed sister is far more precious than gold that perisheth. Bless the Lord for it!

S. H.

Brooklyn, N. Y., July 31, 1906.

*Elder Sylvester Hassell—*

MY DEAR BROTHER:—I enclose herewith \$1.00 to pay my subscription for THE GOSPEL MESSENGER to July 1, 1907. Please send it to the same address, No. 137 Midwood street, until otherwise advised. My wife and I were both disappointed in not having the pleasure of meeting you last June; we had hoped that you would extend your visit north so as to attend the meetings of the Warwick Association. We sincerely hope you are well and enjoying that peace and comfort that the Lord bestows upon His dear children. In love and fellowship,

Your brother,

R. M. STRONG.

Robersonville, N. C., August 11, 1906.

DEAR BROTHER HASSELL:—I feel to express briefly a few thoughts pertaining to the inner and outward life. Paul says, "Though the outward man perish, yet the inner man is renewed day by day!! I feel to thank God and take courage, hoping I realize this truth in my declining age. The world with its charm is to me what Solomon expressed—All vanity and vexation of spirit. Then whither shall we go? Yea to Him, who said to His disciples, "Will ye also go away?" Peter, possessed of the mind of Christ, gave the answer—Lord, to whom shall we go? Thou hast the words of eternal life." While some are drawn by the propensities of the Adamic nature, some others are drawn by the three-fold cord of faith, hope, and charity, and Paul says the greatest of these is charity. Then how stands the matter without this charity? By their fruits we are to know them. Some do not manifest the Spirit of Christ, but the spirit of strife and bitterness, and even condemn the man of a meek and quiet spirit, whom God says He will not despise. How needful to try the spirits.

Our love to you and the family, and the dear brethren and sisters you meet.

Yours in hope of that better world, S. W. OUTERBRIDGE.

Our esteemed Brother Outterbridge is in his 82d year, and his dear wife, our precious sister, is in her 72d. He taught school fifty years, and trained his first pupils and their children and grandchildren to lives of morality and usefulness. His wife is a most suitable companion. They were married 55 years ago, and, though never having had any children of their own, they have, through the favor of the Lord, been a great blessing to three generations of other people's children. They were baptized by my father, Elder C. B. Hassell, and are members of Spring Green church, in this county, which he served so long. Their house has been for many years a most quiet and delightful Baptist home. They are greatly loved and highly esteemed by those who know them.

S. H.

Perry, Mo., August 12, 1906.

DEAR BROTHER HASSELL:—Please find enclosed one dollar, to be applied on the MESSENGER. I am always delighted to receive it each month. I was pleased to read your Northern Associational trip. You found things pleasant, and your readers enjoyed your account of your trip, I am sure. I am, sincerely,

Your brother,

E. R. EVANS.

Kingsbury, Tex., August 12, 1906.

DEAR BROTHER HASSELL:—I wish to say to you and all your readers that I have read the August number of GOSPEL MESSENGER, 1906, with unusual interest—especially Elder Oliphant's article on the subject of a Faithful Ministry. When I read his article I felt that I wanted to give him my hand. I have always loved and endorsed that dear old brother's writings. I am glad to see, Brother Hassell, that you endorsed the article. I am glad to know that you and Brother Henderson have such men on your editorial staff as Oliphant, Hanks, and Stewart. I regard them as safe men; they do not deal in trashy matters, but in solid truths and such things as make for peace among our people. Conservative men are the only men that are safe to follow. Such is true in politics as well as in religion.

J. M. BAKER.

Runge, Tex., August 7, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER IN HOPE OF ETERNAL LIFE:—I see that my subscription has expired; I wish to keep it going. So please find one dollar for a renewal for another year. I would like to write some to the MESSENGER, but feel so unworthy that I still refrain from scribbling down on paper for the dear brethren and sisters to see my illiteracy. We should not quench the Spirit, but try to comfort one another. I hope you and the other editors may live long to set forth the truth of the gospel. It does my soul good to know that there is still true light on the Scripture of eternal truth. I feel to sympathize with the old soldier of the cross, J. E. W. H., in his age and infirmities. I hope that the afflictions of himself and his help-meet may redound to God's glory. They should receive the prayers of all the household of faith.

Brother Hassell, may God Almighty bless you in your editorial work, that it may be a great blessing to His people. W. S. Cox.

## SELECTIONS.

### HOLDING UP THE PASTOR'S HANDS.

Every church should be an Aaron and Hur Society, holding up the hands of its pastor.

The church is not a worldly corporation. The pastor of a church is not a priest, and he is not a spiritual policeman. He is called a "shepherd" because he feeds the flock of God. He is called a "bishop" because he superintends. He is called a "steward" because he is intrusted with truth for the edification of the people.

We have heard much about the kind of ministers the people want. Let us think of the kind of people the minister likes. Or maybe we could put the thought better as it is expressed by the title of this article, and ask how the people can hold up their pastor's hands? What can you do to help your pastor?

First, and most important of all, pray for him. This is your prime duty. Do it for his sake. Do it for your own sake. Do it for the church's sake, and for the sake of those without. How much the pastor needs the Spirit's aid! Then, too, love your pastor. If you pray for him you will love him, and if you love him you will pray for him all the more. It is an exceedingly great help to a pastor to be upheld by the love of a devoted and loyal people. Hear your pastor also. Be at the services to hear him. He is helped and inspired in his work when he sees you present. When a wife prepares a dinner she expects her family to be present at the table. Encourage your pastor by constant attendance on the church services.

Encourage your pastor when he has said or done anything to help you. His path is difficult, and a word in season, how good it is! Speak well to him and of him. Honest commendation never harmed any one. Walk in harmony with him, and do all in your power to carry out the good counsel and instruction that he gives. Co-operate with him. A little girl once asked what is meant when a pastor is installed. She said, "Do they put him in a stall and feed him?" "No," was the answer. Somewhat cynical, we confess the reply was, "They hitch him up to a load and make him pull it." We have read of a minister who dreamed about himself and his congregation. Maybe it was a waking dream: we cannot say. But the dream was that he and his people together was pulling a heavy coach along a very muddy road. He was at the point of the "tongue" or "pole," pulling and guiding. The people

were at the whiffletrees and the wheels, and pushing behind, and the coach was really getting along quite satisfactorily. They were together making very good progress. But as the pastor was pulling, the coach, in his dream, began to slow up; it went harder and slower and yet slower and slower. By and by it stopped. The pastor looked back to see what was the matter, and, to his surprise, not one of his people was in sight. Passing the body of the coach, he happened to open the door and look in. Behold there were all his people! One after another they had gotten in to ride! No, the minister cannot pull the coach and the people too. He cannot pull the coach alone without the aid of the people. We are glad to say that in the case of most of the churches the coach still moves. But don't you get in to ride. Help your pastor. Aid him in every way in your power and with a hearty good will. Prove yourself a member of the Aaron and Hur Society—Aaron and Hur, who, the one on the one side, and the other on the other side, stayed up Moses' tired hands that they were steady until the going down of the sun. Prove yourself a real helper in the cause of your Master and your pastor's Master till the going down of life's sun.—*Selected.*

#### ON THE CROSS WITH CHRIST.

The secret of the Christian life is the cross of Christ. Paul says, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And again he says, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." Our life, then, "is hid with Christ in God" because we "know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death."

As the secret of a stream is the spring in which it rises, so the secret of our life is the cross out of which it flows. Christ liveth in us, not only because Christ was crucified for us, but also because we are crucified in Him. As He is in this world, so are we. He was crucified in this world, and so are we not only dead to its allurements, but crucified to them, a peculiar form of death, bitter and prolonged. It is to be feared that many professors of religion do not realize this in these easy-going times. It is to be feared that hearing so much about the joys of religion they forget that these joys were purchased by our Lord and Master at great cost of suffering, and that only after He had endured the cross did He enter into the joy that was set before Him. And so we, if we would reign with Him, must also suffer with Him. Let us not forget that whilst He endured such contradiction of sinners against Himself, we, who are the sinners whose contradictions He suffered, must also be willing to suffer with Him. Probably the most fruitful Christian graces are those which consist in our yielding ourselves up to the Lord in a ministry of suffering.—*R. S. Reese.*

#### 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 J. B. ODEN.

Brother Oden was born May 29, 1832, and died May 2, 1906. In 1854 he was married to Miss Catharine Ware. To this union were born nine

children; four boys and two girls still remain to mourn their loss. His wife departed this life August 21, 1891, aged 55 years, 2 months, and 18 days. Surely a father in Israel has fallen. Brother Oden was a safe counsellor in matters pertaining to the peace and fellowship of the churches, always manifesting the spirit of forbearance, and was a firm believer in salvation by grace, quiet and conservative in his views, yet unshaken in faith, ready at all times to defend the cause of his Master. Truly he was a deacon after the true pattern, always visiting the poor and afflicted of the church and speaking words of comfort to them. He is greatly missed by the church and community, for he was loved and respected by all who knew him. He had no enemies. At the time of his death he was living with his daughter, Sister Tarpley, and husband. His illness was short, lasting about twelve hours. No one misses him more than the writer of this sketch. He always spoke words of comfort to me when low down. I never can forget him for his kind and faithful counsel when I felt cast down, always speaking words of encouragement. The last few years of his life he would visit my family often and spend several days at a time. His whole conversation would be of heaven and immortal glory. May the Lord bless the bereaved family with like precious faith.

D. M. THRASH.

#### MARGUERITE BINGHAM.

*Mrs. Ella Bingham—*

MY ONLY—MY DEAR SISTER:—My little girl Jean called me up over the 'phone and told me of your sweet little Marguerite's death, and it melted my heart just as it did when we lost our little George. She was born of her parents, Thomas H. and Ella Bingham, 5 years ago, at Carrollton, Miss.

I cannot come in time to see her sweet little angel face, but I can never forget the beautiful spirit and the sweet look she gave me the first and last time I ever saw her. I can see the shadow of death in every parting, and would bow in reverence to Him, "who maketh the clouds His chariots and walks upon the wings of the wind." God holds an unlimited government over every creature and all events, and there is nothing so far in the future as to escape the eye of Omniscience. Consequently nothing ever happens by chance with God. But things have, and do happen to us by chance, because our thoughts are not as God's—His thoughts are as high above ours as the heavens are above the earth.

You remember the man who went down to Jericho and fell among the thieves. He could not foresee the evil that was to befall him. Nothing could have prevented the catastrophe which in the providence of God awaited him. If this were all chance with God, as it certainly was with the Priest and the Levite, where is his obligation to God for sending the good Samaritan that way at that time, and for touching his heart with pity and providing him with all that was necessary to administer to the wounded man? This teaches that there is no salvation in the crafty Priest or Levite, but in God, who showeth mercy. He walks in His people of a certainty, for John said he saw Him walking or standing among the seven golden candlesticks, or seven churches. Yes, He maketh the clouds His chariot, and He walks upon the wings of the wind.

George and Marguerite, "our singing birdlings from their nest have flown; the little ones we used to kiss and love; but, ever near us, though unseen, their dear immortal spirits tread." "He leaves our hearts all desolate, He plucks our sweetest, fairest flowers. Transplanted into bliss they now adorn immortal bowers"; yes, going on brightening forever, in glory and in bliss and in ages, without end, shall we join them again.

Your loving brother,

CORNELIUS C. FOOTE.

## CHANGES OF ADDRESS.

Elder H. Temples has changed his address from Graymount, Ga., to R. R. 1, Blitch, Bullock Co., Ga.

Brother E. R. Albritton has changed his address from Farmerville, La., to Earl, Union Parish, La.

Elder Wm. Logon has changed his residence from Roscoe, Tex., to Colorado, Mitchell Co., Texas.

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*W.B. Clifton July 03*

Vol. 28.

No. 11.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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NOVEMBER, 1906.



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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 28. WILLIAMSTON, N. C., NOVEMBER, 1906. NO. 11.

## NATIONAL HUMILIATION.

"Turn ye to Me with all your heart."—Joel ii. 12.

See, gracious God! before Thy throne  
Thy mourning people bend!  
'Tis on Thy sovereign grace alone  
Our humble hopes depend.

Tremendous judgments from Thy hand  
Thy dreadful power display;  
Yet mercy spares this guilty land,  
And still we live to pray.

Great God! and why are we thus spared,  
Ungrateful as we are?  
O make Thy awful warnings heard,  
While mercy cries, Forbear.

How changed, alas! are truths Divine  
For error, guilt, and shame!  
What impious numbers, bold in sin,  
Disgrace the Christian name!

Regardless of Thy smile or frown,  
Their pleasures they require,  
And sink with gay indifference down  
To everlasting fire.

O turn us, turn us, mighty Lord!  
By Thy resistless grace;  
Then shall our hearts obey Thy word,  
And humbly seek Thy face.

MISS ANNE STEELE (1716-1778).

## DAY FOR FASTING AND PRAYER.

WASHINGTON, BEAUFORT Co., N. C., Sept. 5, 1906.

*Eld. Sylvester Hassell—*

VERY DEAR BROTHER AND KINDRED IN CHRIST EVERYWHERE, AND ALL WHOM THIS MAY CONCERN:—I have been very much concerned for many years, as I saw the undermining and going away of our civil as well as religious liberty, but let me here say—"Oh! Israel, thou hast destroyed thyself; but in Me is thine help." When I read in the September number of THE GOSPEL MESSENGER, "The End of Religious Liberty in the United States," from *Watchword and Truth*, of Boston, and also read President Roosevelt's message to the Pope of Rome, and Mr. James H. Foote's letter in the *News and Observer*, of Raleigh, N. C., of September 2, 1906, my heart swelled with anguish. I looked around but saw no help. My cry was and is—Lord, unite Thy people. And right here I want to quote the appropriate and beautiful language of the poet in Lloyd's Selection of Hymns, No. 215:

“Great is the Lord our God,  
And let His praise be great;  
He makes His churches His abode,  
His most delightful seat.

In Zion God is known,  
A refuge in distress;  
How bright has His salvation shone  
Through all her palaces!

When kings against her joined,  
And saw the Lord was there,  
In wild confusion of the mind,  
They fled with hasty fear.

Of have our fathers told,  
Our eyes have often seen,  
How well our God secures the fold  
Where His own sheep have been.

In every new distress,  
We'll to His house repair,  
We'll call to mind His wondrous grace,  
And seek deliverance there.”

Now, dear kindred in Christ, if all the church of God in the United States especially, and those abroad, will

set a day and let the day be known to all, and fast and pray, He will drive the enemy back, as He has always done. "United we stand; divided we fall." I feel sure this will meet with the approval of all the children of God who truly appreciate their civil and religious liberty. Oh! when I think of how much precious blood was spilt, of how hard many of our forefathers fought and bled and died for the liberty which God enabled them to purchase for us, I feel that if they could rise from their graves and behold the conditions of affairs, they would hang their heads in shame and be sorry that they shed their blood for a people so unmindful of the price of liberty, so ungrateful for the boon of freedom. Again, "Oh! Israel, thou hast destroyed thyself, but in Me is thine help."

This is written in fervent love to God's people everywhere, trusting, hoping, and praying that they will lay down every carnal weapon, and, united in love, will repair to the house of God to seek deliverance from our enemies.

In humble submission your sister in hope of eternal life,  
BETTIE Z. WHITLEY.

In seasons of great trial the saints of God have for thousands of years fasted and prayed; and it is right for them to continue to do so whenever He impresses them. The children of God ought always to pray to their Heavenly Father—always be in the spirit of humility, dependence, and supplication to Him, as well as to give thanks to Him in everything (Luke 18:1; 1 Thess. 5:17, 18); and they ought always, by His grace, to fast from sin of every kind—from strife, wickedness, oppression, unkindness, covetousness, and selfishness (Isa. 58).

S. H.

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## THE GOSPEL.

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The Gospel is a proclamation of that full, free and finished salvation which God has provided for His own elect, whom He has saved and called with a holy calling, not according to their works, but according to His own purpose and grace, which was given them in Christ

Jesus before the world began (2 Tim. 1-9), and it is not the immediate duty of all to accept salvation in the abstract, nor any of its blessings were ever offered to any being, by any authority found in divine testimony.

*God has never offered to save a sinner.* Therefore it cannot be the duty of any to accept of what has not been offered to them. We read much of offers of salvation and mercy in the creeds of Armenian workmongers, but not one word of it is in the volume of divine inspiration—the doctrine is of men and devils, and altogether discordant with the revelation of grace and truth, embraced in the Scriptures. There is not a truly regenerated soul on earth whose experience does not prove the absurdity and falshood of the doctrine. “God makes the clouds His chariot, and He walks upon the wind.” He holds an unlimited government over every creature and all events, consequently *nothing* can ever happen by chance with God, but things have, and do, happen to us by chance, for our thoughts are not as God’s thoughts; His is as high above ours as the heaven is above the earth. There is nothing so far in the distance as to escape the eye of God.

The wise man has said: “The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill, but time and chance happeneth to them all.”

The man that went down to Jericho could not have foreseen the evil that was to befall him on his way. All his speed at running, his strength at fighting, wisdom, riches, understanding and skill, could not have prevented the catastrophe which in the providence of God awaited him. If this was all chance with God, as it certainly was with the man and the priest, then where is the obligation of gratitude on the part of the wounded man, to God, for sending the good Samaritan that way, at that time, and for touching his heart with pity and providing him with all that was necessary to administer to the wounded man?

This lesson teaches—That there is no salvation in the crafty priesthood, or Levite, but of God that sheweth mercy.

CARMINE FOOTE.

HOLLAND, BELL CO., TEXAS, July 30, 1906.

The Bible most wonderfully abounds with the testimony, given in divers forms of speech, that God created all things, and for His pleasure they are and were created. There was no power, outside of Himself, to move Him to such a work. But the motive prompting Him was an inward motive. No power but His was needed; no power but His was exercised. All things created were created to answer the most high and exalted end. For all of His works were laid in the deepest wisdom, and for all His works He has the best of reasons, and the profoundest, high, and exalted ends to be answered by them. The object is the motive prompting Him to the great and stupendous work. This work was not engaged in because of a few leisure hours with Him. But He had an object in view; great, glorious and grand; which object was the great delight of His heart; and to attain this great and noble end He, with the most profound and greatest skill and precision, so arranges everything in its every action as that finally the great, grand, highly exalted and noble end is fully and gloriously attained. The Lord is wonderful in counsel and excellent in working. He is wise and knows how to arrange, to fix, and set in order the whole of creation so as to bring out the results at first intended. And He is powerful and therefore can and will do all His pleasure. The pleasure of the Lord shall prosper in His hands. He is God, and there is none like Him, declaring the end from the beginning, and from ancient times the things that are not yet done, saying My counsel shall stand, and I will do all My pleasure. As for the Lord, His work is perfect. Then every act of His is an act of perfection, and is fraught with the greatest degree of significance, and is absolutely certain of a full and glorious success. The end, the glorious end of all He has done, is now doing or ever will do, is to exalt His own eternal glory. The glory of the Great Supreme is the great and glorious end for which creation was begun, and is the end to which all creation is directed, and the end to which it most certainly and victoriously will, with

shouts of glory, glory, glory, arrive. And then the song of glory to God in the highest shall be sung by all the blood-washed throng; yes, even in the highest heaven, where there is no more sorrow, pain or death, but life forevermore. Praise ye the Lord, all ye, His saints.

From a poor, badly afflicted sinner.

Yours in love,

W. M. LITTLE.

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### THE BLESSEDNESS OF DIVINE GRACE.

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SPENCERVILLE, MD., Aug. 13, 1906.

*Eld. S. Hassell—*

VERY DEAR BROTHER, if it is not assuming too much on my part to call you brother:—I feel often it cannot be possible for me to be brother to God's dear children. I think I know, if I know anything, the Primitive Baptists are His people; though it's a question if I can possibly belong to that class, while professing to love the Lord and His righteousness, yet living so very very far from the way I ought. Dear brother, what manner of men and women we ought to be, who have been so highly blessed above the majority of mankind in the revelation to us of God's wonderful plan for the salvation of poor sinners. We know there is nothing under heaven that can compare with the sweet doctrine of God's grace; so very different from the doctrine of the world. So often I feel I do not love the Lord; yet I can say I know I love His people. I do want to live, die, be buried and raised with them on the resurrection morn. Oh, my Lord and Saviour, this is so much to ask, so much, having nothing, nothing to offer in return: nothing but my poor, sinful helpless self. Bro. Hassell, I am so helpless, so utterly helpless, all I can do or say is God, be merciful to me a sinner.

I send order for \$1 for MESSENGER for coming year. I enjoy reading it so much. I wish to say our papers are such a comfort to me I cannot tell how anyone can condemn them, even if they are not perfection,—nothing is in this world. My faith is so weak and my unbelief so strong I need food every day of my life. I will say I

hope the time will never come when exchange of our opinions on everything that relates to our spiritual walk and life in this world, and also to our hope for the life beyond will not have the freest circulation among us as a people. You see so many that very likely you do not remember seeing my three little girls at Dawsonville, Md., one year ago. My youngest, twelve years of age, was baptized by Eld. C. H. Waters the first Sunday in this month. When asked the reason of her hope she replied it was Jesus' love. I feel that is all any of us have. Hope you and your family are well. Would be very glad for you to make us a visit. When you were in Baltimore last spring you passed not so very far from where I live.

Yours in hope of eternal life,

W. P. WATERS.

It was at twelve years of age that Jesus seemed to enter openly, in the temple courts, upon His Father's business (Luke 2:41-50). It is a great blessing to know and love and serve the Lord in youth (Lam. 3:27; 1 Sam. 3; 1 Kings 18:12; 2 Tim. 3:15; Luke 18:16; Eccles. 12:1). O that the Lord would bless all our children with His holy and everlasting salvation! All earthly things are corrupting and dying vanities. I would be glad to visit dear Brother Waters and his church.—S. H.

SOUTHAMPTON, PA., Oct. 2, 1906.

DEAR BROTHER:—I find that it will not be expedient for me to attend the Kehukee Association at this time. I had fully intended to go, and much desired to, but am sorry that I will not be able to do so. I do not feel that I can leave home for that length of time. I hope the meeting will be a good and profitable one.

I have just learned that on account of Elder E. V. White's extreme illness there will be no session of the Corresponding Meeting of Virginia this fall. He is not able to sit up, nor to see company.

I hope to go to Kehukee next year, if the Lord will. I wish to be remembered in love to your family, and brother and sister Slade, and the brethren. My wife and sister Bessie join me in love to you. Our daughter, Edith, is teacher of French and mathematics in a girls' college in Lancaster, Pa., and is well suited. Mildred has gone back to Bryn Mawr, as a Sophomore.

Your brother in hope,

SILAS H. DURAND.

## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala.

"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.

## AN IRREVERENT AGE.

Mr. F. E. Davison, of Rutland, Vermont, has recently written the following truthful, momentous, awful, and startling words:

This is an age of irreverence. It manifests itself in numberless ways, but it is everywhere apparent. People joke about religious things, parody biblical incidents, speak familiarly of prophets, priests and kings, turn the house of God into a show place, sing jig music and minstrel melodies in prayer meeting, make the Sunday service a display of costly millinery, exalt opera in the choir gallery, cut the sermon down to a vanishing point and render it a harmless portion to saint and sinner.

Time was when Sunday was different from all other days; now every day to vast masses is alike. The line between secular and religious things is obliterated, the flood of secularism sweeps right on in many places seven days in a week.

Time was when the Bible was regarded as a holy book; that claim is now scoffed at by the multitudes. It has been driven out of the schools, and out of the home, and is being supplanted in many churches by political discussions and literary essays. The holy ordinances of religion are ignored and counted of no special value, any more than the rites of the heathen, and a standing in the church does not seem to differentiate men very much from their fellows. A great, deep, mighty

nation-wide flood of irreverence for sacred things is everywhere apparent.

As Mrs. Browning puts it:

Earth's crammed with heaven  
And every common bush afire with God;  
But only he who sees takes off his shoes—  
The rest sit round it, and pluck blackberries.

The fact is, for multitudes, the day, the book, the house, the ceremonies, the people have no peculiar sanctity, no supernatural interest, no divine charm, no deep heart-compelling power. Having eyes they see not, having ears they hear not, having feelings they appreciate not the sanctity of sacred things. Such people if they had faced the Burning Bush that Moses saw, would have seen nothing but leaves and berries. There is a way of looking at things with such a heedless, frivolous stare that eternal realities withdraw themselves, never to return. We put out the light with our impudent and irreverent behaviour. The more we crowd in irreverently the more it flies from us. If we bore in mind the injunction that "the place whereon thou standest is holy ground," and walked more softly, we should see more. In these days of Sunday excursions, and Sunday visiting, and Sunday baseball, and Sunday band concerts and Sunday "grand sacred entertainments," in which choir singing of "The Holy City" is sandwiched in between moving pictures of prize fights and cake walks, it requires about all the grace ordinary individuals can muster to keep out of the maelstrom of irreverence that circles around him.

Cultivate reverence for the house of worship. When we fail to recognize the difference between the sacred temple of God and an opera house or a lodge room, we make a vast mistake. To so far forget our surroundings as to giggle, or whisper, or write notes, we desecrate the place and assist in destroying reverence. It is a great thing to know how to behave in the house of God.

And the same thing applies to God's book. It is a holy volume and should not be handled irreverently. To what base uses has it been put. Used for an organ stool, used to prop open a window, used to kill flies and spiders with, used to keep unruly children apart, used to kindle fires by shiftless sextons, used merely as an ornament for the pulpit. Irreverent behaviour toward the book.

It is no uncommon thing to see young people and adults joking and mocking at the ordinances of religion. The baptismal service is to many an occasion of great hilarity. They see no solemnity in the ordinance, it is an occasion exuberantly funny. To such an extent has this gone that in many churches no public announcement is made of the solemn ordinance in order to avoid a noisy, giggling rabble.

To take one's place amid that company from whose souls all sense of reverence has departed is to confess one's self sadly fallen. To keep one's heart forevermore in touch with the great realities which have come down to us through the ages, that we may hand them on as a priceless legacy to the generations yet to be, is to stand in line with the deathless spirits of the past, the great souls of the present, and the enthroned ones of the future.

Never allow yourself to make sport of, or to look with supercilious contempt upon the religious observances of others: to do so is to commit a permanent injury upon your own soul. Such observances may be crude, may be uncongenial to you, may not appeal to your sense of true worship, but to others it may be the only way to rise out of a

sense of guilt. And the crudest attempt of man to recognize the claims of his Creator is an infinite advance over the condition of that irreverent human being who repudiates all his obligations, and like an unthinking horse eats and drinks and dies, without one act of devotion.

The terrible wave of infidelity, heathenism and atheism, thus well described and rebuked by Mr. Davison, of Vermont, swept over Europe in the eighteenth century, and over the Northern States of the Union in the nineteenth century, and is sweeping over the Southern States in the twentieth century. This diabolical down-rush of the human race to perdition was foretold, and the certainty of its awful punishment by the only living, holy and Almighty God was declared in Matt. 24; 2 Thess. 1: 7-10; 1 Tim. 4; 2 Tim. 3; Rev. 3:14-22; 19:11-21. The irreverence, corruption and violence pervading this wicked and adulterous generation are like the same satanic vices that pervaded nearly the whole human race in the days of Noah; and as unbelievers were destroyed by a flood of water then, so shall they soon be destroyed by a flood of fire. The sun shall become black as sackcloth of hair, and the moon as blood, and the stars shall fall, and heaven depart as a scroll when it is rolled together, and every mountain and island be moved out of their places and the kings of the earth and the rich men and the chief captains and the mighty men hide themselves in the dens and rocks of the mountains, and say to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand? Rev. 6:12-17. Then all the indifference and irreverence and infidelity and atheism will be instantaneously and everlastingly driven from the *minds* of the human race; for even the devils or demons or evil spirits believe and tremble (James 2:19); but our poor, ungodly, irreverent and sinful race, deceived by Satan, the chief enemy of God and man, seems to be more stupid and more wicked than even the devils. May the Lord graciously save His people everywhere from such unutterable folly and sinfulness!

S. H.

## THE FOURTH CHAPTER OF ZECHARIAH.

Haggai, Zechariah, and Malachi were the last three prophets of the Old Testament, and prophesied to Israel after the Babylonian captivity—the first two about 520 B. C., and the last about 400 B. C. Haggai and Zechariah especially encouraged the Jews to re-build the temple at Jerusalem; and Malachi encouraged them to restore the pure, spiritual worship of God in the temple. Zechariah calls the Jews to repentance for their great sinfulness, and declares the righteous judgments of God which will be visited upon them and their heathen and wicked enemies; and comforts all the people of God, both Jew and Gentile, with the promise of His rich and everlasting mercy to them in the end. In his first six chapters he describes eight prophetic visions made to him during the same night. In the fourth chapter the angel that had been talking to him comes again to him and wakens him out of sleep, and explains to him the fifth vision which is described in this chapter. He saw a candlestick, all of gold, with a bowl upon the top of it and seven lamps thereon, and seven pipes to the seven lamps, and two olive trees, one on each side of the candlestick, emptying out of themselves the golden oil through two golden pipes into the bowl. The angel said to Zechariah, "This is the word of the Lord to Zerubbabel, Not by might nor by power, but by My Spirit, saith the Lord of hosts. Who are thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring the head-stone thereof, with shoutings, crying, grace, grace unto it. The hands of Zerubbabel have laid the foundation of this house (the second temple); his hands also shall finish it; and thou (Zechariah) shalt know (said the angel) that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice and shall see the remnant in the hand of Zerubbabel with (or even) those seven; they are the eyes of the Lord, which run to and fro through the whole earth. The two olive trees (or sons of oil) are the two anointed ones that stand by the Lord

of the whole earth." The second temple was built under the administration of Zerubbabel (who governed Judea under the authority of the "Great King," the King of the Medes and Persians), and under the ministrations of Joshua, the high priest (Zech. 3:1-8); and Zerubbabel and Joshua were greatly aided in this work by the comforting promises of the Lord conveyed to them by the prophets Haggai and Zechariah. Rulers and priests were sons of oil, or anointed with oil, as symbolical of the Spirit of God endowing and qualifying them for their high and solemn duties. And in the building of the second (material) temple at Jerusalem, the two anointed ones were Zerubbabel and Joshua, who stood by the allwise and almighty Lord of the whole earth to receive His instructions and obey His commands—like the two olive trees and the two candlesticks, the two witnesses standing before the God of the earth, and clothed in sackcloth, and prophesying a thousand, two hundred and three-score days (in Rev. 11). Though they were poor returned exiles, and seemed to be building a poor temple compared to the rich temple of Solomon, and, after working on it two years, had to discontinue their work sixteen years on account of the opposition of their enemies, yet they then resumed the work, and completed it in the next four years, because the God of Israel was with them and directed them and endowed them with His Spirit, and His all-watchful eyes were over them and over all their enemies, so that, not by visible or human might or power, but by God's invisible and Divine Spirit, the last stone was put upon the building, and the Israelites shouted "Grace, grace unto it," because the grace or free favor of God began and finished it in righteousness (signified by the plummet in the hands of Zerubbabel), and the seven spirits or the perfect Spirit of God rejoiced in this work of His hands. Before the Aaronic priesthood Melchizedek, king of Salem (or Jerusalem), was both king and priest of the most high God; he did not receive his high and unique office from any other human being, nor transmit it to any other. And so, two thousand years afterwards, the Messiah, the Christ or Anointed of God, the eternal Son

of the eternal Father, was incarnate of the Virgin Mary, and baptized at the age of thirty by John the Baptist in the river Jordan, and endowed, without measure, with the Spirit of God, and became both King and Priest of all spiritual Israel, as represented by the two olive trees or two anointed ones standing by the Lord of the whole earth, or the priest upon his throne (in Zech. 6:12, 13), building the temple of the Lord and bearing all the glory, between whose priestly and kingly offices there is, according to the eternal counsel of the Father and the Son, perfect peace—as a priest He atones for all the sins of His people by His sacrificial death, and as a king He reigns, by His Spirit, over their hearts forever. The golden candlestick is His beautiful and precious church, and He, in His divine humanity, is the inexhaustible bowl or reservoir on the top of it or at the head of it; and the golden oil is His invisible, perfect, Holy Spirit, freely and abundantly and divinely (without any human aid or power) distilling from His priestly and kingly offices, and filling Him, through the two golden pipes of His divine and human natures, with all His perfect fulness of grace, and pouring through the seven pipes, His perfect word and ordinances, into the seven lamps, all His local churches, and causing them to shine with the glory of God's salvation.

In this beautiful and sublime vision the old Hebrew prophet was shown, and has recorded for our instruction and consolation, that the salvation of the people of God from sin and hell is all of divine grace and not of human righteousness and merit; and it is just as holy as it is gracious; and God deserves and will receive all the glory of it.

S. H.

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### THE ROYAL FAMILY.

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“Now ye are the body of Christ, and members in particular.”—I Cor. 12: 27.

The above language was addressed to the church of God at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. (See ch. 1, v. 2.) It is the word of God by the

inspired apostle of Jesus Christ, and therefore expresses an unchangeable truth for the instruction and comfort of the church and such members thereof in particular. In order to a higher and more grateful appreciation of the fact that the church is the body of Christ, God has furnished us with a true record of His Son, Jesus Christ, setting forth His holy, wonderful and perfect character; and we should consider Him first of all in the character presented in the text; for in His divine person He combined all the attributes of the Godhead, yet in His humanity spoke and acted in obedience and subordination to God the Father, declaring at the same time that He was in the Father and the Father in Him; and spoke with reference to the mystical body, now under consideration, saying, "I in you and you in me, and I in the Father;" and the apostle says, "The church of the Thessalonians in God the Father, and in the Lord Jesus Christ," which properly applies to the church everywhere and in all ages.

This character, the church, is one body composed of many members, and is an ever-living body, because of its inseparable connection with Christ, the ever-living head; and the body, partaking as it does of the nature and life of the head, is as indestructible as the head. There is great comfort and strength to the children of God in the understanding and belief of this great truth and kindred passages of Holy Writ. The church, although declared to be the body of Christ, is not eternal, as a part of His divine person or being, for it is evident that the church and every member thereof are created beings, yet the members of this great body are made partakers of Christ by the gift of eternal life through Him, in fulfillment of the promise of God. The members of this body of Christ are created in Him, they are God's workmanship, and therefore not co-eternal with the Creator. Nevertheless, the life which was promised and which is given them through Jesus Christ is eternal, and when they receive this gift they are at once partakers of the divine nature, being new creatures in Christ, and He in them the hope of glory.

Now, with reference to Christ as the head of this body

or the church, I will quote Eph. 1:22: "And hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." In this passage I understand that all the elect people of God are included, as also in Eph. 5:25-27; but in the text at the head of this article I think the church is alluded to in a less comprehensive form. For it is evident that not all whom Christ redeemed are ever identified with the organized, militant church, and such as are not in the providence of God connected with the church in her militant state are never active as members of this body as those who are so manifested and qualified are required to be, in order to show forth the praises of Him who has called them out of darkness into light. But the epistle from which our text is taken is addressed to the church of God at Corinth, and to all in like state and condition in every place; and the text declares these to be the body of Christ. Now that all the elect people of God are equally sanctified by God the Father and embraced in the covenant, and all redeemed by Christ from all iniquity, is a fact beyond successful contradiction, and each and every one of that number will be present, in robes of spotless purity, when the Son of God shall deliver up the kingdom to the Father. But the question is, Shall they all have been qualified subjects for the militant kingdom in this present world? to which I answer, No. In this particular sense the church of God at Corinth was the body of Christ and members in particular, as the text affirms, and the same will apply to any and every organized gospel church on the face of the earth; each one separately and severally represents the supreme government to which they belong, possessing the principles of the gospel kingdom, each several organization being the complete church at whatever place located.

We notice that each one of the first seven organized churches is named and addressed in positive distinction from all others, and each one is called *the church*, as if there were no others in existence. The honor of sovereign recognition is bestowed upon each and every proper gospel church as being the body of Christ, and not as an

insignificant fragment of a greater body. So if all the churches in the world were consolidated into one organic body they would simply constitute what each one was before—the body of Christ—the visible, militant church on earth, only comprising a greater number of individual members. But such consolidation could only be done by first dissolving all except one of the churches, and their members being received on recommendation by the presbytery employed in the dissolution of the churches.

Now my object in the above observations is to impress upon the minds of church-members the great importance as well as the honor and dignity of the organized churches as being each the body of Christ, and the fact of each particular member's partaking of the honor and sharing the responsibility resting upon the divinely acknowledged body of so great a head. I desire each member in particular to enjoy a full sense of his exaltation to this high and royal honor, and thereby be encouraged to act upon this noblest of all incentives to observe and do those things required of them personally as members of this sacred body. This is the highest social privilege and honor that God has seen fit to confer on the sons and daughters of Adam in this life. Just think, dear reader, what a wonderful thing it is to be a member of the body of Christ, to share the blessedness of first finding refuge under His blood-stained banner from the destructive power of sin and Satan, and being enlisted under His royal authority as a soldier of the Cross, and receiving His command, "Follow Me," with the pure desire of heart to obey, and follow Him to victory and a crown of everlasting glory in the end. Had we not better follow Him as closely as possible by observing and doing His sayings? It is our only safeguard against principalities, powers and the rulers of the darkness of this world.

The fact that every qualified member of this church (organic) should be actively employed in his proper place in the operations of the body, as the means ordained for edification of itself in love, may be clearly seen by reading Eph. 4th chapter and the chapter from which our text is selected; also Jno. 15:1-17. By these

scriptures is shown the relation which the individual members of the body bear to each other, and also that of all the component members of the compact body to the head, which is Christ. Some of the most useful and necessary members and organs of the physical human body are named, together with the office of each by the natural senses, seeing, hearing, smelling, etc. But we should be careful in applying this figure lest we fall into the error of the eternal existence of the members of the church; for we know that all the members of the human body are as old as the head, and all the members of the same age. But this is not the case with Christ and the church. If the church were co-eternal with Christ, then there would be one thing in which He would not have the pre-eminence. Col. 1:18. Yet it is a precious truth that all the members of Christ's mystical body were written in God's book when as yet there was none of them actually in existence. Psa. 139:16; Rev. 13:8. But this is a created body, Eph. 1:10, and therefore not eternal. If God's children were eternal they should not need the gift of eternal life. Rom. 6:23; Jno. 10:28.

Now, as to the "members in particular" I will add a few words in conclusion of this, (I fear, too) lengthy article: Our Saviour taught His disciples, figuratively, saying: "I am the True Vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth it, that it may bring forth more fruit." Jno. 15:1, 2. "I am the Vine, ye are the branches." With this declaration of Jesus before us can we escape the conviction that it is at least possible if not probable that a child of God may fail to bear fruit to the glory of God? And what is the result of such failure? "If a man abide not in Me he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned." Jno. 15:6. Trace the effect to the cause and who is chargeable with the direful result? Surely the fruitless branch had a good standing in Christ, the Vine; then why is he taken away? Because he is a fruitless character. The husbandman has the right to prune off the fruitless branches, and the re-

sult is that, detached from the tree or vine that bore them, they soon wither; and now they become a prey to men, and men gather them into their woodsheds and use them as fuel to warm up and stimulate their worldly institutions. O, yes, they are burned; a child of God once is a child of God forever; yet by wilful disobedience and neglect they may become so light and so dry that men can handle them in their business or in their institutions or both, until, like the prodigal son, they almost starve; for although they are cast off and withered, yet they are not quite dead; they will ultimately return to the Father's house and be received by Him who loved them with an everlasting love.

J. E. W. H.

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#### VISIT TO THE UPATOI ASSOCIATION.

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It was my sweet privilege to attend the Upatoi Association, embracing September 4th, 5th and 6th at Mt. Moriah, near Columbus, Ga. There were twenty-three elders in attendance. The elders we heard preach were Elders T. E. Sikes, J. T. Satterwhite, E. W. Powell, M. F. Stubbs, S. T. Bentley, Morgan Brown, A. M. Cook, T. J. Head, W. C. Hanson, Nobles and the writer.

Elder Sikes preached a sweet discourse on a practical line, based upon the all important subject of love as the cause of our service or the incentive thereto.

Eld. Satterwhite preached a most comforting sermon upon the sufferings and afflictions of the Lord's people and of the importance of the church standing aloof from the world. His discourse reached the hearts of God's humble poor.

Elder Powell preached a most excellent doctrinal discourse which was clear, scriptural and soul-cheering.

Elder Stubbs preached on fishing, showing that the preacher had no ability to give life to the alien sinner. There must be life before the fish will bite.

Elder Bentley preached a sweet discourse on the gospel command (commission) showing by whom given, to whom given and the extent. He showed scripturally the conflicts of the poor child of God, and that the most

consecrated Christian has doubts, fears and feels to be a poor sinner, and has feelings of great unworthiness and unfitness. He showed that while each church is a sovereign to attend to her own internal affairs, yet there is a sacred sisterly relationship existing from one church to another, and hence all are united in one family or body by sacred cords of love, causing all to feel a mutual interest in the prosperity and fellowship of each other. He showed that churches should let brotherly love continue and should have too great love for one another to introduce measures to alienate or divide, and that when a sister church departs from the order of God's house, sister churches should labor in love to reclaim her. God's churches are not independent to do as they please, practice what they please, and we bound to submit to it; if so, there would have been no use of division between the church and the modern Missionaries. Each church and each individual member is under law to Christ. Christ is the head and we are members of His body. Brethren are equals, but yet there should be a labor of love bestowed upon the erring brother or church. We need each other and should so act as to let brotherly love continue. We can by our wrong living hinder the continuing of that brotherly love.

Eld. Brown preached upon the importance of each servant of God properly applying himself and having his whole soul in his work. Eld. Cook followed on the "fragments," making many beautiful points. Eld. Head spoke upon the importance of diligent study of the word of God.

Elder Hanks spoke upon the great insufficiency of the sinner to love, serve and obey the Lord, and of the great fullness that there is in Christ—showing that salvation from start to finish is of the Lord, and that the experience of each child of God brings him to abhor himself in dust and ashes, and see at best that he is vile, and that the great and adorable God who has begun the good work in the soul will continue on and on until these vile bodies of ours are immortalized, spiritualized and glorified in the great, sweet and everlasting abode where sorrow, pain, sickness and death will never come. He exhorted to love and good works, and begged the

Lord's people to labor to see how close together they can get, and let all be contented to be simply old-fashioned Primitive Baptists. He showed that the cause of confusion among the Lord's people was that preachers often got to conclude that the church belongs to them instead of their belonging to the church. The preacher is a servant and should not lord it over God's heritage. He exhorted the brethren to preach the pure, sweet gospel of Christ, and, if they had little differences, keep them out of the pulpit and talk them over privately.

Elders Noble and Hanson preached ably, and their preaching was sound.

We are sure that all the preachers present believed in salvation wholly by grace and are agreed on the fundamental doctrine of the Bible. We regret to see brethren preaching in an unkind spirit. The gospel should be preached in love.

Elder J. M. Murray is the Moderator of this Association. He is an able defender of the same faith and practice upon which this Association was organized. He is indeed a precious man of God, firm in the faith, and makes a most excellent Moderator.

This Association is the home Association of the late Elder J. R. Respass, who fell at his post, contending for the doctrine of the Primitive Baptists, standing aloof from the institutions of men, secret and otherwise, and never took on to new measures that sprung up to decoy disciples from the faith and order of the house of God. Are we better and wiser than he? Have we found a more excellent way than such men as he and Elder Mitchell trod? They were imperfect, and so are we, and if we can just be as loyal to our God as they, and die as they died, what a monument that would be to be erected to our memory!

This Association has a good ministry and a precious membership who love the "old paths."

We heard of much prosperity in some of the churches, and all seemed to be in a very good condition. May God bless the dear ministry of this Association and keep them all humble and at the feet of Jesus, willing to be guided by inspiration in their faith and practice. I shall hold in grateful remembrance these precious people.

L. H.

## MARK AND AVOID THOSE WHO CAUSE DIVISIONS.

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“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.”—Rom. 16:17.

Paul speaks tenderly and lovingly—“I beseech you.” This is an earnest appeal, “Mark them which cause division and offences.” When the churches are in distress search diligently and carefully to see who it is that causes it. Paul said, “After my departure shall grievous wolves enter in among you, not sparing the flock.”

This prophecy is as certain of fulfillment as any other, and we need not be surprised nor discouraged when we see divisions; they were pointed out by the great apostle; and, while these things distress when they come among us, yet we need not conclude hence that we are not the Lord’s people. When division comes let us look for the cause of it, and earnestly labor not to be deceived or misled about the matter. When the people of God can see what is the real cause of it they can then apply the remedy; but it is a part of the policy of those that cause division to conceal the true cause of it.

“Also men of your own selves shall arise, speaking perverse things to draw away disciples after them.” This is prophecy and is certain to be fulfilled. Men will from time to time do this; we should expect it and should search our own ways to see if we were pointed out in these terrible predictions. Each of us may say, “Lord, is it I?” It is not our duty to be *silent about these things* when they appear among us. We must “*avoid them,*” that is, avoid those men that cause division. Our line of duty forbids us to be silent under the pretense of being lovers of peace. Those who cause division could ask no more than that we be silent. Those who wish to harm us can ask no more than that we be silent and still, and they will attend to the rest. We think our division with the Missionary Baptists was brought about or caused by men who are referred to in this text. They introduced things among us that “*caused* division and offences.” We had men among us then that did mark

them and pointed them out to our people, and thus enabled our people to avoid them. So in Campbell's times; he had been among us and was "one of your own selves" that rose up and sought to bring about changes that would have terminated our existence as Primitive Baptists; but we had men among us that pointed out the real cause of the trouble, and so enabled our people to "avoid them." The words of the prophet deserve serious attention: "His watchmen are blind; they are all ignorant; they are all dumb dogs; they cannot bark, sleeping, lying down, loving slumber." It would be easy to plunder a house guarded by a dog like this. We should mark those who seek to harm our people; and as faithful watchmen we should sound the alarm among our people.

"For they that are such serve not our Lord Jesus Christ, but their own belly." He means that those who cause division "serve not our Lord Jesus." They are not seeking His glory, but their own gain, as the word "belly" indicates. "Whose god is their belly"; "who mind earthly things." The church, as Jesus gave it to us, furnishes no opportunities for worldly greatness or for high salaries; indeed, it has such a nature, such laws, such a doctrine and practice as will forever prevent its being popular or a "world power." It depends on an unseen hand that no human power controls or directs; it looks to this power to prepare material for membership and for its gifts. The plain, simple church of Christ has no fat offices, nothing to invite or encourage the ambitious; and when men go about revising it these things are changed; they furnish opportunities to the ambitious, high salaries, fine and costly places of worship, all appealing to the pride and greed of men; conversion is brought within the power of men; "nurseries" to the church and "hand-maids" are provided so that it is possible to go into a neighborhood and sweep the whole populace into the church. In this way the "belly" (greed) can be served. Joshua Lawrence thought that "the love of money" suggested the flood of inventions introduced by the missionaries.

"By good words and fair speeches they deceive the hearts of the simple." Men who cause division employ "good words;" they use "fair speeches," and thus they

effect their purposes; and this method of operation makes it difficult to see their real purpose; it makes it difficult to oppose them; they urge that we must be at peace, and assume the attitude of piety and the deepest humility, and so when faithful men "mark them" and point them out they are liable to be adjudged as jealous, etc.

But we are to mark them—point them out. If we would preach a "full gospel" this is part of it; and where error is opposed kindly, persistently and patiently, those who have been deceived will by and by be led to see their error. The Lord's people sometimes are slow to see the truth when "good words and fair speeches" have been employed to mislead them; but at last and in the end they decide right. The Lord has not forsaken His people and will not. Our own unbelief may come to despair; but the Lord has promised to keep His people to time's end. I feel hopeful. I do believe we are near to better times. Let us labor for a true, well-founded peace. Let us be forgiving; and let us try to build up our people. The Lord has blessed us in days gone by. I trust our eyes will yet see bright, sweet and happy days among our people.

J. H. O.

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#### NEHEMIAH—(Continued.)

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Again Paul says: A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted and sinneth, being condemned of himself." Titus 3:10, 11.

A heretic, you know, is one who departs from the fundamental truths of the gospel, speaking perverse things to draw away disciples after him.

Again Paul said to Timothy, and what was said to Timothy then applies to every gospel minister now:

"But foolish and unlearned questions avoid, knowing that they do gender strifes." 2 Tim. 2:23.

And to Titus he said: "But avoid foolish questions and genealogies and contentions and strivings about the law, for they are unprofitable and vain."

We are directed to "see that ye love one another with a pure heart fervently," (1 Peter 1:22), and to see that

there are no divisions among us, and are exhorted to follow after the things that make for peace, and things wherewith one may edify another; that we consider one another to provoke unto love and good works; that we be not conformed to this world, but be transformed by the renewing of our minds, etc.

These disciplinary laws and wise and most excellent admonitions and exhortations, together with others of like import, form the wall and constitute the gates of the spiritual Jerusalem and are in many places thrown down and burned up with fire.

“And it came to pass, when I heard these words, that I sat down and wept and mourned *certain* days, and fasted and prayed before the God of heaven.” Neh. 1:4.

Then follows an earnest and touching prayer, mingled with humble confession of his own and his people's sins, and supplications for the Lord's forgiveness and tender mercy, and appealing to the covenant he had made with their fathers of old. Nehemiah loved Israel and was a true servant of the Lord, hence he could not be at ease when Israel was in distress and the law of the Lord was disregarded. No true minister of the gospel of Jesus Christ can be at ease or indifferent when he sees the churches of the gospel state in distress and the laws which were given for their government continually ignored or disregarded. So, brethren, let us pray most earnestly to the dear Lord to pardon us, for we have sinned in many ways or in many things, and let us humbly confess them and ask grace to turn away from them.

Nehemiah held the honorable and lucrative office of cupbearer to the King, but his love for Jerusalem and his people was so great, so strong, that when he heard of the distress and reproach that the Jews were in in consequence of the walls of Jerusalem being thrown down and the gates thereof burned with fire, he desired to visit them and assist them in their distress, and asked permission of the King to go, which was granted. So because he loves Jerusalem more than the honors and emoluments of political office he forsakes them and turns toward Jerusalem in her afflictions and reproach, thus proving his faith by his works. Noble servant! Worthy

example! Now if we, the ministry, claim to love Jerusalem above our chief joy and yet turn away from Jerusalem—the church in her affliction, distress and reproach—to become the King's cupbearer—to seek political office—our conduct in this respect is exactly the opposite of that of Nehemiah's, and the proof of our sincerity is wanting, and we are utterly inconsistent. Though I would not be understood here to take the position that a minister of the gospel should not, under any circumstances, accept a political office, for it might, under certain circumstances, be proper and right for him to do so, but generally speaking I feel confident that it is utterly wrong and therefore to be disapproved of.

Nehemiah visited Jerusalem, examined her walls and beheld her desolation, and then said to the Jews there: "Ye see the distress that we *are in*, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, let us build up the wall of Jerusalem that we be no more a reproach." So, brethren, let us visit Jerusalem—the church—and examine her walls—discipline—that are thrown down—neglected or disregarded—and come, let us build up the wall of Jerusalem—restore again the discipline of the church, and, in thus building, one of the most important things for us to do is to confess our sins before God and humbly pray for His forgiveness for ourselves and brethren, and obey those wholesome disciplinary laws and observe those good exhortations to which I have already directed attention in these comments; and in building let us remember that we must build in the strength of the Lord God and according to His holy law. We need no new laws or customs or regulations, but what we need is the old ones rightly understood, applied and enforced, and to get rid of some of our own traditions.

When Sanballat, the Horonite, and Tobiah, the servant, the Ammonite, knew of Nehemiah's coming and of his purpose, "it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel." And so it has ever been and ever will be, I suppose; so let us not be discouraged, my brethren, if we are op-

posed, scorned and despised while building the walls of Jerusalem.

The third chapter contains a register of the names of the Jews that re-built and repaired the walls of Jerusalem and an account of the work done by them. According to the accepted chronology, that work was done about 445 years before Christ. We see that those patriotic builders and repairers were not only benefited and honored in their day and generation, but their names are here written in the great book of God's inspiration, and shall therefore go down to all coming generations.

When work is to be done, when expenses are to be met and sacrifices are to be made, every true Jew (child of God or Christian or friend) is ready to put his shoulder to the wheel, and when they claim to be such and refuse, you may watch them, for "Faith does not stand around with its hands in its pocket;" and every one claiming to be a Primitive Baptist or friend that refuses to bear his part of necessary burdens and expenses, ought never to make such claim again unless there is a great change, but he ought to do about like the boddignag I read of, crawl into a hole and then pull the hole in after him. They that really love Jerusalem—the church—love to labor on her walls, for "where love is there is no labor, but if there is labor the labor is loved," and because they love Jerusalem they love to prove it, because they want to live in the love, confidence, fellowship and esteem of the Jews, their brethren.

G. W. S.

(To be Continued.)

### QUESTIONS AND ANSWERS.

1. Q. What is meant by God's "placing 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," after God had driven Adam and Eve out of the garden of Eden (Gen. 3:24)? A. The cherubim were emblems of redeemed and glorified humanity, and representatives of them appeared in the Tabernacle and the Temple and in the visions of David, Israel, Ezekiel and John; and the flaming sword represented the infi-

nite purity and justice of God, which would forever prevent fallen man from entering, by his own obedience to the old covenant of works, into the glories and holy presence of God—would keep the way to the tree of life forever *shut* against man on the ground of *his own righteousness*, but at the same time would keep that way *open* to elect sinners on the ground of the sufferings and death of the promised seed of the woman (Gen. 3:15), the incarnate Son of God, so that all these sinners of every age and land should be quickened and brought to spiritual repentance and faith, and, being redeemed by Christ and glorified by His Spirit, should dwell in His holy and loving and blissful presence and service forever.

2. Q. What law did Paul refer to when he said "We know that the law is spiritual, but I am carnal, sold under sin?" (Rom. 7:14.) A. The law of the ten commandments given by God through Moses to the Israelites, as is proved by the seventh verse of this same chapter. ("I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." Exod. 20:17.) God, the author of this law, is a Spirit, and holy love of God and man, which is its essence (Matt. 22:36-40; Rom. 13:8-10), is spiritual, and is shed abroad in the renewed heart by the Spirit of God (Rom. 5:5); but even the children of God have, during the present state of existence, carnal or sinful hearts or natures, against which they are, by the grace of God, to watch and pray, and which they are, by Christ's Spirit who is in them, to crucify and mortify. (Matt. 6:13; 26:41; Gal. 5:24; Colos. 3:5-17.)

3. Q. Is faith a duty as taught by many, or is it a spiritual gift from God? A. It is both, for God commands it (Mark 1:15; 11:22; John 14:1; Acts 16:31), and He gives it to His chosen people. (Matt. 11:27; 16:17; John 1:12, 13; 6:37-47; 10:15, 16, 26-30; 17:1-3; Acts 13:48; Rom. 4:16; Gal. 5:22; Eph. 1:19-23; 2:8-10; Philip 1:29; 1 Peter 1:1-5, 21; Heb. 12:2; 1 Thess. 1:2-10; 1 John 5:1.)

4. Q. What do you think of the contention between Paul and Barnabas about Mark? Was this the same Mark that wrote "The Gospel according to St. Mark?"

A. John was the Hebrew and Mark was the Roman name of the author of the second gospel; and he was the nephew or cousin (the original word means either, Colos. 4:10), of Barnabas, and his mother, Mary, lived at Jerusalem, and at her house there the disciples were gathered in prayer for Peter, when James had been slain by Herod, and Peter was imprisoned and Herod intended to kill him also, but the Lord heard the prayers of the church, and miraculously delivered Peter by an angel (Acts 12); but the families of Barnabas and Mark seem to have come from the island of Cyprus (Acts 4:36; 13:4, 13). And as Mark had left Barnabas and Paul on their first preaching tour in Asia Minor at Perga in Pamphylia, and returned to Jerusalem (Acts 13:13), Paul did not wish to take Mark with them on their second tour, and there was a sharp contention between them on the subject, and Barnabas and Mark went to Cyprus and Paul and Silas went through Syria and Cilicio, confirming the churches. Paul and Barnabas may both have been too contentious, and may have sinned in the matter (the Scriptures tell the plain truth even about the best of God's servants, never whitewashing anyone): but the Lord overruled the contention to the good of His people, leading two of His ministers to go in one direction and two in another, and thus more of the people of God were instructed and edified in the truths of the gospel. Christian love healed this temporary alienation, and Paul's affectionate confidence in Mark was restored (Colos. 4:10; Philemon 11:24; 2 Tim. 4:11). O that all the estranged children and servants of God could be thus re-united in love and peace by the Spirit of the Lord Jesus Christ! And we know, from the abundant testimony of the Scriptures, that they will be, and will dwell together in loving union and fellowship (Psalm 29:11; Isa. 11:6-10; John 10:16; 17:20, 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.)

## A PRAYER ANSWERED.

To go forth and do what God commands us, trusting wholly in Him, and relying only on His promises, says Mr. H. L. Hastings in his "Tales of Trust," may seem but madness in the eyes of worldly wisdom; but the believing Christian needs not to be told that where the Lord guides the Lord provides; where He directs He protects. And that He has other means besides subscription papers and contribution-boxes to make good His purpose that "they who preach the gospel shall live of the gospel," may be seen from the following authentic statement of a simple fact which recently occurred:

A stranger arrived not long ago in a large city, having come there to preach Christ, trusting in Him who said "Bread shall be given him, his waters shall be sure." (Isa. 33:16.) Very few persons were known to him there, and fewer still knew of his desire of preaching the gospel of Jesus in its freeness, making his wants known only to the Lord. A few weeks after his arrival, when walking one Sunday afternoon to his appointed place of preaching, he met with a brother, Mr. D., whom he had seen before and who was now going to hear him preach. As they walked on, arm in arm, Mr. D. said, "I have been looking for you the last few days, having wanted to see you. Were you not praying for something two days ago?" The preacher being silent, not wishing to make known his need, Mr. D. continued: "I know you have been praying, for two days ago, while sitting in my house, I felt thoroughly impressed that you needed money, and so I prepared this letter for you," at the same time handing me a sealed envelope. On his return home the minister took it from his pocket; there were three words on the outside—"God is Love"—and enclosed was fifty dollars. I need scarcely add that the servant of God *had* been praying two days previously,

while *at the same time* the Lord put it into the heart of one of His children in another part of the city to administer to his needs.

Surely it is safe to trust in the Lord, for He, whose ancient servants, sent out without purse or scrip, could joyfully testify that they lacked nothing, is as mindful today as He then was of the wants of those who for His name's sake have gone forth, "taking nothing of the Gentiles;" and He yet has servants not a few who believe with John that we "ought to receive such, that we might be fellow-helpers to the truth," and who stand ready, like Gaius, to bring them "forward on their journey after a godly sort." (3 John 6-8), while they fulfill their ministry.

S. H.

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#### GENEALOGICAL INFORMATION DESIRED.

Elder J. H. Purefoy, of Furman, Ala., thinks that his earliest American ancestor was Nicholas Purefoy, who landed in Virginia (probably from England) in 1620, and afterwards settled on Neuse River, N. C.; that Capt. Thomas Purefoy was a member of the Virginia Council in 1630; that, as stated in my Church History, Elder John Purefoy was a corresponding messenger to the Kehukee Association in 1810; that three brothers, William, Arrington, and John Purefoy moved from North Carolina to Georgia in 1807 or '8, but that the name of their father he cannot learn; that John, the youngest of the three, was his grandfather, and moved to Alabama in 1823. He supposes that his grandfather John was a first cousin of Elder John Purefoy, who remarried and died in North Carolina. If any one knows the name of his great-grandfather, or anything else about the family, he would be glad and thankful to receive the information.

S. H.

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#### ON A PREACHING TOUR TO THE MIDDLE WEST.

I write this article September 20, 1906, and desire to inform our readers that, in accordance with solicitations of brethren in the Middle West, I expect, if the Lord will, to leave home October 11th to fill appointments in Indiana, Illinois, Missouri, Kentucky and Tennessee, and to return November 22d, after an absence of six weeks. At my age, and with my infirmities, I feel that I would not undertake this long and laborious tour, traveling so far and so long, and speaking day and night, for any earthly consideration, but that my exclusive object is, by the indispensable help of the Lord, to labor for His

glory and the cause of truth, righteousness, love and peace, and for the benefit of all His dear people whom I may meet. I entreat all praying people who read these lines to beseech the Lord thus to guide and sustain me by His Holy Spirit, for the sake of His dear Son, and thus to bless my poor services. I am myself nothing, and less than nothing, and vanity, and can do nothing without Him.

I leave my oldest son, Frank S. Hassell, an upright young man and an honorable lawyer, in charge of my business in my absence—I of course writing all my editorials for the November and December MESSENGERS before I leave home.

S. H.

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#### FEW RELIGIOUS PERIODICALS PAY EVEN THEIR EXPENSES.

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I have stated this fact at the close of a "Notice to our Subscribers" at the top of the third page of the cover of THE GOSPEL MESSENGER. Even the large and wealthy denominations of the world have to sustain nearly all their religious periodicals by supplementing the receipts from their subscribers by voluntary contributions, or by the profits of their publishing houses or by the pay from worldly advertisements. The seventeen periodicals issued by members of our small and poor denomination, being very scantily if at all aided in any of these ways, are eking out a bare subsistence; half a dozen would be of more real value to us, and would be better supported.

In order to continue the publication of THE GOSPEL MESSENGER I have been compelled to send out accounts to some of our subscribers who were from two to twelve years in arrears, and to stop sending the MESSENGER to those from whom I can hear nothing, as they may be dead or may have changed their address, or seem not to desire to have the magazine continued to them. I have never forced the collection of any account by law and never expect to do so; but the laws of the United States require persons who take papers out of a post-office to pay for such papers (when the publisher charges the person for them); and surely all the subscribers of Prim-

itive Baptist papers are honest and law-abiding citizens, and try to treat others as they desire others to treat them. If a paper is not taken out of a post-office our government requires the postmaster to notify the publisher of the fact.

S. H.

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ERRATA IN THE OCTOBER MESSENGER.

On page 349, 6th line from the bottom, "Olephant" should be "Oliphant."

On page 350, 8th line from the bottom, "servant" should be "serpent."

On page 354, 20th line from the top, "aid" should be "aids."

On page 363, 16th line from the top, "foes" should be "faces."

On page 366, 4th line from the top, "promise" should be "praise."

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CHANGE OF ADDRESS.

Eld. W. B. Sikes has changed his address from Brownwood, Texas, to Holder, Brown Co., Texas.

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EXTRACTS.

Auburn, Ala., August 27, 1906.

*Elder Hassell—*

DEAR BROTHER IN CHRIST, AS I HOPE:—I am well pleased with the dear old MESSENGER, and I hope you will be spared to edit it. I certainly do believe the principles it sets forth.

Yours in hope of eternal life,

A. L. LAZENBY.

Route 2, Box 10.

Dunnellon, Fla., May 4, 1906.

DEAR BROTHER HASSELL:—THE MESSENGER has the good old ring. It is one of the harps that sound the notes that comfort the soul that is born of God. I thank God for every blessing; and I do hope that He will continue to direct you and the other brethren, editors of the MESSENGER, to drop crumbs for His children yet many days.

Yours in hope of eternal life,

JAMES AVRIETT.

Brooker, Fla., August 31, 1906.

*Elder S. Hassell—*

MY DEAR PRECIOUS BROTHER:—The good Lord has enabled me to have another dollar to send you for the MESSENGER; you will find enclosed money order for the same. Many thanks to you for sending it after my subscription ran out. I do enjoy reading it; it teaches the doctrine of God, our Saviour, and gives no uncertain sound. It is true to its motto, "Speaking the Truth in Love."

Your sister in a precious hope,

MILLIE GAINNEY.

Ringgold, La., June 9, 1906.

Elder S. Hassell—

DEAR BROTHER:—I again send remittance to you for the MESSENGER. I love the MESSENGER as I do no other "periodical." It seems to take it to make our household complete. I would to God all Baptists everywhere would be more humble, more lovely, more submissive, as admonished by you in the MESSENGER.

Your brother, I hope,

E. W. DAVIS.

## A FAMILY REUNION.

Three miles from Spurger, Tyler County, Texas, on the Spurger and Woodville road, live Uncle William and Aunt Lucy Ratcliff, two of the most noted characters that ever graced a home in Tyler County, Texas. They are loved and respected by all who know them. Mr. Ratcliff came to Tyler County in the early days of the Texas Republic. It was through his untiring efforts that helped to bring this country to the front from the time Texas was struggling among the nations of the world as the "Lone Star" till now, one of the grandest States of the Union. He heard the first political speech made in this country by Sam Houston, attended the first school, and first barbecue, saw the first person baptized by immersion, and saw the first plank of lumber sawed in Tyler County. In 1853 he was married to Lucy Collier; they raised a family of ten children; all are married, and most of them live in Tyler County. They are surrounded by a host of grandchildren, about sixty-five living, and fifteen dead; nine great-grandchildren living, and only one dead. This large family consists of ninety-six members, men and women of almost every profession. Last Monday, August 13th, the children, grandchildren and great-grandchildren, sixty-eight in all, met in an old-time family reunion. The forenoon was spent in happy meetings and greetings; some laughed; others cried for joy as they met, for they hadn't seen each other in fifteen years. Dinner time soon came, and such a dinner we never saw before—chicken cooked in every way, beef, pork, pickles, cakes, pies, and—well, everything that is good was served. The afternoon was spent in feasting on ice-cream, and talking over every one's life from their happy childhood days to the present. It was a grand occasion for the little children as well as the larger ones. As the crowd began to get ready to leave, the photographer came, and they all gathered under the shade of a tree, and a group of this happy reunion was made. The hour soon came for departure, and each bade grandfather and mother good-bye, wishing the rest of their lives to be sunshine and happiness, and that if on earth we never have another such occasion we trust to meet them in glory in a reunion that will last forever.

GUEST.

Dear Elder Hassell—

We send you the above, copied from the *Tyler Co. Messenger*. Those dear old people are my father and mother-in-law; and I wish to add a little more, and, if you will, to have it published in THE GOSPEL MESSENGER, as they have many connections and friends in the old country as well as in Texas.

Bro. W. R. Ratcliff was born in Mississippi the 17th of March, in 1832, and moved to Tyler County, Texas, in 1839. His wife was born in Early County, Ga., August 31, 1834, and moved to Tyler County, Texas, in December, 1852. They were married September 22, 1853. Twelve children were born to them, and two are dead. They joined

the Primitive Baptist Church in the fall of 1861. Sister Ratcliff is the daughter of J. G. Collier, and her mother's name was Stewart—E. A. Stewart's daughter.

I am well pleased with your associate editors.

I am, I hope, your Brother in Bonds and Love,  
Jasper, Texas.

D. RICHARDSON.

## SELECTIONS.

### FADE AS A LEAF.

The fading leaf is used in the Bible as symbol of old age and near approach of death. (See Isaiah lxiv. 6.) And hence it is that autumn when the green foliage of our trees changes to brighter colors for a time, is regarded as the saddest season of the year. But why should it be so? Those leaves are ripe. They have served their season in promoting the growth and fruitfulness of the tree, and when they fall they will still be useful in enriching the soil. On this point I quote, in opposition to the common and pessimistic view, the statements of two well-known writers.

W. R. Brooks says:

The leaf dies an honorable death. It has served a great and good purpose in its life, and its monument is the strong, majestic tree whose branches spread themselves over its grave, like priestly hands extended in benediction. It has left behind an increase of vitality and strength to the tree. The color of death in the leaf is the color of sunset, all red and golden, and it is hard to tell whether the tree is more beautiful in the greenness of its life or in the gold and crimson of its dying leaves. . . . Only a Christian fades as the leaf, leaving good behind him to all with whom he has lived, and dying naturally, gently, happily, in the glorious light of hope.

G. W. Miller says:

The fading leaf is not the symbol of death, but of life at its heights of power and fullness of promise. The coloring of autumn leaves is of the same nature as the coloring of fruits. It is the work of perfection. . . . In the golden splendor of the autumn days old age itself seems a benediction. How inspiring and beautiful is Christian old age. . . . They come to the last hours like the leaf and the ripe fruit, which gather into themselves the entire life of the tree, all the dew and sunshine of summer; and giving up to heaven the priceless wealth of hues thence derived.

Yes, the leaves put on their richest colors when they are about to fall, and so we should try to live our best and do our best when we are in the autumn of our lives. John Pulsford says:

As ripe fruit is sweeter than green fruit, so is age sweeter than youth, provided the youth were grafted into Christ. As harvest-time is a brighter time than seed-time, so is age brighter than youth; that is, if youth were a seed-time for good. As the completion of a work is more glorious than the beginning, so is age more glorious than youth; that is, if the foundation of the work of God were laid in youth. As sailing into port is a happier thing than the voyage, so is age happier than youth; that is, when the voyage from youth is made with Christ at the helm.

"I am on the bright side of seventy," said an aged man of God; "the bright side, because nearer to everlasting glory." "Nature fails," said

another, "but I am happy." "My work is done," said the Countess of Huntingdon, when eighty-four years old: "I have nothing to do but to go to my Father." To an humble Christian is was remarked, "I fear you are near another world." "Fear it, sir!" he replied, "I know I am; but, blessed be the Lord! I do not fear it: I hope it."—*Herald and Presbyter*.

#### SCIENCE VERSUS SCIENCE.

The British Association of Scientists has been in session again. The opening address of the President, Professor Lankester, was significant. "The remarkable progress of science in the last quarter of a century," he said, "would stand out forever in human history as the period in which new chemical elements with astounding properties were revealed with extraordinary rapidity. But the discovery of the radio activity of radium so far exceeded all others in importance that it might be accounted supreme."

Professor Lankester then dwelt particularly upon the apparent fact that a small quantity of radium diffused through the earth will maintain its temperature against all loss by radiation, while if the sun consists of a fraction of one per cent of radium this would make good the heat annually lost by the sun.

These, he said, were tremendous facts and upset all the calculations of physicists concerning the duration in the past and future of the sun's heat on the earth's surface, and estimates of geological time based on the assumption that the material of the earth was self-cooling. Within five years it has become evident the material is not self-cooling, he added; on the contrary, it is self-heating, and away went the restrictions imposed by geologists and biologists, who are now willing to give not merely a thousand million years, but as many more as are wanted.

This is very interesting information. We are told so often that science has upset the Bible and sent religious beliefs in pursuit of the proverbial kite, that it is worth while to know that the principal thing which science has been upsetting during the past few years is science itself. Each new discovery of any importance sends a lot of other alleged discoveries to a grave-yard which was already overcrowded with dead theories. A pretty large part of the La Place theory was hung up on the belief that the earth was cooling and the sun cooling and everything else cooling except politics and the pursuit of money. The scientists had us almost persuaded that the time would come when we should be compelled to build up a fire to keep the sun warm. With the coal barons in full possession of everything in the fuel line which the Standard Oil Company did not own, this made a rather chilly prospect. But now comes this timely information that the sun is not cooling at all and that the earth is not cooling and that there is no danger whatever that we shall have to go to the rainless plains of Arizona to keep warm in July.

But with such an upsetting of "all the calculations of the physicists" in five years what is likely to happen to their fine theories in a "thousand million years"? The probability is that there won't be enough of them left to hang the shadow of a recollection upon. The nebular theory may yet become so nebulous that the most powerful imagination will not be able to discover a trace of it in the whole region of scientific hypothesis. And, also, what is the use of getting out a new book every spring and fall to tell the world that science is upsetting religion? When science gets through upsetting itself it will be time enough to take stock of the remains.

But why is it that scientific theories are so easily overthrown by new discoveries? Simply because the theories lack sufficient foundation. Build a very large house on a very small underpinning and it will soon go down. Scientists have been given to building too much theory on too little fact. They make a little one-story discovery and then build a sixteen-story theory. Of course it does not stand. There is nothing which some scientists need so much to study as the Bible. For it is the book which would teach them the importance of everlasting foundations. —*The Advance*.

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## OBITUARIES.

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"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 LAURA A. WALLACE.

The icy hand of death has entered another happy home and claimed for its victim my granddaughter, Laura A. Wallace. She was born in Bon Secour, Baldwin County, Ala., on April 4, 1874, and died of that dread disease—consumption—April 26, 1906, making her stay on earth thirty-two years and twenty-two days. She was the daughter of William and Alice Wallace, and it is with a sad heart that I attempt to write her obituary. Language fails and my pen falters under such a sad task. She joined the Missionary Baptist church, and was baptized in August, 1874, and lived a zealous, consistent member until death. She was kind and good to everybody, always ready and willing to lend a helping hand as long as she lived. None knew her but to love her. Oh, how we miss her at home! Only those know who have lost loved ones. We miss her gentle voice; we miss her at the table and around the fireside; and everywhere her place is vacant. It was so hard to give her up—she was so dear to all of us. She was an affectionate and loving sister and a devoted daughter. The once happy home is now transformed into gloom and sadness. She leaves an aged father, a heart-broken mother, five sisters, four brothers, two nieces and one aged grandmother to mourn her loss, though great is her gain. She realized some time before death that her end was near and said she did not fear death. May the Lord prepare us to meet her in that bright world above where all is peace and love; where neither pain, sickness, sorrow nor death are felt or feared any more.

Her pastor, Elder J. D. Wilkes, spoke words of comfort to the bereaved family, and the large number that followed her dear body to its last resting place in the family graveyard near her home showed how highly she was esteemed. There she will sleep until Jesus comes to claim His own in the Resurrection.

Her grandmother,

E. R. CHILDRESS.

---

### WILEY E. ANDERSON.

By the request of the family of Wiley E. Anderson I send you his obituary for publication in the MESSENGER. He was born September 17, 1826, and was married to Frances Galloway, daughter of Elder William Galloway, deceased, February 8, 1846. He joined the church at Consolation, Coffee Co., Ala., July 23, 1898; was baptized by Eld. J. J. Bird, and fell asleep in Christ April 6, 1905, in the full fellowship

of the church at Consolation, and was laid to rest in the cemetery at the same place. Brother Anderson was a good man of high moral character, kind and indulgent in his family and toward his neighbors; a firm and faithful old Baptist, well beloved by all who knew him. He left six or seven children to mourn his loss. I. P. BRADLEY.

Ino, Coffee Co., Ala.

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Vol. 28.

No. 12.

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DECEMBER, 1906.



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# The Gospel Messenger.

DECEMBER, 1906.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 28. WILLIAMSTON, N. C., DECEMBER, 1906. No. 12.

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## MORE THAN COUQUERORS.

BY ELLEN MATHER DIXON.

All things work for good together  
Since we know and love the Lord,  
Joy and sorrow, wind and weather,  
But fulfill his mighty word;  
While we learn the lesson sweet  
Of dependence at his feet.

Called and guided by the Spirit,  
We are made the sons of God,  
Grace and glory to inherit,  
Bought with Jesus' precious blood,  
While we Abba, Father, cry,  
In our glorious liberty.

Who shall separate us ever  
From the love of Christ our Lord?  
Trial and distress can never  
Cause to fail His gracious Word:  
We shall more than conquerors be,  
Here and through eternity.

---

STANLEYTON, R. 2, PAGE CO., VA., Sept. 21, 1906.

*My Dear Bro. Hassell—*

I write to enclose \$1 to renew my subscription to the time-honored GOSPEL MESSENGER.

Some years ago Bro. Purefoy was on a preaching tour among our churches and asked me to take the GOSPEL MESSENGER. I did, and have never felt once that I could

give it up. When it becomes necessary to make sacrifices I will cheerfully make them on something needful for temporal enjoyment; but *never* will I feel too poor and stingy and covetous to pay for my precious papers. Dear old Bro. Lockett and Sister Whitley and a host of others repay me in one lovely article—to say nothing of your excellent writings and those of your worthy associate editors.

Our Ebenezer Association, held with Naked Creek church, was well attended; though it rained every day, all seemed to be there to enjoy the sweet gospel feast spread before us. We were disappointed that brethren Waters, Daily, Oliphant, Radcliff and Thompson did not come, but our own dear preachers were full of the Spirit of Christ and preached with power His unsearchable riches, goodness and mercy. Not a discordant note sounded. On Sunday, when our dear pastor, Eld. R. H. Pittman, was preaching, though not a sound reached my poor deaf ears, I felt comforted and encouraged and that he was extolling the name of Jesus, my Saviour, and I verily felt that His precious blood was shed for me—even me—poor, vile and sinful, yes, so undeserving of the least of His blessings. Just then I thought he said “Behold the Lamb of God!” After meeting closed, I told him, and he said that was my text. So you see the poor in spirit, the heavy laden, hungering after righteousness, can be fed by God’s holy Spirit though the infirmities of the flesh forbid. Elders Dalton, Oliver, Garland, Stickler and Norton were with Eld. Pittman and we lacked nothing.

Two young sisters talked to the church Sunday evening, and Bro. Pittman baptized them the second Sunday. Sister Strickler, of Kansas, and Sister Annie Long and Mr. Brumback and I took dinner with Brother and Sister Pittman the third Saturday and enjoyed being there so much. All of us desire to thank God for such a precious pastor. Now, I pray God’s people will take care of their pastors and families everywhere; if they do not they are not worthy of them.

Come to see us soon. We are anxious to have you and all who feel a desire to come.

In love and haste.

Your unworthy sister,      LUCY G. BRUMBACK.

ROOPVILLE, GA., Sept. 6, 1906.

*Eld. J. E. W. Henderson—*

DEAR BROTHER IN CHRIST:—I have just read the MESSENGER for September, and my mind was impressed to write you a few lines. You told (in your Editorial on Sin) my feelings so plain that I felt like I almost know there is a relationship existing between us; and I don't have a single doubt of your acceptance with God. Your writings all go to prove and cause all God's little ones to take knowledge of you that you have indeed been with Jesus, and that His Holy Spirit continues with and abides in you; for I do not believe that a human being can write as you do except God be with him, and Christ be formed in him the hope of glory. From the information I get you have surely had trials, afflictions, distress, persecutions and perils among false brethren, and the last not the least. But I hope I thank God that He has delivered you out of them all, and will yet deliver you, so that you will come out more than conqueror through Him that loved you and redeemed you from all iniquity, and (as you said in the editorial above referred to) purified and made one of those peculiar people. Oh, yes, that hope you spoke of I am satisfied has been and is yet as an anchor of the soul both sure and steadfast; yea, as the anchor fastens to the bottom of the sea and holds the vessel steady in time of storms and tempest, so yours centers and holds to Jesus. But sometimes the natural ship sinks and those on board perish. Why? because the builder and controller lacked both wisdom and power to avert the trouble; but not so with the Captain of Zion's Ship, for He says all power in heaven and earth is given to Him, and that the Father gave Him power over all flesh; and that you and I are kept by the power of God through faith unto salvation; yea, faith, and Jesus is the author and finisher of it. Then I don't believe sin will have dominion over you; you are under grace, yea, the grace of God that brought salvation and taught us to deny ungodliness and wordly lusts, and to live soberly and godly in this world, and to look for that blessed hope and the appearing of Jesus. Yea, sin reigned unto death;

but grace, to life. To those that are dead to sin it is exceedingly hateful to them the rest of their days; but thanks be unto God who giveth us the victory through our Lord Jesus Christ. I do believe from the evidence you have given that Jesus bore your sins in His body on the tree of the cross, and that they were buried with that body, and when that body was raised your sins were left there, and you, with all the elect family were justified freely from all things, which the law could not do, and by His stripes they were all healed. The iniquity of us all was laid upon Him, and all were redeemed—all the demands of the holy and just law satisfied. The handwriting that was against you He took away and nailed to His cross; and by that one offering perfected forever them that were sanctified, in the covenant which is ordered in all things and sure. Then no wonder Paul asked the question, Who shall lay anything to the charge of God's elect? Not only that, but in that covenant was ample provision made for all the heirs in time to come into possession of all the blessings and joys of that redemption. He hath blessed us with all spiritual blessings, and made us sit together in heavenly places in Christ, according as He hath chosen us in Christ Jesus before the foundation of the world. Yea, without blame (through Jesus) in love. What a glorious Saviour! just such as poor sinners need. I do greatly desire to humbly trust in Him; for there is no other that could possibly reach my case. It seems like the older I get the more I can discover of my sinful nature. I have never yet been able to find language to express my sinful nature any more than I have to express the joys of God's salvation, for they were inexpressible and full of glory. I felt like writing you a few lines to let you know that my wife and I greatly appreciate your writings, which we have been reading for many years. Although we don't know your face, I do hope we know your heart, for out of the abundance of the heart the mouth speaketh, and the evidence is that God hath shined in your heart to enable you to know the glory of God and your own imperfections, which should work a carefulness to abstain from all appearance of sin and glorify Him in our bodies and

spirits which are His. I would be truly glad to see you at our (Newhope) Association Saturday before the second Sunday in October. Eld. G. W. Burson or W. P. Cole would gladly meet you at the depot, Carrollton, Ga., and convey you to the meeting. If you have a mind and opportunity to come write either of above brethren. I propose going to the Beulah, as it is close by.

You have no doubt met Eld. E. Phillips; he is still able to visit among the churches; his mind seems to be as clear on the scriptures as it was 35 years ago, when he baptized the unworthy writer and wife. It fills my poor soul with joy yet to hear his messages of love.

Within a short time 6 of our old, staid ministers have been carried to their homes above. Sometimes I become very fearful for Zion since these old ones have been taken. Then I remember God has never left Himself without a witness; His work is before Him, His reward is with Him, and He will do all His pleasure. The Spirit's work in gathering the trophies of His grace will go on undisturbed until the pearl of great price is all gathered out of the field. If you feel like writing me a line it will be appreciated.

Yours in hope of eternal life, W. P. MERRILL.

TROY, ALA., Sept. 11, 1906.

*Eld. W. P. Merrell, Rooprille, Ga.—*

DEAR BROTHER IN CHRIST:—Your favor of the 7th instant came duly to hand, and I cannot command language to express my appreciation of the pleasure and comfort it affords me. I had not imagined that my writings published in THE GOSPEL MESSENGER were of such interest to any of the Lord's children as to elicit such kind and encouraging expressions as yours; yet I know that we are not at all times proper judges of our labors in the gospel of Christ. I can only say, The Lord be praised for all the benefits that may be derived by His people from my imperfect labors in the cause of truth; for I am nothing, less than nothing, and vanity, without the spiritual gifts and qualifications which are His gifts, freely bestowed, without worth or merit on my part.

And, with a trembling hope and faltering steps, I have felt for many years that I ought to try to improve what little talent the Lord has given me for the good of His dear people. But I have often been tempted to retire from public exercises, feeling that I am a shameful failure, and that the Lord was too wise to have put me into so sacred and important a position in the church. Yes, dear Brother, I need all the help and encouragement that God is pleased to give me through the kind and brotherly expressions of His people, such as contained in your precious letter, the sentiments of which, aside from their application to myself, are beautiful and scriptural, and so far as my hope embraces them as my own and links my future destiny with the chosen of the Lord, those sentiments afford me genuine pleasure and comfort. I can see the fitness of such blessed thoughts as they apply to you and others; but O how hard it seems for me to appropriate them to myself! But I am not without hope that the good Lord has given you some evidences that such blessedness will be mine also. I thank you for the letter, and thank the Lord that He put it into your heart to do me this kindness; and I wish I could write something that would be of equal comfort to you and Sister Merrell. But my health is failing, and my mind correspondingly weak and unfruitful, so will beg of you to cast the mantle of charity over this feeble effort to answer your good letter; which, by your consent, I will send to Elder Hassell for publication in THE GOSPEL MESSENGER. Should you grant this request and wish this, my reply, to accompany your letter in print send it back to me with your next and I will send both together.

I thank you for your kind invitation to attend the Newhope Association, which I would gladly do, the Lord willing, but our Association convenes at the same time, and I will be expected to attend, if living, as it is only 8 miles from home.

Hoping to hear from you again soon, I will close and await your answer.

Yours in hope of eternal life,

J. E. W. HENDERSON.

BUCHANAN, GA.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—I wish to offer a few thoughts in regard to "Those which shall believe on Me through their word." (John 17:20.) Now, how is it that any should believe on Christ through the word of the Apostles? Well, we are taught in the Scriptures that to quicken is to make alive. Now, in the quickening of a dead sinner into life, surely and truly it is by the power and spirit of the living God; and one thus quickened feels the weight and power of sin and uncleanness, and crying and mourning are the result until the Lord is pleased to speak peace to the troubled soul; then I believe all becomes quiet. Some are blessed with a bright deliverance and hope, as was Paul, and confer not with flesh, and go forward in duty with strong belief. But others—yes, may I say very many others—are more like the doubting Thomas. Now these doubting ones can truly say I know that some change has occurred within me, for I know that I did not always possess these very distressed and troublesome feelings and great fear of death and my unprepared condition; but now they have passed off and I feel more quiet. Many of these little ones will ask themselves, Was this truly the work of the Lord? O, I don't know; I fear to say that it is. Now all such persons, even after Christ had ascended back to the Father, were enabled to believe on Christ more fully and permanently when the Apostles held forth the riches of the Gospel, especially in its experimental bearing, and each one is amazingly attracted and comforted, and in their feeling are ready to say I believe now that these feelings I received back yonder were of the Lord; so they are enabled to believe on Christ through their word. And I further believe that the riches of the Gospel did not stop with the Apostles and their age and day to enable these little ones to more fully believe on Christ; but the furtherance of these things through Christ's ministering servants still abounds, and the little ones thereby are enabled to believe on Christ and become strong on the riches of this nourishment.

Your Brother in Christ, I humbly trust,

SAM. W. BROWN.

## 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.

## THE REIGN OF CHRIST OVER THE EARTH.

As the Creator and Upholder of the heavens and the earth and all things therein (Gen. 1; John 1; Col. 1; Heb. 1); Christ, the eternal and Almighty God, has, of course, ever since the creation, reigned over the universe. (Psalm 47:2; 103:19; Dan. 4:35.) But, in the present article, I desire to speak of His spiritual, millennial and eternal reign over the earth, in accordance with certain Scriptures of which I have been requested by one of our brethren to write. (Isa. 11:6-9; 65:17-25; Rev. 20-21.)

The spiritual reign of Christ, that is, His reign by His Spirit, in His people on earth, leading them to truth and humility, to repentance and faith, to righteousness and God, is clearly set forth in such Scriptures as the following: Isa. 32:1-4; 35; 44:3-5; 55:10-13; 57:15; Jer. 31:31-34; Ezek. 36:22-38; Zech. 5:6; 12:10-14; 13; Luke 17:20, 21; John 3:1-8; 14:16, 17; 15:7-15; Acts 2, 8, 9, 10; Rom. 8; 1 Cor. 2, 12; 2 Cor. 3; Eph. 1, 2; 1 Pet. 1, 2. This reign of Christ is in the hearts of His chosen people, and is

manifested in their lives. It began with Abel or Adam, and will continue forever.

The millennial or thousand years' reign of Christ in His people on earth will be His still more full and glorious reign in them by His Spirit during the period when Satan will be bound and cast into the bottomless pit and not allowed to deceive mankind; when health and peace and plenty and prosperity and happiness and spirituality will abound as never before on earth since the fall of Adam and Eve in Eden; when the longevity of the antediluvian world will be revived, and people will rarely die young, but live hundreds of years; and when, in every place, pure worship will be offered to God, as plainly declared in such Scriptures as Num. 14:21; Isa. 2:2-4; 11:6-9; 30:26; 60; 65:17-25; Ezek. 47:1-12; Dan. 2:34, 35, 44, 45; 7:13, 14, 27; Zech. 14; Mal. 1:11; Acts 3:21; Rom. 11:11-32; 2 Pet. 3:1-14; Rev. 19, 20.

And, as the spiritual reign of Christ foreshadowed His millennial reign, so His millennial reign foreshadows His eternal reign over the earth, as shown by many of the Scriptures already cited, and especially by Rev. 21 and 22; and then the earth will be renovated, and sin and its curse and all its dreadful consequences, sickness, sorrow, pain, crying and death will be entirely driven from the earth by God's infinite mercy and almighty power, and He will dwell most gloriously and manifestly with His people, and they will reign over every enemy forever, and ascribe all the glory of their gracious, holy, blessed and everlasting salvation to the Divine Trinity—Father, Son and Spirit. S. H.

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## QUESTIONS AND ANSWERS.

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1. Q. Who were the angels that sinned and kept not their first estate, and are reserved in everlasting chains under darkness unto the judgment of the great day? (2 Pet. 2:4; Jude 6.) A. The Devil and his angels, disembodied spirits, who transgressed the holy law that God gave them, and for whom will be prepared the everlasting fire, or everlasting punishment, into which Christ says that wicked human beings will be also finally cast.

(Matt. 25:41, 46; Rev. 19:20; 20:10; 21:8; 2 Thess. 1:8, 9.)

2. Q. What is a Pharisee? A. A self-righteous traditionalist and formalist, whether Jew or Gentile, especially if insincere or hypocritical, appearing beautiful outwardly, but full of corruption within, who caused the judicial murder of the Lord Jesus Christ, the Supreme and Final Judge of quick and dead, and whom He called serpents, or a generation of vipers, and of whom He asked, "How can ye escape the damnation of hell?" Matt. 23. But it is a blessed thought that, as Christ saved Saul of Tarsus, the most bitter and active Pharisee of his day, so He can, if He will, other human beings equally darkened and embittered against Him, His truth and His people.

3. Q. In what way were the Apostles to be wise as serpents and harmless as doves? (Matt. 10:16.) A. By being properly prudent to escape all unnecessary persecution; and by being meek, humble and inoffensive in all their dealings with their fellow-men.

4. Q. How long should a church forbear with a member who persists in fundamental, unscriptural error or disorder? A. In the case of gross disorders, or immorality, or public offences, such as are mentioned in 1 Cor. 5:11, a church, for the glory of God and the good of the church and of the offending member, should exclude the member as soon as she is satisfied that he is guilty of them; but, in the case of private offences, of a minor character, the course commanded by Christ in Matt. 18:16-18 should be pursued. In the case of a heretic, who leads a faction in conflict with the truths of the gospel, he is to be excluded after a first and second admonition. (Titus 3:10, 11.)

5. Q. In Ephes. 2:6 what is meant by the word "made?" Does it mean that the Lord compels or forces people to do everything that they do? A. The word "made" is not in the original; the Apostle Paul uses the word *sulshathizo*, which means to *seat together*—the Lord "raised us up together and seated us together in the heavenlies in Christ Jesus." God, of His infinite mercy, and by His almighty power, raises up all His

chosen people from death in trespasses and sins, and seats them together in heavenly things or possessions or privileges in Christ. He does not even tempt much less compel any of His creatures to sin. (James 1:13-17; 1 John 1:5-7.)

6. Q. Will the Jews, as a nation, be converted to Christ and restored to Palestine? A. Such Scriptures as Isa. 59:20, 21; Jer. 31:31-37; Zech. 12:10-14; 13; Rom. 11; 2 Cor. 3:15, 16, prove that the Jews will be converted to Christ; and they may be restored to Palestine, as some Scriptures (such as Isa. 11:11, 12; Jer. 16:14, 15; Ezek. 20:40-44; 34:11-31; 36:1-36; Amos 9:11-15; Zech. 14; Joel 3:1-17), seem to prove, and the recent tendency of thousands of Jews to return to Palestine, in consequence of their awful persecutions in Russia, and the favorable attitude of the Sultan of Turkey towards their settlement in Palestine, a part of his dominions, appears to make this result probable. 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 WONDERFUL PROMISE FULFILLED.

Dr. Charles Cullis, of Boston, Mass., (born 1833, died 1892), was one of the most gentle, trustful, useful, self-denying and humble men that I ever knew. He was a homeopathic physician, had an experience of grace, was baptized by a Baptist minister in Boston Harbor, became an earnest preacher of the doctrine of salvation by grace, built two church edifices in Boston called "Beacon Hill Church" and "Grove Hall Church," and erected a Consumptives' Home, a Spinal Disease Home in the city and a Cancer Home a few miles out of the city, and received, sheltered, fed, clothed and treated, without any charge whatever, thousands of white patients, male and female, who had no money to pay him and no friends to take care of them. And he never asked any human being to help him, but he prayed to the Lord and the

Lord sent him help in every time of need. And he did these most beneficent works for nearly thirty years (until he died), and he gave the Lord all the praise for what He inclined and enabled him to do. Sometimes he did not have the money to buy a meal for the poor invalids, but he sought the Lord in prayer, and He sent it to him. Once a sum of three thousand dollars placed in the safe of the Consumptives' Home, reserved to be used for payment on the purchase of a new building was stolen, and there was not a dollar or a penny left. Nothing daunted, he went to the Lord, and plead His gracious promise, "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you." The request was made in prayer for the three thousand dollars, and the promise of the amount was definitely made to be paid on a certain day. The day came. Before it arrived the Lord had sent the three thousand dollars, and both the promise of the Lord and that of His children were kept. The ordinary business man would have said it was foolishness for a poor man, with not a penny in the world, all his means stolen from him, to positively promise, on a certain day in the next month, to pay so large a sum, exactly the same as was stolen. The skeptic would have said, "All foolish to plead before an unseen God and ask for such a sum. You will never get it. Why didn't your God prevent your money from being stolen? If your Bible is true, He ought to have protected you from loss." The answer to all these is this: The doctor did trust in the promise of an unseen God, whom he had tested in the past many hundred times, and who had always been faithful in keeping His promises, and he believed that the Lord would continue to be faithful in the fulfillment of all His promises. Still further to silence the skeptic let it be said that after the robbery became known, the sympathy for Dr. Cullis' noble, unselfish and humble labors of love for the afflicted poor became so much greater that the contributions voluntarily sent in consequence thereof not only replaced the three thousand dollars within thirty days, but also produced far more in excess, to go towards other needs. Thus an adversity became a blessing, as it always does to those who love and trust and serve the Lord.

S. H.

## CLOSE OF VOLUME XXVIII.

The present number closes the twenty-eighth volume of THE GOSPEL MESSENGER.

During these twenty-eight years it has been the leading object of the editors of THE GOSPEL MESSENGER, not to make money by its publication (for religious periodicals are among the most laborious and pecuniarily unprofitable of business investments), nor to obtain the applause of the world (for Christ, in His doctrine, is still despised and rejected of men), but to set forth, in love, the pure and perfect truth of God as recorded in the Scriptures, for the glory of God and the edification of His dear people. We have not sought either to please or to displease men, only so far as Divine truth does so; for, if we had, we would have proved ourselves to be the enemies of both God and men. We could not possibly make spiritual truth popular and pleasing to the carnal mind of either the unregenerate or the regenerate portion of the human race. False teachers proclaim smooth things for their own present and worldly profit; but true teachers speak the truth just as it is, whatever the present worldly consequences to themselves may be, and thus they glorify God and benefit mankind. I believe that the great majority of Primitive or Old School Baptist editors and ministers are true and sincere teachers of the principles of the Word of God, and, in their teachings, are animated by heavenly, instead of earthly, motives. May the Lord bless all His people with spiritual light and humility and love and peace! S. H.

## BELIEVERS IN CHRIST SUFFER FOR HIS SAKE.

“For it is given unto you in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.” Phil. 1:29.

The above text shows that to believe on Christ is a gift, and therefore not a voluntary act of the creature. The children of God believe according to the working of His mighty power which He wrought in Christ when He

raised Him from the dead; Eph. i:19, 20; their belief embraces the death of Christ for their sins and the resurrection of Christ for their justification. Rom. 4:25. They believe the testimony of God as given in the Holy Scriptures as revealed to their understanding by the additional testimony, or witness of the Holy Spirit. 1 Jno. 5:10; Rom. 8:16. It is clear and conclusive from these Scriptures that the belief of God's children in Christ is based upon the testimony of the Holy Spirit, and is therefore a gift, as the text at the head of this article implies, and is in harmony with the character of Him in whom they believe, who is the author and finisher of their faith. Heb. 12:2. And now, coupled with the gift of evidence or faith to believe on Jesus Christ is the privilege to suffer for His sake; the one is as much a gift as the other, and just as involuntary on their part; and when rightly understood these gifts are alike appreciated. For the children of God rejoice in believing and also in tribulations with which they meet in consequence of their confession of faith in Christ. When the Apostles had been beaten and charged to refrain from speaking to the people in the name of Jesus, they rejoiced that they were counted worthy to suffer shame for His name. Acts 5:41. Moses, guided by the light of Divine revelation, chose to suffer with the people of God rather than to enjoy the carnal pleasures of sin for a season, having regard to the glorious recompense of reward in the future. Heb. 11:25, 26; and a number of like examples are recorded in the same chapter, all of which are examples of faithful endurance of affliction and suffering for the truth's sake.

It is positively determined by the will of God that His people shall suffer with Christ in this world, 2 Tim. 2:12; for He has suffered in the flesh for them, and they, being His body, his flesh and His bones, are brought into actual fellowship with Him in sufferings, in which they are made conformable unto His death. Phil. 3:10. Those who have a great amount of suffering in this life for righteousness' sake, have the more abundant encouragement given in the Holy Scriptures to hope and believe that they are members of Christ; for these necessary af-

fictions of the children of God are, in a relative sense, the sufferings of Christ. Col. 1:24. All these sufferings of the children of God are because of the presence of Christ—of the indwelling of the Spirit of Him who “is despised and rejected of men.”

Our Redeemer has suffered personally in the flesh, and as long as we remain in this fleshly tabernacle we are bound to suffer with Him; because He still owns His people in relation to Himself; although He is exalted above the heavens He lives in them and they live by the faith of Him who loved them and gave Himself for them. Gal. 2:20.

These necessary sufferings in behalf, or behoof of Christ, which latter term signifies needful, and therefore profitable to those to whom it is given to suffer with Christ. We often feel sad and cast down under the reproach, persecution and other afflictions incident to the life of Christianity, and without the knowledge of the necessity of them we would naturally complain and even murmur; and it is therefore important that we study the Scriptures referring to these things, that they may prove a source of joy and consolation to us, realizing that we are suffering with Christ and that we shall also be glorified together with Him. Such suffering is God's gift and is sanctified by Him for our benefit just as all of His gifts are sanctified.

All these needful afflictions which the children of God suffer in the flesh are the afflictions of Christ. Col. 1:24. It is far better to suffer with Christ than to enjoy all the pleasures of this world without Him.

J. E. W. H.

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COSTS \$650 TO CONVERT AN INDIANAPOLIS SINNER.

EXPENSE IS HEAVIEST IN THE LARGEST CHURCHES—CLOSE OF THE STATE SYNOD.

(Special to the Indianapolis News.)

Frankfort, Ind., October 10.—The closing day's session of the Indiana State Synod of the Presbyterian Church saw all its ministers in their places, and the interest was unabated. The Rev. Frank Foster, of Cincinnati, gave a most instructive talk concerning the great work of the American Tract Society, and the churches of the city endorsed the work, and then members of the church were urged to continue to contribute to its support.

The report of Dr. Donald Morrison, which was partly statistical, financial, comparative and suggestive, showed that the cost of bringing a converted member into the church varies, the cost in the cities with large churches being the highest. The average cost ranges from \$27 from a small country church to \$212 in city churches in large congregations. It was shown by this report that the cost of converting a sinner in the large churches at Indianapolis is \$650.

Dr. Ed. Beach, of Delphi, reported on foreign missions and called for an increase of 33 per cent for the coming year, and this report was adopted.

#### HOME MISSION WORK.

The Rev. J. E. McAfee, of New York, delivered a talk on home missions, and stated that the church had a great mission to perform in the slums of the great cities, in Porto Rico, and in Cuba, and that there are no churches equipped as the Presbyterian church is for carrying on this sort of work.

Mr. Vannet presented a report of the temperance committee, indorsing the work of the Anti-Saloon League, the work of the General Assembly temperance committee, condemned the army canteen, and suggested legislation to give a better anti-blind tiger law.

The committee on Sabbath observance indorsed the action of the General Assembly in calling for a more general observance of the Sabbath day, and denounced Sunday railroad traffic, interurban traffic, and all classes of outdoor sports.

The above exhibits what is now the popular view of the salvation of sinners. This meeting at Frankfort voices the sentiments of the churches generally. The cost of saving is from \$27, in small country churches, to \$212 in cities; and in Indianapolis the cost runs to \$650.

Alas for Christianity! when such views of the atonement made by Christ, and of the work of the Holy Spirit, are published to the world as Christianity. The price of religion is fixed and published to the world just as the price of hogs and mules.

The Primitive Baptists stand out against these things and still maintain that "corruptible things, as silver and gold," take no part in the salvation of sinners. May the Lord pity our people and keep us from falling in this time of delusion.

J. H. O.

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#### THE DOCTRINE.

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It has been said that the doctrine of grace is a "dry doctrine," and void of comfort. I admit that it is dry to the carnal mind, but it is full of comfort to those who have felt the power of it in their souls. It is also said that we have too much doctrine preached, and we need

more practical godliness. It is true that we should live our profession and keep ourselves unspotted from the world, but the basic principle of all this is the Sovereign grace of God. We need the doctrine preached in each discourse, and in making the proper division of the word of truth it is essential always to notice the characters addressed. Some who have opposed the doctrine being preached have taken up their abode in the tents of Babylon. If a church has experience and exhortation preached all the time without the true fundamental principles of the doctrine, sooner or later it will go into legalism. There is only one people on earth that is left to preach the doctrine of grace and when old Baptists quit preaching it there will be nobody else to defend the truth. We should not be ashamed of the doctrine. Paul was not ashamed of it. We should not be driven to extremes either way, but preach all the truth. I know it will never make one popular to preach the doctrine that abases the creature and exalts the Creator. It is unpopular with the world to preach a free salvation. Man wants a salvation that he has to work and pay for, yet he has nothing with which to purchase it. Surely the doctrine of the free, unmerited favor of God, bestowed upon hell-deserving sinners, lifting them out of the awful pit wherein is no water and making them kings, priests and heirs of God and joint heirs with Christ, is not a cold, lifeless doctrine. Preaching the awful depravity of the human family who are all dead in trespasses and in sins while in nature, and the grace of God in choosing them in Christ before the world began; blessing them with all spiritual blessings in heavenly places in Christ; giving them to Christ; redeeming them from under the law and its awful curse; the blessed Saviour bearing all of our sins in His own body; the Holy Spirit quickening every one for whom Christ atoned, making them feel their lost and condemned condition; making them love God, love His people, His ordinances, preached word, his church and then putting a desire in them to follow the Saviour, making them hate sin with a perfect hatred; separating them from the world, and making them hunger and thirst after righteousness, with hearts full of love to God and His holy

commands is not a "dry doctrine." Preaching the preserving grace of God to poor, quickened sinners who feel poor in spirit, tremble at the word of God, mourn over their sins, and often fear that they shall one day fall by the hand of Saul, is not a "dry doctrine." Read Hebrews 11th chapter of the sufferings of God's children and the wonderful triumphs of faith, and it is all fraught with comfort. Read the Psalms of David, it is full of the doctrine and what he had experienced in his own soul to be the truth. It is not "dry." "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul." This is the doctrine of God, our Saviour, as experienced by David, in all of which He ascribes all the glory to God. Again, David says: "I have been young and am now old, but I have not seen the righteous forsaken nor His seed begging bread." This is a sweet and precious doctrine to God's humble children. Every sermon should have all embraced in it. Yes, I feel that the Lord hath done great things for me. Yes, He did it, and I hope did it for poor me. The love I have for the truth and for His people I hope was shed abroad in my heart by the Holy Spirit of God. The church was set up here by the Lord, and the ordinances in this church are all of Him, and the desire I have to live in the church I feel to hope is all of God. I cannot remain in disobedience or rebellion against my God and enjoy sweet rest and solace of soul; but after I have obeyed the desires of my heart, in an imperfect way, and enjoyed sweet rest, I feel at best that I am but an unprofitable servant. I feel it is indeed a great mercy, unmerited upon my part, that I have an humble home with the dear old Baptists. I see the doctrine of grace I hope, interwoven in my experience all the way. Surely I can say:

"Through many dangers, toils and snares,  
I have already come.  
'Tis grace has brought me safe thus far,  
And grace will lead me home."

I hope I have a desire in my heart to serve my God from a principle of love every day of my life, but then the question arises:

“ 'Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord or no?  
Am I His or am I not? ”

All the true satisfaction I have is in trying in weakness to serve the Lord. I go to the house of God, because, I want to go, love those whom I meet, and because of the strong drawings in my soul to go. I got enough of the world while I was in it. I have never had any desire to unite with any secret order or join any institution of men. The church of God is above every other organization on earth. Her members should be contented with the law that was given to her by her great head and law-giver. Let us not make hobbies of any point of the doctrine, and for the sake of peace let us all be contented with scriptural expressions on controverted points. We all love the sweet thought that our God is a sovereign over all worlds, and His relation to holiness is consecutive, but His attitude to sin overruling. We all believe that the devil is as a chained dog—can go only so far as God allows him. This is not “dry,” but it is a comfort to me to have the sweet assurance that my times are in God’s hands. It is sweet to feel that the loving watch-care of God is over me by day and by night, and He that keeps me will not slumber nor sleep. These blessed assurances bring us under the most profound and lasting obligations to love, honor and adore our God continually. His service is sweet. We should serve the Lord with gladness and from a principle of love. The doctrine of God then is fraught with comfort and drops as the rain and distils as the dew, and is as the small rain upon the tender herb. Oh, how it invigorates and revives drooping hearts to hear Jesus preached in His fullness to poor, suffering sinners, proclaiming to them that after the shedding of a few more briny tears, and passing through a few more griefs and sorrows that Jesus will call them up higher, changing their vile bodies from natural to spiritual bodies and making them bask in His sweet smiles forever and ever. Oh, may these mercies be mine, and may I live nearer to Him each succeeding day of my life.

L. H.

## NEHEMIAH—(Continued.)

“But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spoke before his brethren and the army of Samaria, and said, What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.”

How bitter the opposition to, and how stinging and sarcastic the ridicule and contempt heaped upon, these patriotic Jews in their noble work by their enemies! Such has been the history of true devotion to God in all the ages past, and is now and will doubtless be in the ages to come. But in good old Nehemiah these opposers and despisers had a foe who was worthy of their steel, and whose wisdom, courage, zeal and prudence was more than equal to the emergency, for there was a faith dwelling in him and his co-workers which Sanballat and his companions knew not of, and they were sustained in their noble work by an unseen and mighty hand and were encouraged by a covenant which was “ordered in all things and sure and this was all their salvation and all their desire.” But blind unbelief is sure to err, and cannot endure as seeing him who is invisible, for it relies mainly upon externals and favorable outward appearances, for “the natural mind loves outward fetters, and is apt to forge them for itself to stand in lieu of holiness of heart,” but every child of the true faith knows that “nothing gives more glory to God than simple faith in his word, especially when all things seem to render the fulfillment of it hopeless.”

The apparent smallness and very simplicity of God's way and of the way of truth and righteousness has ever been offensive to the self-righteous, self-sufficient and wise and prudent of this world, and it is not less so to-day than in the ages past. So beloved brethren and sisters

let us believe on, work on, toil on, knowing that our labor in the Lord is not in vain and that in due time we shall reap if we faint not, and that victory through our Lord Jesus Christ is sure in the end.

While Nehemiah and his countrymen were thus surrounded, ridiculed, mocked and despised we hear him in his distress and earnestness cry out, "Hear, O our God, for we are despised." Beautiful, earnest, simple prayer! but I feel sure that it was very effectual, and what a consolation it should be now to all that are laboring upon the walls of Jerusalem to know that they have an advocate with the Father, and that amid the bitterest persecutions and conflicts of this life they can pray unto the mighty God of Jacob who will care for and protect them against all their enemies and in the end bring them out more than conquerors through Christ.

"So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." 4:6. So we see that Nehemiah and his brethren were not to be deterred, discouraged nor intimidated in their noble work, but pushed right on in spite of the ridicule and malice of their enemies and built half the wall, and the reason they could thus labor was because they "had a mind to work." So my dear humble brother or sister or friend, if we are sensible of the reproach of Israel and have a mind to work—a desire and inclination to obey God, "to do our work below," let us do it, for this mind to work, to obey God, is of Him, for He creates His people in Christ Jesus unto good works, and works in them both to will and to do of his own good pleasure. So let us examine the law, search His holy New Testament to find His will concerning us, and when we find it, by the grace of God let us do it, and not listen to our foes without nor to those within our flesh. If you have a mind to go to the church and give them a reason of your hope in Christ and to be baptized and obey the blessed Saviour and live in love and fellowship with his people here, go on and do it—build on the wall while you have a mind to do so.

When Sanballet, Tobiah and other enemies of the Jews found that the Jews were really succeeding in their ef-

forts to rebuild and repair the walls of Jerusalem, they were filled with wrath and conspired against them and hindered the work on the walls, but the Jews prayed earnestly unto the Lord, and set a watch against their enemies. Nothing is more annoying and exasperating to the enemies of truth, I suppose, than the real prosperity and success of the cause of truth and righteousness. So brethren, and especially brother preachers, let us remember that if we are faithful to our God we will never have anything to boast of in the way of popularity in this world, and that the nearer we live to Christ the less use this world will have for us, and our foes, our enemies here in this world, and especially those in our own flesh, are so numerous, subtle and dangerous, that it is necessary for us to set a watch against them. So brethren let us watch for an evil Tongue, Tattler, Worldly Care, Covetousness, Selfishness, Carnal Ease, Malice, Carelessness, Indifference, Ignorance of God's Written Word, Slothfulness, Slumber, Tradition, Inconsistency, Worldly Ambition and Hobby and other enemies are in the land—our flesh—and are ready to slay us, so let us by the grace of God set a watch against them, and it is necessary that we keep this watch against them *day and night, or all the time of our mortal pilgrimage.*

The Jews at this time were in a great strait mentally and physically. Few in number and despised and their occupation abhorred by their enemies, they were in constant danger of assault by their deadly enemies. So the true followers of the Lamb, the spiritual Jews of today, are in peril and reproach and their occupation—profession—despised by the unscriptural builders and idolaters of this day, but brethren be not discouraged, for, though you be few in number and despised, and your profession abhorred, yet greater is He that is in you than he that is in the world, and if you are counted worthy to suffer reproach for the blessed name of Jesus happy are ye, for the Spirit of glory and of God resteth upon you.

“And I said unto the nobles and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.” Chap. 4:19.

So brethren, beloved in the Lord, your work of obedience and labor of love in the Lord upon the wall of spiritual Jerusalem is great indeed, because it is necessary to the peace and safety of Jerusalem—the church—and is commanded by the great King and it is large indeed because it is intended to encompass the whole camp of Israel—the whole church of God, and when you go to repair the breaches that have been made in the wall—the disciplinary laws of the New Testament that have been disregarded, neglected, ignored—you may expect bitter opposition and persecution from the enemy and from some of your friends, of whom you have a right to expect better things.

G. W. S.

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### A CHANGE.

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I am attending to the financial matters pertaining to THE MESSENGER, and I wish to state plainly a few facts concerning the business management. A departure must be inaugurated. We have lost money and lost heavily, on those whom we have trusted for several years, after repeatedly assuring us they would pay. In some cases the subscriber has died and relatives have continued to take the paper out of the office for four or five years, not notifying us of such death nor requesting us to discontinue the paper. In other cases the subscriber has changed his address without notifying us, and the postmaster has failed to send us the notice required by law. These are sins of omission—negligence that is reprehensible—negligence that is *costly* to us. There is another class—and I think their number is steadily decreasing because their names are always promptly dropped—who continue to take the paper out of the office, fail to notify us that they do not want it, and, when, after four or five years, we venture to send a statement of their account, plead that they did not order it—some one else subscribed for them—or they only ordered it for one year. Why did they continue to take the paper out of the office? They were not forced to do it. *If you WILL not notify us that you wish the paper discontinued, leave it in the office—refuse to receive it, and pay us*

*what you owe us. If you will not pay your back subscriptions, refuse to receive the paper any longer, and thus save us any further loss on your account. If you do not want THE MESSENGER and do not intend to pay for it, common honesty would suggest that you inform us, for, when you receive the paper there is an implied promise to pay for it—a promise that every honest man regards.*

These remarks are made for only a small class of our subscribers, for the majority are perfectly honest with us, pay their subscriptions promptly, or as promptly as possible, and gladly. The class to whom I have reference and for whom I have written consist of about 175. Their accounts aggregate \$936. Several statements have been sent each of them by us, but the majority have failed to respond at all. The accounts were given to me for collection, and I put them into the hands of an agency, for, with expenses from \$3 to \$4 per day, we could not lose that large amount. The agency collected \$100, of which \$25 was their commissions. Consequently we have received \$75 out of \$936 owing to us by subscribers more than two years in arrears. At the earnest request of the editor and proprietor of THE MESSENGER, the accounts were taken out of the hands of the agency. There is now no resort other than an appeal to the sense of right of those subscribers who are included in this number, and whose names have not been dropped from our subscription list.

*To avoid this loss and annoyance in the future we request each subscriber whose name has a date opposite it—in other words, who does not receive it free—to notify us promptly upon the expiration of his subscription, if he wishes it discontinued. In the absence of such notice, we will assume that you desire that THE MESSENGER be continued another year.*

F. S. HASSELL.

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### EXTRACTS.

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CEDAR KEYS, FLA., Sept. 26, 1906.

Dear Mr. Hassell—

My dear grandmother, Mrs. Nancy Lewis, has been receiving THE GOSPEL MESSENGER through your kindness for many years, and it has been one of her greatest pleasures to read it. But she will never need it any more, as she died last Sunday night, September 23, at 15 minutes of 11 o'clock, after an illness of 11 days. She was born October 6, 1831. She never got to go to church—that is, to her church; she only believed in the one church. She has been longing for death for many years, and

when she died she slept off so peacefully and quietly without one struggle, and after death had the calmest, happiest look.

She made me promise her several things about a year ago, and one of them was to write and thank you for sending THE MESSENGER, and I am trying to comply with her request. Her death is the most terrible blow I have ever had. Oh! if she could only have been spared to us longer.

Thanking you for your kindness to her, I am,

Very respectfully,

MRS. F. G. BUNKER.

---

IRWINSVILLE, GA., Sept. 22, 1906.

*Elder S. Hassell—*

Please find enclosed a one-dollar money order, for which please send me THE GOSPEL MESSENGER another year. It is the best religious paper I ever read. It needs no praise from me; it speaks for itself. Hoping and believing you will receive all the blessings of the Lord,

I am, as ever,

MRS. POLLIE FLETCHER.

---

WATER VALLEY, MISS., Sept. 24, 1906.

*Elder S. Hassell—*

DEAR BROTHER IN HOPE:—Enclosed please find post-office money order for two dollars, one to pay my dues for THE MESSENGER for this year, 1906, and one to pay for the year 1907. I still appreciate THE MESSENGER, and expect to take it as long as I live. I am over 70 years old, and my hearing is so bad I hear but little preaching, which makes me enjoy our papers more than I did when I could hear the preached gospel. I hope you will be spared many years to send THE MESSENGER to God's poor humble children. Remember me when at the throne of grace.

Your unworthy sister in hope,

MARY N. MEADERS.

---

HAMILTON, N. C., Aug. 9, 1906.

*Mrs. Bettie Z. Whitley, Washington, N. C.—*

MY DEAR SISTER:—I received your most welcome messenger of comfort a few days ago, and it came laden with good news from a far country, and as the grapes of Eschol from the promised land. Here we have no abiding city, but I trust are seeking one to come. I know I often feel that this world is not my home, and if I did but feel that in this life only I had hope, I would be of all men the most miserable. And yet I often find myself promising myself some delight in it. But it is not here, it is only a vain, delusive thought, and we learn the lesson by continual experience. There is more comfort in just a little foretaste of the love to which we are journeying and a glimpse of the King in His beauty and the land that is far off than there is in all the vain things the world affords. When we can taste of the delicious fruits of that land we feel it is a goodly one, and it is ours, and if the Lord delight in us He will give it to us and drive out our enemies for us. I feel, my dear sister, you enjoy much of the precious fruits of that land by which you are made joyful, and are an inspiration and comfort to others. You are one of the liberal ones and often give some to others also. I am better now, so I can be at work again. Brother James Cobb is having a sad time. He can hardly be up, and, besides the death of his son Job, Posy has typhoid fever, but is some better. Emma and Lou both had fever Sunday, and I have not heard from them since, but do hope it will not go into typhoid. I went up there Sunday to attend Job's burial, and could not be here to preach for them, but my son-in-

law, Elder Alden Harrison, was here, and they had a good meeting, they said. But I don't feel like I had any yearly meeting. Write to brother Cobb if you can, and speak a word of comfort to him. I did not think to see my poor letter in print, but it may be of some benefit to some one, and, if so, the Lord be praised. I trust the Lord will enable me to fill the appointment at your place. Will you get around to any of the yearly meetings? This leaves my family all as well as usual. My wife joins me in love to you and all the family. Give my love to all the brethren, sisters, and friends down there.

Affectionately your brother in hope,

M. T. LAWRENCE.

YELLOW SULPHUR, TENN., Sept. 3, 1906.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD:—Enclosed you will find \$2.00 money order for MESSENGER—one dollar for myself, and the other for W. N. Byrum, Friendsville, Tenn., R. F. D., No. 1. Brother Byrum is a very worthy old brother, and desires a continuance of THE MESSENGER to his home as a welcome monthly visitor. As for myself and family, it is a great comfort to us, as it is our everyday preacher. We have no Primitive preaching here; it is Methodist and "Holiness" preaching, which gives us very much pain, and they trouble us very often with their vain works and teachings. Pray for us. May the Lord bless you with many more years of devotion to the Primitive cause.

Yours in love,

E. A. WHITE.

FRANKLIN, TENN., Sept. 28, 1906.

DEAR BROTHER:—THE GOSPEL MESSENGER comes regularly, containing the same old doctrine of salvation by grace. I very much appreciate the manner in which THE MESSENGER is conducted. It has no hobbies and no extreme ideas. May God bless your labors, dear brother. My subscription expired with the August number; it is so full of good reading that feeds my poor soul I will kindly ask you to send it on to my address. Herewithin you will find money order for one dollar to pay another year.

Your unworthy brother,

G. W. WEST.

GALESBURG, ILL., Oct. 24, 1906.

DEAR BRO. HASSELL:—Enclosed herewith please find money order for \$1.00 for THE MESSENGER for another year. I still enjoy reading its pages, and hope the publication of it is bringing you sufficient competence for your labors. May you still be blest to conduct it to the glory of our Master and the edification of His people.

Sincerely your brother in Christ,

G. C. JORDAN.

372 West North St.

FORT DEPOSIT, LOWNDES COUNTY, ALA., Oct. 11, 1906.

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

DEAR BROTHER IN CHRIST:—Enclosed find M. O. for two dollars (\$2), to pay my subscription to THE GOSPEL MESSENGER for the years 1906 and 1907.

I enjoy reading THE MESSENGER; it is a source of much comfort, instruction, and encouragement to a poor sinner, as I feel myself to be. It is my desire to live closer to the Saviour every day of my life, but how far I fall short of my duty is known only to God. I feel to be such

a sinner, and if I am saved at all, I feel that it will be by the mercy and grace of our God. Pray for me when it goes well with you.

Your little brother in Christ, I hope,

W. S. SMITH.

---

NOTASULGA, ALA., Oct. 21, 1906.

DEAR BRO. HASSELL:—Enclosed please find a money order for one dollar, for which send me THE MESSENGER for another year. I want to subscribe for it as long as I live, and every Old Baptist family ought to have THE MESSENGER, as it is worth many times the money we pay for it.

Your brother in hope,

H. A. JACKSON.

---

HAWKINSVILLE, GA., October 18, 1906.

*Eld. Sylvester Hassell, Williamston, N. C.*—

DEAR BRO. HASSELL:—Enclosed find check for \$5, for five subscriptions to THE GOSPEL MESSENGER for one year each.

J. M. WOODARD.

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## SELECTIONS.

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### WHAT THINK YE OF CHRIST?

Pharisees! with what have you to reproach Jesus?

"He eateth with publicans and sinners."

And you, Caiaphas, what say you of Him?

"He is guilty; He is a blasphemer, because He said, 'Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.'

Pilate, what is your opinion?

"I find no fault in this man."

And you, Judas, who have sold your Master for silver—have you some fearful charge to hurl against him?

"I have sinned in that I have betrayed innocent blood."

And you, centurions and soldiers, who led Him to the cross, what have you to say against Him?

"Truly this was the Son of God."

And you, demons?

"He is the Son of God."

John the Baptist, what think you of Christ?

"Behold the Lamb of God."

And you, John the Apostle?

"He is the Bright and Morning Star."

Peter, what say you of your Master?

"Thou art the Christ, the Son of the living God."

And you, Thomas?

"My Lord and my God."

Paul, you have persecuted Him; what testify you of Him?

"I count all things but loss for the excellency of the knowledge of Christ."

Angels in heaven, what think ye?

"Unto you is born a Saviour which is Christ the Lord."

And thou, Father in heaven, who knowest all things?

"This is My beloved Son, in whom I am well pleased."

Dear reader, what think you of Christ?—*Translated from the German, in Bombay Guardian.*

## A GENUINE MAN.

There is nothing more refreshing in a world of shams and emptiness, than a real, genuine man, a man who *is* what he *seems to be*, and who means what he says. People grow sick of the conventionality and hypocrisy of empty compliment and idle show. They weary of smiles which veil the restlessness of anxious hearts, and hide the bitterness of envious souls. They grow sick of language which is used to conceal ideas, of the utterances of men who clothe their indifference in courtly phrases, or their malice beneath buttered tongues. Persons grow tired of men without opinions, convictions, feelings, or ideas, mere automatons, who are pulled and worked by other hands; they grow weary of women, painted, padded, and manufactured, with their simpering smiles, their frivolous giggles, their heartless compliments, and their affected tones. The world is hungering and thirsting for *reality*, and it will excuse even a little wickedness if it is combined with sincerity and honesty, rather than be forever surfeited with polite emptiness and pretentious goodness.

The choicest charm of humanity is seen in the simplicity and godly sincerity of persons who can afford to be honest, and who are willing to seem to be what they are, instead of pretending to be what they are not. The great need of the church and the world to-day is men who are sincere in heart, blameless in life, frank, honest, and truth-speaking; who have no secret ends to serve, no secret plots or plans to carry out, but whose lives adorn the doctrine of God our Saviour, who speak as they mean, who do as they say, and who are more anxious to be right with God than they are to be respected by anybody else.

Just as the earth beneath one's feet feels the impress of his weight when he is all unconscious of the fact, so the world feels the impress of such men's lives, even when they are utterly unconscious of the influence which they are exercising. And in the great day when there shall be an end of all the emptiness and hypocrisy of men who walk in a vain show, the humble man of sincere and honest and blameless character, will be astonished at the results of the life which he has lived, and wonder at the work which the power of God has wrought through his simple and obedient fidelity to God.—*The Christian (Boston, Mass.)*.

## WALKING ALONE.

Loneliness is not the greatest evil to which men are subject in this world. It is better to be alone than in bad company. It is better to be alone than to follow the multitude to do evil. It is better to be alone than to join hand in hand with wrong-doers. It is better to be alone than to be partners in ungodliness and to be made responsible for others' iniquities. "Let me not eat of their dainties," said the Psalmist, as he thought of the luxuries which the wicked enjoy.

He who does right is frequently left alone. He who sees under the surface and discerns the true state of things, will be left alone by the undiscerning multitude. Mordecai was alone because he would not bow to Haman. He knew his vileness and would not knuckle nor truckle in his presence. Every man who is steadfast for principle and for right is likely to see times when he will be alone. Friends will forsake him: the rabble will follow other leaders; but if he walks with God, he can well afford to walk alone.

It is better to be alone with God in the darkness than to have all friendship and fellowship and yet lack the presence and the favor of the

Most High; and when God's servants are most alone they still are not forsaken. They that are on our side are more than they that are against us. God stands by the lonely, and "the angel of the Lord encampeth round about them that fear Him, and delivereth them."—*Selected.*

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## OBITUARIES.

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

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### NANCY LOU MITCHELL,

Infant daughter of Virgil D. and Bessie Mitchell, was born September 27, 1905, and died October 2, 1906. One year and five days it was here. From birth its nervousness was manifested, and when it began teething it got worse and continued in that raging nervousness until about one week before death; during that week it seemed perfectly quiet, and when death came it never struggled, just stopped breathing. We feel that it is not dead, but asleep. We desire an interest in the prayers of all the household of faith that we may still trust in God.

Written by the child's father.

VIRGIL D. MITCHELL.

Opelika, Ala., Oct. 4, 1906.

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### CHANGE OF ADDRESS.

Eld. Sam. N. Hurst, of Pulaski, Va., has moved to Martinsville, Va.

---

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Vol. 29.

No. 1.

# THE GOSPEL MESSENGER.

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

*Comp*

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# The Gospel Messenger.

JANUARY, 1907.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 29. WILLIAMSTON, N. C., JANUARY, 1907. No. 1.

## THE UNITY OF LOVE.

John 13:1; 17:21.

Lord, Thou on earth didst love Thine own,  
Didst love them to the end;  
O still from Thy celestial throne  
Let gifts of love descend.

The love the Father bears to Thee,  
His own eternal Son,  
Fill all Thy saints till all shall be  
In pure affection one.

As Thou for us didst stoop so low,  
Warmed by love's holy flame,  
So let our deeds of kindness flow  
To all who bear Thy name.

One blessed fellowship of love,  
Thy living church should stand,  
Till, faultless, she at last above  
Shall shine at Thy right hand.

O glorious day when she, the Bride,  
With her dear Lord appears!  
When robed in beauty at His side,  
She shall forget her tears.

RAY PALMER (1864).

[I herewith re-publish, by request, the following timely, thoughtful and important editorial of Elder Walter Cash in the *Messenger of Peace* of November 1, 1906, and I commend it to the careful and prayerful consideration of all our readers.—S. H.]

### THE PASTOR AND THE EVANGELIST.

---

Of late years much prominence has been given to what is called evangelistic work. In the religious world it has grown to be a distinct profession, and is the most remunerative of all religious work, speaking after the manner of the world, and it is not uncommon for one of these "evangelists" to get several thousand dollars for his services for a few weeks. The lines upon which these men work are, municipal and moral reforms in towns and communities, and to obtain a large number of professions of religion, which they call conversions.

It is an easy matter to hold up most towns and communities for derision by showing that if the people were really religious and righteous in deed as well as in profession, no such condition could exist as is usually discovered. This course gets the people interested and brings out large crowds, which are wrought up to the resolution to reform the municipality and the morals of the people generally. Working along this line the people grow enthusiastic, and when the evangelist points out to them that the most effective way to be good citizens is to be church members, or professors of religion, and that this change in life is simply a matter of decision of the mind, great numbers are ready to take this step, with the added incentive, that after death heaven and eternal glory will be theirs. The evangelist pockets the nice sum of money that an enthusiastic people have laid at his feet, and departs, leaving the pastors of the several churches to struggle a while to keep the movement alive that has been started. But as they were not the prime movers in it, and it was not their influence that the people were following, they seem to work as misfits, and in a short time have to

succumb to the tidal force that sweeps all things along on the medium line of human weakness. The numbers who have been "converted," having been swept into the churches under excitement, and with the purpose of effecting moral reforms, when a calmer frame has come over them, and when the visions of moral perfection have faded before the light of the every-day affairs of men, drop back into the old paths, the services that are at all spiritual being irksome, and having no attraction for them. Such is the evangelism of the common religious world, and the churches are depending in great measure on movements of this kind to build up their numbers and keep them alive. The position of the pastor is belittled, and nothing in this line is expected of him. He is simply to try to hold what the evangelist has gathered, but he has been so overshadowed by the evangelist in this movement that he is unknown as a leader, and practically without influence to hold and direct the numbers that the evangelist has enrolled with professional tactics, which the pastor would not dare try to use.

Now the world has its influence on the church of Christ, and turning to our own body we find the same influence working to the disadvantage and detriment of the pastor. True, the erroneous doctrines may be eliminated, but the object is much the same, a striving for numbers, and pursuing a course which minimizes the influence and importance of the pastor with the church. As a rule the same effort in a degree may be seen to create enthusiasm, and to work upon the emotional nature to move to action rather than to try to find spiritual evidences as a ground for action. The fact seems apparent that with the ambition to get numbers comes the devising of human means to influence them, which is of course a great error. But one of the grievous errors of the system is the position into which the pastor is thrown.

It might be well to say that it is possible that the

work of the evangelist has been misunderstood, as the Scriptures do not define this gift so clearly but that differences of opinion might arise. It appears that it is one division of the ministry from Eph. iv. 11—"And he gave some apostles; and some prophets; and some evangelists, and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It may be that the idea which so generally prevails that an evangelist's work lies in extending or increasing the church is in line with the truth, but surely this is not to be done in such manner as to interfere in any way with the work of the pastor. My own view of the matter is that the evangelist's work lies more particularly in carrying the work into unoccupied fields, while the work of a pastor is in a field already occupied. The work of one is to found a church, or gather material for it, while the other is to watch over a church and extend its scope. A pastor might do the "work of an evangelist" (see 2 Tim. iv. 5). That is, he might carry the work into contiguous territory to his church.

But a brother who is not a preacher in the ordinary understanding of that term may "do the work of an evangelist." That is, he may gather up in waste places and extend the church into territory not before occupied. We have had some such in our cities that hunted up those who had a hope in Christ and gathered them up and thus laid the foundations for churches. But brethren who go about among the churches, going from one church to another preaching, may not be doing the work of an evangelist. He might be a "teacher," and if so might be of great benefit to the churches and pastors, and when churches and pastors recognize such a gift it should be encouraged, if accompanied with an humble, earnest disposition to benefit the churches. But let me repeat, this gift might not be an evangelist. In our day so many are presuming to be evangelists, and if any really have that gift, let them go out and raise up new churches in desolate places.

I think one reason for this "evangelistic" move is the lack of thorough, pastoral work, but this could not be considered as good ground for taking the work out of the hands of the pastor, but it would make a fine opening for the "teacher" who might be able by the grace of God to set both church and pastor at the work appointed by the Holy Ghost. It is unquestionably true that our churches are at much lower ebb than they should be on account of poor pastoral oversight. I do not mean by this that the pastors are lacking in ability, but that so little of their time is given to the churches and in effort to gather in those who should be members of the churches. This work is sadly neglected because it means sacrifice and labor to both church and pastor. Sacrifice to the church in providing for the pastor, and sacrifice to the pastor in that he must forsake other things and devote himself to the flock over which the Holy Ghost has appointed him overseer. Labor for them both in that they must seek first the kingdom of God and his righteousness, and this should be their first thought in life. This work in some degree is essential to the life of the church and its prosperity. But suppose we attempt to make up this lack by the work of an evangelist, as this work is commonly understood, and what have we? We might have many additions to the church, but the evangelist cannot stay to train them and keep them in line and in working order (and he might not be qualified to do this if he did stay), and the work will now fall on the pastor, and if the evangelist has belittled the work of the pastor, as he often does, he will not be in as close touch with the new members as he should be, which will render the work harder and less satisfactory. The addition of members to the church does not necessarily mean strength; this depends on the life that the members lead and the service they render through the church, and this is closely connected with the work of the pastor. So at last the work of the evangelist, or in the light of late practices

better to say revivalist, will turn to naught without efficient pastoral work, and if we had efficient pastoral work we would not need the "revivalist" in the church. With scriptural pastoral work all who ought to be in the church that can be got in will be found there, and the membership will be working orderly.

I feel to boldly assert that what our churches need is not the work of the revivalist, but more pastoral work. I can say with assurance that I will not misrepresent our pastors to say that they all realize in the West that they are not performing the full duties of their office. There ought to be concert of action among the pastors to try to do more effective work, for the demand must be created in the churches, as well as for the pastors to have dispositions to give it.

We need consecrated, hard-working men for pastors. The careless and indifferent will always let the cause fail. They need to be God-fearing, hopeful, praying men, with faith in God, and to go forth in the power of His might.

The minds of many of our young ministers are being inflamed with the idea of being traveling preachers, and visiting the churches. Don't do it, my young brother. You are not old enough to be of benefit to churches and pastors perhaps as a teacher, and have not the experience to warrant you in presuming to occupy this position. You may have the evangelistic gift, I admit, but if you have you can go out and gather up churches where there are none, and there are thousands of these places all over the country, both in the farming districts and in the cities, and if you go at this work God speed you and may His Spirit be with you. But if you get to running from one church to another in an effort to gather in numbers, or to get your support in this manner, then your life will be a failure and you will be a useless burden on the churches if they tolerate and keep you up. I say this to the young men because the future of the church depends much on whether you shall

fill the place that you ought to. It may be that you feel there is not much encouragement to take a position as pastor of churches, as it means at present privation, sacrifice and heavy burdens. But so does any work that is to forward the interests of the church. But if your service as pastor is scriptural, and you do not seek to please men, but God, and declare all His counsel, when you get to be old you will have the sweet satisfaction of seeing your churches following Bible practice, and their love for you will be more than a recompense for all your labors and trials, to say nothing of the approval of your Heavenly Father. The pastors who are according to the Lord's heart (Jer. iii. 15) will surely receive the tokens of His love.

But you ask me, Is no one to travel? Yes, some can travel to profit, but they must have experience with churches before they will understand their needs, and they must know the trials of a pastor before their hearts can warm to him and truly labor with him.

Let me repeat, we need pastors—men who will attend the monthly meetings of churches through heat and cold and labor uncomplainingly for the advancement of the cause, endeavoring to life up the churches to the apostolic standard, bearing all things for the sake of Him who died for them.

Let me repeat again, we need pastors—men who will feed the flock of God, not for filthy lucre, but because their minds and hearts are in the work. We do not need more churches so much as we need pastors for the churches we now have; they may be a power for good. The church as a whole should be engaged in prayer to Him who is Lord of the Harvest that He would send more laborers into the field, and praying with faith, too, that the Lord will grant the request. Instead of having four churches to each pastor it would be better if each pastor devoted his whole time to one church. Nothing can take the place of the work of the pastor. No other gift must endeavor to supplant him. He is appointed

of God to his field of labor, and if he deserts it his sheep will be scattered; but if he gives his heart to God and his life to his brethren and does his duty, the church shall blossom as the rose and her service come up before the throne of God as a sweet smelling savor.

Pastors! pastors! Awake! Your Lord calls. Take no time to war and fight, but devote your life to the church of God. See that all things are done in decency and order. You can not absolve yourself from the responsibilities of your position, nor will your Lord hold you guiltless if you shirk your obligations.

Churches, put all your strength into working with your pastors. Watch over them in love, remembering that they are men, but respect them as the servants of the Most High; love them as your fellow-laborers in the vineyard of the Lord, and "obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not grief, for that is unprofitable to you." There is no man, whatever his gift may be, that can be so profitable to you as your pastor; so encourage him to do his best and to give himself to the work, for it is for your good and the glory of God.

ELD. WALTER CASH, *in Messenger of Peace.*

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OXFORD, MISS., Nov. 20, 1906.

*Dear Brother Hassell—*

The GOSPEL MESSENGER is a welcome visitor at our home. Its pages are fraught with the sweet fragrance of gospel truth which edifies the soul of the poor in spirit and encourages the weak and feeble saint to press on in the King's highway of holiness. Its contributors all testify to the one noble and grand truth—that salvation is of the Lord. Neither is there salvation in any other; for there is none other name under heaven or given among men whereby we must be saved. Salvation means deliverance, and we read "out of Zion shall come forth the Deliverer who shall turn away godliness from

Jacob." In this quotation Jacob means all the people of God in all ages of the world; hence we read, "Behold the Lamb of God which taketh away the sin of the world." That is, Jesus takes the sin of the world away from the sons of Jacob. So He shall save His people from their sins—not in their sins. There is therefore no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. Then those who are made free from this condemnation obtain it not through the flesh or the works of the flesh, but through the Spirit, for it is the Spirit that quickeneth; the flesh profiteth nothing. As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. Then to give life to the dead is wholly the work of God, independent of the preached word. Yet this truth does not signify that there is no necessity to preach the word, no more so than to cease from toil and labor to feed the family. He that lives must hunger; but no food which grows in nature's garden can feed the hungry soul. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." All of these soul-yearnings are only evidences of a gracious state. A. B. MORRIS.

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PREAMBLE AND RESOLUTIONS OF THE COUNTRY LINE ASSOCIATION OF NORTH CAROLINA AND VIRGINIA.

---

Whereas, There is an expressed disposition in some of the high offices of the State and public schools of North Carolina to force by law the reading of the Bible and making public prayer in our public schools; and,

Whereas, This would force out of the school room as teachers all who do not hold public prayer, and who do not belong to some religious order; and,

Whereas, We see in this a long stride towards the depriving of our country of her long-standing, God-given freedom which has been secured to her by the blood of our Revolutionary fathers; and,

Whereas, We see in this one of the first steps towards religious persecution in our free country; therefore, be it

Resolved, by the Country Line Association of Primitive Baptists, now in session with the Church at Mount Zion, Halifax County, Va., That we look upon this departure by those in high places as being spiritual wickedness against which we are commanded to make war (Eph. 6:12), and against which we do now enter our solemn protest.

Resolved, That we believe in reading the Bible, and that we recommend to every one to read it, and that its teachings are the inspired word of God, worthy to be believed and received by every person. And that we believe in prayer as the appointed manner of our approach unto God in all times of distress, and of thanksgiving in praise of His holy name; but we do earnestly protest against all laws looking to the forcing of the reading of the Bible, of offering of public prayer or any other thing of this nature as being as far wrong in that direction as the Roman Catholic prohibition to Bible reading was in that direction, and that it is a step of beastly power and against the Kingdom of God and pure religion, and for the establishment and promotion of false religion, which would be as detrimental to our religious freedom as were the power of the Roman Catholics who are declared to be MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND THE ABOMINATIONS OF THE EARTH. Rev. 17:5.

Believing as we do that these things are a strike at religious liberty, against which we should go on record; therefore,

Resolved, That a copy of this preamble and of these resolutions be recorded on our Association Book, printed in our Minutes, and that we send one copy to *Zion's Landmark* and one copy to the Gospel Messenger, with a request to publish the same.

And we further request all of our sister Associations in the State to express their disapproval of these things as we have done.

Adopted and signed by order of the above named Association on the 22d day of August, 1906.

L. H. HARDY, *Moderator.*

R. T. WILLIAMS, *Clerk.*

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### ONLY ONE TRUE AND LIVING GOD.

---

FELIX, GA., Nov. 18, 1906.

We read that there are lords many and gods many; but there is but one true and living God. And how are we to know whether we worship and try to follow the true and living God, or one of the others? If we follow any of the others, they have no heaven for us, and we are left out; but if we follow the true and living God, He has a heaven for us that He prepared according to His own liking, and we are safe, and He will carry us out of reach of these gods of confusion who have no heaven. And we will be satisfied with His heaven just like He has fixed it; we will not want to make any changes in it; we will find it just right and will be willing to give Him praise forever for His goodness to us, which He gave us in Christ Jesus before the world began. Is not this a great thing to think about for them that receive it? It is enough to give everlasting praise for to the true and living God.

Yours in hope of that better world,

JOSIAH JOHNSON.

---

### OUR MEETINGS IN WASHINGTON, D. C.

---

Eld. J. T. Rowe, of Roland Park, Baltimore, Md., preaches on the third Sunday of each month, at 11 a. m. and 3 p. m., at 509 G street, N. W.; and Eld. (Dr.) C. H. Waters, of 5706 Brithwood, N. W., preaches on the first Sunday in each month at 7:30 p. m., and on the third Sunday at 11 a. m., at Pythian Hall, 1012 Ninth street, N. W. Both are very worthy men and excellent preachers.

## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala.

*Subscriptions* will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"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 XXIX.

The 29th volume of THE GOSPEL MESSENGER begins with this number. *The Signs of the Times* is the oldest, largest, and costliest of our Old School or Primitive Baptist periodicals, and it is now under the wise, excellent, and conciliatory management of Eld. F. A. Chick. Our next oldest existing periodical is *Zion's Advocate*; our next, *Zion's Landmark*; our next the *Messenger of Peace*—all of which are scriptural, able, moderate, and conservative papers; and so, I am glad to say, are several of your younger periodicals. The fifth oldest of our eighteen periodicals in the United States is THE GOSPEL MESSENGER. Before 1878, when THE GOSPEL MESSENGER was established, there were, so far

as I know, only four divisions in our ranks; the Two-Seed or Parkerite Baptists had gone from the Primitive Baptists, and still remain separate from us, and are recognized as a distinct denomination in the United States census; the Means Baptists went off from us, and still remain a separate people; the so-called Beebe and Clark Baptists had ceased to correspond with each other, but both were recognized, in the census, and by my father in our Church History, as equally sound and orderly Old School Baptists, and, except in a very small section, the division between them has almost disappeared; and the Towaliga and Little River Associations in Georgia had been separated from us by receiving alien immersions and members of secret societies, but they have long since abandoned these practices, and, if they had not received members excluded from our regular churches, they might now perhaps be in full fellowship with our churches generally. But since 1878 factions made by persons, mostly on account of forms and phrases and practices not found in the Scriptures, have arisen in Georgia, Alabama, and Texas, and, to a small extent in Tennessee, Kentucky, North Carolina and Virginia; yet many of these divisions, except where fomented and kept alive by a few of our younger periodicals, seem to be vanishing away. THE GOSPEL MESSENGER has always been, and will, by Divine grace, continue to be in favor of abandoning all unscriptural doctrines, expressions, and practices, and in favor of our forbearing with one another in regard to such expressions and practices as are not plainly unscriptural; in favor of following Christ in His Written Word and no other master; in favor of abiding by the pure, entire, and eternal truth of the Inspired Oracles of God, and thus removing all unscriptural divisions among the children of our Heavenly Father, and dwelling together in humility and love, peace and fellowship. However imperfectly carried out into practice, these are the great and worthy objects of the editors and contributors of THE GOSPEL MESSENGER.

S. H.

## MY RECENT SIX WEEKS' TOUR IN INDIANA, ILLINOIS, MISSOURI, KENTUCKY, AND TENNESSEE.

At the solicitation of several brethren, I left home October 11, 1906, to make this tour, and returned November 23. Before starting, I had suffered from a severe cold and cough and some fever for about three weeks; and, as this journey, in which I was to travel and try to preach day and night, would take me into a colder climate, and far away from home and business and my own churches and members and children and friends among people the most of whom were naturally strangers to me, and as I was 64 years of age, and had been an invalid for 15 years, I felt that I would not undertake it for a thousand or ten thousand dollars unless many brethren there had requested me do so, and if I had not promised to go, and if my appointments had not been published, and if I had not felt that the Lord would go before me and be with me. The brethren who invited me to make this long, costly, and laborious journey had not said a word to me about even the payment of my expenses (and I was glad that they had not), and I did not say a word about that matter (except on one or two occasions when I was asked privately whether my expenses would be paid or not); and I did not say anything publicly about my being editor of THE GOSPEL MESSENGER, nor privately either, unless I was asked about it; for I believed that, if the Lord had sent me, He would provide for me. But the ministering brethren, of their own accord, without saying anything to me on the subject, voluntarily and kindly mentioned these matters in a few words at the close of our meetings; even our brethren editors, who are publishing papers of their own, unselfishly commended THE MESSENGER to the congregations. I left my home and business to go three or four thousand miles to try to serve the Lord and my brethren and sisters and friends in my poor way; and they received and treated me most kindly, and helped me on my way after a godly sort, and more than paid my travelling

expenses. And, like brethren indeed, they took me, to and from my appointments, long journeys in their own conveyances, some of them through rain and snow, and along roads that, by long and heavy rainfalls, were turned almost into rivers. On one occasion, while the dear brother who was conveying me in an open buggy from my appointment to his home, and the rain poured down in torrents, and floods rushed into the road from high embankments on either side, and all the earth seemed covered with water, and the horse, which had once run away, was trotting along, the wheels on my side of the buggy ran into a deep rut, and the brother was thrown partially over the spatterboard, and I was thrown partially between the wheels, but the horse stopped at once, and the brother recovered his seat and helped me to recover mine, and no one and nothing was hurt, which was of course providential. On my return home through Western North Carolina, a freight train was wrecked, less than two days ahead of me, on the Southern Railway, between Asheville and Old Fort, and, out of a crew of five, two were killed, two were thought to be fatally wounded, and the other man had his arm broken. Notwithstanding excessive rains and wash-outs and many wrecks, the Lord mercifully spared my life, for which I desire to thank Him.

I went by way of Richmond, Va., and Cincinnati, O., to Mount Summit, Ind., near which was my first appointment. In Indiana I visited nine churches—Lebanon, Greenfield, Mount Carmel, Little Eagle Creek, Abner's Creek, First Friendship, Crawfordsville, Pimento, and Vincennes; and met with seven elders—R. W. Thompson, J. M. Thompson, C. P. Beadle, J. R. Daily, W. A. Chastain, E. D. Thomas, and J. H. Oliphant; and I was entertained by twenty-one brethren, sisters, and friends. In Illinois I visited six churches—Crossville, Little Wabash, Mount Pleasant, Carmi, Norris City, and Cottonwood; and met with six elders—W. C. Arnold, Joshua Cobbage (of Ky.), J. M. Hunsinger, A. M. Kirkland, C. F. Stuckey, and Simon Reeder, and two licentiates—Brethren C. C. Hughes and E. Doty; and I was entertained by twelve brethren, sisters, and friends. In Mis-

souri (which I had never visited before), I tried to preach at six churches—St. Joseph, New Garden, Kansas City, West Union (Marcellina), Chariton, Madison, and Elkhorn, and spoke twice in St. Louis at the houses of Brethren S. L. Glover and Wm. Bradford; and met with twelve elders—Walter Cash, Joseph Ford (of Kansas), J. C. Jones, W. T. Brown, H. W. Newton, Allen Sisk, G. E. Higdon—Branson (of South Dakota), G. E. Edwards, S. A. Elkins, J. H. Deardorff, and W. J. Hardesty; and I was entertained by seventeen brethren, sisters, and friends. In Kentucky I visited three churches—Rock Springs, Bethel, and Fulton; and I met at Fulton with Elder J. V. Kirkland, who, at the request of some brethren, had consented for me to speak in his meeting-house there; and I was entertained by seven brethren, sisters, and friends. And in Tennessee I visited five churches—Greenfield, Martin, Union, Humbles, and South Pittsburg; and I met with ten elders—C. H. Cayce, J. Grice, J. C. Ross, J. N. Wallace, A. B. Ross, E. B. Simmons, R. O. Ralston, A. J. Willis, and J. G. Woodfin, and an aged colored Primitive Baptist minister, Elias Weems, who is 84 years old, and has been a Baptist 64 years, and is devoted to the truth, and still very intelligent; and I was entertained by nine brethren, sisters, and friends. Thus I visited 29 churches, and met with 37 ministers, and was entertained by 69 brethren, sisters, and friends.

I spoke at most of the churches day and night, from two to four times; and I tried to proclaim, in the simplest manner, the pure and most vital principles of eternal truth as set forth in the Old and New Testament Scriptures, and such of those principles as seemed to me to be the most important to be maintained at the place where and the time when I spoke—in all cases striving to glorify God and not man, and to benefit rather than to please my hearers. As is the custom in the West and also in the Gulf States, the brethren and sisters extended to me the right hand of fellowship after speaking (Gal. ii. 9). I proclaimed exactly the same scriptural truths that I maintain everywhere and at all times by both tongue and pen; for the truth of God is unchangeable and eternal

(Psalms cxvii. 2; John x. 35; 1 Pet. i. 25). And, so far as I could see, every brother and sister who heard me heartily endorsed the glorious doctrine of God our Savior as I, though in much weakness and imperfection, endeavored to proclaim it—the doctrine of a Divine, sovereign, gracious, holy, loving, blessed, almighty, and everlasting salvation for all poor sinners everywhere who have been taught of God to feel their urgent need of it. And occasionally, when it seemed necessary, I tried, gently but firmly, to prove from the Scriptures the erroneousness of the opposite doctrine of salvation by human agencies and instrumentalities. I am satisfied that the Lord has, in all the places that I visited, a chosen, redeemed, and regenerated people; and that the great majority of our members in the West are sound and orderly Primitive Baptists. A very few who, during the last ten years, have brought in or helped to bring in some new things among our people, have either gone to another denomination, or seem about to go, or to make a new denomination of their own. I am glad to see, however, that those who have not left us have abandoned some of their objectionable and unscriptural novelties; and I would be still more rejoiced if the Lord would mercifully constrain them to abandon all of these innovations, which seem to me to dishonor their profession of faith in Him, and to pervert or ignore His written word, and which certainly have confused and divided His people.

Nearly all Protestant and Baptist Arminian "churches" have, during each year, meetings of from one to five or six weeks or several months, to excite the feelings of their hearers and to add to their numbers by all the arts in their power, and it seems to matter but little with them whether their converts are regenerated or not. Very, very few, scarcely any, of the Old School or Primitive Baptist churches in the Atlantic States ever have a meeting of more than three days, and generally their meetings last but two days, unless the Lord at the time manifestly prolongs the meeting, and, in this matter, they follow the usual apostolic custom, and do not substitute the work of man for the work of God, and deceive poor sinners in regard to their eternal welfare, and

fill their churches with graceless professors of religion. But perhaps the most, yet not all, of our churches in the west and southwest, have, some time during each year, a meeting of from four to eight days, and they say that they preach only the pure and discriminating truth of the Scriptures, as at other meetings, and do not seek to excite the natural feelings of their hearers, and to induce them, under such excitement, to join the church, but that they set forth the scriptural evidences of regeneration, and encourage those who have such evidences to come forward and tell those who fear God what He has done for their souls; and, if the church is satisfied with such relation, the applicants are received into fellowship and baptized. The Scriptures do not say that we should never have a meeting of more than three days; and if the Lord graciously continues it, as at Jerusalem after the day of Pentecost, and at Ephesus under the labors of the Apostle Paul, certainly His people, instead of objecting, will rejoice in it.

As for organs and other musical instruments of human invention, I am glad to say that our western churches do not use them, preferring the simple and spiritual worship of the apostolic churches. In the East I learn that there is one church in Maine that has long used an organ, the members saying that none of them can carry a tune without it (I never heard of any other church where not a single member or the pastor could not sing without such an assistance, and perhaps some one or more of them could sing a few of our simple Old Baptist hymns without any other instrument than the God-made human voice if they would try—at least they could do their best, and, if done with the spirit and the understanding, that would be good enough); and I learn that about a dozen or fewer of our churches in Georgia use organs in the worship of God, but this is a source of great confusion there, as it seems to most of our churches to be going back from the gospel to the law, from manhood to childhood, and from Christ to the world, to attract the carnal mind. The spiritual, devoted, and self-sacrificing Apostle Paul says: "If meat make my brother to offend, I will eat no flesh while the world standeth,

lest I make my brother to offend" (1 Cor. viii. 13). Some of the catchy, tripping Sunday School songs and tunes that I heard in a few of our western churches did not seem to me at all in harmony with the solemnities of the Zion of our God. We are not obliged to use the books that contain such, nor to sing such songs and tunes when there are far better and more solemn and scriptural ones in the same books.

There are many more young members in our western than in our eastern churches. I hope that they prove by their lives that they are subjects of grace. The Lord can as easily quicken and cleanse the youngest as well as the oldest of His chosen and redeemed people.

In many, perhaps in most, of our States, both eastern and western, the laws in regard to divorce and re-marriage are shamefully lax and unscriptural. According to the law of Christ, our Divine, all-seeing, almighty, unchangeable, and eternal King, whose commandments can not be set aside by any creature authority, unchastity is absolutely the only allowable ground for divorce; and re-marriage during the life of the other companion is adultery (Matt. v. 32; xix. 3-9; Mark x. 2-12; Luke xvi. 18). I am sorry to say that I have heard of at least two in the east, and four in the west, who are members of Primitive Baptist churches, who have transgressed this perfect and unchangeable law of Christ, and are still retained in the fellowship of their churches. If such transgressions were universal, they would undermine all the foundations of society, and transform this world into a pandemonium. I do not believe that Paul in 1 Cor. vii. 15 meant to rescind the perfect law of Christ, or could or did rescind it. The servant is not above his Lord. If an unbelieving companion leaves a believing companion, the latter is not under bondage to follow and try to live with the unbeliever; they can remain apart and live in peace, and not marry another; and this interpretation of Paul's language keeps him from contradicting his Divine Master. All the commentators that I have seen think that Paul's rule is an exception, in the case of the marriage of believers and unbelievers, to Christ's general law; but the great majority of Primitive Baptists do not believe that Paul either meant or had the right to make

an exception to the law of Christ, His Master, and that such a construction of Paul's language, if received everywhere, would plunge Christendom, either directly or indirectly, into a sea of licentiousness. The breaking of the marriage bond, instead of being advantageous, has been ruinous to human happiness. God works all things after the counsel of His own will; and what He hath joined together, let not man put asunder. It is impossible for us to know whether we ourselves, much more whether our companions, really and spiritually and heartily believe in God or not. Two things at least are certain:—1st. Unfaithfulness is the only Christian ground for divorce; and 2d. Except for a divorce on that ground, a re-marriage in the lifetime of the other party is not allowable.

At our meetings on my recent western tour our ministering brethren, when present, were generally kind enough to open and close the services for me; and, feeling my nothingness and their superiority, I would much rather have heard them preach than try to preach myself. But, during my tour, I had the pleasure of hearing only one of them, Elder S. A. Elkins, preach a sermon; and that was at night at the hospitable and commodious residence of Sister Dorcas A. Hensley, near Buell, Mo. His subject was from 1 Pet. ii: 7—"Unto you, therefore, which believe, He is precious"; and the pure, sweet, full gospel that he proclaimed was a rich feast to my hungry soul. O that he and our other dear, sound, orderly, and gifted western brethren could visit our eastern churches, and preach to them in such fulness of the blessing of the gospel of Christ. Such an intermingling of our people from all parts of our great country would, I am sure, be highly beneficial to our cause, removing misunderstandings, and interesting and enlightening and confirming one another in the doctrine of God our Saviour.

I gained five pounds in weight on my tour, and returned home in much better health than when I left, cold and cough and fever all gone, and received many natural and spiritual evidences to believe that the Lord had blessed my poor labors to His glory and to His people's good, for which I desire to be deeply thankful to His holy and gracious majesty. SYLVESTER HASSELL.

## APPOINTMENTS.

I desire to call attention to some divine appointments which affect the destiny of all mankind, and will notice the first that is found on the sacred record, Gen. 3:19: "For dust thou art, and unto dust shalt thou return." To this appointment, I understand the apostle to refer in Heb. 9:27, saying: "And as it is appointed unto men once to die," etc.; and in 1 Cor. 15:22: "For as in Adam all die"; meaning all of Adam's posterity. The death sentence was passed upon the entire race of Adam at one and the same time, and that after he (Adam) had transgressed the commandment—not before. The penalty of the law, however, had been previously announced: "For in the day thou eatest thereof thou shalt surely die." It is plain, therefore, that sin is the immediate cause of death and mortal corruption.

This appointment unto death is irrevocable, all who descend from Adam are involved, and must meet it sooner or later; indeed, millions have already met it, and some are falling victims to death every day, every hour, every moment; and all rational human beings expect to die; yet few, perhaps, desire to dwell mentally upon the certainty of this solemn event, and the near approach of the same. This is one of the several appointments which will not fail; and after this, the judgment is appointed (Heb. 9:27), and this is equally sure to be fulfilled; for God has appointed a day in the which He will judge the world (Acts 17:31); and will bring every work into judgment, with every secret thing, both good and bad. Eccl. 12:14; see also Eccl. 11:9.

Thus we see that the certainty of death, and judgment beyond it, is plainly taught in the Holy Scriptures, and these facts are of the greatest importance to mankind; yet how little these things seem to engage the average human mind, and how little influence they seem to have over their daily conduct. But the seeming indifference of the world in regard to these solemn truths does not change the counsels of the Most High, nor lessen the obligations of those who are called of Him to publish

them. These things should be taught because they are true and unchangeable, and constitute the most lasting and absorbing conviction of the human mind, when truly believed and felt. We should ever remember that death is God's appointed penalty for the transgression of His holy law, and that the transgression of the law was the act of man, and the immediate cause of death, and that the judgment is appointed to take place after death; and the manner of the last judgment is recorded in the 25th chapter of Matthew.

We find on record the inspired testimony that there shall be a resurrection of the dead, both of the just and of the unjust, and that the just shall come forth unto life eternal, but the unjust unto condemnation (Acts 24:15, Matt. 22:31; Lu. 14:14; Jno. 5:28; 11:23). The children of God are assured of one appointment of God to their everlasting benefit, and this appointment is as sure of fulfillment as either of the two already referred to: "For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ." (1 Thess. 5:9.) Salvation is God's appointment for walls and for bulwarks, the gates of which He commands to be opened that the righteous nation which keep the truth may enter in. Isa. 26:1, 2.) And as the salvation is appointed, so also are the elect of God appointed to obtain it through our Lord Jesus Christ. There will be no mishaps in these appointments, they are certain of fulfillment; for the Lord hath spoken and declared them.

Our faith receives the testimony that Jesus Christ the blessed and only potentate, King of kings and Lord of lords, is the appointed heir of all things (Heb. 1:2), and that He is able and will subdue all things unto Himself (Phil. 3:21); that He shall subdue people (Psa. 47:3); that He will subdue our iniquities (Mic. 7:19); and that, when all things shall be subdued under Him, He shall be subject to Him who put all things under Him, that God may be all in all, and He will deliver up the Kingdom which the Father appointed Him, and then His mediatorial office will cease to be. He shall then have put all enemies under His feet, even the last enemy shall have been destroyed by the resurrection (of all who

were appointed to obtain salvation through Him), from the dead to a state of glorious immortality and eternal life. (1 Cor. 15:20-57.) "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed Him, even as Moses was faithful in all his house." (Heb. 3:1, 2.) May the new year, 1907, bring seasons of much peace and prosperity to the people of God throughout the length and breadth of Zion. Amen.

J. E. W. H.

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### SLOTHFULNESS.

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"The slothful man wasteth not that which he took in hunting; but the substance of a diligent man is precious." Prov., 12:27.

It has been said that lazy men like to hunt and fish, and I have known a few men who spent much of their time in such pursuits; but I do not think that they were all lazy just because they hunted and fished. The text above quoted suggests the fact, however, that even lazy, indolent persons do engage in hunting, and shows, furthermore, that they fail to derive any real benefit from it; they lose the time spent in hunting, not because of non-success in taking game, but because they fail to follow up the advantage of their success; they stop short of the real and only rational object of such pursuit. The game in the forest is God's bounty for man's use and subsistence; but to hunt and kill game for mere sport or pastime is scarcely considered a privilege; it is but an act of cruelty and waste to shoot down the wild animals in the forest and leave them to decay; but if the successful hunter proceeds to dress the game and cook it, and prepares it properly for food, he thus proves his diligence in following up the advantages afforded, first of the time to hunt; second, the success in taking the game; third, dressing and preparing it for use; and, lastly, the real benefit derived from the temperate use of wholesome food. The slothful man of the text is the one who stops short of the crowning effort, for lack of diligence to pursue his labor to a profitable end. Such people are to be seen every day and all over the world.

The opening of life's voyage presents to most of people some promise; and they meet with favorable opportunities for improvement of their time and talents, but alas! too many fall in line with the "wicked and slothful servant" of the Lord's parable (Matt. 25:24), who neglected his opportunity, and when the day of reckoning came found himself bound with the fetters of guilt and shame, and cast out into outer darkness; his opportunity ceased—it was too late to make amends; the harvest was past, the summer was ended, and he was not delivered. (Jere. 8:20.) The time and opportunities which had been afforded the Israelites for bettering their temporal condition were buried in the past, and poverty, disgrace and oppression was the result. Such wilful neglect is criminal, as the Holy Scriptures abundantly teach.

The children of God are admonished and exhorted to diligence, and perseverance in the service of the Lord, as well as to trust in Him. "Look to yourselves," says John, "that we lose not those things which we have wrought, but that we receive a full reward" (2 John 8); and the neglect to do this is to be just like the slothful man, who fails to roast his game.

A lazy, indolent man does not consider the value and preciousness of his time, nor of the real value of what he possesses, whether little or much, and overlooks the possibilities of human exertion and perseverance in a righteous course, in which only they bring a favorable result. "It is good to be zealously affected always in a good thing." (Gal. 4:18.) All the active principles or qualities of the human mind are in a sense perverse, and, therefore, dangerous when free from moral restraint, and when ignorance and superstition prevail, they lead to active rebellion against God, and bring destruction and misery to the human race.

"But the substance of a diligent man is precious." He considers what he has worth having and worth improving; he appreciates what he has and diligently strives to improve and increase his possessions.

The richest endowment bestowed upon the people of God in this life is faith, to which they are admonished to add virtue, knowledge, temperance, patience, godli-

ness, brotherly kindness and charity. (2 Pet. 1:5-7.) "Not slothful in business, fervent in spirit, serving the Lord." (Rom. 12:11.) "That ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. 6:12.)

May the Lord inspire the hearts of His children with diligence to keep His commandments, that they may have access by faith to the tree of life, and abundant entrance into His holy kingdom.

J. E. W. H.

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### THOSE HUNGERING AND THIRSTING AFTER RIGHTEOUSNESS SHALL BE FILLED.

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"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Matt. 5:6.

This is part of our Saviour's sermon on the mount, and is *pure gospel*; it is not law. We should well consider the distinction between *law* and *gospel*; the one tells us what we must do and, the penalty if we fail to do it; and the other is *good news*—these words do not present law to us. There is no conditionality in these words. Examine it as closely as possible, and there is no *offer to save*, no terms presented; it is a statement of a precious truth, a truth suited to all ages, to all nations, to all conditions in life from the poorest to the richest, from the most ignorant to the most learned—those that hunger and thirst after righteousness, *are blessed—blessed now* in the present tense, and "they shall be filled." This is a universal truth, like the proposition, twice two are four. This is true in all ages, all seasons, all countries—*twice two are four*. So in all ages and seasons that man that hungers and thirsts after righteousness is blessed; the blessing of God is now his at this moment.

Had our Saviour said, "Blessed are the righteous," it would have been a very different gospel; it would have applied to a very different class of persons. "The whole need not a physician, but they that are sick." The eye of Christ was not on the good and righteous, but one more needy, on one that hungers and thirsts to be righteous. Let us well consider the persons our Saviour

thought of when He uttered these words. I am sure His mind was not on the Pharisee, or the self righteous. These words were intended for sinners who know the sinfulness of sin; they were designed for those who know the value of righteousness. Natural hunger and thirst can not be laid aside at will and forgotten, they can not be bribed or satisfied with less than food and drink. So our Saviour selected this illustration to show that the persons intended had a desire to be righteous that could not be satisfied with less than a true and real righteousness. Jesus did not bless that one who wishes to go to heaven; though that is desirable—it is more desirable to be righteous, the hunger referred to was not to escape hell or gain heaven, but to be righteous. There is nothing so desirable as to be as free from sin as a sunbeam is from darkness. There are men who have seen the value of righteousness, who look upon it with the greatest longing and anxiety. Their inward cry is, "O, that I were a true, sincere Christian! O, that this hardness of heart were gone and this sinfulness of nature were removed! O, that I had a settled, sweet and lasting peace with God!" This is hungering and thirsting after righteousness. It is not a hungering and thirsting after wealth, or ease, or honor, but after the one thing—righteousness; it is a desire to "be holy and without blame before Him in love." And he who thirsts for this is not chasing a butterfly that would be of no value if obtained, but it is the "one thing needful," whose value no tongue can tell; no created mind can comprehend the value of that precious blessing—"righteousness." The masses of men seem to be content without it; sin is sweet to them; they gather up the chaff and "rotten sticks," and set no value on the solid wheat. We may learn from this something of the power and thralldom of sin. To see men in this land of death spending their years in sin, devoting their time and talents and energies to the things of time, and leaving the interests of the soul unconsidered—this argues the deadness, the awful bondage that fetters the multitudes of men. But he who hungers and thirsts after righteousness gives evidence of a new life and of a new nature, and we may be sure that if this hungering is within us, then we already possess a most

precious blessing. Once it was not so with us; we were galvanized with sin, and cared not for it; we were without God and without hope and yet were content; but now, though still sinful, yet it pains us; tears at times fill our eyes and sleep at times flees from us. We perceive a change has been made within us, and though it is not the change desired, yet it is a change. If you "hunger and thirst after righteousness," you are blessed. You may not think so; it may seem too good to be true; but it is true. Truth need not be told to make it true, nor yet is it true only when believed. If it is truth, the telling of it and the believing of it are not necessary to make it truth. The comforts of it may, in a sense, depend upon its being told and believed; but not so the truth itself. The man who hungers and thirsts after righteousness may think the blessing craved is too good ever to be his; he may think he has sinned too long and too much. Despair may settle down upon him and within him; but still with all this he is *blessed*. The lips of Jesus have said it; he is now blessed and the Lord has spoken good concerning him. He may condemn himself; he may think he was left out of the great provision of mercy and that all hope is gone; yet even now with his sins and sense of guilt he is in a blessed state. "It was grace that taught my heart to fear." We may all look back to our first cry for mercy when we first bent the knee in prayer, and we may thank the Lord for these things as much as for our seasons of joy and happiness. We complain of unrighteousness. Yet we perceive a desire to be righteous. We complain of a hard heart, yet we note that this same hardness of heart is painful to us, and this is a sign of life. If our sins trouble us it is a good sign; but if our sins never trouble us or cost us a tear or one moment's loss of sleep, then our case is bad.

"They shall be filled." This is a positive promise just as sure as we now "hunger and thirst after righteousness." We shall be filled—that is, satisfied. We shall have that which we have so earnestly desired to have. We have desired to be "holy and without blame before God in love"; and we shall have our desire. We have had sickening and distressing views of our sins and our-

selves; but the blessed day will come when our sins shall all be put away—when our utmost desire shall be realized. This is a precious hope, for which we ought to be thankful to the Lord.

J. H. O.

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### GOD IS MERCIFUL.

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In retrospecting the past we feel that our dear Lord has been good to us, and that He has been merciful to our unrighteousness. It has ever been the nature of man to stray from the command of his God. The first man, though in that happy Edenic paradise, of his own will, went into destruction, carrying all of his progeny with him. From that time to the present man has been doing wrong and loving darkness rather than light. He loves sin and rolls it under his tongue as a sweet morsel. If left to his own will, the last one of Adam's fallen race would be forever banished from God's presence. If you will notice, the fruits of the flesh are manifest, which are these: Adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, wrath, strife, heresies, lasciviousness, envyings, murders, drunkenness, revelings, and such like. Gal. 5:19-21. Is man any better to-day? No; if possible, they are getting worse. Crime is on the increase. Even the most religious professedly are drunken on false doctrines and practices and have committed spiritual adultery by having a plurality of wives, religiously and benevolently so-called. How can vain man think that he has any claims upon Jehovah. If all the race of Adam were banished from the presence of God into eternal ruin, what right has he to claim that it is injustice upon the part of God? The criminal, convicted and sentenced to death for the crime of murder, can only say it is just and right for him to die, and he has no claims whatever to plead his innocence. So the poor convicted sinner feels that if his soul were sent to hell, God's righteous law approves it well. Mercy is treating an offender better than he deserves.. There is no desert in man, but it is an act of sovereign mercy that any poor soul will ever reach heaven at last. It is according to the riches of God's mercy that He clothes

Adam and Eve with coats of skin, representing the robe of righteousness which Jesus wrought out for poor sinners, with which they are clad to justify them in the sight of a holy God. Abel had no better environments than Cain, but as both were alike condemned under God's holy law, it was an act of mercy that gave Abel faith to view Jesus as his personal Saviour, and to slay that innocent lamb to die typically for his sins, showing that while he deserved the fate, yet here is the innocent suffering for the guilty, exhibiting his implicit faith in Christ who would bear his sins in His own body and who would die for his sins, the just for the unjust. God is merciful to Abraham in bringing him out of the land of his nativity, leaving others there as good by nature as he, and giving him a beautiful inheritance for which he did not labor or even deserve. This was done freely and without Bibles or preachers to aid the Lord. All of the blessings which Abraham received were of the free, unmerited grace of God. So it is with every sinner who tastes that the Lord is gracious to his soul. There was an appointed time for Isaac to be born, and that could not be hastened nor prolonged. He was not born of merit or desert, but it was all according to the mercy of God. As Isaac was, so are the children of promise. Since there was an appointed time for Isaac to be born, every heir of promise will likewise be born at the appointed time of God. Since there were no Bibles, preachers, nor money to aid in Isaac's birth, neither is there any such things needed in the birth of a sinner who is born of the Spirit. It was the mercy of God that provided that ram caught by the horns in the thicket to die in the room and stead of Isaac; so it is the mercy of God that offers Jesus in the room and stead of poor sinners when the sword of justice was raised over them. It was an act of mercy that Joseph supplied his brethren with provisions without their money; so it is an act of mercy that Jesus saves poor sinners and supplies them with all spiritual blessings.

We might fill volumes trying to recount the wonderful mercy of God to poor sinners, and then it would be presented but faintly. Surely our experience teaches us

that it is not by works of righteousness which we have done, but it is according to His mercy, He saved us. Even to-day do I have to pray, "God, be merciful to me, a sinner." I need His mercy daily. The older I grow, the more I am made to abhor myself and exclaim: "Vain is the help of man." In recounting the blessings of the past year, we have all had to pass through the deep waters of tribulation, and many of our loved ones, either in nature or grace, have been called to their eternal home. Many have been the bitter tears that we have shed, many aches, pains and scorching fevers, many earthly privations, yet our unprofitable lives are preserved, and were monuments of God's amazing mercy. Why has His rich and abounding mercy been extended in sparing poor me? We have all made mistakes and done many wrongs, and since the Lord has been so merciful to us, we ought to be merciful to one another. Since God has forgiven us so much, can not we forgive our brethren the few things they have done against us? If the Spirit of Jesus is abiding in our hearts, will not that Spirit make us merciful? Do we not feel in our poor souls that we want to live nearer to Jesus, and be better and humbler Christians in the future than we have in the past? O, my blesset Lord, help me each hour and moment of my life to have a closer walk with Thee, and to bear Thy blessed image more, and to ever live humbly at Thy feet and at the feet of my dear brethren and sisters and always strive for the things that make for peace. Oh, Lord, may Thy sweet mercy endure and be extended to poor, unworthy me forever. Be merciful to Thy poor, afflicted children and re-unite them all in love and fellowship, if Thy holy will.

L. H.

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#### NOTE.

I will send my book, *Conflicts of a Poor Sinner, Church Identity, Doctrine, and Practice of the Apostolic Church, Comforting Words to Mourners*, containing about 200 pages, and *THE GOSPEL MESSENGER* one year, for \$1.25, for one new subscriber. Please aid in the circulation of *THE MESSENGER* and my book.

Address,

LEE HANKS, *Pelham, Ga.*

## NEHEMIAH—(Continued).

“We are separated upon the wall, one far from another,” and because we are thus separated—few in number compared to the surrounding hosts, many have concluded that for that reason we are not working or laboring upon the wall at all, but O ye separated and scattered ones, fear not, for mighty and able to save is the Lord your God, and few, persecuted, poor, and afflicted have been the Lord’s faithful ones in the days that are gone, and Christ, your spiritual Nehemiah, will bring you out more than conquerors in the end and give you everlasting consolation in the heavenly Jerusalem.

“In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.” So, brethren, wherever you hear the sound of the trumpet—the preaching or proclamation of the gospel, resort there, for as the trumpeter under Nehemiah served to warn the scattered, separated Jews of approaching danger and caused them to unite for mutual defense, so the preaching of the blessed gospel of the Son of God warns, comforts, encourages and edifies the children of God to-day, and unites them for mutual defense against their common enemies, foes without and foes within; hence, when the gospel trumpet is blown, let us not be careless and indifferent about it, but let us remember that it means much to us as laborers on the wall. “Likewise, at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labor on the day.” (Verse 22.) Yes, let every one that has been blessed with a good hope through grace, every one whose hope of a better resurrection, a better life, is based upon the tender mercy of God in Christ—every one that loves the brethren and has no confidence in the flesh—every one that feels poor in spirit, that mourns and thirsts after righteousness—every one that loves righteousness and hates iniquity, that loves honesty, punctuality, sobriety, and the ways of peace, and mourn a stubborn will—every one that loves Jerusalem (the church) and desires to live in fel-

lowship with them and deny himself. Let them lodge within Jerusalem, come and unite with the church and abide with her, for in doing this you will encourage others and so guard them against despondency and that affliction of soul which they experienced in seeking Jesus—children of God—lingering without the walls of Jerusalem, and then by lodging within Jerusalem can labor on the day—the light of God’s word and Spirit—and thus walk and have sweet communion with the children of light.

O, yes, lodge within Jerusalem, for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” (Rev. 22:15.) Yes, come of your own free will and accord, quietly, humbly, meekly, and

“Let not conscience make you linger,  
Nor of fitness fondly dream—  
All the fitness He requireth,  
Is to feel your need of Him.”

Come, and don’t wait for somebody to come along and hold a protracted meeting to get you in; to hammer, beg, tease, persuade, and if not otherwise, then to excite you into the city; no, do not come that way, but come because you *desire* to come. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.” (4:23.) This shows clearly how careful, prudent, *vigilant*, Nehemiah and his brethren were in their labors, and it was said long ago that “Eternal vigilance is the price of liberty,” and the preceding verses show that while they labored on the wall they were continually armed, laboring with one hand and holding their weapons with the other, for they would have been in a poor plight without their weapons. So in laboring upon the walls—disciplinary laws of the new covenant—of spiritual Jerusalem—the church of God, it is equally necessary that we be *vigilant* and keep a close watch upon our inward foes—worldly pride, ambition, covetousness, self-conceit, carnal ease, self-sufficiency, envy, sleep or slothfulness, worldly care, ignorance, coldness, carelessness, an unruly tongue, bitterness, wrath, clamour, self-will and falsehood; and upon our outward foes—the temptations of the world,

the pride of life, the lust of the world, the institutions, inventions, societies, doctrines, popularity, prosperity and multitudinous vanities of the world, and the tricks of Satan and a non-fellowshipping devil, who seems to have broken loose in the camps of Israel. But while we watch and guard against all these foes—inward and outward—how vain will be all our efforts if we are not armed, not with carnal weapons, but with those that are “mighty through God to the pulling down of the strongholds,” the sword of the Spirit, even the whole armor of God; for our help, our strength, if we have any that is truly effectual, is in the Lord God. O Lord God, may it please thee in the abundance of Thy grace and in the plentitude of Thy great mercy, to lead, guide and direct Thine Israel of to-day in the right way, even in Thine own highway of holiness, and cause them to walk before Thee in meekness and humility, and deliver them from themselves, and selfishness and from every false way.

And may they be content with the good old way of truth and righteousness, and with the simplicity that is in Christ Jesus, and have Thy pure love shed abroad abundantly in their hearts, causing them to walk together in love, and to be perfectly joined together in the same mind and in the same judgment, and may it be their highest purpose and chief joy to do Thy will, O God. Amen.

“And there was a great cry of the people and of their wives against their brethren, the Jews, for there were that said, We, our sons and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the King’s tribute, *and that upon* our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither is it in our power to *redeem* them; for other men have our lands and vineyards.” 5:1-6.

However earnest, zealous, faithful, obedient, self-

sacrificing and hopeful the Lord's poor and afflicted people may be, yet when they realize that they are unjustly and unfairly treated by their wealthier and more prosperous brethren, by those who, by profession and peculiar relationship, are committed to better things—to be their special friends and succorers, it causes them to cry out, and it is enough to cause them to cry out, because they that thus treat them, though they profess to be their brethren and friends, are, nevertheless, practically their oppressors. Shame! Shame! Have you, as Primitive Baptists, enough of this world's goods, and to spare? And if so, do you use your surplus to oppress your poor brother by charging him more than the legal rate of interest, on your money to his oppression, financially, and distress of soul on account of your greed and want of brotherly love? If so, do repent, and never let it be told again.

The religion of the blessed Jesus in its simplicity and purity gets right down into the everyday affairs of life, not in mere word profession, or cold formality, but in deed and in truth, and in acts of obedience toward the blessed Saviour, and in labors of love and deeds of kindness towards His poor and afflicted and distressed people, and in doing good toward all men. He who charges illegal rates of interest on money, or too great a per cent. on anything sold, is an extortioner, and Paul declares that an extortioner shall not inherit the kingdom of God (I. Cor. 6:10), and if not, they should not be allowed membership in our churches, and cannot have only by churches disregarding the law of the Lord.

"And I was very angry when I heard their cry and these words," verse 6. Good old Nehemiah was sincere and deeply in earnest in his work of reform and rebuilding, and when he learned that, notwithstanding the affliction and reproach under which the Jews were at that time laboring, some of the more wealthy and well-to-do were oppressing their brethren financially, contrary to law, out of mere covetousness, he was justly indignant, and so is every true and zealous servant of God today when he sees his wealthy or well-to-do brethren using their wealth to oppress their poor, distressed,

or unfortunate brethren. He is wounded in spirit and deeply grieved over this, because he sees at once that it is a violation of the law of love, —a violation of the golden rule and law of the Lord, and that the brother thus dealing is evidently more in love of gain than he is of the law of God. How sad, how hurtful, shameful! Money acquired by a brother in this way is like "blood money," and like the price of a dog and the hire of a certain character should not be brought into the house of the Lord, for it is evidently an abomination unto Him. Deut. 23:18. Nehemiah did not content himself with talking this matter over with a few confidential friends, but he went for the guilty ones and rebuked them, and "set a great assembly against them," and we to-day should not be content with a little private talk about such things, but we should come out publicly against them and "set the great assembly" of God's royal laws and examples against them and never stop till we rid ourselves of them. To have a beautiful and cheap theory about the church and about brotherly love and a hurtful and selfish practice is deplorable indeed. To pity the poor with our lips and oppress him with our acts is hypocritical; to love our brother in word while we oppress him in fact, is worse. Churches never can truly prosper before the Lord, and flourish as the Zion of God, unless they love one another with a true heart fervently, in word and in deed. The love of God abounding in our hearts and fellowship with His dear Son create a joy that is inexpressible and full of glory, and next to this joy is that which one experiences in making others happy. When one who is well off in this world's good so uses, manages and applies it as to aid the poor, and especially those of the household of faith, he provokes unto love and good works, and endears himself to his brethren, because he thus proves to them that there is reality in the religion of the blessed Jesus, and that there is in it a principle of love and liberality that rises superior to sordid interest and selfishness.

"The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:25.

"He that hath pity upon the poor lendeth unto the

Lord; and that which he hath given will He pay him again." Prov. 19:17.

"He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." Prov. 22:9.

"He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse." Prov. 28:27.

"I have shewed you all things, how that so labouring ye ought to support the weak (not oppress them), and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" Acts 20:35.  
G. W. S.

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### QUESTIONS AND ANSWERS.

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1. Q. What does Paul mean when he says, in 2 Cor. xii. 16, "But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile?" A. In the latter part of this sentence, Paul is merely quoting the slanderous insinuation of his traducers at Corinth, who intimated that though he did not collect any money from them himself, yet he did so by his associates, Titus and another brother not named, and he immediately refutes this false insinuation by referring the Corinthian members to the humble manner and the self-sacrificing spirit in which he and Titus had lived among them. That this is his meaning is proved by the 13th, 14th, 15th, 17th, and 18th verses of the same chapter, and by 2 Cor. xi. 7, 8, 9, and 1 Cor. ix. 12, 15, and 18; 1 Thess. ii. 3, 5, 6, 9; and Acts xx. 33, 34, and 35; and this explanation of 2 Cor. xii. 16 is in exact accordance with the oldest extant translation of it (in the Syrian version of the second century). "But perhaps, though I was not burdensome to you, yet, like a cunning man, I filched from you by craftiness!" And, in the next two verses, this old version reads: "Was it by the hand of some other person whom I sent to you, that I pilfered from you? I requested Titus, and with him I sent the brethren: did Titus pilfer anything from you? Did we not walk in one spirit, and in the same steps?" Other versions translate this passage in substantially the same

way; and such is the explanation of this verse by all the interpreters whose writings I have been able to consult; and it is in harmony with the well known and universally recognized honest and self-denying character of the Apostle Paul.

2. Q. Does the word of God authorize gospel ministers to baptize or sprinkle infants? A. Most certainly not, in any passage of the Scriptures.

3. Q. Does it teach that parents should have their infants baptized or sprinkled? A. Not at all.

4. 2. Why do the Old Baptists teach that true believers are the only proper subjects for baptism? A. Because the Scriptures so teach (Matt. 3:6, 8; 28:19, 20; Mark 16:15, 16; Acts 2:38, 41; 8:36-38; 10:44-48; 16:31-34, etc.).

5. Q. Why do they baptize by immersion only? A. Because, as all scholars admit, baptism, a Greek word, means nothing but immersion, and does not in a single passage in Greek literature up to A. D. 100, the end of the Apostolic Age, mean sprinkling or pouring. For several years a thousand dollars has been offered, by the *Western Recorder*, of Louisville, Ky., to any person in the world who will show a single instance in ancient Greek literature in which the Greek word *baptize* means to sprinkle or pour; and no human being, Catholic or Protestant, has ever been able to show such a passage, and thus earn the thousand dollars—not because they do not want the money, but because no such passage exists.

6. Q. When was infant sprinkling first practiced, and by whom and why? A. The first recorded instance of sprinkling for baptism was that of the adult Novatian, said to have been a native of Phrygia in Asia Minor, about 240 A. D., when on a sick bed he was in hourly expectation of death, and his so-called (clinical) "baptism" was generally regarded even among Catholics as invalid. After this the Roman (but not the Greek) Catholics began gradually to recognize the sprinkling of sick persons as "baptism"; but the Roman Catholic Council of Ravenna, in A. D. 1311, was the first council of even that apostate communion that le-

galized "baptism" by sprinkling, by leaving it to the choice of the officiating minister. The Greek Catholics have never allowed the validity of sprinkling for baptism, and they call the Roman Catholic Pope "an unbaptized heretic." The first known instance of infant baptism was in North Africa in A. D. 256. These two errors, therefore, of the substitution of sprinkling for baptism, and of the baptism of infants, originated in the Roman Catholic so-called "church" about the same time; and the cause of them was the thoroughly anti-scriptural, idolatrous superstition of "baptismal regeneration"—that there is a magical, regenerating, saving power in water, while the Scriptures plainly teach that baptism, immersion in water, is but an emblem of our previous spiritual experience of our death, burial, and resurrection with Christ, our only Saviour and Lord.

7. Q. Did the Old Baptists ever practice it, and, if so, why? A. Some called Baptists may have practiced sprinkling for baptism in England in the 16th and 17th centuries; and they did so because they chose to follow man instead of Christ, and because it was much more convenient, and seemed more respectable.

8. Q. What are your views of Ezek. 36:25? A. That God, not man, will, by His Holy Spirit, cleanse His people from their idolatry and corruption.

9. Q. What are your views of Rev. 22:18, 19? A. That God will punish those who dare to add to His word; and will take away, from those who take from His word, the part that they thought that they had in His salvation. It is a fearful thing to presume to change, either by addition or subtraction, the Inspired Scriptures, which are the Divine testimony in regard to God and man, and God's salvation of man from sin and hell, and the right way for man to worship and glorify God.

S. H.

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Elder W. M. Little has changed his address from Holland, Tex., to Groesbeck, Limestone County, Texas.

## REMARKABLE PROVIDENCES.

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

THE WIDOW'S WOOD AND FLOUR—THE UNBELIEVING ONES  
MADE SPEECHLESS.

The editor of *The Christian*, of Boston, says that he knows the following incident to be true, and that it indicates, to a remarkable degree, how thoroughly God knows our minutest needs, and how effectively He makes those who ever reproach His name ashamed of their unbelief.

A friend and relative of one who was "a widow indeed," one who trusted in God, and continued in supplications day and night, was once brought into circumstances of peculiar trial. She had two daughters who used their needles to earn a livelihood, and who, at the time referred to, had been so busily engaged in trying to finish some work that had long been on their hands that they had neglected to make provision for their ordinary wants until they found themselves one winter's day in the midst of a New England snowstorm, with food and fuel almost exhausted, at a distance from neighbors, and without any means of procuring needful sustenance. The daughters began to be alarmed, and were full of anxiety at the dismal prospect, but their trusting mother said, "Don't worry, girls, the Lord will provide; we have enough for to-day, and to-morrow may be pleasant," and in this hope the girls settled down again to their labor. Another morning came, and with it no sunshine, but wind and snow in abundance. The storm still raged, but no one came near the house, and all was dark and dismal without. Noon came, and the last morsel of food was eaten, and there was no token of any relief for their necessities. The girls became much distressed, and talked anxiously of their condition; but their mother said, "Don't worry, the Lord will provide." But they had heard that story the day be-

fore, and they knew not the strong foundation upon which their mother's trust was built, and could not share the confidence she felt. "If we get anything today the Lord will have to bring it Himself, for nobody else can get here if they try," said one of the daughters impatiently, but the mother said, "Don't worry." And so they sat down again to their sewing, the daughters to muse upon their necessitous condition, and the mother to roll her burden on the Everlasting Arm. Now mark the way in which the Lord came to their rescue, and just at this moment of their extremity put it into the heart of one of His children to go and carry them relief. *Human nature* at such a time would never have ventured out in such a storm, but would have waited for a pleasant day. But Divine wisdom and power made him carry *just what was needed*, in the *face of adverse circumstances*, and *just at the time it was needed*. Mr. M. sat at his fireside, about a mile away, surrounded by every bounty and comfort needed to cheer his heart, with his only daughter sitting by his side. For a long time not a word had been spoken, and he had seemed lost in silent meditation, till at length he said: "May, I want you to go out and order the cattle yoked, and then get me a bag. I must go and carry some wood and flour to Sister C." "Why, father, it is impossible for you to go. There is no track, and it is all of a mile up there. You would almost perish." The old man sat in silence a few moments and said, "May, I must go." She knew her father too well to suppose that words would detain him, and so complied with his wishes. While she held the bag for him, she felt perhaps a little uneasiness to see the flour so liberally disposed of, and she said, "I wish you would remember that *I* want to give a poor woman some flour, if it ever clears off." The old man understood the intimation and said, "May, give all you feel it your duty to give, and when the Lord says stop I will do so." Soon all things were ready, and the patient oxen took their way to the widow's house, wallowing through the drifted snow, and dragging the sled with its load of wood and flour. About four o'clock in the afternoon the

mother had arisen from her work to fix the fire, and, looking out of the window, she saw the oxen at the door, and she knew that the Lord had heard her cry. She said not a word—why should she? She was not surprised! But, presently, a heavy step at the threshold caused the daughters to look up with astonishment, as Mr. M. strode unceremoniously into the room, saying: *"The Lord told me, Sister C., that you wanted some wood and flour."* *"He told you the truth,"* said the widow, *"and I will praise Him forever."* *"What think you now, girls?"* she continued, as she turned in solemn joy to her unbelieving daughters. They were speechless; not a word escaped their lips; but they pondered that new revelation of the providential mercy of the Lord until it made upon their minds an impression never to be effaced. And, by His grace, they too learned to trust in Him who cares for *His needy* in the hour of distress, and who, from His boundless stores, supplies the wants of those who trust in Him. S. H.

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### EXTRACTS.

ROCK MILLS, ALA., November 27, 1906.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD:—The Lord hath blessed us through another year, for which I desire to thank and adore His glorious name, for His mercy endureth forever. I enclose M. O. for \$2 for the continuance of the G. M. to myself at Rock Mills, Ala., and also to my son, L. H. Hearn, No. 240 Marietta St., Atlanta, Ga. It is a very precious messenger to me. I feel that I could not be satisfied without it. It has been coming regularly to me so long that I look with anxiety for it as I would for a special friend from a far country with good news, and I am not disappointed, for I get something comforting from every number, especially from our precious Bro. Henderson, whom I have known so long, and who has been such a faithful soldier of the cross. Though many fiery darts have been cast at him, yet by Divine grace he has stood firm in speaking the truth in love. May the Lord, in whom he trusts, continue with him to bear him up and support him in all his trials and temptations, even unto the end, which cannot be long, and finally take him home to enjoy that peaceful rest which awaits all the dear saints. I feel thankful that the Lord has blessed THE MESSENGER with so faithful a set of editors. May He bless you all, in humble obedience to His will, with grace sufficient for your day and time, to stand firm and declare all the counsel of God, to edify, comfort, and admonish His dear children in the ways of peace and salvation, in honor to His great name, and save us all in heaven at last for Christ's sake.

Your little brother in hope,

J. J. HEARN.

BENTONVILLE, IND., November 18, 1906.

*Elder S. Hassell—*

DEAR BROTHER:—I enclose \$1 for THE GOSPEL MESSENGER another year. Dear brother, while there has been so much strife and confusion with the Baptists in some places, I am glad to tell you Old East Fork church is still in peace. We have been blessed with such good, faithful ministers of the gospel. Elders Brush and Beadle preached for our church the last year. Both are faithful.

I wish I could tell all of God's dear children, for I love them all, how I wish our hearts were knit together in peace and love, so we might run the race set before us and not run in vain. Love worketh no ill to his brother. We read, "the night is far spent; the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."

How I wish I could have heard you preach when you were at Greenfield. I live 18 miles east of there. How the Lord does bless His faithful preachers! Brother Hassell, they will never turn you with their new doctrines of men and not of God, for your God knows no change.

Your sister in the hope of eternal life,

ELIZABETH CUMMINS.

No. 41 PROSPECT ST., MIDDLETON, N. Y., Nov. 17, 1906.

*Elder S. Hassell—*

MY DEAR BROTHER:—Please send THE GOSPEL MESSENGER to this address and not to No. 137 Midwood St., Brooklyn, N. Y.

I sincerely hope your visit to the middle West has proved a most pleasant one, and that the Lord has been with both you and with those to whom it has proved your privilege to minister.

I notice in the *Signs* that Elder Keene, from Maine, is with Elder Morgan Brown visiting the churches in Georgia and in Florida, and that his visit is proving a very enjoyable one.

The truth is the same where'er proclaimed, and like our God, changes not. What a mercy to know it and to love it, for there are times in our experience when we realize the force of the language of an inspired apostle when he wrote to his brethren, "For all flesh is as grass, and all the glory of man as the flower of the 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." My wife joins me in love and fellowship in the gospel.

Your brother,

R. M. STRONG.

HAMPTON, FLA., October 6, 1906.

*Elder S. Hassell—*

DEAR BROTHER:—I will try to write you a few lines. We have had some pictures of my husband, myself and our little girl taken, and I am going to send you one—and they are good pictures of us all. Mr. Moore put me on the bed and took me to Union Association. It is wonderful how the Lord blesses me when I go to church. I met Elder B. P. Lovette and Elder A. L. Harper, of Georgia, there. The brethren gave me money to have some pictures taken with. It rained on us twelve miles of the way coming home. It is the first time I have been wet in a rain since I have been an invalid. While I was getting wet—we had nothing much along to wrap up with—I tried in my weak way

to ask the Lord if I was a child of grace not to let getting wet make me worse, and it did not even give me the least cold; and still I have doubts and fears. I have suffered a great deal this year. I am not suffering so much pain now as I did for a while. I can't lie on my chair only a little while at a time. Remember me in your prayers, and may God bless you. I get the dear old MESSENGER regularly, and thank you many times.

Your little sister in hope of eternal life beyond the grave, where God's people will find rest and peace and happiness.

MRS. MAMIE MOORE.

RALEIGH, N. C., R. 3, November 28, 1906.

Elder S. Hassell—

DEAR BROTHER:—You will find enclosed P. O. order for \$1 to renew my subscription to THE GOSPEL MESSENGER. I am much pleased, edified and comforted in reading your paper. Oftentimes one communication from some of its gifted writers fully compensates me for the cost of the entire year.

Yours in a sweet hope,

BETTIE G. WILLIAMS.

## SELECTIONS.

### QUALITIES FOR LEADERSHIP.

Many years ago, while discussing the qualities of a certain man who seemed anxious to be regarded as a leader and manager in the church, the following principles were laid down: There are certain qualities necessary if a man is to be a leader in the church and cause of Christ. First. He must have great talents, so that he can easily stand in the front of all his associates, so that no man can compete with him. Such a man, by sheer force of intellect, may hold his position as a leader, and no man can take it from him. Second. In the absence of such overmastering abilities, a man who is to be a leader must possess unflinching, uncompromising integrity, so that people will know him to be honest to the core, and trust him in everything; then they will say, "He may not be so brilliant as some men, but then we can depend upon him; there are no tricks about him." In one case a man leads by virtue of his genius and ability, in the other case he stands as a rallying center for honest men, around whom those who are honest and faithful are glad to rally.

The man whose character was under consideration had *neither of these* qualifications. He had ability, but not pre-eminent ability, and so far as integrity was concerned, he had not commanded the unshaken confidence of those who knew him best. Hence he failed as a leader, and after years of ambitious struggle retired from view, leaving the work of a lifetime behind him.

One of the first and most important directions to the man of God is, "*Take heed to thyself.*" It is useless to talk of the best means of training men for Christian leadership, for no such training is admissible. The moment a man undertakes to *become* a leader, that moment he is ruled out from the position. God calls men to lead; but there probably never was an instance found where God called a man to the position of leadership who himself desired and sought that position. The prophets and the men of God in all the ages past have been men who

have shrunk from publicity, and who would have gladly declined the honor which God thrust upon them. They have said like Jeremiah, "Ah, Lord God, I cannot speak for I am a child." They have desired to free themselves from the responsibility; and it has only been when the hand of God was strong upon them that they have been ready to obey his word. Moses was unwilling to undertake the leadership of the people of God. Gideon shrunk from the duties which God imposed upon him. Jonah fled from the presence of the Lord; and again and again people whom God has sent have only gone with hesitation and distrust, "in weakness and in fear and in much trembling," to do the will of God.—*The Christian*.

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## OBITUARIES.

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"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.

### DEATH OF ELDER W. W. MEREDITH.

I learn that Eld. Whitely W. Meredith died November 18, 1906, at his home in Felton, Delaware. He attended the Kehukee and Contentnea Associations in October 1898, 1900 and 1906, having his wife, Sister Meredith, with him last October. He was highly esteemed and dearly loved by our members for his fatherly, kind, humble and gentle manner, and for his devotion to the cause of God and truth. I had known him for 36 years; and with myself and many other dear children of God, to know him was to love him. We feel sure that, by Divine grace, he has gone to be with Christ. May the Lord comfort and sustain our dear bereaved sister.

S. HASSELL.

---

### MRS. DELILAH W. RIVERS

Was born December 12, 1825, and a daughter of Bro. Billie Smith, one of the old Primitive Baptists of Black Creek church, in what was then Beaufort County, S. C. On the 9th day of June, 1842, she was married to James D. Rivers, who preceded her to the grave; and on the 16th day of September, 1871, she was baptized into the fellowship of the Primitive Baptist church at Prince William's by Elder W. F. Hogarth. She was the mother of ten children; six are still living. Her descendants consist of 73 grandchildren, 61 survive; and 71 great-grandchildren, 56 of whom are still living. Sister Rivers was a faithful member of her church, and devoted to the cause up to the time of her death which took place August 30, 1906. Then her remains were put away in the old family graveyard, after paying the last tribute of respect, conducted by the writer. She was a devoted wife, faithful and true to her children, ever ready to relieve in time of sickness and trouble; in evidence of which they have submitted two verses to be added to this obituary.

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

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

A. J. HARRISON.

## GLADYS HART HOWELL.

Little Gladys Hart Howell was born December 4, 1905, and died November 1, 1906. Thus a once happy home is left sad and disconsolate. She died of pneumonia. Her sufferings were very severe; but it is a comforting thought to the grief-stricken ones to know that her little body is now at rest. Although she was not quite eleven months old she exemplified a sweetness of character that is not common among children of such a tender age. While it is sad indeed to give little Gladys up, we would not call her 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." After some comforting words by Elder W. B. Morgan, the body was interred in the cemetery at Macedonia; there to await the resurrection of the just. May the Lord give the dear bereaved parents grace, 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.

Dear little Gladys 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.

MRS. ODESSA HIGGINS.

## CHANGE OF ADDRESS.

Brother J. G. Wiltshire, editor and publisher of *Zion's Advocate*, has changed his address from 331 E. Street, N. E., Washington, D. C., to 332 Tenth St., N. E., Washington, D. C.

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Greenfield, Ind.

## BIOGRAPHIES AND PORTRAITS OF PRIMITIVE BAPTIST MINISTERS.

For several years I have felt that the biographies of Primitive Baptist ministers of the United States should be preserved in substantial book form; and after prayerful consideration, I trust, and the endorsement of the idea by brethren I have concluded to undertake the collection of material for, and the publication of, such a book.

It is my desire to compile a work that will be correct, useful and interesting, and one that our denomination will be proud of; but I cannot do this without assistance. I therefore request our editors, moderators and clerks of associations, and any others who will, to send me sketches of their own lives—if ministers—and the lives of other ministers of their acquaintance, *together with the subjects' photograph*, whenever possible.

Proper credit will be given for assistance rendered.

R. H. PITTMAN,  
Luray, Va.

## NOTICE!

I will send my book, "Conflicts of a Poor Sinner," "Church History," "Doctrine and Practice of the Apostolic Church," "Comforting Words to Mourners," price 50 cents, and Gospel Messenger, price \$1, both for \$1.25. The Gospel Messenger is a good, solid old Baptist paper and I hope all the brethren will labor to circulate it.

L. HANKS.

## THE LAST CHANCE TO PURCHASE THE SHEPHERD AND HIS FLOCK.

In order to dispose of the remainder of my books at once, and to place them in reach of all, I will now send them postpaid for \$1 each, or 6 for \$5. You should order at once.

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Alfred G. Guffin  
June 57

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# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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FEBRUARY, 1907.



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Edwards and Broughton Printing Co., Raleigh.

# The Gospel Messenger.

FEBRUARY, 1907.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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## THE GOODNESS OF THE LORD.

[Jeremiah xxxi. 12.]

Thy goodness, Lord, our souls confess,  
Thy goodness we adore;  
A spring whose blessings never fail,  
A sea without a shore.

Sun, moon and stars Thy love attest  
In every golden ray;  
Love draws the curtains of the night,  
And love brings back the day.

Thy bounty every season crowns  
With all the bliss it yields;  
With joyful clusters loads the vine,  
With strengthening grain the fields.

But chiefly Thy compassion, Lord,  
Is in the Gospel seen;  
There, like a sun, Thy mercy shines  
Without a cloud between.

Pardon, acceptance, peace and joy  
Through Jesus' name are given;  
He on the cross was lifted high  
That we might reign in heaven.

J. GIBBONS (1784.)

---

CRAWFORDSVILLE, INDIANA, Dec. 10, 1906.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER:—Your extended journey of the fall months being ended, you are with divine blessing once more enjoying your dear Carolina home, and I

hope it has for you all that the word *home* implies—domestic pleasure, quietude, rest and peace that passeth understanding. The sacrifices and discomforts, the indisposition, the result of fatiguing labor and changes of weather, I trust have passed away, and I even hope forgotten as “things that are behind;” and if it could only be that there were some moments of enjoyment for you to remember I will be glad. If the Lord, whom you serve, has said, “Well done, thou good and faithful servant,” you will be partaker with the rest of us in the benefits of the many meetings you attended. While I cherished the hope of meeting you at Greenfield and sharing in a good many of the meetings, I am thankful that I was not entirely disappointed in being in your company and attending one of the meetings at our dear old church home. It is a very sweet remembrance that you have visited our little band three times, and still more pleasant that our mutual affection and regard has grown stronger and dearer on each occasion. To have sympathetic friends—friends that have like experiences with us helps us wonderfully to bear the trials and sorrows that fall to our common lot.

We have learned all along the way the truth of your Sunday text, that “He maketh the clouds His chariot.” The Lord veils Himself in darkness from our earthly sight so that His children must walk by faith. It has pleased the Lord to make all our efforts to know more of Him slow and painful. We need this, no doubt, to keep us humble in this vain, ambitious world. Clouds bear an important part religiously. They covered the earth at the beginning; they defended Israel from their enemies. They were the Lord’s chariot to heaven when His work was finished; and when this world is ripe for destruction and His people for glory, they shall all be “caught up together in the clouds to be forever with the Lord.”

I hope, dear brother, you are none the worse for your fatiguing journeys. My mind has been much with you, and I have wanted for some time to write you. It seems that my day of letter-writing (if I ever had any) has passed away. I fear my nervous malady is returning

gradually to its former severity. I do not leave the house much, and often suffer a great deal from it. I am glad that the thought ever uppermost in my mind is "the Lord is good." I am filled with amazement that His marvelous mercy and everlasting love has touched my heart and made me love His holy will. I wish our dear people would study well what they owe the Lord and each other and manifest it every hour of life. It seems too much, dear brother, to anticipate another meeting with you on earth; but the hope burns within me that our paths shall come together, "where those who meet shall part no more." We are past the meridian of life; this everlasting meeting cannot be very far away. Yesterday (Saturday) Bro. Oliphant was called back from his Pimento meeting to preach a sister's funeral who had died instantly of heart disease. The doctor warns me against mental or nervous strain of any kind. We are both failing almost daily and just waiting the summons that none disobey. We join in sending sincerest love. We pray God's best blessings upon you and yours. We ask to be remembered in your prayers.

Your fellow-traveler to the invisible world,

S. B. LUCKETT.

---

OPELIKA, ALA., Dec. 3, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I enclose a letter from Bro. V. D. Mitchell, and would be glad for you to give it a place in the MESSENGER, for I feel sure the writer had the Spirit of the Lord while writing this letter. I do not send it on account of what he said in reference to me, but feel that any minister would read it to comfort. He is the youngest child of the late Eld. W. M. Mitchell; and no doubt some will remember that Eld. Mitchell made mention of his afflictions while a boy in some of his writings years ago. Just before he was grown he became much afflicted, which gave Eld. Mitchell and his companion great concern for their dear afflicted Virgil. But even then they felt that in that way the Lord was dealing with their son to bring him to a deep sense of his dependence upon a merciful God, and to make him more

thankful to the Lord when he should relieve him of a burden of sin, and also to restore him to bodily health. This the Lord has graciously done, and Virgil is now a thankful, spiritual devout member of Mt. Olive church, which his father served as pastor for more than fifty years. To my knowledge the Lord has done great things for this boy, for which we are glad. In fact the ten children of Eld. Mitchell now living—six sons and four daughters—all give evidence that they have passed from death to life by being born of an incorruptible seed by the word of God, which liveth and abideth forever. While three of them do not belong to the visible church, yet the writer has knowledge that they all love the Lord and His dear people, and bear some fruit that their sins are forgiven. The Lord has not done this much for all His servants yet, to give them their offspring as alive from the dead, but they believe that the God of Abraham, Isaac and Jacob, who took us by the hand and led us out of the wilderness, can save our children of His holy will.

J. T. SATTERWHITE.

---

AT HOME, Sunday Night, Nov. 25, 1906.

*Very Dear Brother Satterwhite—*

Since getting home from meeting to-day my mind has been mostly absorbed in sweet meditation upon the great mercy and goodness of God. I read a little in the Bible after our company left and after our night work, and thought I could retire to sleep with a desire to God for the welfare of all His people everywhere, and for you especially; and did make ready and went to bed about half past seven, but I did not sleep. I kept on meditating till eleven, when I got up and dressed, lit the lamp and began to read some more in the Bible, and dwelt (after five or ten minutes' reading) in comforting thoughts on two or three verses of the 11th chapter of second Cor., viz.: 26th, 27th and 28th verses, and felt that I could see the scriptural mark of a true gospel minister in you. It says "in journeying often," which you are, if not in body you are in spirit, "In perils of waters," which it seems to me, by the word "waters" being in the plural, means people. "In peril of robbers," showing that the

position you occupy is trying to be secured by some that it does not belong to; hence they are robbers. "In perils by mine own countrymen," which seems reasonable to me that your nature does aspire to be of some use to your country, and your calling conflicts to the extent that leads you to act contrary to your fleshly dictations, thus being a peril or cross. "In perils by the heathen," often placed in ungodly association; hearing and seeing the God of heaven and earth ignored by the majority of humanity, fearing not God nor regarding their own image. "In perils in the city," which seems to be twofold in its application to you; first, where you reside, it appears that a great deal of indifference exists among our people concerning church affairs; and second, the most of the professional elements are given wholly to idolatry, giving the honor and glory to the creature more than to the Creator, by whom the Saviour of poor sinners, whom you have and do yet so earnestly present, is crucified anew and put to an open shame. "In perils in the wilderness," which, likely, is very much alarming to your spiritual understanding and carries you into new fields to serve accordingly. "In perils in the sea," the word "sea" being in the singular denotes "one," evidently that "one" is yourself. You no doubt fear and are at times grieved for either doing or saying or not doing or saying something. "In perils among false brethren," not clear in your mind that some are true to their profession, which no doubt is far from a deluded conclusion, for as for myself, at times, I feel to be one if one at all. 27th verse: "In weariness and painfulness;" you become so likely for failing to see the fruit of your zealous efforts, both in your private and public responsibilities. "In watchings often," not only to or for errors, but for the peace and comfort of Zion, and in your daily home afflictions. "In hunger and thirst" for the real development of the little hope and promise that you by faith possess. "In fastings often;" that is, doing without many things that you would, both naturally and spiritually have, if in your power to obtain. "In cold and nakedness," feeling a distant timidity in discharging every ministerial service that is devolved

upon one of your calling. 28th verse: "Besides those things that are without, that which cometh upon me daily—the care of all the churches:" the four that have called you to care for them, to stand as a mouthpiece for God, declaring the truth as it is in Jesus to their heeding comprehension.

For some cause I have written you to-night in the above manner, and it is now about 2 o'clock (Monday morning), and I think best to lie down again to see if sleep will come to me. I hope you may continue unmovable and steadfast in the true faith, and be reconciled to God, for He alone is the fountain of love which bears, endures and suffers all things.

Your poor little brother, V. D. MITCHELL.

---

#### SECRET SOCIETIES.

##### SHOULD THE CHILDREN OF GOD BELONG TO THEM?

Several times we have been requested to give our views regarding Baptists belonging to secret societies, and at last we have decided to do so. We have no fight to make against the secret organizations of earth. Some of them may be intended for a good purpose, others may not be; but we are not discussing the goodness or the badness of secret societies. That is not the question under consideration. It concerns us but little whether they are good organizations or bad organizations. The question is, Should the children of God affiliate in them?

Every person who uses his judgment in deciding what he should or should not do, has a purpose in his acts; and that purpose, more than anything else, determines the righteousness or unrighteousness of those acts. So, in order to determine whether it is right or wrong for the children of God to join secret societies, we must examine the motives which prompt them to do so. We know not what other's motives may be in joining them, but the principal reason we can see for a person doing so, would be the hope of assistance when in need, and protection when in danger. Was not this your reason for joining? Do you answer "Yes," and ask if we see anything wrong with the motive? Yes, you are looking to the wrong source for your help and protection. You should look to the Lord for your assistance instead of looking to man. If you are looking to the organizations for assistance in time of need, you are trusting in man; and the Lord says, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17: 5.

Don't you see, when you join a secret society and put your confidence in it, your heart departs from the Lord; you turn from Him to man, and trust in the arm of flesh instead of the everlasting arm of Jehovah? You have committed the two evils which the Lord charges against His people. "For My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." Jer. 2: 13. When you fail to look to

God for all your wants, you forsake the fountain of living waters; and when you join these organizations of men hoping for assistance in time of need, you are but hewing you out "broken cisterns that can hold no water." And sooner or later you will find that they hold no water—no real benefit will accrue to you from them.

The Lord is the "fountain of living waters"—the fountain from which all our blessings flow. All that we receive, both temporal and spiritual, is a gift from Him. "The Lord maketh poor, and maketh rich; He bringeth low and lifteth up." 1 Sam. 2: 7. He is our rock and our fortress, our shield, our deliverer, our refuge and strength, a very present help in trouble. "And they that trust in the Lord shall be as Mount Zion, which cannot be removed." Ps. 125: 1. The earth is the Lord's and the fullness thereof; and one of His apostles has charged us, "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee." Heb. 13: 5. Then, can we not also boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." If the Lord is our helper, and "a very present help in trouble," why should we join a secret organization in order to secure help in time of trouble? When we do so, we forsake the Lord, the fountain of living waters, and make to ourselves broken cisterns which hold no water—benefit us nothing.

The Lord has made provision for His people, and commands them to use provisions which He has made, and not follow after the world. He says, "Drink water out of thine own cistern and running waters out of thine own well." Prov. 5: 13. It is not necessary for you to go to the broken cisterns hewn out by men, (benevolent organizations) in order to find waters, for you have a cistern, a well, a fountain, which is Jesus, and He supplies all your needs. He dwells in the church, and the church is the place where you are to drink waters out of your own cistern. Here is where your help is to come from when you are not able to help yourself. Let it not be said that a child of God, a member of the church, must join some secret society in order to receive assistance when misfortune comes; for the church must support her poor herself, and not turn them over to the world in time of trouble.

When Ahaziah, King of Israel, fell down through a lattice that was in his upper chamber that was in Samaria, and was sick, he sent messengers and said unto them, "Go, enquire of Baal-zebub, the God of Ekron, whether I shall recover of this disease." But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, "Is it not because there is not a God in Israel that ye go to enquire of Baal-zebub the god of Ekron?" 2 Kings 1: 2, 3. Brethren, in like manner let me ask you, is it not because there is not a God in the church, that you go to the secret organizations of earth to find help in time of need? When you turn from the church of the living God to the organizations of men, you commit the same trespass that Ahaziah committed; and you may expect the same results. Ahaziah died.

But likely some one will tell us we have mistaken their motives; that they are not seeking help for themselves as much as to help others; and that these organizations furnish an excellent medium for supplying the needs of the destitute. One trouble about that is, that so far as our knowledge extends, these organizations only help those who belong to them, and will not receive the destitute and helpless into membership. But even if they helped the poor and destitute, and distributed their charity without respect of persons, they are not the place for the child of God to distribute his alms. Paul says, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to

God and the Father by Him." Col. 3: 17. If you assist the poor you should do it in the name of the Lord Jesus, not in the name of a secret organization of earth. Don't you see when you put your money in the treasury of one of these organizations, and that organization uses it in caring for the afflicted, that your deed, though a good one, is done in the name of that organization, it gets the praise for it, and Christ is entirely forgotten? You are letting your light shine as a man of the world instead of a follower of Jesus. You should place your money into the treasury of the church instead of these secret organizations. Let the church use it in assisting the destitute, and it will then be done in the name of Jesus. The people will confess that the church is guided by the Spirit of Jesus, and has His love in their hearts; and God the Father will be thanked instead of some worldly organization.

But you tell me that some churches even let their own members suffer and do not look after the poor as these secret societies do. Well, probably there are cases where this is true. But who is to blame for it? Will you please ask yourself this question and answer it,

"If every member was just like me,  
What kind of a church would our church be?"

Of course, if you belong to a secret society and place your money in its treasury, and all the other members should do as you do, it would be impossible for the church to help the poor. In fact, you would just about have no church. Before you condemn the church for not doing her duty, be sure you do your duty as one of her members. Come out of that secret order and do what you are doing there, in the church, and exhort the other members to do likewise.

The Lord charged Israel concerning the nations whose land they went to possess, "Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your heart after their gods." 1 Kings 11: 2. When Israel began to mix and affiliate with those nations, their hearts were turned away from God to the idols of those nations. So it is to-day. When the children of God join the secret organizations of the land, their hearts are turned from God and His church unto the formalities of those orders. I have never known a brother to remain in one of these organizations but what his love for the cause of Christ waxed cold, and his usefulness to the church was destroyed. Such must be the case; for were he valiant for the truth, and had a zeal for God according to knowledge, his soul would abhor the many rites and ceremonies of such societies, performed in the name of God by those who know Him not.

Another reason why we could not belong to one of these secret orders is because we could not obey God and keep the secrets. He says, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." Matt. 10: 27. When we get to preaching upon the housetops what we heard in the ear when we attended the lodge, don't you suppose there would be trouble in the camp?

Now, dear child of God, these secret societies are of the world, and you should leave them to the world; for you are not of the world. They are the organizations of unbelievers, and Paul says, "Be ye not unequally yoked together with unbelievers." Come out from them, don't prove so disloyal to your Master as to forsake His church for these organizations of men. Do what He commands you as a member of His body, the church; and do all in His name, and thank Him for every blessing, and trust Him for every need, and you will find "it is better to trust in the Lord than to put confidence in man."—*Footprints of the Flock.*

## CHRISTMAS.

MADISONVILLE, TEX., Dec. 25, 1906.

Were this in fact Christ's birthday—the best informed of men do not believe it is—we could not believe Him to be pleased with the spirit and manner of its celebration, for “rioting and drunkenness, chambering and wantonness and revelling and banquetting,” rather than the “sacrifice of thanksgiving,” characterizes the greater portion of the exercises. Contrast this with that celebration given on the occasion of the birth of Him who should be “King of the Jews,” “King of kings and Lord of lords,” and observe what *our* exercise should be were we disposed to “esteem one day above another day” in this respect. The humble shepherds—not the chief priests, lawyers, etc.—to whom God sent the angel of the annunciation, were, at first, “sore afraid,” being sinners and knowing nothing but the law—the ministration of condemnation, which is glorious, because just. But “the angel said unto them, Fear not; for, behold, I bring unto you good tidings of great joy, for unto you”—not unto us, who need no such tidings; neither yet to the fallen angels, but unto *you*, who are “under the curse of the law”—“is born this day”—“Oh happy day! when Jesus washed my sins away”—“in the city of David, a Saviour, which is Christ the Lord.” \* \* \* “And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2:9-14.) And soon the shepherds caught the inspiration and joined with the angelic celebration, “glorifying and praising God for all the things they had heard and seen.” Thus we have *presaged* the end, the final ultimatum of “the ministration of life, which is rather (more) glorious” (2 Cor. 3:7-8), when universal peace and good will, glory and thanksgiving and praise shall have driven out all else—sin, sorrow, death and all unredeemed and unrepentant sinners, for we read, “But the fearful and unbelieving and the abominable, and murders and whoremongers, and sorcerers and idolators

and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." (Rev. 21:8.) "That great Shepherd of the sheep, whom God brought again from the dead, through the blood of the everlasting covenant" (Heb. 13:20), shall divide the sheep from the goats. (Matt. 25:32.) The sheep "shall come forth unto the resurrection of life," and the goats "unto the resurrection of damnation." (John 5:25.) And it is not "the abominable and unbelieving," but the penitent and "sore afraid," that inquire,

"How shall I leave the tomb?  
 With triumph or regret?  
 A fearful or a joyful doom,  
 A curse or blessing meet?  
 I must from God be driven,  
 Or with my Saviour dwell;  
 Must come at His command to heaven,  
 Or else depart—to hell.

O Thou, who wouldst not have  
 One mourning sinner die;  
 Who died Thyself that soul to save  
 From endless misery;  
 Show me some way to shun  
 Thy dreadful wrath severe;  
 That when Thou comest on Thy throne,  
 I may with joy appear."

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them and they shall be His people, and God Himself shall be with them and be their God, and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, write; for these words are true and faithful. And He said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son." (Rev. 20:3-7.)

Surely this "peace on earth" contemplates the universal subjection of this world with its kingdoms to "the

good will of Him that dwelt in the bush" (Deut. 33:16), "according to the effectual working of His mighty power, whereby He is able to subdue all things unto Himself." (Phil. 3:21.) "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms (*kingdom*, singular, but *one*, see Jaimeson, Faussett and Brown) of our Lord and of His Christ; and He shall reign forever and ever." (Rev. 11:15.) "And they sung a new song, saying, Thou art worthy to open the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." The angels also join in this acclamation of praise: "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands" ("a multitude," indeed, "of the heavenly host"); "Saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. And every creature which is in heaven and on earth, and under the earth, and such as are in the sea, and all that are in them heard I, saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever. And the four and twenty elders fell down and worshipped Him that liveth forever and ever." (Rev. 5:9-14.)

Christmas, were it what it purports to be, and were its celebration authorized by "the King and Lawgiver in Zion," should indicate all this. Well indeed did Paul use the expression, "unsearchable riches of Christ," and Peter, "an inheritance incorruptible, undefiled" (and undefilable)' "and that fadeth not away;" and the writer to the Hebrews, that "God \* \* \* hath \* \* \* spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds. \* \* \* And again, when He bringeth in the first-begotten into the world, He saith, And let all the angels of God wor-

ship Him." And this we have seen, and also that they are ministering spirits, sent forth to minister to them who shall be heirs of salvation." Saints are brought nearer to God by redemption and creation in Christ Jesus than angels, for "the Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with the Lord Jesus Christ; if so be that we suffer with Him, that we may be also glorified together." (Rom. 8:8-9.)

Being "all alone," while others are "taking Christmas," and having been reading of confusion, strife and division, one brother, Eld. J. S. Newman, having said, "I will be glad and rejoice when our people get out of the flesh, then will we be ashamed of our folly and beg for mercy and plead for peace." He further speaks of a "fussing, fault-finding, misrepresenting, quarrelsome and fighting spirit visible in our day." And another brother, Eld. J. H. Oliphant, "I sensibly feel that age is coming on me, and I greatly desire peace among our brethren; I am tired of strife." I say, under these circumstances, my mind turned to this subject; and, if conscientiously pursued, should it not bring us to the dawning, soon, of a better day, and finally to the full light thereof? I note, too, that in the November MESSENGER Bro. Oliphant says, "I feel hopeful. I do believe we are near to better times. Let us labor for a true, well-founded peace. Let us be forgiving; and let us try to build up our people. The Lord has blessed us in days gone by. I trust our eyes will yet see bright, sweet and happy days among our people."

I have written without regard to systematic arrangement, not anticipating controversy; but if any wish to understand more fully and satisfactorily what I believe on this line of doctrine I would refer them to Elder Hassell's editorial in the December MESSENGER, "The reign of Christ over the earth." Making that the basis of investigation, in the fear of God and love of peace, something far better than the "strife and vain glory" that has so greatly factionized our people would be the result, in my humble opinion.

J. C. DENTON.

Madisonville, Texas.

## EDITORIAL.

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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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala.

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

## EARTHLY AND HEAVENLY WISDOM.

James 3: 13-18.

The inspired writer James makes a strong contrast between earthly and heavenly wisdom. From the first of the third chapter of his General Epistle we see that he is writing especially of teachers (translated "masters"), but his language may, in a lesser sense, be applied to those who are taught or led by them. He tells us the origin, the nature and the results of both earthly and heavenly wisdom. Merely natural wisdom, or the wisdom of the unregenerate and of those under such so-called wisdom, apart from Divine wisdom, "descendeth not from above," but is of diabolical origin; it is earthly, having regard to this world only; it is

sensual or animal, really caring nothing but for the gratification of fleshly, selfish, worldly and sinful desires; and, if uncontrolled by Divine grace, will lead to bitter envyings and strife and falsehood and confusion and every evil work and to the everlasting fire prepared for the Devil and his angels. (Matt. 25: 41, 46.) But heavenly wisdom is from God by His Spirit; and it is first pure, free from the admixture of merely fleshly or selfish or worldly motives, pride, ambition and strife; it is then peaceful towards God and man; gentle, forbearing and forgiving; easy to be entreated by those who have done wrong and who confess and forsake the wrong, and also by those who are right and prove it in a kind manner; full of mercy to those who err and show repentance in their lives, and full of good fruits, springing from their renewed spirits, towards all, especially their brethren and sisters, who are needy and suffering! without partiality towards any from fleshly relations and motives; and without hypocrisy—not pretending to be what they are not, in order to deceive and injure others; this gracious wisdom will finally take its possessor to God and to the heaven whence it came, and all those who are blessed with it, who have the eternal germ of righteousness in their spirits, will delight to manifest it in their dealings with their fellow-creatures, especially to those who prove that they love the Lord—they will sow this seed of righteousness in their lives, and they will reap its gracious and peaceful reward in the heaven of eternal rest.

May the Lord mercifully deliver all His people from the evil power and dreadful results of this devilish wisdom, and bless them with an abundance of His heavenly wisdom!

S. H.

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### DIVISIONS.

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Some divisions are right and some are wrong. The Lord God divided the light from the darkness; and the waters which were under the firmament He also divided from the waters which were above the firmament. Gen. 1:4-7. Light expels darkness, but darkness cannot re-

tialiate; for darkness cannot exist in the presence of light; it is only the result of the absence of light. These are opposites and cannot dwell together—there is no communion between them; they are divided forever and ever; not that darkness was ever mixed with the light, but the division of time into day and night is by the rising and setting of the sun, the wonderful orb of light, and where its rays directly strike the earth it is called day, and when they are withdrawn darkness results, and it is called night. Darkness recedes as the sun advances, and when the sun declines toward the Western horizon darkness follows in the wake. This is one division which the Creator has made in which His wisdom and power are displayed, as also the division of the waters under and above the firmament and the waters from the dry land, or the seas from the earth. These are divisions which God effected by the word of His power in the creation and formation of the heaven and the earth, and no power but His can change their order or mix them together again.

None of these divided elements of God's creation are known to rebel or incline to reunite; they are passive in the hand of God; they move in perfect order according to the laws which Jehovah has fixed for their government.

I will now refer to a few other divisions as I find them on record in the Bible. Abram and Lot dwelt together for a time, and seemed to do well enough until they both got so wealthy that there was not room enough for them both in the same country, and there arose strife between the herdmen of Abram and the herdmen of Lot, and they found it necessary to separate, which they agreed to do, and did, although they were brethren. Abram made the proposition and Lot agreed to it, and so they separated; and their parting asunder must have been both lawful and expedient, for they bear the insignia respectively of "Faithful Abraham" and "Righteous Lot" in the Holy Record.

I will now leave off the prophetic age and skip over to the apostolic age, and notice some of the most important bearings of the subject as they apply to the gospel dispensation and the children of God.

The church of Christ, or gospel kingdom, is one all over the world, and the distinction is clearly drawn between it and all other kingdoms and religious institutions of the world. The subjects of this kingdom are called out of and separated from all other people in point of character and qualifications, and are not of the world, even as Christ is not of the world; yet He was *in* the world, and so are they, for a time. Christ declared this people to be the light of the world, and the Apostle Paul declared them to be the children of light, while all the residue of the people constitute the kingdom of darkness. Thus hath the Lord God divided the light from the darkness. All divisions are right that have been effected by the power of God, or in any way under and by His command. It is right and profitable to divide the word of truth, if it be rightly done. 2 Tim. 2:15. It is right for the children of God to separate themselves from the world, and from nominal Christians or unbelievers, and to remain separate. 2 Cor. 6:17. And if the children of God had have carefully and constantly observed and practiced the order of these things as set out in the Holy Scriptures, many painful divisions among them would have been avoided. If we would avoid such divisions we must be more careful about additions. If the Lord adds to the church such as should be saved, it is good and gracious, but if *we* do the adding we may expect to suffer the division which must follow, sooner or later. Among such additions as may be made by human instrumentalities, or otherwise admitted by the church, we may expect to find some "who cause divisions and offences contrary to the doctrine which we have learned, and whom we are taught to avoid." Rom. 16:17.

But the day is approaching when the final and everlasting division will take place, when the Supreme Judge shall sit upon the throne of His glory and shall separate the righteous from the wicked as a shepherd divideth *his* sheep from *the* goats. It will be a righteous division, and there is no shadow of a promise that there will ever be a reunion of the two classes thus divided. Oh! my soul, which side will I be on? I cannot be on both sides, nor occupy intermediate ground.

J. E. W. H.

## THE TIME OF OLD AGE.

Many of the children of God are suffering the infirmities of old age, and they need all the comfort and encouragement they can get to help them down the lower steps that lead to the quiet, silent and peaceful repose in the cradle of death. They are fond of the sweet gospel lullaby as sung by the voice of holy inspiration, as the child of nature loves the soothing voice of the nursing mother as she sings him to sleep. In fact, old people are childish, and need to be treated, in some respects, as children. Of course some are more childish than others, even at the same age, but they are all more or less childish, not to say whimsical. Very aged people need kind and tender treatment, and are entitled to the respect of the young; but I regret to have to say that many young people are not wise enough to consider the justice of this claim, and rob the old people of much pleasure and comfort by withholding the courtesy that is due them; and therefore the old folks learn to expect but little consideration at the hands of the young and giddy world outside of their immediate family circles, and, if spiritually taught they look to a higher source for comfort and support.

The children of God, whether old or young, can afford to do without many things that are necessary to the happiness of those who subsist alone upon the elements of nature; they have an altar whereof the world have neither a right nor desire to eat. Heb. 13:10.

The throne of grace stands open to the aged, careworn pilgrim, and, like David, they make their appeal to the God of all grace, saying, "Cast me not off in the time of old age; forsake me not when my strength fail-eth." Psa. 71:9. They have, by long experience, learned well the truth that God is their only sufficient strength; they heartily join the Psalmist in saying, "I will go in the strength of the Lord God;" and still beg to be remembered by Him in mercy, saying, "And now that I am old and gray-headed, O God, forsake me not." Psa. 71:16-18.

Old people are often forsaken even by those of whom

they have a right to expect the most tender and constant care, and they feel that they are in the way of others, and desire to depart and go hence, where they hope to enjoy everlasting youth and beauty, and where the aches and pains which torture their bodies here can never possibly reach them.

Old people, as a rule, are sensitive and imaginative, like little children, and require somewhat the same attention, or notice by others to make them feel agreeable and happy. And as little children naturally look to their parents for support and protection, so the aged Christian spiritually looks to his Divine Parent for the same. Yes, old people are childish, and it is a good thing to be childish, especially in malice, when at the same time one can be a man in understanding, through the enlightening influence of Divine grace.

May heaven's choice benedictions rest upon His people who have been spared to live upon the earth long enough to make them sigh for that heavenly land of perfect rest. Amen!

J. E. W. H.

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### HEART RELIGION.

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Those who came to the Saviour felt their need of Him; and so it is yet. We go to Him because we know our needy condition. "A certain woman came and fell at His feet." Her young daughter was seriously afflicted. Although the Saviour gave her discouraging answers, yet she repeated her request over and over until the Saviour granted her petition. We can put words of prayer in the mouth but we cannot put the felt-need of it in the heart. "It is better to have prayer in the heart without words than to have words without a heart." The centurion, though he felt unworthy that Christ should come into his home, yet loved his servant dearly, and none but Jesus could make him well, and so he sought unto Jesus for relief. It is good to be sensible of our lost and needy state or to feel that the cause of our Master must be sustained by the Saviour if it is sustained at all. When we see coldness and strife threatening destruction to our people, when we see evil passions reign-

ing in ourselves or others to our ruin and the heart grows sad over our low estate, we come to the Saviour for relief. We come with true prayer. The prodigal son came to his father's house, but not till he came to himself, and not till hunger and ruin confronted him; his eloquent cry was, "Father I have sinned against heaven and in thy sight." This earnest cry was born of a felt sense of ruin. The Publican who smote upon his breast, or beat his breast vehemently, uttered an eloquent cry to the Lord; he poured his whole soul into the words "God be merciful to me a sinner." The light-minded and gay of this world can repeat these words, but not with the deep, sincere, earnest heart that the Publican felt. The Lord sees not as man sees; He looks upon the heart. We may turn our feet from false ways, and our tongues from evil words; we may repeat the Lord's prayer over and over, and all this without the felt need of the Lord's presence and approval, and all to no avail. Hanna prayed. "She was in bitterness of soul and prayed unto the Lord and wept sore. She spoke in her heart, only her lips moved. This was prayer—*real prayer*, and the Lord heard it and answered it. Our needs are great enough at all times to move us to earnest prayer, but alas! we fail to see ourselves as we are, and as the Lord sees us, and so we often go to the Lord with prayer on our lips but not in our hearts. Mothers may teach their children to repeat words of prayer, while their hearts are full of folly. But the Lord alone can give us hearts to feel and hearts to pray. Men may think it easy to pray earnestly and fervently, they may conclude they can fix upon a time, and pray at that time, but "no man can come" to the Saviour until felt-need and felt-ruin confront him. The Lord says, "Blessed are the poor in spirit." This is the root of prayer—the seeds whence spring all true humble supplication, and those who have this "are blessed." The blessing of God is upon them and within them, because "the Spirit of grace and supplication has been poured upon them." "Man's extremity is God's opportunity." The children of Israel saw their need first, and then the Red Sea was divided, and later they praised the Lord for their deliv-

erance. The darkest moments of all our history were closely followed by the sweetest peace; and, when our mourning has been turned into joy we are then ready to speak comfortably to others who are in "any trouble." "He comforteth us in all our tribulation that we may be able to comfort them that are in any trouble." "We glory in tribulation." This is the best school in which to prepare men to comfort the people of God. Let us remember this when our hearts are made to ache on account of our own sins or over the sins of others. This grief and these tears and cries prove us to be spiritually alive. They loudly testify that we are the sons of God; for whom He loveth He chasteneth, and scourgeth every son whom He receiveth. While these experiences are not pleasant, yet they greatly benefit us. So Paul says, "We glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope." Hope received in this way will prove an "anchor to the soul sure and steadfast;" and note, this hope began with "tribulation," and when we give a reason of our hope we begin with our trouble. "I saw myself a sinner, a great sinner. I saw my evil life and not only my outward practical sins, but alas! I saw in my heart the fountain whence the streams of vice had proceeded. All this was a sight that made me wipe my eyes, and filled my soul with fear and despair." I saw that "should sudden vengeance seize my breath I must pronounce Thee just in death." In this experience we get the rudiments of the doctrine of grace, and are prepared to turn away from our first hope. A hope that began in tribulation will be durable, and though at times we may feel discouraged and our skies may be dark, yet we will still feel hope within. Persons prepared in this way for the church will prove to be safe members, whose highest aim is to please the Lord; and a minister who has seen the plague of his own heart and who has seen his sins of life and nature is prepared to preach the gospel in spirit and not only in letter.

We cannot prepare the hearts of men nor of our loved ones. We must "wait on the Lord." He that taught us must be teacher for our children—all must "be taught

of the Lord." We go back to our first hope; we review the method of grace in it; and we earnestly pray to the Lord to let our eyes see this repeated in our sons and daughters. We pray to see these blessings continued in our churches to the glory of God and the joy and delight of His dear people.

J. H. O.

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### PERILOUS TIMES.

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We are taught that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

"Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. Do we not see the foregoing Scriptures fulfilled to-day? Hence we conclude that we are living in the last days. Surely "perilous times" are upon the church. We see the above Scripture fulfilled in the church of God to some extent at least. A man may be a gentleman in Adam, yet in the kingdom of Christ he is an evil man, because he is influenced by a fleshly spirit to destroy the sweet peace and happiness of the church of God. Men may be conscientious and in their zeal for the prosperity of the church may resort to methods that are unscriptural and would destroy instead of upbuild. Being sincere and honest in our intentions will not make us right. We may sow to the flesh when we think we are sowing to the Spirit, but corruption will be the crop reaped all the same. We may think we are through the Spirit mortifying the flesh when in fact we are living after the flesh, and death is certain to be the result. Andrew Fuller may have been a child of God, and sincere in endeavoring to reform the Baptist church, but his efforts resulted in division, destruction of the peace and happiness of many of the children of God, and his followers went

into Arminianism, formalism, pride, love of pleasures more than love of God, having meetings more to entertain the world than to comfort, edify, feed and instruct the living children of God. They have tacked on institution after institution until their so-called church is left in the background in places. Salvation is confined by them to geographical lines, and goes where men and money carry it, and the lowly Jesus is not considered, only as one that would if He could. They are boasters, telling of what great things they are doing for the Lord, and boasting of their great numbers, wealth, schools of learning, theological schools to manufacture preachers, great and costly edifices erected for their worship, worldly societies to capture the young, parties, plays, rafflings, games of chance, suppers, kissing parties, all in the name of religion. Years ago Elders Burnam and Pence undertook to reform the Old Baptists by preaching Arminianism, receiving alien baptisms, taking the position that the commission was given to the church and not to the ministry, advocating Sunday schools, limiting the Holy One of Israel to the preached gospel, which resulted in another sad division in the North. But many of this new party went on to the Old Missionary Society, while a few remained, drifting, though farther and farther from apostolic principles. Later Elder Todd and others started a paper for the purpose of reforming the Old Baptists and making them like the nations round about us. He began to belittle and criticise the faithful old ministers who had hazarded their lives for the truth. They now began to advocate the necessity of calling upon the alien sinner to savingly repent and believe on Christ, having protracted revival meetings, calling on alien sinners to manifest themselves as mourners so we are informed, condemning the action of the Black Rock Convention of 1832 against the modern pharisaical mission spirit, and saying if you wanted a dead church revived just send for "Sam" (Kirkland) the revivalist. Elders J. V. Kirkland, Hackleman and Strickland were on the editorial staff with Todd. About this time Eld. J. V. Kirkland began to advocate Federal government over the churches, and that the commission was given to the

church to preach the gospel instead of being given to the ministry, and he was willing to receive alien baptism, was willing to unite with the Burnam or New Mission party and the J. N. Hall mission party providing they would accept a certain resolution. Todd, Hackleman, Strickland and Sam Kirkland united with the Missionaries where they could get better pay for their services. Elder J. V. Kirkland's church also endorsed or tolerated secret orders, and, after being labored with for all these departures, his church was dropped from the regular Primitive Baptists. We are informed that he and the Burnam party held at Fulton, Ky., last November a general meeting together. Here is the doctrine advocated by a Burnamite through his paper:

"There is no intimation in the inspired word that any will be saved except through the gospel." Eld. Kirkland in his remarks on the above says: "But I do not think we should fall out about such things nor allow such things to interfere with our fellowship and brotherly love."—*Apostolic Herald*, Dec. 1, p. 5.

This is Methodist doctrine, and if he can fellowship that he can take the Methodists too. This spirit of progression, combining the church and world, removing the bars against the inventions of men would lead the Old Baptist church to destruction. It is heart-rending, and how glad we would be to see Elder Kirkland and all others bearing our name just be contented to be Old Baptists. We deplore the fact that there are a few in Georgia that have somewhat united with this progressive spirit. When I joined the Old Baptists they had none of these new measures, none then advocating modern missions, receiving alien baptism, wanting to reform the Old church; no self-appointed revivalists, no belittling Christian experience, none saying they would not serve churches unless they supported them, no organs, choirs and Arminian music, putting the world in front and the church in the rear, etc. Old Baptists were plain and simple and were loyal to God, and there was much spirituality in the church. They believed then in supplying the needs of their pastor from a principle of love, and what they did was done freely and cheerfully. The

pastors were true to their flocks, and served them cheerfully and in love, and also labored when not engaged in their ministerial duties. I was satisfied with the Old Baptists then, and I am yet. God blessed them and prospered them. I love to think of those sweet days. But surely perilous times are upon us. Iniquity abounds and the love of many has waxed cold. We deeply regret to see any of our people leaving the "old paths." We can never expect peace by introducing measures that are unscriptural, and from which the church of God has ever stood aloof. How can two walk together except they be agreed? In order for there to be unity, peace, love and fellowship, we must all be of one mind in doctrine and practice. The Old Baptists could not unite with the Missionaries and have unity and peace, for they are not the same in faith and practice. For any among us to advocate anti-scriptural doctrine or practice will never unify our people. The world is living fast, but Old Baptists cannot keep pace with them. I do not want to go with the current of progression, but let me follow along after Jesus. I know His foot-prints are unpopular. If you follow Jesus you must forsake the world with all its progress; forsake the flesh, and you do not follow Him on flowery beds of ease. You must suffer for His sake, you must come up through great tribulation, you must follow Him into the furnace of affliction, you must go to the bottom of the mountains, and feel in your very soul that all of your strength must come from the Lord, and that vain is the help of man. Yes, your experience teaches you the great necessity of the grace of God each day and moment of your life to enable you to love, reverence and appreciate Him as the God of all grace. You learn that all these fast popular worldly things that are so alluring to the flesh are vain, foolish and sinful and will all soon pass away. There is in them nothing lasting, nothing soul-cheering, that would lift your minds above the vanities of this world. You feel in your experience that God is a Spirit and is worshipped only in spirit, and all fleshly externals to make a show in His service are but mockeries in His sight. You must be willing to be God's anything, and feel that you had

rather have the sweet fellowship of the dear Old Baptists than all the things of earth. Give me Jesus and the sweet fellowship of the dear old church of God, and the world can have the rest. Little children, keep yourselves from idols, love one another and strive for the things that make for peace.

L. H.

REMARKS.

In the Dark Ages when Bibles could be had only in manuscripts, costing as much as was earned by a poor man in a lifetime, and when not one in five hundred could read, and in the early settlement of this country when the time of the pioneers was mostly absorbed in protecting themselves from wild beasts and treacherous and murderous savages and in subduing the primeval forests, the Bible was but little read and known, and it is no wonder that even many of the children of God were ignorant of the sovereignty and graciousness of His salvation as clearly declared in the Scriptures; but babes do not always remain babes, either naturally or spiritually, and, when they become men, they put away childish things. And when there is a Bible or Testament in almost every home in our land, and almost every adult person and almost every child of ten years of age can read, I can see no reasonable excuse for the people of God not knowing that His salvation is entirely sovereign and gracious, as well as most holy. And the proud, studied, persistent and unfeeling effort of a dozen or two of our fifteen hundred Primitive Baptist elders in the United States to popularize and corrupt and ruin the always unpopular doctrine of God's eternal truth, and to lead back, under the pretense of progress, the church of God from the brightness of gospel day into the darkness of legal night, from the simplicity of Christ to the complexity of Moses, from spirituality to carnality, from the internal to the external, from the substance to the shadow, from possession to profession, from unselfishness to selfishness, from solemnity to frivolity, from salvation by God to salvation by man, from faith in God to faith in man, seems to me unspeakably preposterous and sinful. Perish at once and forever every worldly

interest that would prevent me from solemnly warning this handful of elders and their deluded followers against such a God-dishonoring, unscriptural and ruinous course. May the Lord pity them, and open their eyes to see they are in this retrogression into darkness, being deceived by Satan transformed into an angel of light; may He recover them, by His gracious and almighty power, from this awful delusion, and may He save His people from its destructive ravages. The Lord forbid that His people, by any seductions of the flesh, the world or the Devil, be revolutionized back into such dark Arminian follies, "overloading His churches with dead material," as one of our Western elders well expressed it to me—filling the churches with unregenerate members, corrupting and debasing those members who are the real children of God. A few grains of wheat are worth more than bushels of chaff. S. H.

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ELD. A. J. COLEMAN, ONCE EDITOR OF THE  
PRIMITIVE BAPTIST.

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As no obituary of this remarkable man has ever been published in any of our papers, and as I feel that in justice to him and the Primitive Baptists generally, there should be published a few things in memory of him, you will please publish the following very imperfect sketch:

From a short obituary in one of the county papers, published directly after his death, I learn that he was born in Abbeville District, South Carolina, January 10, 1814, and died in Pickens County, Alabama, September 19, 1899, making him 85 years, eight months and nine days old at the time of his death. He was married to Miss Mary A. Smith, July 5, 1835. There were born to them ten children, four boys and six girls. Three of the boys still survive, and some of the girls, but I do not know how many.

In early life Brother Coleman moved to the State of Georgia, and so did his wife, but whether this was before or after their marriage I know not, but I remember

distinctly that he told me of living in Georgia, and it was there in early youth he and his dear companion were blessed with a good hope in Christ and became identified with the Baptists. And from Georgia when quite young he and his wife moved to West Alabama, where he died. The sketch before me says he preached continuously for 55 years, but it seems to me that he must have preached longer than that, because I have always understood that he received a good hope and began preaching when remarkably young. He seemed to have a thirst for knowledge from his youth, and his education was far more liberal than that of the average young man of his early days.

He and Sister Coleman came to West Alabama in the pioneer days of that section, and my understanding is that he had commenced preaching before he left Georgia. A man of strong nature, of deep, earnest and sincere convictions, gentle as a child and bold as a lion, ready-witted and humorous, as a young preacher he was the idol of his brethren and friends and the wonder of the multitude. He was well informed in the Scriptures and wonderfully gifted of God in interpreting and expounding them to the glory of God and the edification of all lovers of truth.

He informed himself in the past history of the church, and had a mind well-stored with general information, and his interest in acquiring useful information was in sharp contrast with some in our day who speak disparagingly of such things. He was well-to-do in antebellum days, and always took a lively interest in the welfare of his country and was a staunch Democrat, and, by solicitation, represented his county fourteen (14) years in the Legislature of Alabama, and his Senatorial district one session, and some have said that he was the best stump speaker they ever heard. Even in his old age he was one of the best speakers I ever heard of any creed or profession. He seemed to be a born rhetorician, his discourses at times abounding in the most beautiful and appropriate figures of speech, and his flights of oratory natural, captivating and sublime. Speaking to me of his preaching on one occasion Elder Spencer Moore

said: "I heard him once when I thought if he had gone a little further he would have been translated." He was what men called a brilliant man, and in the prime of his noble manhood, and the most active part of his ministry people of all creeds and no creeds are said to have flocked in vast crowds to hear him. It is said that his presentation of the truth as it is in Jesus was wonderful and his arraignment of error and of Babylon was fearful to their devotees. Some would get mad and affirm that they would never hear him again; nevertheless they would continue to go and hear him. Satisfied with the simplicity which is in Christ Jesus, he opposed all human merit as a means of eternal salvation, and all innovation upon the practice of the primitive or apostolic church, and all the secret societies of men as a means of moral improvement.

He was a little below the medium in height and weight. He possessed a black, penetrating eye and a personal magnetism which seemed to just naturally and irresistibly draw men to him, and to know him was to love him. Humorous, witty, good-natured, and at times awfully solemn, he would at one time have you convulsed with laughter, and at another time he would have you in tears. His humorous and funny tendency was doubtless a weakness, and a fault which he often confessed and mourned over, but it did seem to be the most excusable in him of any one I ever saw. Many a poor soul that was nearly dead with the "blues," as some call them, or the hysterics, has been made to forget them on the approach of this great and good man, for he seemed to carry with him a spirit of encouragement and good cheer. Dear, noble brother! for many, many long years, many a congregation anxiously looked for you, awaited your coming, and many a congregation experienced a thrill of joy on the announcement that you had come. In your rounds among the churches, and from house to house, many a sad and lonely cottage, many a careworn heart, many an afflicted and distressed brother and sister has been comforted and cheered by you, and their hearts made to leap for joy at your presence!

He seemed ever ready, and had a word for everybody

and every occasion. Generous almost to a fault, he was ready to divide the last morsel with the poor and afflicted, of whatever creed or color. Having a good nerve, he seemed almost a stranger to natural fear. His ministerial labors were confined in the main to the bounds of the Buttahachie and Pilgrim's Rest Associations and to those in immediate correspondence with them. Outside of these bounds he traveled but little. The counties of Fayette, Lamar, Tuscaloosa, Pickens, and Greene form the region in which he labored mostly, and it is quite likely that that region will never know another A. J. Coleman.

He was an able writer and contributed to the *Signs of the Times* occasionally and the *Primitive Baptist*, published at Raleigh, North Carolina. After the death of Elder Burwell Temple he was for a number of years editor of the *Primitive Baptist*, along in the seventies.

I had the pleasure of meeting him for the first time in life at the Hopewell Association, Harmony church, Lamar County, in 1889, and continued to meet him from that time on till he passed away.

In their last days he and his dear companion resided with their most excellent daughter and son-in-law, Mrs. Katie and George Jones, near Liberty church, Pickens County, Ala.

I suppose the last writing he did was a letter to Brother Alex. Massengill, from which I will quote a few lines:

"You have all considered me kindly in all my poverty and sorrows, for which the stream of my gratitude will flow to you whilst I am lingering in the icy arms of death. I am up this morning, but oh! so weak, so weak; but I wanted to let you all know how grateful I felt to you all for your kindness bestowed upon your poor, weak brother in the days of his stormy adversity. \* \* \* I have burned down the candle of my life in telling the beautiful story of salvation by grace through faith, not of works, lest any man should boast."

Sister Mary A. Coleman, the ever faithful helpmeet and life companion of Elder A. J. Coleman, was born January 30, 1818, and died January 9, 1905, being

nearly 87 years of age. She was a noble wife, and mother and sister in hope, and was greatly loved and esteemed by the people generally and by her kindred in Christ specially, and was almost idolized by her noble husband, who she fully believed was called of God to preach the gospel, and whom she always encouraged to go in the discharge of his duty. She was of a very positive character and of a strong, clear mind and judgment.

Neat monuments have been erected to their memory at old Pilgrim's Rest church to mark their last resting place, and where their membership was.

Farewell, dear noble ones. G. W. STEWART.

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### REMARKABLE PROVIDENCES.

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"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 RAVEN.

A lady who lived on the north side of London set out one day to see a poor sick friend, living in Drury Lane, and took with her a basket provided with tea, butter, and food. The day was fine and clear when she started; but, as she drew near Islington, a thick fog came on, and somewhat frightened her, as she was deaf, and feared it might be dangerous in the streets if she could not see. Thicker and darker the fog became; they lighted the lamps, and the omnibus went at a walking pace. She might have got into another omnibus and returned; but a strong feeling, which she could not explain, made her go on. When they reached the Strand they could see nothing. At last the omnibus stopped, and the conductor guided her to the foot-path. As she was groping her way along, the fog cleared up, just at the entrance of Drury's Lane, and even the blue sky was seen. She now easily found the narrow court, rang the number 5 bell, and climbed to the fifth story. She knocked at the door, and a little girl opened it. 'How is grandmother?' 'Come in, Mrs. A., answered the grandmother. 'How did you get here? We have been in thick darkness all

day.' The room was very neat, and the kettle stood boiling on a small clear fire. Everything was in perfect order; on the table stood a little tea-tray ready for use. The sick woman was in bed, and her daughter sat working in a corner of the room. "I see you are ready for tea," said the lady; "I have brought something more to place upon the table." "With clasped hands the woman breathed a few words of thanksgiving first, and then said, 'O, Mrs. A., you are indeed God's raven, sent by Him to bring us food to-day, for we have not tasted any yet. I felt sure He would care for us.' 'But you have the kettle ready for tea.' 'Yes, ma'am," said the daughter; "mother would have me set it on the fire; and when I said, "What is the use of doing so? you know we have nothing in the house," she still would have it and said, 'My child, God will provide. Thirty years He has already provided for me, through all my pain and helplessness, and He will not leave me to starve at last; He will send us help, though we do not yet see how.' In this expectation mother has been waiting all day, quite sure that some one would come and supply our need. But we did not think of the possibility of your coming from such a distance on such a day. Indeed it must be God who sent you to us.'

'The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.' " S. H.

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### QUESTIONS AND ANSWERS.

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1. Q. What are we to understand by Gen. vi. 2? A. That the godly descendants of Seth married the ungodly descendants of Cain. Neither the angels of God nor the saints in heaven marry (Matt. xxii. 30; Mark. xii. 25; Luke xx. 35, 36).

2. Q. What are your views of 2 Sam. i.? A. David was a patriot and a child of God; he, therefore, mourned over the defeat of the Israelites by the Philistines, and over the death of Saul (his father-in-law, and the anointed king of Israel) and Jonathan (his brother-in-law and dearly beloved friend); and as himself now the anointed king of Israel, he had the Amalekite slain who, by his own confession, had murdered King Saul. David

thus proves his own unselfishness and righteousness and spirituality.

3. Q. How did Christ destroy the Devil (Heb. ii. 14)?

A. By destroying his power over the chosen and redeemed people of God, and condemning him, like all his emissaries, to everlasting punishment (Heb. ii. 15; Matt. xxv. 41; x. 28).

4. Q. What change did Christ's body undergo in the resurrection? A. It began to undergo and, at His ascension, fully underwent the change that all His people will undergo, at their ascension, from a natural, mortal, and corruptible to a spiritual, immortal, and incorruptible body. His humanity, that is His human body and spirit are like ours, yet without sin; and now it is glorified, as ours will be by His gracious and almighty power.

5. Q. What is meant by the parable of the wheat and tares (Matt. xiii. 24-30, 36-43)? A. Jesus clearly explains that the wheat is the children of the kingdom, who will at last shine forth in the kingdom of their Father; and that the tares are the children of the wicked one; who will, at the end of the world, be cast into a furnace of fire, where shall be wailing and gnashing of teeth.

6. Q. Was Nicodemus a regenerated man? A. I think that his coming to Christ for instruction and his tender love for Him after His death (John iii. 1-15; xix. 39-40) prove that he was.

7. Q. Can natural men, without regeneration, come to Christ and believe in Him and be saved? A. All Scripture and experience and observation prove that they can not; but, if men desire the spiritual and holy salvation of Christ above all things else, the Scriptures prove that they are already regenerated (whether they know it or not), and will be eternally saved (Matt. v. 6; John vii. 37-39; vi. 47). S. H.

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## EXTRACTS.

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*Elder Hassell—*

LAFAYETTE, ALA., Nov. 28, 1906.

DEAR BROTHER:—Enclosed find five dollars; one dollar for the MESSENGER, and the other to help you with your heavy expenses. I am still pleased with the MESSENGER; never get a copy but what I think there is one piece worth the subscription. May the Lord spare you and

the other editors long to continue your work and labor of love. Oh! it grieves my heart to hear of strife among our people; may the Lord cause strife and division to cease among us; we are a small band compared to other denominations; and why bite and devour one another? If we have not the Spirit of Christ, we are none of His. Oh! Lord, help us all to esteem others better than ourselves. Remember me at a throne of grace.

MARY J. BURTON.

EQUALITY, ALA., Dec. 12, 1906.

*Elder, J. E. W. Henderson—*

DEAR BROTHER IN CHRIST:—If you and Brother Hassell feel willing to continue THE GOSPEL MESSENGER free of charge, please change my address to Notasulga, Ala., Route 1, in care of Mrs. E. D. Williams. I get the MESSENGER regularly, and don't know how to thank you for it, but pray God to crown your aged head with His richest blessings in this life, and grant you an abundant entrance into His everlasting kingdom, where there will be one eternal day. Will you pray for me, in my sorrows, that God may keep me from the evils of the world? Your writings in the MESSENGER have been food to my soul.

Your little sister in hope,

MRS. SOPHRONIE SPEARS.

GRIFFIN, ARK., Dec. 4, 1906.

DEAR BROTHER HASSELL:—The dear old MESSENGER comes regularly, and we greatly appreciate the lovely and peaceful manner in which it is managed, and may you and the able editors, with the lovely contributors, be blessed to continue its publication for many years, is the prayer of your unworthy sister.

MRS. DORA SAXON.

PELHAM, GA., Dec. 5, 1906.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST:—Enclosed you will please find P. O. money order for one dollar, for a renewal of my subscription to THE GOSPEL MESSENGER, which has just expired. I don't feel like I could well afford to let the MESSENGER fail to come to our home. It was the first paper of the kind I ever subscribed for; and I feel like I want it to come to me as long as I live. I have for several years enjoyed the good news that the MESSENGER has brought. Remember me when you have a spirit to pray.

Your brother in hope,

W. R. BLASINGAME.

ROUND OAK, GA., Dec. 9, 1906.

DEAR BROTHER HASSELL:—Enclosed find one dollar, which you will please apply to my account for THE GOSPEL MESSENGER. I am sometimes a little negligent in remitting, but the MESSENGER has been a welcome visitor to my humble home for about twenty-six years, and I want it to come as long as it lives.

Yours in love,

J. A. ADAMS.

WILSON, N. C., Oct. 28, 1906.

*Elder S. Hassell—*

DEAR BROTHER:—Enclosed find postal order for one dollar, for THE GOSPEL MESSENGER for another year, which will expire in July, 1907. Please excuse me for not remitting before now. I have been very busy,

as I have five churches in care. I have to work very hard when not preaching. I am glad to say all my churches are in peace and prosperity, for which I hope I feel thankful to the good Lord. I think the MESSENGER is one among the best papers that we have. May you be spared many more years to edit it, and preach the everlasting gospel. Pray for me, that I may hold out faithful to the end.

Your very little brother in hope of eternal life in Christ,  
G. W. BOSWELL.

ROBERSONVILLE, N. C., Dec. 3, 1906.

DEAR SISTER WHITLEY, whom we esteem as one of the excellent of the earth, one of the royal family of the kingdom of grace:—How our hearts were cheered at the reception of your comforting letter of November 15. We take it as another token of God's grace, affording us a ray of comfort in our pilgrimage through this world. The things of this world are as a shadow without an abiding substance. But the kingdom of grace has a foundation that abides forever. Does not God's gracious love blend the church militant and the church triumphant? Don't we at times realize a foretaste of heaven, feeling "that heaven has come down our souls to greet"?

You enquire concerning our natural health and our spiritual health. As to our natural health, at our ages of 81 and 71, we feel so very thankful to God for the health and strength we have to do our own work and to be so free from the cares of this life, and so blessed with numerous friends and words of cheer while sojourning here.

As to spiritual health, we rejoice in the hope yet that we were the recipients of near forty years ago and as we trust, it grows brighter still, as all earthly things grow less and are vanity in our sight. How sweet to contemplate the God of all grace! Every grace bespeaks in brightness its ever-living source. From the least to the greatest blessing is fraught with grace. Yet how little we render due praise, thanksgiving, and adoration to the Giver of all good. May we be enabled to render all that is due and consider the Giver more than the gift—Him who created all things and makes all work together for good to every subject of grace. Created things typify spiritual things. We are "to render unto Cæsar the things of Cæsar and unto God the things that are God's," and set our affections on things above and not on things of the earth.

How comprehensive this grace; as the showers that water the earth, it falls on the just and the unjust. The just realize it as grace, while the unjust can see no grace in even the blessings of this life. The spiritual mind can read grace in every conceivable thing in the creation, from the spire of grass laden with the sparkling dew-drop to the fountain of waters and of light. The children of grace are meek and lowly, manifesting their love to the God of all grace and to His saints and the honor of His cause. The spirit of love is the saint's bliss here and hereafter. The spirit of evil is the glory of the persecutors of the saints. Can saints be so benighted or blinded as to oppress and persecute saints? Paul was grieved by false brethren. The children of grace may love those who depart from the right way, but not their false ways, and earnestly pray for their deliverance, and for the light and guidance of the Lord.

The spirit of the Evil One is manifest in the world and in the church in various forms. Though it apparently shows the face of a lamb, its voice is that of the dragon, for it is a terror to innocent lambs of the flock that have the promise of the kingdom.

It is truly alarming what strides this evil spirit is making in this once pristine Republic, and even in many churches. Hence the strife and division which follow. How needful to *try the spirits* and mark those that cause divisions and expose them, and in the spirit of love try to put out the sparks of their kindling, and with God's help extinguish the fire that threatens the liberty of the church and to obscure her light. May love, unity, and fellowship abound in Zion everywhere. We would like to meet you again; if not here, may we in the hoped-for happy beyond.

Sincerely our love to you and loved ones.

S. W. OUTERBRIDGE.

Elder S. Hassell—

FRANKLIN, TENN., Dec. 6, 1906.

MY DEAR BROTHER:—Enclosed please find check for \$2.00, for which give me credit on MESSENGER. I am just in receipt of the December number and find it, as usual, full of good reading for those who have eyes to see, ears to hear, and hearts to understand. We are at peace among ourselves, and regularly supplied in the ministry by Elders David Phillips and I. K. Womack, for which let God be thanked. This, the church of Christ at Big Harpeth, as we humbly trust, was organized Saturday before the fourth Sunday in May, 1800—about the oldest in Middle Tennessee.

Your brother, I trust, in the Lord,

J. W. HARVEY.

BLOOMBURG, TEXAS, Dec. 6, 1906.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST, if one as unworthy as I feel myself to be be permitted to address you as such, for I know I do not do my duty as I should, but I do earnestly desire an interest in your prayers and those of all the saints of God everywhere that they may remember poor me when at a throne of grace. For I do love the doctrine that is preached by the Primitive Baptists—the doctrine of election and predestination and the sovereign grace of God. It is my only stay in the day of trouble. Oh! that I could express my desires as the dear brethren and sisters do. It would be a source of great comfort to poor me. I got the December MESSENGER yesterday, and it did make my very soul rejoice that the great God still reigns in Zion, and that our God still has a people that still desire to extoll His great and high name.

Your little unworthy brother, if one at all,

L. T. CLARK.

KENMORE, VA., Dec. 18, 1906.

DEAR BROTHER HASSELL:—Enclosed please find \$1.00, to pay for the MESSENGER for 1907. I read my esteemed papers with more satisfaction and comfort, if I pay promptly. We should not allow our dear editors to wait for their dues, knowing it takes money to publish their periodicals. May the dear Lord continue His blessing in its publication. It comes laden with the same precious truths—salvation by grace through our Lord Jesus Christ. We wish you joy and peace for the coming new year. Our united love and best wishes.

Yours in much weakness,

R. M. LEWIS.

SNOHOMISH, WASHINGTON.

DEAR ELDER HASSELL:—I find my subscription is about to expire, as this is December. Please find enclosed a money order for one dollar, made payable to you; and send me THE GOSPEL MESSENGER for the

coming year, 1907. I have found much comfort in reading the contents of THE GOSPEL MESSENGER the past year, and the Lord has blessed me with the means to take it again; and I hasten to do so. Also will you, if it is not asking too much, please correct and publish the enclosed verses—that is, if you think them worthy a place in your valuable paper. They are a part of my experience more than fifty years ago.

I am far from the flock, and often mourn for the company of the true believers. My journey through life is nearing its close, and I feel my hope is in the Lord, and that is more to me than all things else.

Your sister in faith and hope,

ELIZABETH CONKLE.

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EXPERIENCE OF THE WRITER.

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I once in deep affliction lay,  
 No ease or rest could find,  
 Because the fear and dread of death  
 Was constant on my mind.

It seemed my soul it must sink down  
 Into a dark abyss;  
 I feared my eyes in sleep to close,  
 So great was my distress.

While thus I lay in pain and grief,  
 Unto my bedside came  
 A messenger, with sweet relief,  
 Who spoke in Jesus' name.

While of the thief upon the cross  
 He did both speak and sing,  
 This terror left me, but alas!  
 I still was in my sin.

Then how I wished I had not told  
 The secret of my heart  
 To those I knew were of Christ's fold,  
 Yet with them had no part.

For months again I wandered on,  
 Bowed down beneath my load,  
 And oft upon my knees I cried  
 For mercy to the Lord.

One night more gloomy than the rest  
 My tears fell thick and fast;  
 I felt it just if I were doomed  
 And to perdition cast.

While thus I lay I fell asleep  
 To wake at early dawn;  
 And oh! the joy that then I felt—  
 My burden was all gone.

Just for one moment all was light,  
 Death's terror was withdrawn;  
 All things appeared to me as new  
 Upon that lovely morn.

Praise from my feeble tongue did flow,  
 In weak and faltering strains;  
 My Saviour then was all to me,  
 For he had broke my chains.

So now I've told you of my hope,  
 If I am not deceived;  
 Sometimes I think I surely am,  
 Which makes me sorely grieved.

My way I oft in darkness grope,  
 Far from the church I love;  
 But oh! my friends, I pray to meet  
 You all in Christ above.

ELIZABETH CONKLE,  
 Now of Snohomish, Washington.

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## SELECTIONS.

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### ONE GRAIN OF TRUE OLD-FASHIONED RELIGION WORTH TONS OF SO-CALLED "MODERN PROGRESS."

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"What America needs more than railway extension and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine and a new navy, is a revival of piety, the kind that mother and father used to have—piety that counted it good business to stop for family prayer before breakfast, right in the middle of harvest; that quit field-work a half hour earlier Thursday night, so as to get the chores done and go to prayer-meeting. That's what we need now to clean this country of the filth of graft and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing we are worshipping but a vain repetition of what decayed nations fell down and worshipped just before their light went out? Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money."—*Wall Street Journal*.

This from the *Wall Street Journal*, whose one theme, year in and year out, is finance. Wall Street is the financial centre of America, and the one purpose of the *Journal* is to discuss the ways and means of money getting. This utterance shows that Wall Street is coming to its senses, and is learning the lesson that money cannot buy the real values of life. Preachers have been saying this, some of them only feebly, for some time, and the Wall Street men have gone on heeding not. Now Wall Street has taken to preaching, and let us hope the sermon will be effective.

Certainly what the country needs is old-fashioned piety—family worship, prayer-meeting piety. There is and there can be no substitute for it. One grain of it is worth tons of "modern progress," and worth a whole continent of "advanced views."

Wall Street has spoken out for old-fashioned piety. Now let the note be sounded in every market in the world. Righteousness, and only righteousness, exalteth a nation.—*Western Recorder*.

## SIMPLICITY OF CHARACTER.

There is nothing more beautiful in the young than simplicity of character. It is honest, frank and attractive. How different is affectation. The simple-minded are always natural; they are at the same time original. The affected are never natural. As for originality, if they ever had it, they have crushed it out and buried it from sight utterly. Be yourself. To attempt to be anybody else is worse than folly. It is impossible to attain it. It is contemptible to try it. But suppose you could succeed in imitating the greatest man that ever figured in history, would that make you any better? By no means. You would always suffer in comparison with the imitated one, and be thought of only as a shadow of a substance, the echo of a real sound, the counterfeit of a pure coin. A genuine cent is worth more than a counterfeit dollar; and the smallest man who is *real*, is worth more than the biggest fraud in existence. Let the fabric of your character, though ever so humble, be at least real. The world has frauds and shams and humbugs enough—do not add to their number.—*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 CHARLES MELLETT REED.

Son of Thomas and Sarah A. Reed, was born September 9, 1846, in Hancock County, Indiana. He was united in marriage with Melissa E. Dawson, June 12, 1870. As fruit of said union two children were born. One was taken away in infancy to live in the paradise of God. Marticia, the eldest, is yet living. March 10, 1873, his bosom companion, Melissa, was removed by death's relentless hand. October 20, 1874, he was joined in holy wedlock with Mary Banning, who survives him. Many years of devotion and seven precious children born to them strengthened the bond of their relation, so that afflictions, separation and death have been and are crushing weights upon the heart of our bereft sister, calling for sincerest sympathy for her and her sorrowing family. Two children were taken from them in infancy to live with their Saviour in heaven. The Lord in his great love and mercy prepared Brother Reed for his kingdom and service, and according to his profession of a good hope through grace he was received into the fellowship of Lebanon church of Regular Primitive Baptists, situated in Henry County, Indiana, July, 1864. He was ordained as a called minister of Christ to officiate as a servant of the church, ministering in holy service in the name of the Lord. His ordination was according to the request of Rich Hill church, Bates County, Missouri, May 3, 1875, as his home was then in Missouri, where many years of his ministerial life were spent. Brother Reed, as a minister of the gospel, was highly esteemed for his work's sake, an humble, true and faithful preacher of God's righteousness, brought in by Jesus Christ, and imputed to sinners for their justification. For this was his hope, his salvation, his joy. He was kind and forbearing in love with his brethren and sisters in the church; but in faithfulness to his adored Saviour he was firm in defence of his holy teachings and the honor of his bride, the church. Disease preyed upon his physical man until his health and mind-power were so impaired that the church was deprived of his efficient and acceptable

service, and the precious loved ones of his home had necessarily to be separated from him. He was removed in spirit from his clay tenement house to his spiritual house, not made with hands, to live in God's blissful presence forever satisfied, May 20, 1906, is our happy belief. Sister Reed and her dear children, Mrs. Maud L. Wilson, Mrs. Grace Hauck, George S. Reed, Mary F., Ruby F. and Charles M., her step-daughter, Marticia, and the brother and two sisters of our deceased brother who remain of a family of eleven children are joined in their mourning for their departed husband and father by many thoughtful, sympathizing friends. "Blessed are the dead that die in the Lord." "Whosoever liveth and believeth in me shall never die." "Whosoever believeth in me, though he were dead, yet shall he live again." We spoke at the funeral words of scriptural promise to ease and reconcile believers. Then the dear body was laid in Village Creek cemetery.

Other papers requested to copy.

J. M. THOMPSON.

---

#### MRS. M. D. WOOD.

I do not feel mentally able to write, yet feel it a duty to chronicle the death of my dear wife for publication, which occurred December 8, 1906. She was born in South Carolina. Her parents were John and Mary Mitchell. She was a cousin of Eld. W. M. Mitchell, deceased, of Opelika, Ala. She and myself were baptized into the fellowship of Elim church in Water Valley, Miss. I have no record of it, but according to my memory it was in the fall of 1884. A few years later, in order to be some nearer, we moved our membership to Pleasant Grove church at Glenville, Miss., where she remained until she was called to her eternal home. She had been in declining health for about two years. She was about five miles from home. She had gone to Batesville, Miss., to spend a few days with the family of our son, Dr. G. H. Wood, while he was gone to Hot Springs, Ark. Dr. Lester treated her and pronounced her complaint malarial fever. My wife loved the doctrine taught by the Primitive Baptists. She loved the Primitive Baptist people. The ladies of Batesville were very kind and attentive to her during her sickness, for which I feel to be thankful. The day before she died she said to me that it is now December and time to renew for the GOSPEL MESSENGER. Her address was Mrs. M. D. Wood, Batesville, Miss. You will now change the name to A. J. Wood, Batesville, Miss. She was the mother of five children. Two of them, William Collins and Charlie Wood, preceded her to the grave when quite young. She has left a husband and three children, Dr. G. H. Wood, M.D., Mrs. Gertrude Keating and Dr. R. D. Wood, D.S.; also five grandchildren, one kind and agreeable son-in-law and one loving daughter-in-law, who was faithful in doing for her to the end. Farewell departed wife! May our end be as peaceful as thine.

HER HUSBAND.

Batesville, Miss.

---

#### JOB D. COBB.

At the solicitation of his dear father, I make the attempt to write the notice of the sickness and death of our dear young friend, Job D. Cobb, which took place at his father's home in Edgecombe County on August 4, 1906. He was the son of James A. and Susan Cobb, and was born January 14, 1881, thus making his short stay on earth 25 years, six months and 20 days. Though his life was short and he died in the bloom of life, his was not a life vainly spent. He leaves behind him

in the memory of those who knew and came in contact with him the sweet memory of the many worthy and noble traits of character he possessed. He was moral, quiet, meek and unassuming in disposition and faithful to the trusts and responsibilities that were his as an employee. He was for a long time in the employ of the Western Union Telegraph Company, and was in charge of their office at White Sulphur Springs in Virginia, where he was taken severely ill and was hardly able to get home. His sickness developed into pneumonia, from which he died after much severe suffering. His dear father received from the managers letters and messages of condolence and testimony to the high esteem and confidence in which he was held by them, and they considered his death a sad loss to them as well as his dear family. They had so much confidence in him that when the business at any place went wrong he was sent there to straighten it up, which he always did to their satisfaction. It gives the writer much pleasure to bear testimony to his sweet disposition and many worthy traits of character. But it was the will of the Lord to take him from the embrace of his dear family who loved him so well and to leave to mourn for him his dear, afflicted father, his patient and worthy mother, and his dear brothers and sisters, together with many other relatives and friends who have hope that he is at peace in the great beyond. When he was suffering severely, being asked what he wanted, said: "I want to rest, I want rest." We do hope the Lord gave him that rest that has no end. May the dear Lord comfort and reconcile the beloved ones whose hearts are made sad, is our prayer.

Affectionately,

M. T. LAWRENCE.

Hamilton, N. C., Nov. 10, 1906.

#### CHANGE OF ADDRESS.

Eld. W. H. Leonard has removed from Holly Springs, Ga., to Floral City, Citrus Co., Florida.

#### OUR MEETINGS IN WASHINGTON, D. C.

Eld. J. T. Rowe, of Roland Park, Baltimore, Md., preaches on the third Sunday of each month, at 11 a. m. and 3 p. m., at 509 G street, N. W.; and Eld. (Dr.) C. H. Waters, of 5706 Brightwood Ave., N. W., preaches on the first Sunday in each month at 7:30 p. m., and on the third Sunday at 11 a. m., at Pythian Hall, 1012 Ninth street, N. W. Both are very worthy men and excellent preachers.

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Vol. 29.

No. 3.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE.

SINGLE COPY, 10 CENTS.

MARCH, 1907.

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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.

Edwards and Broughton Printing Co., Raleigh.

# The Gospel Messenger.

MARCH, 1907.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 29.      WILLIAMSTON, N. C., MARCH, 1907.      No. 3

## MY FATHER'S WILL BE MINE.

While most of the messengers of the churches in the Kehukee Association were returning on the Steamer *Tourist*, during the night of October 8, 1906, from attending the 141st Annual Session of that Association at Flatty Creek, in Pasquotank County, N. C., and were on the northern waters of the Albemarle Sound, they sung hymns in loud and melodious strains, and Elder W. W. Meredith, of Felton, Del., sung alone, in a most humble and touching manner, the following beautiful words, which now seem prophetic of his peaceful death on the 18th of the next month (November, 1906) :—

'Tis hard, when we are sick and poor,  
And they who loved us love no more,  
When riches, health, and friends are gone,  
To say, "O Lord, Thy will be done!"  
Yet, Lord, I would to Thee resign,  
And say, "My Father's will be mine!"

'Tis hard, when in our soul's distress,  
All, all around is wilderness,  
When herbs and quenching streams there's none,  
To say, "My Father's will be done!"  
Yet, Lord, I would to Thee resign,  
And say, "My Father's will be mine!"

And yet how light our sorrows be  
To His in dark Gethsemane,  
Who drank the cup with stifled groan,  
And said, "My Father's will be done!"  
Dear Lord, may I to Thee resign,  
And say, "My Father's will be mine!"

## DISCERNING THE SIGNS OF THE TIMES.

"But can ye not discern the signs of the times?"—Matt. xvi. 43.

Great events in the history of the world have often taken place without any special warning from God to call the attention of the people to what is being done. The nation of Israel had not had a true prophet sent of God for about 400 years preceding the coming of Christ; but they continued to have the law and the prophets taught in their synagogues every Sabbath. But, as time went on, their service became more and more corrupt—so much so that when Christ went into the holy place He found that the house of prayer had become a den of thieves; and Paul in his great sermon at Athens said that the time of this ignorance God winked at. So we see that the effect of this wicked ignorance had so blinded their minds that they could not understand the words of Christ, or believe He was truly the Son of God; and even the mighty works which He did failed to convince them that He was the Christ, the Son of God. They could discern natural things, but could not discern spiritual things (or the signs of the times). And so it is at this present time in this day of advancement in learning and invention, some of which is wonderful indeed, the world by wisdom knows not God. For, as it was then, so it is now—it is not given to them to know the mystery of the Kingdom of God. Christ tells us that it was hid from the wise and prudent and revealed unto babes. Judging from every appearance, the same condition of things continues to this day. The wisest men of to-day seem to have but little or no knowledge of the religion of the meek and lowly Saviour; and when we listen to their vague and fanciful ideas of human salvation, it reminds us of the Scripture that says that "the natural man receiveth not the things of the Spirit; neither can he know them"; and it would be a strange anomaly if the world by their wisdom would ever come to know God—the plain old story of the cross as told by the God-called and God-sent preacher, that declares all are dead in sin and totally depraved, and that no human power can reach them, and that the combined powers of earth cannot save

one poor sinner from his sins or from going down to hell: But this kind of preaching sounds very strange and harsh to the ears of the worldly-wise man who is exalted in his own wisdom and righteousness. And, if we discern the signs of the times, we can plainly see that the whole of Protestant Christendom has drifted into Pelagianism and infidelity—Pelagianism, because they claim man's obedience for salvation and deny the necessity of the imputed righteousness of Christ to justify a poor sinner in the sight of God; and infidelity, because they set at naught every sentence of God's holy word in regard to the condition of the sinner in nature's darkness, and what the sinner needs in order to be saved, and therefore they teach for doctrine the commandments of men, and this kind of teaching is very satisfactory and pleasing to the blind world; but the dear poor dependent child of God finds no comfort in such preaching: One word about the perfect work of the dear Saviour on their behalf will bring more comfort to their hearts than all the human logic ever preached in the world. We are asked by the zealous Pharisee to believe that the world under their teaching and influence is getting better and better religiously all the time, and if they can just get money enough they will very soon bring the world to Christ. But the signs of the times are decidedly against their claim, and the moral and religious condition of the world at this very time proves their claim to be absolutely false. The condition, as we view it, proves the doctrine preached by the Primitive Baptists to be true—that is, that nothing but the grace of God in the hearts of men can ever produce a true reformation in the lives of men. But the question of the greatest moment to the Primitive Baptists is the effect of the present condition of society upon the churches; and the seeming friendly attitude of the religious world toward the Old Baptists at this or any other time is ominous of great danger, for flattery has always been one of the most efficient agents the Devil has ever had to allure and mislead the dear child of God; and the watchman that God has placed on the walls of Zion should be ever vigilant in warning the church against the many insidious schemes, many of which look very plausible at first thought, but will very soon work

mischief and bring coldness and finally division among brethren. Some of these things I will mention. First, joining and affiliating with any of the societies of men. My observation of forty-one years among the Old Baptists has convinced me that worldly associations are ruinous to the brother or sister that has been unfortunate enough to get into such things, but help to dim the light of the church, and it is certainly a very poor place for a child of God to be in order to let his light shine before men that others may see his good works and glorify his Father in heaven. I have never known but very few cases when a brother or sister got into such things but what it injured their usefulness in the church, and in some cases led to exclusion, which, I think, is just what ought to be done in every case; where a brother or sister joins such societies and will continue with them, just exclude them at once, and the sooner the better for the church; for we are commanded to have no fellowship with the unfruitful works of darkness, but rather reprove them.

Secondly, protracted meetings among Old Baptists are of recent date, and calculated to work much mischief to our churches; and, if we would observe the signs of the times, we would see at once what such meetings have done for our religious neighbors. It is true that they have got large memberships, but of what kind are they? Nearly every wicked character belongs to some one of the Arminian churches. Do the Old Baptists want that kind of membership? If so, the best way to get them is to go into the protracted meeting business. This is the way the Arminians got theirs. I have noticed the results of a few Old Baptist protracted meetings, and I have to say that without a single exception they have resulted badly. I here mention one case where a meeting was continued for ten days, beginning at the time of the regular church meeting, and the preachers at this meeting were two very able brethren, and sound in the faith, and I was told by one of these preachers there were two who joined on Saturday, the first day of the meeting, and at every service some one would join until they had taken in 17; and these good preachers felt sure that the Lord was protracting the meeting, but the results that very soon followed

proved to perfect satisfaction that they were mistaken in regard to the Lord protracting the meeting. Trouble very soon started in this church over the Burnam or Means Doctrine; seven or eight of these new members went with the Burnam faction; two went to the Campbellites; two went to the Methodists, two went back into the world; and only two remained in the church until they died. Fifteen out of seventeen got out, but they helped to tear up the church before they all got away. And I have often thought that God severely punished this dear old church for trying to build the church by humanly devised means. But some brother will say there is no harm in a protracted meeting if it is run right. Well, I never heard of one being run right yet, and I have failed to find any authority in the word of God for any such meetings. Our churches all have regular monthly meetings, and have from two to four services at each monthly meeting, and these services consist of singing, prayer, and preaching, and exhortation, and giving an opportunity for any one that may wish to join the church to do so, and in this way no one can fail of an opportunity to join the church if they so desire. This is the way sound Old Baptists did forty years ago, and it is still the way that sound Old Baptists do yet.

Thirdly, there is quite a lot of talk among Old Baptists at this time about the work of the evangelist, and some old Baptist preachers have given up pastoral work in order to become evangelists, and they claim that the work of the evangelist is to visit destitute places or places where there is no Old Baptist preaching. We have had some four or five brethren who claimed to be evangelists to pass through our county, but if any of them have ever visited the destitute places, as they call it, I have never heard of it. They always stop with and visit the churches where they have regular preaching once a month; so if these evangelists are called of God to quit serving the churches and visit the destitute places, those that have come this way have missed their calling very badly, and I have failed to find any Scripture that proves to me that God has called any other than elders or bishops (which is the same). Paul tells Timothy to "do the work of an evangelist. make full proof of thy ministry" (2 Tim. 4:5);

and he (Paul) also gives Timothy full directions how to direct the affairs of the church and how to behave himself in the house of God, which is the church of the living God, the pillar and ground of the truth (see Tim. 3: 15). We see from the above text that Timothy was to do the work of an evangelist, and that that work was in the church. Paul in his farewell address to the elders of the church at Ephesus, when they had met him at Miletus, tells them to "take heed unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God" (Acts 20: 28). From these and many other texts it is clearly proven that the work of the evangelist and pastor is to be done by the same person; and until something is done of special benefit to the church of Christ by those who claim to be evangelists, we shall be slow to believe that God has assigned them to this special work. We do not wish to accuse any brother of any selfish or unholy motive, but we do think they should prove their faith by their works.

Fourthly, there is one thing more that we wish to notice that is new among Old Baptists, which is divorce and re-marriage without gospel ground. Such a thing should never be sanctioned by the church or tolerated in the church. It is not only contrary to the command of our blessed Lord and Master, but a disgrace to the church and degrading to society, and we do not think that any Old Baptist church is in good order while they hold such disorderly members in their fellowship.

May God help all His dear children to discern the signs of the times, is my prayer.

*Montgomery City, Mo.*

S. A. ELKINS.

#### REMARKS.

These anti-scriptural signs of the present evil times are heartily condemned by *nearly all* Old School or Primitive Baptists in the Atlantic and Eastern Gulf States.

*The Christian's Pathway* of January, 1907, a monthly magazine published by the Strict Baptists of England (Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, E. C., London), says that there is an almost continual decrease in the congregations of the Churches of Truth in that country, and that the five following causes (mostly of a carnal nature) are assigned in accounting

for such a falling off:—1st. The ignorance of the ministry; this the editor says can not be the cause, because the Apostles were ignorant men, and so have the most of Old Baptist ministers been, that no flesh should glory in God's presence. 2d. The pooriness of the tunes and the singing; but, he says, only outer-court worshippers would be kept from attending Strict Baptist meetings on this account. 3d. The unfitness of many of the deacons for their office; and this, he says, is sometimes true. 4th. The lack of attention and even common courtesy to strangers, which he says is only too true in many cases, intruders being even removed from hired pews (an unscriptural nuisance which I rejoice to say no Primitive Baptist church in America is afflicted with). 5th. The inconvenient, noisy, and objectionable situations of their chapels or meeting-houses; which he says may sometimes be true, but even these chapels used to be much better attended than now. But the editor of the *Pathway* well says that the chief cause of the declension of religious interest among the English Strict Baptists is the great withholding of the Holy Spirit's gracious and powerful operations and influence in the hearts of sinners, for which we should humbly and earnestly beseech the Lord, without whom we can do nothing. S. H.

---

NEVADA, MO., Jan. 9, 1907.

*Elder Sylvester Hassell—*

MUCH ESTEEMED BROTHER IN THE LORD, TRIALS, AND AFFLICTIONS:—Another year is gone, and evil men and seducers are waxing worse and worse, deceiving and being deceived. Yet there is still a remnant of Adam's race, who through the light and knowledge of the glory of God in the face of Jesus Christ, love purity of life and obedience to God—yet they cannot live without sinning, yet they obey, and let not sin reign in their mortal bodies, so as to obey it in the lusts thereof, and they confess their sins, and beg for mercy—they do not want justice. They once felt to do more good than evil, and justified themselves, but now they can only look to Jesus, the Mediator, for justification, who died for their sins and arose for their justification. God's obedient people have been few in every age, while many are carried about with

divers winds of doctrine, and their works shall be burned up—they shall be saved, but so as by fire, out of all people and nations. Rev. 5: 9. I have read the January number of THE GOSPEL MESSENGER, which is comforting, instructive, and encouraging. I feel that you have a very able, humble staff with you. May God continue to bless you and them in His service, and guide you to His praise. I have been reading THE GOSPEL MESSENGER about 27 years, and know I can't be here long, but would love to read all our periodicals while I live, but I am not able. I have always made it a rule to remit in advance.

Your old brother, I hope, yet with a growing knowledge (if possible) of my sinful nature,

JACOB CLOUD.

ANGIER, N. C., Jan. 15, 1907.

*Elder S. Hassell—*

DEAR BROTHER IN HOPE:—According to promise to E'der G. W. Stewart, of Akron, Ala., and others, that I write a sketch of my late visit out in this country and among my relatives, I will comply with said promise. I left my home here at Angier, Tuesday morning, Nov. 13, and Raleigh, N. C., Tuesday evening at 6:15, via S. A. L., arriving at Akron, Ala., Wednesday evening at 4 o'clock, where I was met by Elder Stewart's son, J. W., and conveyed out to their home three miles from Akron, where I met a warm and hearty welcome. I was truly glad to meet our beloved and much esteemed brother. There I met again Mrs. Eleanor Francis Ross, who was 85 years old the day before, Nov. 13. She has lived with and kept house for Bro. Stewart for several years—waited on and cared for his wife in her affliction for years. She was born and raised in Rockingham County, N. C., emigrated to Alabama in 1839. Her husband was in the Mexican War with the United States. She is a very remarkable woman in many respects. She is well and able, at her advanced age, to do the cooking and housekeeping; is up in the morning at 5; has breakfast by 6 or half-past. She is of a very quiet disposition. Her leisure hours she devotes to reading her Bible and Primitive Baptist literature and the news in general. After having written what I have, I have failed to tell half her good traits of character.

After resting with Elder Stewart during the week, and talking a good deal on religious subjects, I attended the church meeting at old Five Mile, Saturday and third Sunday, where we had very pleasant meetings; not many out. This was once a very flourishing church, with many members. Since the old heads died out—Harrisises, a very noted family of Primitive Baptists—the church has come down to only two members—John A. Harris and an aged and afflicted sister, Mrs. Bishop, who was one of the Harris family. She is strong and unwavering in the ancient faith. They have recently built them a new house of worship. Miss Wincie Harris and her sisters are good Baptist friends, and I think ought to unite with the church. Miss Wincie was very active in getting up the money to build the house. Members of other churches are moving in that section, and I think the prospect good for the church to revive and build up.

The next week I spent with relatives up in Hale County—Cousin Richard E. Adams, who is a brother and member of Providence church, where Elder Stewart has his membership, and also Sister Georgia M. Adams, daughter of Cousin Jas. P. Adams. Friday before the fourth Sunday, I and Elder Stewart went up in Pickins County to old Pilgrim Rest church, the home church of the late lamented and noted Elder A. J. Coleman, whose obituary will appear in the MESSENGER. Here we enjoyed meeting the dear old saints—mostly females. They are a lovely band of Baptists. They manifested much kindness and love towards us—especially Sister Goodman, of Tuscaloosa, who accompanied us up to the meeting. This is the church where she has her membership.

We returned to Elder Stewart's on Tuesday. On Thursday we went up to Alfred Allen's, whose wife is a member of Providence church, where we spent the night very pleasantly. Friday we went up to Brother James David's. He and his dear wife are worthy members of Providence church. Here we met a hearty welcome, and spent the day and night with this pleasant family most agreeably. A Bro. Donalson came in the evening, and also a Miss Ida Harris from near old Five Mile, who was teaching up there, and by the way, she is a Primitive Baptist in faith, and I think has a good hope.

Saturday morning we all went down to Providence where we met the dear brethren and sisters—some who live quite a distance from the church. Among them was that dear old brother, John Frazier, now about 95 years old, who lives ten miles from his church, and hardly ever fails being there on time—going back home on Saturday and back Sunday. He is a model man for faithfulness, and in many other respects—is unlearned and illiterate, so far as human learning is concerned, but is well taught in the school of Christ. He is very gifted in public prayer. Too much cannot be said of this dear father in Israel, for his many virtues and noble traits of character, both morally and spiritually. This is a sound and orderly, well disciplined church, due to their good and faithful pastor, Elder G. W. Stewart, who has served them for many years.

After this meeting, I spent a few days with relatives, returning to Elder Stewart's. On Friday I went out in Green County to Sarepta church, where we had a good and pleasant meeting, returning back to Bro. Stewart's on Wednesday.

Third Saturday and Sunday I was at old Five Mile church again, and had quite a pleasant meeting. The next week I spent with Elder Stewart and Bro. R. E. Adams and other friends—till Friday, when I left and went out into Sumpter County, Ala., to Mt. Carmel church, where I met a lovely little band of faithful brethren and sisters, four brothers in the flesh and members together in the church by the name of Cobb. One of them—John A. Cobb—is an Elder and a good and worthy minister. I enjoyed the meeting and company of these dear old Baptists, whom I found sound in the faith and doctrine of God our Saviour.

I returned Monday to Bro. Stewart's and my cousin and brother, R. E. Adams'; spent Christmas with them—preaching Tuesday night my last sermon at Bro. Adams'. I spent Wednesday night with Elder Stewart; left Thursday morning for home, stopping at Mill Creek, S. C., Saturday and fifth Sunday, arriving home Tuesday.

My visit out in Alabama this time seems more of a social visit than a preaching tour, though I enjoyed it well. I was kindly cared for everywhere I stopped, and feel under many and lasting obligations to the many kind brethren, sisters and friends for their kindness to me. May the rich blessings and mercies of God rest upon them and all His people everywhere. May we all be blessed to meet in that better country. Amen.

J. E. ADAMS.

## EDITORIAL.

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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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

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

### THE RAPIDLY APPROACHING END OF THE PRESENT DISPENSATION.

*Watchword and Truth*, of Boston, which is one of the best informed and most valuable periodicals that come to my table, says, in its issue for January, 1907 (with the variation of only a word or two) :—

"Every year, in the recent past, has been increasingly packed with signs that we are reaching the end of the present age. The Return of Christ to the earth is not far off. Whether we look to the Jews, the Gentile nations, the Church of God, or to the extraordinary events by sea and by land, we behold events coming to pass that cause us to lift up our heads in hope. The movements among the Jews are fulfillments of Ezekiel's prophecy of the dry

bones coming together. They are dry enough, for they are destitute of the life which is manifested alone through a belief in Christ. If we look to the Gentiles, we see that the civilization which began at Babylon has almost reached its goal again on the 'plains of Shinar.' If we look to the immorality of our cities, they are fast becoming what the world was in 'the days of Noah.' If we look to the professed Church, the apostasy which was to precede the Advent of Christ, according to 2 Thess. ii., and the nauseating condition of the Laodicean church (Rev. iii. 14-22) are certainly upon us. If we look to the heavens and the earth, the disasters, droughts, floods, famines, earthquakes, and unnatural crimes of the past year are without a parallel. I was told, in my recent western tour, that, before the earthquake and fire in San Francisco, there were thirteen hundred 'dives' of abomination in that city. It has been said that New York and Philadelphia are worse than Sodom and Gomorrah. The policemen of Boston say that, if crime continues to increase there, they will, in ten years, be utterly unable to control it. Mis-called 'high society' are given up to card-playing, wine-drinking, theatre-going, and dancing by night, and sleeping off the effects of such dissipation by day, so as to be ready, the next night, for another tussle with the flesh, the world, and the Devil. Infidelity has swept over Continental Europe, controls the State-Church of England, which has revived religious persecution, and is sweeping over the United States. The senseless greed for gain and worldly pleasure has almost engulfed the human race." 'He who testified these things,' in fulfillment of His written words, saith, "Surely, I come quickly. Amen. Even so, come, Lord Jesus" (Rev. xxii. 20). No power but that of Almighty God, can stay this flood of iniquity.

S. H.

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### GOD KNOWETH THE HEART.

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"And the Pharisees also, who were covetous, heard all these things; and they derided Him. And He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly

esteemed among men is abomination in the sight of God." Luke 16: 14, 15.

While reading this chapter on the 30th day of December, 1906, my mind was arrested by the passage quoted above, and my poor sinful heart was made to feel, as never before, the power and solemnity of our Saviour's reproof of the Pharisees, which it is naturally so easy to accord to them to whom it was originally spoken. But on this occasion the words seemed to be addressed to *me*, and I lost sight of the ancient Pharisees and thought seriously of myself; and the thought came very forcibly to my mind, Yes, God knoweth *my* heart. And now what kind of a heart is mine, and what doth God know to exist in my heart? One thing is true beyond all question, that is, my heart, whether pure or vile, can not be hid from God; He sees and knows it as it is. Truly "the word of God is quick and powerful, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12. I truly felt that I was weighed in the sacred balance and found wanting, sadly deficient in every principle of righteousness and true holiness, without which no man shall see the Lord. I felt a sense of sinking despondency bordering on despair; a sickening sensation of self-loathing, leading to the utter condemnation and denunciation of my entire self. Were the Pharisees hypocritical? So am I. Were they covetous? So am I. Were they inclined to justify themselves before men? I have the same inclination; I wish all men who know me to think well of me and respect me for my efforts to live a moral and pious life.

Then the question arises, In what respect do I differ from those people whom the Lord denounced? O, my soul! is there no difference between them and me? How natural are all these evil traits of character possessed by the Pharisees, and I find them all lurking in my own nature, ready at any and every unguarded moment to spring forth in actual development.

It is well to have our evil passions and lusts restrained—better for us and for all others with whom we associate in human life; yet the truth remains: "God knoweth

your hearts"; and He alone can fathom the depth of human corruption and depravity.

" Great God, though from myself concealed,  
Thou seest my inward frame;  
To Thee I always stand revealed,  
Exactly as I am."

What is my hope, then? or dare I claim such a boon as hope? The ancient pool of Jerusalem, where the sick and lame were relieved of their physical infirmities, is a thing of the past, and if it now existed with all its healing virtues, it would do me no good; for mine is not a case of physical debility; but one of moral turpitude. And a glance at my past life and conduct only reveals the swift pursuit of justice, which must be met and satisfied; for without this there is no promise of salvation. And now I wonder that the Pharisees thought they could meet the requirements of the holy and just law of God; yet I remember that I myself once vainly imagined that I might possibly do as much. O, the depth of sin and folly!

Paul the apostle, after describing the desperate wickedness of the Gentiles, asks the question: Are we (the Jews) better than they? and answers, No, in nowise; for we have proven both Jews and Gentiles that they are all (in nature) under sin. There is none righteous, no, not one. Rom. 3: 9, 10. Therefore the hearts of men as seen and known of God in the character of His holy law are vile, desperately wicked and condemned; and in this respect, as well as in the benefits of His sovereign grace, God is no respecter of persons. Rom. 2: 11. Thus we conclude that, from a legal standpoint, there is not a gleam of hope for the salvation of sinners; and we turn our eager eyes to our offended Sovereign and plead for mercy and pardon in the name of Jesus.

The inspired invocation runs thus: "Do good, O Lord, unto those that be good, and to them that are upright in their hearts." Psa. 125: 4. This prayer includes the subjects of regenerating grace, such as are of a clean heart (Psa. 73: 1), children of the new covenant (Jer. 31: 31; Rom. 11: 27; Heb. 9: 19); not that they *do* good or meritorious works, but that they *be* good as heaven-born children—made so by the power and grace of God, and impervious to sin (1 Jno. 3: 9). Our salvation de-

pends not upon our doing good, but upon our being good; doing good is the effect of *being* good; for a corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit (Matt. 7: 17, 18). But all self-righteous people, whether of the ancient or modern type, expect the Lord to be good to them because they do good, or think they do.

" Self-righteous souls on works rely,  
And boast their moral dignity;  
But if I lisp a song of praise,  
Each note shall echo, grace, free grace "

J. E. W. H.

### THE LORD WILL PROVIDE.

We, as poor finite creatures, are weak in the faith and are not willing to trust the Lord when we are influenced by the flesh. It is sweet to remember that God is just the same to-day that He was anciently. He provides for His people temporally and spiritually. If we have a fruitful season, the Lord must send it; and, if our souls are made to feast on the riches of His grace. He must supply us with grace. How sweet have these words been in my poor soul—"Jehovah-gireh"—"the Lord will see or provide." Yes, when a boy, poor, homeless, and afflicted, these sweet words would come to me with power and much assurance. I remember the many times when I, a poor weak stammering boy walked over hills and mountains, through deep snows, thinly clad, to try in my great weakness to preach the unsearchable riches of Jesus. Oh! how charitable God's people were to bear with my great weakness. I was feeble and would almost give out, but yet the Lord provided for me. After I was married I commenced keeping house, having many things to buy on a credit. I was called to four churches, and my health awful poor; and tried to teach a little school for a living. I tried to be faithful to my brethren as I could. The next fall I lacked two dollars of having money to pay up my indebtedness, and I got hold of one dollar and I gave it to a poor preacher who was in great need. Nearly all my provisions gave out and I owed two dol-

lars, and I did not want to ask for credit until I paid that. I was so feeble, and now what must I do? I was at my wits' end. I went to the Lord with my trouble, and a letter came to me with no name signed to it with five dollars enclosed. The tears of joy and gratitude to God flowed freely down my cheeks. My poor soul was filled to overflowing for God's remembrance of me, a poor sinner. Yes, the Lord sent it. I felt that He did. I paid my indebtedness, and had enough to supply my needs for some time. Yes, "the Lord will provide." On another occasion I was called on to go some distance to baptize two sisters, but did not have the money to pay my fare on the train. I did not know what to do. Satan would tell me it was wrong for me to go; for if it was right for me to baptize those sisters, I would have the money. I went to the Lord with my troubles and begged Him if it was right for me to go to open the way. I went on until near the time and no money; but just before I had to start, a letter came from a dear brother in the East, enclosing several dollars that he said an old sister felt impressed to send me, which was enough to bear my expenses to my first appointment. Thank God, He provides for His poor servants. I felt that He had heard my cry and I will go. I had rather have God's promise—"lo, I am with thee"—than all the boards and salaries of men to back me. I want God's approving smiles when I go. Last spring I had been thinking if I could just accumulate a competency for my wife and children I would spend the remainder of my life in the service of God. A number of brethren had written for me to visit them, but I was feeble and my family needed my time except when serving the churches. I am daily asking the guidance of the dear Lord, desiring to know of Him His will concerning me. I was real sick, and a letter came; my wife opened it, I being too feeble to read it. It was from a stranger in another State, enclosing five dollars. My poor soul leaped for joy, because I felt it was a token of God's care for me. Yes, I will visit those brethren, for God will take care of my wife and children, and me, too. The Lord is good, a stronghold in the day of trouble, and knoweth them that trust in Him. Yes, I feel in my poor

soul that God has blessed me and sustained me all the days of my life. I go to my meetings to try to preach as a beggar. I go praying to the Lord for liberty to speak in His name. Yes, I want to try to speak each time as though I was in the august presence of God and that was my last effort. But oh! how weak I am. I am not satisfied. The theme is so glorious, perfect, and divine, and I am trying to describe it with imperfect lips. But the Lord provides me with a message, I hope, to deliver to His poor afflicted children. We should not be rebellious, but go forward and do the bidding of the Lord. Just as certain as God sends us, He will provide a way for us. There may be great sacrifices to make, like there was with Abraham when he was required to offer his only son upon the altar, but God provided the offering at the right time and Isaac went free. God provided for the poor widow, in her poverty-stricken condition, that baked the little cake for His prophet. Yes, she had meal in the barrel and oil in the cruse—none to spare, but just enough. God provided for His loyal children in the fiery furnace. Carnal reason could see no chance for them, but God's love, mercy, and grace provided for them, and they came out unhurt. The dear old church may have to wade through the deep waters of tribulation, and she may almost give up in despair. Yea, her faith may get weak, but God will provide for her. Let us not get restless, for our God has said the gates of hell shall not prevail against His church. He has not left the keeping of His church in our puny hands. Yes, He provides for her all spiritual blessings in heavenly places in Christ Jesus. He provided Jesus as a sacrifice for all her sins, and provided the Holy Spirit to reveal these blessed truths to each one of His children and to guide in the way of all truth, and will ultimately house every one in heaven at last. Bless His holy name. L. H.

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### THE RECORD.

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As there is much said and written now upon the subject of Protracted Meetings among our people, I wish to cite some historical facts for the consideration of our

people and then submit some observations in connection with them.

David Benedict, the Missionary Baptist historian, as quoted by Elder C. B. Hassell, in Hassell's Church History, in giving an account of the rise and progress of new means, measures, inventions, institutions, and practices among the Baptists from 1792 on up to 1832, says: "At length *protracted meetings* began to be much talked of far and near, and so many reports were circulated concerning the wonderful effects of them, that by many they were thought to be the very thing for promoting religious revivals. For some time *four days* was the amount of time allotted them, but soon these meetings began to overrun this time, and the original term was exchanged for *meetings of days*, without any limit as to their number.

"In connection with these meetings came along a new sort of preachers, who went into the business of conducting them by new rules of their own. In process of time, the Baptists became a good deal engaged in these peculiar gatherings, and many of them seemed much pleased with them." Page 767.

After quoting thus from Benedict, Elder C. B. Hassell in his history, more than twenty years ago, remarks: "This scrap of history is given:

"1. To prove our assertion true, that religious excitements, produced by *protracted meetings*, etc., are of recent origin among Baptists.

"2. That those who now engage in such things, as do the 'Missionaries,' must be considered the *New School* party, who have departed from the practice of the regular Baptists.

"3. To convince those, among the 'Missionaries,' who have been born again—who have honest hearts, and are anxious to know the truth, that they have been sadly deceived in uniting with the Missionaries and engaging in their new-fangled schemes to make proselytes to their cause.

"Mr. Benedict now tells them of the origin and motive of these meetings, the first of which is recent, and the second of which is shameful, so that no sound, upright man should feel willing to fellowship such things any

longer. Old School Baptists, it is well known, reject such things altogether, and yet are ready to receive to their communion all those who renounce them and are sound in the faith." Page 768.

The Black Rock Convention was doubtless one of the most important gatherings among Baptists that has occurred in modern times. It was at a time when it seemed like the Baptist church—the church of God—was about to be swallowed up by Arminianism and unscriptural and idolatrous schemes and institutions of modern missionism. On the 28th day of September, 1832, those Baptists that were satisfied with and that adhered to the good old way, doctrinally and practically, that characterized the apostolic churches and had characterized the true Baptists in all subsequent time down to 1832, met in a general meeting near Baltimore, Maryland, with Black Rock church, and formally withdrew fellowship from all Baptists advocating the unscriptural doctrines and practices already mentioned above, and at that meeting they issued a formal address to all orderly Baptists of the United States, and that address ought to be in the hands of every Baptist to-day that loves the simplicity of truth as it is in Jesus. In their preliminary remarks among other things they say: "We allow the Head of the church alone to judge for us; we therefore esteem those things to be of no use to the cause of Christ, which He Himself has not instituted. We will notice severally the claims of the principal of these modern innovations, and state some of our objections to them for your consideration." They then proceed to name the "principal modern innovations," as they term them, in the following order:

1. "TRACT SOCIETIES." 2. "SUNDAY SCHOOLS." 3. "BIBLE SOCIETIES." 4. "MISSIONS." 5. "COLLEGES AND THEOLOGICAL SCHOOLS." 6. "FOUR-DAYS OR PROTRACTED MEETINGS." After pointing out the Arminian practices in connection with such meetings, and stating definitely and emphatically their objections to such things, they then add: "Some may be ready to enquire whether protracted meetings, as such, may not with propriety be held, provided they be held without excluding doctrinal preaching, or introducing any of these plans. However others may

judge and act, we cannot approve of such meetings for the following reasons:

"1st. Because by approving and holding a protracted meeting as such, although we may not carry it to the same excess, to which others do, yet as most people make no distinction between it, and those meetings, where all the *borrowed machinery* from Methodist camp-meetings is introduced, we shall generally be considered as countenancing those meetings.

"2d. Because the motives we could have for conforming to the custom of holding these newly invented meetings, are such as we think cannot bear the test," etc.

Reader, how is it with you? are you a regular Old School or Primitive Baptist, or are you just five-sixths of a Primitive Baptist? The history of the Baptists since 1832 shows the wisdom and prudence of our Baptist forefathers in opposing those newly invented meetings, for a learned Missionary Baptist author testifies that the Missionary Baptists, who advocated and conducted such meetings, are "gradually adopting Roman Catholic doctrines and methods," and another one testifies that "Beneath all the activity and benevolence of the present age is an emasculated, shattered, yielding theology, which places *humanity* above *dogma*, that is, a *depraved nature* above *divine truth*, *work* above *faith*, the material above the spiritual, and the present above the future."

The following questions and answers are sufficient and should abundantly suffice to show the evil and idolatrous tendency of such meetings, as practiced (I with shame confess) among some of our people only lately.

1. Question: Where has there been the greatest tendency to Arminianism, and the means doctrine? Answer: In the West and Southwest.

2. Question: Where has there been the greatest tendency among our people to go into the protracted meeting business? Answer: In the West and Southwest.

3. Question: Where have we had the greatest trouble of late years among our people on account of the introduction and advocacy of new and unscriptural doctrines and practices? Answer: In that same region and by those favoring, advocating and conducting protracted meetings.

4. Question: What class of ministers is it that are teaching that we should modify our position relative to secret societies and tolerate them and have organs or instrumental music in our churches? Answer: Those that advocate and conduct protracted meetings.

5. Question: Were Hackleman, Todd, Strickland and Sam. Kirkland considered able ministers, and did they advocate and conduct protracted meetings? Answer: Yes.

6. Question: What did they do? Answer: They went to the Missionary Baptists.

The mere holding or conducting of a protracted meeting, in itself considered, or in the abstract, is not to be so much regretted by all lovers of good order, as the fact that the holding of such meetings is an evil omen for those that hold them, for it is a sign of departure, and a falling away from the simplicity that is in Christ.

Some have said that there is as much Scriptural authority for a week's meeting, as there is for a three-days' or two-days' meeting; but this is a mistake, for notice:

1st. Jesus said the multitude had been with Him *three days*. Matt. 15: 32; Mark 8: 2.

2d. In Acts 17: 2 it is plainly stated that it was Paul's manner or custom to preach to the people on the Sabbath day, which was the seventh day, answering to our Saturday, hence here is undoubted example for our Saturday meetings. In Acts 13: 7 we learn that the disciples came together to break bread on the *first day* of the week, answering to our Sunday; hence we have here undoubted evidence of two days' meetings, agreeing with our Saturday and Sunday meetings. See also 1 Cor. 16: 2.

Our attention is called to the language of Paul to the elders at Ephesus: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Acts 20: 31. We are not to conclude from these remarks of Paul that he was running a protracted meeting there, for in that same address to the same people (verse 34) he says: "Yea, ye yourselves know, that these hands have ministered unto my necessities and to them that were with me." Now we know that men could not work out their own and the sup-

port of others and run a meeting night and day at the same time, but as we are told in Acts 17: 2 what Paul's manner or custom was, I think it leaves no room for caviling or conjecturing here, and so I think we are warranted in concluding that the manner in which he warned them night and day for three years with tears, was by having meetings and preaching in the ordinary way and in laboring a good deal of the time for an honest living.

Brethren, let us be content with the simplicity that is in Christ and the good old way, and let this Babylonish machinery alone.

G. W. S.

### THE PROPER REARING OF CHILDREN.

1st Kings i, 6.

"And his father had not displeased him at any time in saying, why doest thou so?"

David had never reproved Adonijah, his son—had not disciplined him, and evidently he was a "spoiled child." His father was old and at death's door, and Adonijah set his heart on the throne, and so proceeded to be crowned as king, although he knew that the Lord had chosen Solomon, his brother, to reign in David's stead. He knew, too, that David had appointed that Solomon should have the throne. Great and good men often indulge their children in all kinds of folly and sin from infancy up, and when the child is grown they reap what they have sowed. Parents mean this over-indulgence for kindness, but it is not kindness. Adonijah was put to death for his folly, so his reckless life in childhood and youth ended in early manhood in disgrace.

Children who have been indulged by their parents are apt to think they know more than father—that he is a fogy and incompetent to advise, and so turn away from his teaching and example. Parents as a rule are safe advisers to children,—none better suited to advise a daughter than her mother; but when mothers indulge their children, let them go unreprieved in folly, they cease to reverence them, and think they know best. Grave is the responsibility of raising and training children. If pa-

rents will see to it that their children are "subject to them" in childhood, they will have their reverence in age; but when discipline is neglected and children never corrected, they will lose reverence for parents. It is necessary to keep "children under," "if we would save them from pride."

David had never displeased Adonijah, but no doubt Adonijah had displeased David often as he saw the folly and sin of his life. Young men often give their parents trouble and fill their hearts with grief. The young man that had been the hope of his parents brings them grief instead of comfort and brings gray heads to the grave in sorrow. Many million times has this been done. Solomon's sons brought ruin. Rehoboam said to the aged of Israel, "My little finger will be thicker than my father's loins." He took the advice of young men and so brought ruin, and ten tribes of Israel revolted from him. A prudent son is the delight of his father, but a foolish son, one that is self-willed, unprincipled, and unreliable, is a grief to sensible parents. Children will never know how much their parents loved them, nor how anxious they are for their good. Samuel was a nice and good man, but "his sons walked not in his ways, but turned aside after lucre and took bribes and perverted judgment." It was hard for old Samuel to hear the speech of all the elders of Israel, "Behold, thou art old and thy sons walk not in thy ways." Will our sons walk in our ways—will they repeat our lives? is a question full of importance to good men. "Eli was very old and heard all that his sons did in Israel, and how they lay with the women," etc. The dear old prophet said, "Why do ye such things? for I hear of your evil dealings by all this people." Young Samuel brought a sad message from the Lord to Eli—"For I have told him that I would judge his sons forever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not." Eli's answer was, "It is the Lord: let Him do what seemeth Him good." Hophni and Phineas were slain in battle, and Eli fell from his seat backward and broke his neck; thus the Lord punished their sin and also Eli's, because he knew of their sins "and restrained them not."

Here is good instruction to both father and son. It shows that it is a grievous sin not to restrain our children. The Lord requires it of parents to hold their children in subjection, and shows the son that "the way of the transgressor is hard." Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." I know there are exceptions to this rule. Parents do sometimes try to restrain, and yet see their sons go to ruin. They beg and reprove, they persuade and cry over their wayward children, and see them go to ruin notwithstanding all; but I believe as a rule wickedness in children comes for want of restraint, or largely so. I am sure these cases present matter for our serious and prayerful reflection. Let us do our duty as parents; and, if our children go to ruin, let it be for some other reason than a want of discipline.

J. H. O.

*Youth's Guardian Friend*, an excellent monthly, edited and published by Eld. J. M. Thompson, Greenfield, Ind., is sent, with a large farm or rural home paper, for fifty cents a year. It is a valuable aid in the proper moral rearing of young children.

S. H.

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### QUESTIONS AND ANSWERS.

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1. Q. What is the difference between inspiration and revelation? A. They are frequently used as meaning the same thing; but, when distinguished from each other, inspiration means a supernatural influence of the Holy Spirit upon the minds of the writers of the Old and New Testaments, enabling them to communicate religious truth, with either tongue or pen, in an infallible manner, to their hearers or readers; while revelation includes also the divine communication of truth to the inspired writers.

2. Q. What is the difference between justification "by faith" and "through faith" (Rom. 3: 30)? A. The difference seems to be only verbal—"by faith" (or "from faith," as the original literally means), signifying "on the principle of faith"; and "through faith" signifying "by the medium or channel of faith."

3. Q. Has the prophecy of Nahum been fulfilled? A. It has, in the destruction of Nineveh, of which he speaks in the first verse. Nineveh was the capital of Assyria, and that empire had conquered and carried off the ten tribes of Israel, and had subdued many of the surrounding nations, and had become "notorious for cruelty, treachery, rapine, and idolatry," and its king Sennacherib soon sent an army to besiege Jerusalem, while Hezekiah was king of Judah, but the Lord destroyed 185,000 of Sennacherib's army by an angel in one night. And, although when Nahum wrote, Assyria was at the height of its prosperity, it was, in about fifty years after Nahum's prophecy of its downfall, destroyed forever by the combination of other nations against it. The avenging justice of God upon His proud enemies, and His tender mercy to His humble people, as prophesied by Nahum in regard to Nineveh and Israel, are everlasting truths, by which His enemies should be confounded and His people comforted.

4. Q. What is meant by Hab. 2: 14 and Mal. 1: 11? A. That the Lord will be acceptably worshipped and His name glorified by all His people, both Jews and Gentiles, over all the world.

5. Q. What was the "Star in the East" (Matt. 2: 2), and why did not Gamaliel and other wise men in Judea see it? A. No human being on earth knows what it really was, and whether any one in Judea saw it or not. It is supposed that these wise men or Magi, from the east, came from Persia or Mesopotamia or Arabia, and that the star which they saw was a large, bright, miraculous one, made for the special occasion, and that such passages as Numb. 24: 17; Isa. 60: 3; and Dan. 9: 24, may have been known to them, and that God made a star in the heavens to guide them to the place where Christ was born. Other persons, not divinely instructed, may have seen the star and not had any idea of its meaning. The wisest interpreters say that the appearance must have been strictly miraculous. No human being, without light from heaven, can find and worship Jesus.

6. Q. How is Christ "the image of the invisible God, the first-born of every creature" (Col. 1: 15)? A. In

being perfect God and perfect man. He was the invisible God manifest in the flesh (John 1: 14; 14: 9; 1 Tim. 3: 16; Heb. 1: 3)—the only-begotten Son, and the exact counterpart, essence, and substance of the Divine Father; and the archetype, in the mind of God, of every human being, in whose image Adam was made—the Head, Lord, and Sovereign of the whole creation.

7. Q. Will this material world be burned up? A. The Scriptures plainly say so, although the scoffing unbelievers of the last days deny it (2 Pet. 3: 3-12; Psa. 102: 26; Matt. 24: 35; Mark 13: 31; Heb. 1: 11). But burning is not annihilation; and the literal heavens and earth will be changed and pass away, and there will appear a new heaven and earth wherein righteousness will dwell (Psa. 102: 26; 2 Pet. 3: 13; Rev. 21: 1). 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 LORD CONTROLS EVEN RAILROAD TRAINS.

A remarkable instance of how the Lord controlled circumstances for the detention of one train, and speeded the arrival of another, in answer to the prayer of a poor widow, who was in anxiety and distress, is thus stated by the editor of *The Watchword and Reflector*:

Not long ago an engineer brought his train to a stand at a little Massachusetts village, where the passengers have five minutes for lunch. A lady came along the platform and said: "The conductor tells me that the train at the junction in P. leaves fifteen minutes before our arrival. It is Saturday night, and that is the last train. I have a very sick child in the car, and no money for a hotel, and none for a private conveyance for the long, long journey into the country. What shall I do?" "Well," said the engineer, "I wish I could tell you." "Would it be possible for you to hurry a little?" said the anxious, tearful mother. "No, madam, I have the timetable, and the rules say I must run by it." She turned

sorrowfully away, leaving the bronzed face of the engineer wet with tears. Presently she returned and said, "Are you a Christian?" "I hope I am," was the reply "Will you pray with me that the Lord may, in some way, delay the other train at the junction?" "Why, yes, I will try to pray with you, but I have not much faith." Just then the conductor cried, "All aboard." The poor woman hurried back to her deformed and sick child, and away went the train, climbing the grade. "Somehow," says the engineer, "everything worked to a charm. As I tried to pray, I couldn't help letting my engine out just a little. We hardly stopped at the first station, people got off and on with wonderful alacrity, the conductor's lantern was in the air in half a minute, and then away again. Once over the summit it was very easy to give my engine a little more speed, and then a little more, till it seemed to shoot through the air like an arrow. Somehow I could not hold it, knowing I had the road, and so we dashed up to the junction six minutes ahead of time." There stood the other train, and the conductor with his lantern on his arm. "Well," said he, "will you tell me what I am waiting here for? Somehow I felt I must wait your coming to-night, but I don't know why." "I guess," said the brother conductor, "it is for this woman, with her sick and deformed child, dreadfully anxious to get home to-night." But the engineer and the grateful mother think they can tell why the train waited. God held it in answer to prayer. The meeting of these trains was very improbable according to natural circumstances. They never connected with each other, nor were intended to. There was no message sent ahead to stop. There was not the slightest business reason for waiting, yet the second conductor, on the arrival of the first, asks this question, "What am I waiting for?" and the answer of the first is more singular, "I don't know." S. H.

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ELD. PITTMAN'S BIOGRAPHIES AND PORTRAITS OF PRIMITIVE BAPTIST MINISTERS.

Elder R. H. Pittman, a native of Edgecombe County, N. C., then a resident and pastor of the Primitive Baptist church in Bishopville, S. C., and now residing in Luray, Va., and pastor of the Primitive Baptist church there and of three other Primitive Baptist churches in that section, proposes to compile and publish the *Biographies and*

Portraits of Primitive Baptist ministers. I am well acquainted with Eld. Pittman, and regard him as a most excellent, worthy, sound, orderly, competent, and reliable brother; and such a work as he proposes would be of great and permanent interest and value. And I hope that our members will furnish him with the biographies and portraits of such of our ministers (both living and dead) as they can. I would be glad if such a work could be published and placed in every Primitive Baptist home. The United States does not contain any more upright, sincere, intelligent, useful, self-denying, and exemplary men than the ministers of the Primitive Baptist Church. S. H.

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## EXTRACTS.

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HAZEN, ARK., Jan. 10, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER IN A PRECIOUS HOPE:—Enclosed find P. O. money order for one dollar to pay my subscription to the dear old GOSPEL MESSENGER for the year 1907. I still feel that I cannot get along without it, for it is indeed a precious and a welcome messenger to us in our old age. It is a source of great comfort to us, especially in the winter months, when, on account of bad weather and our decrepitude, we are kept away from our monthly meetings at our (Mt. Pleasant) church. The MESSENGER reaches us regularly about the first of each month, and is laden with the precious truths of the gospel, upon which our hungry souls can feast. I have just read the January number, 1907, and am well pleased with its contents. Am glad that you were minded to republish Elder Cash's editorial—it is indeed timely, thoughtful, and important for the consideration of our people at this critical moment. I was somewhat interested in reading your recent six weeks' tour in the west. Do wish you could have visited us here in Arkansas; hope the good Lord will bless you and yours, and spare you many years yet in your good work. Bro. Hassell, remember me and my companion in your prayers; we are 67 and 65 years of age, and have been identified with the Primitive Baptists 35 years, but we feel that we are not worthy a name among them. The membership of our little Mt. Pleasant church is 16, and we have the gospel preached to us by our beloved old pastor, Elder E. C. W. Kirk, but he is quite feeble this winter and has not preached any for us since last October. So you can see why we the more appreciate the MESSENGER. And while we are but few in number here, we are glad and thankful to say that we are in peace and full fellowship with each other and have no hobbies among us. And now in conclusion will we say again, pray for us, and pray the Lord of the harvest to send more laborers into this part of His vineyard. May God's richest blessings abide with you and us, is the prayer of your little brother, if one at all, the least of all. S. B. MINTON.

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IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.

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HAMPTON, FLA., Oct. 9, 1906.

*Mrs. F. A. Arnold, Notasulga, Ala.—*

MY DEAR SISTER IN CHRIST:—You are a stranger to me in the flesh, but I hope not in the Spirit. I guess you will be surprised to get a letter from me. I saw your letter in the dear old MESSENGER, and it did me so much good that I just want to write to you. I hope you will

pardon the liberty I have taken. The nearest Baptist church to me is 17 miles away, and I am a poor suffering invalid—have not walked a step in eight years, and I can lie in only one position, that is, on my back. I am helpless except in the use of my hands, and cannot sit up at all. There is but one old Baptist near me, except one old feeble brother, over 70 years old; and I seldom ever see him. There are many "Adventists," "Christians," and such like. Some of them say that the "old Hardshells" are ignorant and far behind the times; and, dear sister, I feel at times to be alone. We are very poor as to the goods of this world, but I hope we are rich in faith. My husband has to take me in his arms and put me in bed, and take me up the same way. I lie here on my bed and make all the garments we wear, and prepare for cooking nearly all we eat. My husband has to take care of me and work for all we have. We have a hard time in this world, and sometimes I cannot see what we will do; but God provides for us. Oh! my dear sister, I feel that we have much to be thankful for. My husband is good to me, and I have a little girl, 8 years old, who is small for her age. By the support of God's grace I bear my pain and sorrow with patience; I feel that it is just and right, and can say, God's will, not mine, be done. I know that I am not good, and come short of my duty, and mourn over my sinful nature at times. If I am saved, it is by grace, and not by anything I have done, or can do, to be worthy of the Saviour's love or mercy. He has shown me that afflictions are good; for I've learned obedience by the things which I've suffered. God is good and just and full of mercy, and doeth all things well. His ways are not our ways, and are past finding out.

Now, dear sister, I fear you will tire, reading this badly written letter. I lie here alone so much and get so lonesome that, when I get to writing, I never know when to stop. I want you to remember me in your prayers, and, if not asking too much, please write me a few lines; and if you wish me to, I will answer, if I can get a stamp. I have to write lying down, and it is a task.

My little daughter's name is Cleone. She is very bright and smart for one of her age. We have never sent her to school; there is no school near enough for her to walk to, and we would have to board her out nearer to the school; and then she would need some clothing. I have taught her a little. I never see an easy moment in this world.

Your little sister in Jesus, I hope, in hope of rest and peace beyond the grave,

(MRS.) J. W. MOORE.

#### REMARKS.

Sister Arnold, to whom the above letter is addressed, and who is well known to me as a devoted member of Bethlehem Primitive Baptist church near the town of Notasulga, Ala., while on a visit to our home in December last, told us of her correspondence with Sister Moore, the writer of the above private letter, and expressed much sympathy for her afflicted correspondent, and we also partook of the same feeling, and requested her to send us the letters of Sister Moore, which she kindly did, with a second letter from the same writer, which is even more pathetic and heart-touching than the first, giving more of the details of the afflictions and destitution of the family; and, if possible, more conclusive evidences of the presence of Christian faith and hope and love. We learn from the second letter that the husband is also a member of the Primitive Baptist church.

Since reading these letters of Sister Moore, my thoughts have dwelt much upon the condition of the family, and upon my own somewhat parallel experience, for I had the care of a helpless wife for many years,

who for much of the time was not able to use even her hands to put her food in her mouth. But God has taken her to rest, and He will kindly take this suffering child of His grace out of all her afflictions at the proper time. My sympathy for Sister Moore is deep and sincere, I hope, and extends to her devoted husband, whose mental sufferings on account of sympathy for her none but those who have experienced the same can scarcely imagine. And yet they bear all the ills of human existence as they fall upon them without murmuring; nor do they appeal to man for aid or assistance, only that the children of God would pray for them. But, dear reader, the nature of this case, if you love our Lord Jesus Christ in sincerity, appeals to your heart for more than prayers and tears; and if, while you read this short story of human suffering and privation, you feel the desire to administer to the necessities of those needy children of God, do it at once, and Jesus says that you thereby minister unto Him.

J. E. W. H.

The upholstered rubber-tired rolling invalid chair which, without her request, was bought for her in September, 1904, by the readers of THE GOSPEL MESSENGER, she writes me she can use but little now, as she has so much pain and soreness; and the contributions of about fifty dollars sent her by our readers, have of course long since been spent. Let us still remember our poor afflicted sister, and not be weary in well-doing. The kind services that we render to her are rendered to the dear Lord, who suffered unspeakable shame and pain for us, and even bled and died for us.

S. H.

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#### CHANGE OF ADDRESS.

With this issue of THE GOSPEL MESSENGER, I beg to announce the change of my address from Cordele, Ga., to Chalybeate Springs, Ga., and would respectfully ask my correspondents to note the change.

I would further say that I would like to correspond with any interested one who may read this, of the many excellent business opportunities and advantages which these valuable mineral springs with their two new railroads afford to the homeseeker and investor.

MORGAN BROWN.

*Chalybeate Springs, Meriwether Co., Ga.*

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PLAINFIELD, IND., Dec. 30, 1906.

*Elder Sylvester Hassell—*

MY ESTEEMED AND MUCH LOVED BROTHER IN CHRIST:—It is the time now to renew for the MESSENGER, for which you will please find enclosed one dollar. I enjoy reading so much the many good articles, which are so weighty when read, and seasoned with the knowledge of God's grace, and are so sweet and comforting to all the poor. For it is the poor that have the gospel preached unto them, and to whom Jesus has been made known as the end of the law for righteousness to every one that believeth. "O Lord! though our iniquities testify against us, do it for Thy name's sake; for our backslidings are many; we have sinned against Thee: yet Thou, O Lord, art in the midst of us, and we are called by Thy name; leave us not." Jer. 14: 7-9. As we are in a strange land and have no water, no strength, no sustenance, and as God's humble poor trusting ones, we are made to call upon our Lord and Saviour—like Peter, when the good Lord bade him come to Him on the waters, and, as his faith was weakening, he exclaimed, Lord, save me!

JOHN E. SHOCKLEY.

POINT, UNION PARISH, LA., Jan. 3, 1907.

DEAR BROTHER HASSELL:—I wish to write and tell you how much I and wife enjoy reading the dear, good MESSENGER; it is a source of great joy and comfort to read its dear pages. It makes my poor heart rejoice to read letters from the dear brothers and sisters. Though many miles apart, they speak the same thing—salvation by grace alone for poor worthless creatures, such as we are. The Lord is very gracious to us. He is our all-sufficient Saviour. He is all to me; His precious truths and promises are glorious to our poor fainting souls.

Your unworthy brother in hope,

J. B. ALBRITTON.

OBADIAH, MISS., Nov. 30, 1906.

DEAR BROTHER IN CHRIST:—Enclosed find one dollar for subscription for the MESSENGER. I have been a reader of the MESSENGER for about twenty years, and it is always a welcome visitor. I don't 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.

DAVID CITY, NEB., Jan. 1, 1907.

Dear Elder Hassell—

KIND FRIEND:—I take this opportunity to drop you a few lines, as my subscription to your valuable paper has expired. Enclosed you will find P. O. order for one dollar, to pay for another year. I think there is enough in Remarkable Providences related in your paper to more than pay for the year's subscription. Besides, there are your own and your associate editors' kind and loving editorials, and many able yet humble contribution. All make a valuable paper, and does (as I believe) speak the truth in love. Yet how dark and dreary is this world to me! As the poet says, "Like one alone I seem to be; O is there any one like me?" Well, I will close by wishing you a happy new year, and I hope your last days may be your best days.

I am yours to serve, unworthily,

JOHN H. BROWN.

HOPEWELL, MERCER CO., N. J., Jan. 10, 1907.

DEAR BROTHER HASSELL:—I see in the January number of the MESSENGER, that you have made a kindly reference to the *Signs*. For this I am grateful to you. But I desire to call attention to one mistake, which I doubt not was inadvertent, and made in the hurry of writing. As you know, Elder H. C. Ker is also associated with me in the management of the *Signs*, as editor. This you did not name. I would be glad if you, in the next number, would make this correction. I want to add, also, that, as I live rather more than a hundred miles from the office of the *Signs*, I cannot and do not visit the office more than two or three times a year. Elder Ker is there every day, and, as a matter of course, is consulted far more than it is possible for me to be, about the many things that will be always coming up for thought and discussion, in the arrangement of matter, and in deciding what had best be published, and at what time it should be published. Of course all matters of any great moment are sent down to me for my consideration, with such suggestions as Brother Ker sees fit to make regarding them. Much of the matter that goes into the *Signs*, such as narratives of experiences, obituaries, etc., I do not see before they are published, unless they must be

copied, and made ready for the typesetters. I feel that Elder Ker really bears a greater share of the burden than I do.

I felt, for these reasons, that I ought to call attention to the omission of his name, and to ask that you will make note of it in the next issue of the MESSENGER. This I know you will be glad to do.

This leaves us as well as usual. I wish for you all the blessings of the new year, which God in His purpose has designed for you.

I remain as ever, your brother in the hope of the gospel,

F. A. CHICK.

HAMILTON, N. C., Jan. 11, 1907.

*Mrs. Bettie Z. Whitley—*

MY VERY DEAR SISTER:—Your much appreciated postal was received last week, informing me that it would not be possible for you to be at our meeting, which I was very sorry to hear. I had anticipated having you with us, and even the thought gave me much pleasure. But we are often disappointed in our expectations, and it often serves as a wise lesson to us. We had a quiet meeting with hardly our average attendance, especially on Sunday. Out of about six or seven male members we had only one present on Sunday, which made me feel sad indeed. I am often, my dear sister, made to inquire within myself what is the matter, whither are we as a church drifting, and what will be the end of all this carelessness, indifference, and coldness in the church? Have I the disposition to be fault-finding? Do I imagine that things are different from what they are, or is it really so? If it is really so, why do we not see more uneasiness manifested among those professing to be the Lord's dear children? The condition of the church gives me great concern, and often I am brought to tears; and sighs and groans are my meat by day and by night. My hands often grow heavy like those of Moses, and I come to the point that I am almost ready to give up and feel that surely I have not been called unto the glorious work of the ministry of God's word, or, if I have, that my work hereabout is at an end, and I feel like removing to another field. It does really seem to me that our members might encourage our ministers by their presence more than they do, if they can do nothing else. As far as I know, our brethren in the ministry, though getting to be few, are punctual to go to their appointments through various inconveniences; but I am sorry that I cannot say so much for many of the private members of the church, who too often let trivial causes of a worldly nature keep them away from their meetings. Where is our love and zeal for the cause of Christ when this is the case, and will not such things be punished by the Lord? We have but few preachers now; and, without a great change, I fear we will have fewer. But probably I am wrong and had better not say so. I was riding along to-day thinking over these things and the warnings and words of the good and faithful prophet Jeremiah in the first chapters of his prophecy came to my mind with great force and feeling, and especially his words, "Oh! that my head were waters and my eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people!" If weeping would avail as a sacrifice, or anything else that I could do, I feel that I would be willing to do it. But I trust that the Lord will again come to our rescue, and save us from destruction, and turn again our captivity, and cause us to rejoice, and that we may again in the warmth of our hearts say, "The Lord has done great things for us, whereof we are glad." I hope you may be enabled to come to see us in the near future. I enjoyed the Union very much, and heard some good preaching. This leaves us all some better,

and we hope you are all well. May the blessings of heaven rest upon you and yours, my dear sister, and remember me in love to them all, and also to all the brethren, sisters, and friends about you. Naomi also joins me in love to you. Write me when you can, and pray for me that I may faint not.

Affectionately, your brother in hope,

M. T. LAWRENCE.

PLYMOUTH, N. C., Dec. 24, 1906.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER:—I received your very kind letter yesterday and contents noted, and I feel very anxious to try the medicine you speak of on my dear wife, as her case has been a very tedious one for the last five months. I have had several doctors here to treat her case, and also at other places, and they all have failed to do her but little if any good as yet. Her health has been failing for more than two years, a general breaking down of her nervous system, and last August the case fully developed itself and she has been confined to her bed the most of the time since. It has been a year of great trouble for me, for it seems like sore trials have awaited me on every hand, and sorrow hath filled my poor heart; but, dear brother, I do so much desire to be resigned to my blessed Master's will concerning me and mine, hoping that all these things are working for my good and God's glory. The great Apostle Paul said that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because, I trust, the love of God is shed abroad in my heart." There has been great weeping and bitterness of soul with me at times, so that all prayer and praise seem to be gone, and I have been made to say, surely the Lord has forgotten to be gracious. Is His mercy clean gone forever? For I have felt that I have been walking through the dark valley and shadow of death, and many times I could not see a ray of light, and would so often say, Lord, what am I but dust?

Looking over the condition of my poor afflicted wife, and three little helpless children and a dear old aged mother to care for, having lived to be near four score years, and my health very poor at best, and yet I have been given greater strength naturally for the last six months to bear all this trouble than ever before, and I feel sure it comes from no other source but the dear Lord alone. I just feel that I have been brought down to think of poor Job in all his many trials and sufferings, and have taken great comfort and consolation in this, that the Lord will never leave nor forsake me; for "though I have Him oft forgot, His loving kindness changes not." I have in the midst of all my sore trials received many comforting letters from my dear brethren and sisters far and near, expressing their great sympathy for poor unworthy me and mine. Yet I feel that nothing can reach my case but the blessing of the dear Lord, who at His own good time, if it be His holy will, will furnish the remedy to heal all our diseases. So I will ask you to pray for me and mine.

My expenses have been very great for the last year on a poor man, but the Lord as yet has supplied my needs by the labor of my own hands, when I could work, for which I desire to feel thankful to Him. Trusting that this will find you and yours well, and desiring to be remembered kindly to Bro. Slade and family, I am,

Yours in hope of a better world,

A. L. HARRISON.

UPTON, TEX., Nov. 17, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER IN HOPE, if one so unworthy as I am should claim that relationship with you:—Dear brother, I never have had the pleasure of meeting with you, but I feel that I am well acquainted with you, and that you are a true servant of God. We would be glad to see and hear you preach. Can you not pay Southwest Texas a visit sometime in the near future. Please find enclosed \$1 for the dear old MESSENGER, as my subscription will be out in next month.

Your unworthy brother in hope,

F. M. SCALLORN.

ORANGE, TEXAS, Dec. 31, 1906.

*Elder Sylvester Hassell, Williamston, North Carolina—*

DEAR BROTHER IN CHRIST, as I hope:—Please find enclosed one dollar (\$1) to pay for your valuable MESSENGER. We do so much enjoy reading good periodicals—especially since we are deprived of ever being in company with the dear, peculiar old Primitive Baptists. We have been in this State now four years. But nowhere near any church of our faith. And, oh! Brother Hassell, it makes this life so gloomy and sad to be deprived of this sacred privilege. Sometimes I feel I can't endure it any longer. And my only consolation is that blessed sweet assurance: to all feeble mortals who do hunger and thirst after righteousness, I do sincerely trust and hope to be filled (when I am through with this sad world of trial), with everlasting joy.

I also enclose obituary of my beloved father, Elder John A. Maxwell, written by dear Bro. J. C. Williams, which I desire you to publish. I also request you to pray for us, that we may have sufficient strength and patience to endure all our sore trials and afflictions, and to bow in humble submission to the will of the Lord.

Hoping to be prepared to meet our dear father in that world of perfect bliss, I close, wishing you a happy and prosperous New Year.

Your unworthy sister,

(MRS.) G. E. DORSEY.

KENMORE, VA., Jan. 9, 1907.

*Elder S. Hassell—*

MY DEAR BROTHER:—I herewith enclose check for three dollars, renewal for the MESSENGER for myself and Sisters Sarah Smith and Octavia Swink.

Last Saturday and Sunday were our days of meeting. Bro. E. E. Oliver is serving our church as pastor. Eld. O. L. Daily (son of Eld. J. R. Daily), who lived in Newark, Ohio, preached at Seneca church, Md., the fifth Sunday in December, and that afternoon he, with his wife and little daughter, boarded the train for Washington, D. C. Just after the train got in the District, a train of empty freight cars ran into it, and there was a terrible wreck. Elder Daily, wife, and child were instantly killed. What a shock it was to his father and mother! Their first born—the first of the family to die!

I read your account of your Western tour with great interest. I notice that you mentioned the divorce question. How strange that Old Baptists will stray so far from the plain teaching of the Scriptures! Our laws are too lax in divorce matters. I am glad you mentioned this subject in the MESSENGER, and I think all of our editors ought to denounce it.

Elder E. V. White is rapidly failing. His physician says he cannot preach any more. [He died January 11th.]

Elder Lefferts, of Philadelphia, preached at Frying Pan the third Sunday in December, and will be there again the third Sunday in this month. He is a sweet preacher. Elder Badger lives at Manassas, and is in poor health. I hear that one of your sons is in Washington for the winter. I hope to meet him at our meetings there. My family is well. I do hope the Lord will open the way for you to visit us again ere long. When at the mercy seat, remember me and mine.

Your sister in a precious hope,

LOU A. OLIVER.

## SELECTIONS.

### SACRED SUICIDE OF HEATHENS.

Heathen religions, as a rule, are careless of human life. Springing from the Devil who had the power of death, they lead men in paths of sin and death and destruction. In India there have been temples where for years, and perhaps for centuries, a human being was sacrificed on the altar every day. In China, children, especially girls, have been murdered by thousands without hesitancy, remorse, or punishment, and no law forbade this until 1889; and tens of thousands of widows have been burned upon the funeral pyres of their husbands, a practice which continued till it was broken up by the British about 1831. But there is more to be done.

The *Chinese Recorder* gives some striking facts relating to the self-immolation of the Chinese Buddhists, who, having become sufficiently holy, still give their bodies to the flames.

"After passing several years in seclusion, sometimes as many as ten or more, in other cases a single year only, hermits imagine that they have become fit for immolation by fire, and then repair to the monastery to which they belong and make preparations for incineration, fixing the time, always selecting a festival when worshippers and pilgrims come in large numbers. Advertisements of the following purport are posted through the country: 'The unworthy priest [stating age, the time of quitting family, residence, etc.] now of our monastery, having attained perfection in truth and piety, has been fitted for transformation and departure to the realm of Buddha in the West, and fearing that his fleshly body may become corrupt, has selected an auspicious day to commit it to the flames. All ye believers and believeresses are invited to come seven or three days before the burning to assist him in his prayers, by reciting the ritual, by which your own merit will be enhanced beyond limit, and at last, you, too, will reach the kingdom of Buddha.'

This gives us a sample of the blessedness of Buddhism, which seems to be coming to be a somewhat popular religion among those people who do not like to retain God in their knowledge, and are given up to a reprobate mind. Thus, recent advices state that extraordinary progress is being made by Buddhist doctrines in Vienna and other towns of Central Europe, and that a decided move in this direction is taking place in Paris, there being now, it is asserted, at least 30,000 Buddhists in Paris. It is said that there is also a Buddhist Temple in Boston—and with heathenism coming in, and the Word of God being cast out, the Devil seems busy, and the churches are—asleep.—*The Christian (Boston, Mass.)*.

## WRATH.

I have hitherto had faint views of divine wrath, though I have had indeed frightful apprehensions of fire, a gloomy idea of the bottomless pit, and shocking thoughts of the state of the damned. But there is one expression of our Saviour's which gives me a clearer view of divine vengeance than all the anguish of the lost can do. Observe the God-man, in whose mouth no guile was found, in whose face no personal guilt could stare, when suffering in our stead, carrying our sorrows and bearing our grief. Although He knew He should triumph, that He should see of the travail of His soul, and be satisfied; and that, though He laid down His life, He should take it up again; yet see, when the flood-gates of divine vengeance are opening, (the over-flowing of whose waters were to Thy very soul, O Immanuel!) and pouring out upon Him, how His soul, that is exceeding sorrowful, even unto death, suffered in such a manner, that the blood, instead of keeping its wonted course, breaks through the returning veins and in great drops trickles down upon the ground! while He puts up a petition which I should never forget,—“Father, if it be possible, let this cup pass from Me!” Which is as if He had said, Couldst Thou be glorified, justice satisfied, and the elect saved any other way than by My drinking this tremendous cup, O let it be done; yet not My will, but Thine be done. Now, if thus the Son of God in our nature expressed Himself under a sense of wrath, how dreadful, terrible, and intolerable must it be! What are the flames of living fire and the tormenting company of fiends and devils, but as it were vehicles to convey wrath? for the wrath of the Almighty, of which the wicked must drink forever, is something above and beyond all these! “Who knows the power of Thy wrath?” “Who can stand if Thou be angry?” How must guilt scream, when innocence itself cries out so! How must despair roar, when He that was heard in that He feared, expresses Himself in such a manner!

Three things may remain my wonder: the compassion of the Father, the condescension of the Son, and the insensibility of the sinner. O, then, to be wise before instructed in the world of flames!

JAMES MEIKLE.

Spithead, England, Nov. 21, 1758.

## MARRIAGE.

J. F. Spradley, son of Bro. J. B. Spradley, of Childersburg, Ala., R. 1, was united in marriage to Miss Emma Moore, December 26, 1906, at the residence of the bride's father's brother, R. J. Moore, near Stenett, Shelby County, Ala., Elder J. J. Moore officiating.

## CHANGES OF ADDRESS.

Eld. I. P. Bradley has changed his address from Ino, Ala., to R. 1, Samson, Geneva County, Ala.

Eld. J. M. Williams has changed his address from Buck Range, Ark., to Bingen, Hempstead County, Ark.

Eld. W. R. Belcher has removed from Mossy Rock, Wash., to McCormick, Lewis County, Wash.

## 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 JOHN A. MAXWELL.

According to the request of our beloved sister in Christ, Mrs. Lou J. Dorsey, of Orange, Texas, it becomes my sad duty to chronicle the death of her dear father and our dear brother in gospel bonds, Elder John A. Maxwell, who was born in North Carolina, Cumberland County, September 12, 1826, and died October 12, 1906, aged 80 years and one month. He united with Piedmont church, September, 1857, was ordained to the gospel ministry December 20, 1874. His parents moved from North Carolina in 1832, to Decatur County, Ga., where he lived and died in three miles of where he was raised. He leaves a wife, four sons and five daughters, one sister and one brother to mourn their loss; but they all feel assured their loss is his eternal gain. Dear Eld. Maxwell was a good husband and father, firm and positive in his family, though not tyrannical. He was established in all his sincere convictions, and provided a handsome living. He was firm in all that he considered just and right, unflinching in all that he thought pertained to the faith once delivered to the saints, in his practice, and in his ministry of the gospel. Sleep on, dear brother, sleep on.

His afflicted brother,  
Nicholls, Ga.

J. C. WILLIAMS.

### MRS. MARTHA D. SATTERWHITE, *nee* SANDS.

Mother was born December 25, 1826, and died on May 31, 1906; was buried on June 1 at Mount Pisgah church, where she had been a consistent member for twenty-four years. She was baptized by Eld. J. C. Jackson into the fellowship of said church. In March, 1852, she was married to J. M. Satterwhite; to them were born four sons and one daughter. One son died when a small boy. The other four children, together with an aged father, still survive to bear this painful loss, of which none who have not experienced the same have any knowledge. Mother obtained a hope in Christ in 1852—the year in which she was married. This hope remained very precious to her until death. She had no confidence in the flesh, and strongly believed in the Primitive Baptist doctrine being the doctrine of "God our Saviour." In her latter days she spent much time in reading the Bible, and also took great comfort from reading the GOSPEL MESSENGER. It poorly expresses it to say that her sufferings were great for many months before her death, and many were her groans under the heavy burden. Father remained by her bedside most of the time for eighteen months, until his strength was almost exhausted, in his strong effort to give her that attention which a true companion feels is due. But God took her out of her sufferings, and gave her sleep "from which none ever wake to weep." We have reasons to believe that all her family will some time join her in the realms of eternal bliss. Up to three score and ten years she was active in discharge of her home duties—and labored hard with her own hands; and in her prime she scorned the idea of a servant, as she preferred to serve her family herself. During the four years that father served in the Civil War, she managed the farm and looked after her minor children, with a degree of success considering the disadvantages. But, alas! she rests from her labors and her works do follow her.

This sketch has been postponed on account of a feeling of inability on the part of the writer to do justice to this subject; but at last we submit an imperfect notice to be published in THE GOSPEL MESSENGER.

J. T. SATTERWHITE.

Opelika, Ala., Jan. 14, 1907.

J. ARTHUR WHATLEY,

Son of G. F. and E. A. Whatley, was born July 21, 1880, and died at his home in Chambers County, Ala., on December 19, 1906. He was married to Miss Hattie Pearson, May 12, 1901; joined the church at Mt. Pisgah, and was baptized by the writer August 1, 1903, where he remained a faithful member until his death. Before he became too feeble he served the church as clerk in a most satisfactory manner. As long as he was able he filled his seat regularly in the meetings, and manifested a deep interest in the worship of God. We have often seen his eyes fill with tears to overflowing as he listened to the gospel of the Son of God. During his sickness he was very patient, and towards the last manifested such faith and Christian fortitude that it was wonderful to behold. He leaves an aged and afflicted father and mother, a loving and devoted companion, one sweet little girl, three brothers and four sisters, who of course are much grieved. He was taken to the family cemetery the day following his death, and after a short discourse by the writer to a large congregation of neighbors, he was laid to rest. During his illness he was very carefully nursed by his companion, aided by the members of his church and neighbors. May the Lord abundantly bless these sorrowing ones, is our prayer.

J. T. SATTERWHITE.

LONIE E. PARHAM.

Mr. Lonie E. Parham was born in Crawford County, Ga., Feb. 10, 1861, and was married to Miss Mattie A. Caldwell, Dec. 14, 1886, and they lived a happy and peaceful life until July 2, 1905, when, as we believe, she fell asleep in Jesus. He and his four children, two boys and two girls, were left to mourn for their loved one. On Dec. 6, 1905, Mr. Parham was married to Miss Dora Tucker, who still survives him. Mr. Parham departed this life in Dooly County, Ga., on August 9, 1906. He, with his first wife, joined the Primitive Baptist church at Sharon in Sept., 1893, in Monroe County, Ga., and was baptized by Eld. W. C. Cleaveland. Mr. Parham leaves an aged mother, one sister, four brothers, besides his wife and four children, with a host of relatives and friends, to mourn his death, and never more will a father's sweet love beam upon them; never again will they hear his sweet and gentle voice that made home the sweetest spot on earth. But, bereaved ones, remember the sweet assurance he gave you of being ready and willing to go at his Saviour's call. He has fallen asleep; he is resting at last; the pulse has grown still, and the fever is past; he suffers no longer in heart or brain; the pain that so racked him will not come again. This is certainly consoling, and should fall as a balm upon your bleeding hearts. So we would say to the children, Cheer up, and try to live so as to meet your father and mother in that Better Land beyond the grave. Mr. Parham was indeed a favorite in his community; he was kind and true to all. Then, mother, brothers and sister, try to be reconciled; and, wife and children, though your loss is great, remember always that the All-wise God doeth all things for the best; and it will be so sweet to know you have, dear ones, a beloved relative waiting for you in that house not made with hands, eternal in the heavens.

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

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

'Tis hard to break the tender cord  
When love has bound the heart;  
'Tis hard, oh! so hard, to speak the word—  
We must forever part.

Written by a friend,  
Unadilla, Ga.

MAURICE GURR.

MRS. M. V. BRANNAN.

Mrs. M. V. Brannan was born Dec. 30, 1846, and departed this life Sept. 16, 1906. Her maiden name was Claiborne, being the daughter of R. E. Claiborne. She was raised in Putnam County, Ga., and in 1864 was married to W. A. Brannan, and in 1886 was baptized into the fellowship of Crooked Creek church by Eld. John Gresham, and in 1888 moved with her husband and family to Macon, Ga., after which time she joined by letter Bethlehem church, Macon, Ga., and ever lived a faithful and true member. Her Christian character was rarely equaled and never exceeded, perhaps, by any one. Sister Brannan was the noblest type of a good woman, always cheerful and ever ready to help by word or deed to make others happy. She wore a sweet smile all the time; and, though she was nearly 60 years old at the time of her death, she was beautiful in her features; and this adorned by a quiet, useful Christian life made her the joy and pride of her family and friends. After the death of her husband in 1895, she raised and maintained her five children, and lived to see them all married. One of her daughters and two daughters-in-law were members with her in the church; and the writer of this sketch has heard her say so often how thankful she was to the Lord for His goodness to her, and how she had prayed the Lord to bring her other children to the knowledge of the truth as it is in Christ. In conclusion, I would say to the dear children, who mourn her death, to ever remember the good advice and counsel of this good mother, and strive to emulate the virtues of her noble and useful life. She was sick only about three weeks, and bore her sufferings with great patience. When pain was very severe, all she would say was, "Dear Saviour!" And with the precious assurance of His mercy and love she sweetly fell asleep in the arms of Jesus, to be with Him in that home of heavenly peace where troubles and sorrows are unknown. May the Lord bless her children, is the prayer of her unworthy pastor and friend,

Yatesville, Ga.

W. W. CHILDS.

OUR MEETINGS IN WASHINGTON, D. C.

Eld. J. T. Rowe, of Roland Park, Baltimore, Md., preaches on the third Sunday of each month, at 11 a. m. and 3 p. m., at 509 G street, N. W.; and Eld. (Dr.) C. H. Waters, of 5706 Brightwood Ave., N. W., preaches on the first Sunday in each month at 7:30 p. m., and on the third Sunday at 11 a. m., at Pythian Hall, 1012 Ninth street, N. W. Both are very worthy men and excellent preachers.

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## BIOGRAPHIES AND PORTRAITS OF PRIMITIVE BAPTIST MINISTERS.

For several years I have felt that the biographies of Primitive Baptist ministers of the United States should be preserved in substantial book form; and after prayerful consideration, I trust, and the endorsement of the idea by brethren I have concluded to undertake the collection of material for, and the publication of, such a book.

It is my desire to compile a work that will be correct, useful and interesting, and one that our denomination will be proud of; but I cannot do this without assistance. I therefore request our editors, moderators and clerks of associations, and any others who will, to send me sketches of their own lives—if ministers—and the lives of other ministers of their acquaintance, *together with the subjects' photograph*, whenever possible.

Proper credit will be given for assistance rendered.

R. H. PITTMAN,  
Luray, Va.

## NOTICE!

I will send my book, "Conflicts of a Poor Sinner," "Church History," "Doctrine and Practice of the Apostolic Church," "Comforting Words to Mourners," price 50 cents, and Gospel Messenger, price \$1, both for \$1.25. The Gospel Messenger is a good, solid old Baptist paper and I hope all the brethren will labor to circulate it.

L. HANKS.

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These prices include postage.

S. HASSELL.

## THE SKEWARKEY UNION IN MARCH, 1907.

WILLIAMSTON, N. C., R. No. 2, Feb. 8, 1907.

Elder S. Hassell—

DEAR BROTHER:—You will please have inserted in the MESSENGER that the Skewarkey Primitive Baptist Union will be held, D. V., with the church at Bear Grass, Martin County, N. C., Friday, Saturday, and fifth Sunday in March, 1907. Those that purpose to come by rail from the east will be met at Williamston, N. C., Friday or Saturday morning of the Union by writing to Bro. C. B. Harrison, Williamston, N. C. R. No. 1, stating which day they will be there. Those from the west will be met at Everett's, N. C., Thursday or Friday evening by writing to Bro. James S. Peel, Williamston, N. C., R. No. 2.

Yours in hope,

J. H. D. PEEL,

For the Church at Bear Grass.

*Alfred Griffin*

*no 7*

Vol. 29.

No. 4.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



PUBLISHED MONTHLY.

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APRIL, 1907.



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# The Gospel Messenger.

APRIL, 1907.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 29.

WILLIAMSTON, N. C., APRIL, 1907.

No. 4.

## CHRIST'S RESURRECTION.

BY E. C. HOUSTON, M. D.

Tune—"There'll be no sorrow there."

The Lord hath risen indeed,  
He conquered death to-day;  
Ye everlasting doors recede,  
Ye golden gates give way.

He is indeed the Christ,  
Our Prophet, Priest and King;  
To-day with the angelic host  
Loud hallelujahs sing.

We hear His living voice,  
Death's direful reign is o'er;  
Let heaven and earth in songs rejoice,  
He lives to die no more.

The Lord hath risen indeed,  
He hath resumed His place,  
The merits of His death to plead  
For those who trust His grace.

I'll sing redeeming love  
Till my expiring breath,  
And then in sweeter songs above  
I'll praise Him after death.

### CHORUS.

He lives. I know He lives,  
His truth hath made me free;  
And I shall live, because He lives  
To intercede for me.

## THE RESURRECTION.

“For as in Adam all die, even so in Christ shall all be made alive—1st Cor. 15 :22.

The apostle in this entire chapter is treating on the resurrection of the dead or those that fall asleep in Christ. He shows in the outset that Christ died for our sins according to the Scriptures. The pronoun *our* does not embrace the entire race of man, for that would teach the universal idea and result in universal salvation; for all for whom He died are beneficiaries of the atonement and must have part in the first resurrection, which is the resurrection of the dead in Christ or the church of God. The rest of mankind are not included in this first resurrection. While the whole race of man fell in Adam and are under the just condemnation of the law of God and must die naturally as all other men and perish in their sins, yet the apostle is not treating on the universal death of man in the garden, but is showing that God's people, the redeemed of the Lord, must die in Adam (not in Christ, for our life in Christ is not susceptible of death); but we must die in Adam, that is, our standing in Adam must be dissolved by death. “As is the earthy such are they also that are earthy.” No fountain can rise above itself; the natural life cannot cause us to move or act in a spiritual sphere; so no spiritual emotions can possibly arise from this natural life. All men are dead in trespasses and sins—and must die naturally. The apostle does not mean that men are dead physically when he says, “You hath He quickened who were dead in trespasses and sins.” For every thing has life of its kind in itself. The mineral kingdom has life of its kind, but is dead in the sense that it does not possess vegetable life, and is not dead in the sense that it does not possess mineral life. The vegetable kingdom has life in itself, but does not possess animal life. Man has physical life, but does not in his unregenerate state possess spiritual life. There is no life without antecedent life; the lower order of life has no power to rise up and partake of the higher order of life; but the higher life must come to the lower life. So our blessed Saviour came to this world where men dwell,

and by His most holy Spirit quickens and makes men spiritually alive; for says He: "I give unto them eternal life." So we read: "My sheep hear My voice; I know them and they follow Me, and I give unto them eternal life and they shall never perish." Natural life was not offered to Adam in the garden, but God breathed (or gave) into his nostrils the breath of life, and man became a living soul. But this did not give him spiritual life. And man in violating God's holy law became dead in trespasses and sins, and must be redeemed by the blood of Christ or be forever lost. The right of redemption is in Jesus, for the Father gave them to Him in the covenant of grace, and they are His now by redemption as well as by gift, and in due time they are born again and thus are partakers of His divine nature, and this divine nature cannot die; but the Adam nature must die. This verb is in the present tense, for it is always present with us when dying; so it's in Adam all of God's redeemed people die and fall back to the mother earth, for it is written "Dust thou art, and unto dust shalt thou return." But the very thing that dies is the very thing that is resurrected and made alive (not in Adam but in Christ, and they are called the children of the resurrection. And while we must all sleep in death and may sleep for a thousand years, yet the sleep will be so sweet that it will seem but a moment to us; and the redeemed family will be gathered home to rest forever. Oh, that sweet home of unalloyed bliss where we shall forever rest in sweet repose far away from sorrow, pain, or death, to rise and reign as kings and priests with Christ forevermore.

In hope of this resurrection life, I am, I trust,

Your brother,

*Oxford, Miss.*

A. B. MORRIS.

---

DANVILLE, IND., Feb. 1, 1907.

*Elder Sylvester Hassell—*

VERY DEAR AND PRECIOUS BROTHER IN CHRIST:—You will find enclosed one dollar to pay my subscription for the ensuing year. I love both the spirit and matter that is prominent in your writings, and very few things I have observed in THE MESSENGER that were objectionable. I have learned to not expect perfection in the flesh from

myself or others; and as I feel the need of charity extended to me from others, so I want to exercise the same toward them. Praying the divine grace and guidance of the Holy Ghost upon you and yours, with abundance of peace and love, I am, most sincerely,

Yours in Christ,

E. W. THOMAS.

ROLAND PARK, BALTIMORE, MD., Feb. 1, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER IN A PRECIOUS HOPE:—I received the MESSENGER for February this morning, and in looking over its contents I find a brief obituary of our late dear brother, Elder A. J. Coleman, which I am glad to see. I think it strange that something of the kind has not been said before of this man of God. I never met Elder Coleman, but I learned to love him thirty years ago. When I came in the Church my father was a subscriber to the PRIMITIVE BAPTIST, and Elder Coleman was the editor, this was in 1876; and I reckon that the first letter I ever had in any paper Elder Coleman put in his and followed it with some remarks that were encouraging to me. He also told of his acquaintance with and love for one Elder Joshua Rowe, of Alabama, who was an uncle, perhaps a great-uncle, of my grandfather. I remember an incident he related in connection with him. He, Eld. C., as his custom was, had gone over to Elder Rowe's on a certain night to talk upon the subject of God's love to sinners, and having stayed on this particular night longer than usual, his wife became uneasy about him, and a little negro girl servant said, "Missus, you needn't be uneasy about Mars Jackson, for you know he is over to old Mr. Rowe's talking about all them Jesuses and Christes." From those early days of my experience I learned to love Elder Coleman, and every remembrance of him is sweet to me. I also remember that he published in the *Primitive Baptist* in those days what he styled "An interview between a Primitive and a Missionary Baptist, to which are added a Methodist and a Presbyterian Preacher." He was himself the Primitive Baptist. It was very interesting and instructive, and I wish that if any one knows of it now that they would send it to THE MESSENGER for publi-

cation. I am sure that it would be enjoyed. I feel that republishing the writings of the fathers who were true and faithful is profitable, as it is an additional evidence that we are in the good old way. I loved Elder A. J. Coleman, and I love his memory, and I hope to hear something more of him, and I have a tender place in my heart for the memory of Elders Respass and Mitchell, who so faithfully and lovingly conducted THE GOSPEL MESSENGER (as it is now) free from strife and hardness. May God bless you, my dear brother, to yet long, faithfully and ably conduct THE MESSENGER to the comfort of those who love the peace of God and the fellowship of His saints.

I was glad to see that you felt that the differences you found on your western trip were more seeming than real. We must not expect every one to say things just as we do. Do they hate sin in themselves? Do they love and desire the perfect righteousness of Jesus? Do they desire and appreciate the fellowship of saints? If so, I feel that we should bear, one with another, for here we only see in part. May God lead us together in paths of righteousness and peace, and to His dear name be all the glory.

Your brother I hope,

JOSHUA T. ROWE.

---

CRAWFORDSVILLE, IND., Jan., 1907.

*Mrs. Bettie Z. Whitley, Washington, N. C.—*

MY DEAR AND ESTEEMED SISTER IN THE GOSPEL:—I must not defer to another day the pleasure of trying to reply to your very interesting and affectionate letter of New Year's Day, and my dear companion and myself enjoyed it as a valuable holiday gift. You had just returned from dear old Kehukee's Union Meeting [Skewarkey Union Meeting at Smithwick's Creek, Dec. 28-30,] and your letter seemed to have the fragrance and spirit of that happy, soul-feeding assembly, and as the Saviour told His disciples: "Freely ye have received: freely give." Paul was a noted letter-writer, and your message reminds me of some of his sympathetic and enthusiastic passages. His letters were full of encouragement, so tender and comforting, and he had "grace, mercy and peace," for all his brethren. His affection for the Philippians was overflowing, and his words: "My brethren dearly-beloved and

longed-for, my joy and my crown," must have thrilled their hearts and made their trials easy to bear. "I thank my God," he said to them, "upon every remembrance of you, for your fellowship in the Gospel from the first day until now." I have often wished that I could have the pleasure of attending some of your Carolina meetings—your little home meetings, and your large Associations. I wish I could have been at the terminus of your interesting journey and see you greeting the loving friends you must have met at Kehukee [Smithwick's Creek,] and then take a stranger's place at the gospel table. Your graphic account of it all instead of satisfying me, only increases my desire to have been present. I too, feel sure, would have "picked up handfuls" in that blessed field—a field which the Lord has so often blessed before.

I must tell you how glad we were to hear of your restored health. We have had two brothers that were recently seemingly at death's door from carbuncles, and we felt much distressed. How delightful then that the Father of all blessings remembered you in His kindness and lifted you from suffering to a place in His banqueting house. Your journey with two of your own dear children was quite entertaining. Your experience was not only pleasant, but remarkable. The dense clouds above and the sunny light around you were both interesting; and if it cheered and comforted you, you need not look for any further explanation. It reminds me of Elder Hassell's text and sermon at the Sunday meeting while he was here—the only meeting I was able to attend. The text was: "He maketh the clouds His chariot," and the design was to show that while the clouds were looked upon as gloomy shadows, cold and unattractive, they were oft-times the source of rich blessings. The clouds are indeed Jehovah's chariot—His chariot of state often, His vehicle of mercy, full of blessings to fainting souls. The gifted Cowper had the same idea when he wrote the sweet words, "Behind a frowning providence, He hides a smiling face;" as well as Samson when he "put forth" his riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness." If the clouds themselves surrounded you with the light, you could not account for, it was not the first time they have done that

for the Lord's people. When Israel was escaping from the house of bondage, it was not the sun, for it had gone down, but from the cloudy pillar the Lord's search-light shot out to illumine their way. The earth's two best blessings are the clouds that water it and the light that brings gladness to the dwellers on its surface. If there was nothing else to invest the clouds with interest, it is enough that our blessed Saviour made them His chariot when He ascended to heaven, and will do so again when He comes to awaken His sleeping saints, and unite them with those yet living in one mighty host to be forever with Him and to behold His glory.

You cast reflections on your letter, when it is I who should apologize. While you talk of "sitting at our feet" to learn, your own letter is filled with good counsel and comforting and edifying words. How well, sister Bettie, as you call yourself, your name associates with the name of my dear life-companion. Elizabeth and Mary! and they were "cousins," better than that—they were sisters in the "like precious faith;" two mothers whom God's children should never cease to love and honor: the mothers of Jesus and His forerunner, the greatest ever born of woman. What an interesting event it was when these heaven-born, unassuming women, met in the hill country and conversed with each other of the glorious things that were transpiring in their day and of the common faith. I expect it took the whole three months of Mary's visit to get through talking of the things of the kingdom. Dear ones, they are now in a fairer land than Judea, where no tears are shed or their sinless rest ever broken. And John is there, the first gospel preacher the world ever had; and the once lowly Jesus, with none to dispute His being the Son of the Highest—the Prince of Peace. Yes, your letter is almost like a sermon, and we would be glad to hear such things from your own lips. I can listen better than I can speak, and read better than I can write. My writing days are over, if I ever had any; my usefulness gone, and we sit musing and wondering when the messenger will come with shaft that never misses its aim. I look back and wish I could see a life of greater devotion and love to Him who gave me all. "Just as I am," says the poet, and so we must all say. Who can purchase by good

works a "mansion" in the New Jerusalem, or requite our Saviour for what He has done on the behalf of His people? Or who can bring a clean thing out of an unclean? It must be a new creation, created in Christ Jesus to be fit for the Master's use in a better world. Nor is spiritual transformation any more wonderful than the mysterious resurrection of our poor, vile, mortal bodies that have returned to dust in the quiet grave; burned to ashes, or lost beneath many seas. Truly we may ask, "Who then can be saved?" Thanks, forever thanks, wet with the tears of joy, for the answer, "With God, all things are possible!" The depth of His love, the riches of His grace, the strength of His mighty arm, are a surer, better trust than ten thousand missionary boards, or such corruptible things as silver and gold.

You close your most excellent and cheering letter with the question, "Do I feel that all I think, do or say in regard to this sacred theme is mockery?" O, no, dear sister; much as I love to agree with you, that is not in the sense of true mockery, which is to expose to contempt or sportive ridicule. It was mockery when stony-hearted men put a crown of thorns on Jesus' head, and a reed in His hands for a scepter, but that was not mockery when the woman gave the smallest coin known to the temple service. But I did not quote all your question—"that there is no soundness in you?" Ah, now your feelings are my own, and like you "I long to be clothed with my house which is from heaven." And your invocation, too, is mine: "May we be bound stronger and stronger in the ties of eternal love as we near the shining shore." Though you are far away as distance means in miles, you are drawn near to us by the magic glass of Christian love and the tenderness and affection of your good letter. The kind Father has been good to you in opening your heart as He did Lydia's to the understanding and appreciation of divine realities and the communion, fellowship, and mingling you are permitted to have with so many of His people. My dear companion—Mary—enjoyed your letter with me, and joins me in love and kindest regards to you and yours. We love to hear from you, but I can promise so little in return. I wish it was so that I could write you

oftener, but I have to be so careful in indulging in this pleasant duty and pastime. I pray the Lord's presence be yours, and that we shall meet in the land of promised rest.

Affectionately and sincerely your poor brother,  
S. B. LUCKETT.

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### NEW THINGS.

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MORELAND, GA., Feb. 8, 1907.

DEAR ELDER HASSELL:—I have been so much comforted, lifted up, and strengthened from reading Elder Hanks' editorial on "Perilous Times," and your remarks on it, I am constrained to write you. May God grant that you and he and Elder Heard and others like you may continue hard and long to "cry aloud and spare not." "Earnestly contend for the faith once delivered to the saints." I believe that the faith delivered to the saints was the faith that the apostles preached and *practiced*, but we see some things practiced among the Baptists now that they did not practice, and that to the hurt of thousands or tens of thousands of poor, little, humble, trembling Christians, who from timidity or a feeling sense of their weakness, do not oppose the unscriptural, but popular, innovations we see brought into the church. The little, trembling Christian feels too little to oppose leaders who are very popular. The inspired word says: "They which lead thee cause thee to err." The leader will ask the church to have a certain big meeting and big dinner on the ground with some preacher who is very popular with the world, and the little members may oppose, but are too much embarrassed to object, and the meeting will be announced, and the time arrives, and the songs and the sermons are suited to the crowd. That is the way the little, hobbling Christian is caused to err. Such things have come under my personal knowledge, and while it is not a cause to touch fellowship, it will not promote peace and harmony. The Bible "thoroughly furnishes a rule for every good word and work," but I fail to find a rule in the acts and writings of the apostles for the new order of things that are being brought into the churches, and

destroying the peace of the church. The claim is that if the church is a unit no one ought to object; but I believe that the church that is "perfectly joined together in the same mind and same judgment" would be hard to find. It is frankly admitted by some that the worldly attractions draw people to the church that they may be instructed, and she gets some members that otherwise she would not get. In this connection I want to ask is it the duty of the preacher or church to devise means to draw members into the church? The apostle answers, "And the Lord added to the church daily such as should be saved." The world loves its own, and if our feeble effort adds members, I very much fear the work will not stand. The Baptists that I have been among all my life and that have been identified with nearly twenty years have always held that the silence of the Scriptures is prohibitive—not permissive, and anything that the Bible does not "thoroughly furnish" a rule for the Baptists ought to let severely alone. Elder Hanks says: "I do not want to go after the current progressive spirit, but let me follow after Jesus." I say, Amen. Yes, His footprints are unpopular, and when we see footprints that are popular, we had better shun them. "Ask for the old paths and walk therein." The effort to make new paths is causing heart-rending trouble in Israel, and I very much fear that a division is inevitable. The love of money and popularity are having too much influence for the good of the cause in some places. I am drawn very close in love to Elder Hanks for his earnest plea to the Baptists to be satisfied just to be simple, unpopular, and hated by the world. It is so plainly to be seen that some are trying to keep up with the nations round about. The doctrine of election and predestination needs no frills, but it seems some are trying to clothe it in Babylonian garments so that the world will admire it, but the doctrine thus modified and dressed will never feed the little Christian.

A little brother, I hope,

GEO. P. HURST.

## PATIENCE.

There are many things we are forbidden to covet, and then again we are told to covet earnestly the best gifts. Whether we are to call patience a gift perhaps may be a question. I thought it recorded among the fruits of the spirit, but I did not find it there, but it is among the things we are to add to our faith; and, if there is anything I do covet and wish for, it is this admirable trait. For we are told, "Ye have need of patience"; and we learn the need of it by the suffering, trials, and perplexities we have to encounter here. When the way is smooth, and skies are clear and bright, we think nothing about it; but when the pathway is full of thorns and stones, and every way we turn there is something to afflict and torment, it is then we sorely feel its need. We usually admire in others that which we are most in need of ourselves—that which we do not have in our own natural disposition. We love especially to have others patient with us—we don't love to see them get out of patience and try our little store of the same article. We don't love to see them proud in spirit. "For the patient in spirit is better than the proud in spirit." And so I am much of the time in the very depths of the valley of humiliation when I have to carry about this most impatient and restless and irritable spirit or disposition that is such a sore affliction. "Patient through suffering—heirs of the kingdom." Here it is again, and where are my evidences? I have been a sufferer nearly all my days, and for many years I bore it without a rebellious emotion, and I now conclude I must have been granted that state of mind or else I had not been fully tried, for it has gone from me; and now to endure with patience my present condition in the race set before me I find to be one of the hardest of trials. To endure my own nature, to have patience with myself, I find now is a hard conflict in these my last remaining days. I used to picture myself the closing time with me. I thought if I attained to many years that even my countenance would be placid and serene, reflecting the peaceful and reconciled spirit that should rule and reign within. But now I can only look

forward to that time when "Death, that puts an end to life, shall put an end to sin."

I ask the prayers of all that I may endure with becoming patience until my change shall come. How good it is that there can come a change to poor suffering and tried ones! "Here is the patience and faith of the saints; he that leadeth into captivity shall go into captivity." As I have thought of this, I have wondered why any should be so desirous to be leaders as to be led only by that Spirit that only can lead into all truth. And I have thought that perhaps there never was a time to try both the patience and faith of the saints more than the present—never a time to search the Scriptures to see whether the things advanced are true, than now.

When we are told that we must believe some things just because the Bible tells us they are so, and we search the Bible in vain to find them, we truly think it a time for patience to have its perfect work. When we see so much of the love of the world and the things that are in the world and which belong only to the world taking up the minds of those who profess the love of heavenly things, and if above all we feel ourselves afflicted with something of the same spirit, how earnest should be our prayers for patience and faith.

KATE SWARTOUT.

*Cement City, Mich.*

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### EXPERIENCE.

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When it pleased God to give me a hearing ear, it was without any effort or motive of my own. I went to church that day to see the crowd because a new preacher was to be there. The new preacher didn't come; so some brethren who were only taught by the Spirit, knowing very little of the letter, conducted the service. I cared nothing about hearing unlearned preachers preach; but there was an earnestness in their speech that attracted my attention. The first one arose and began. (Such words I had never heard any one use.) "The gifts and calling of God are without repentance." "It is not of him that willeth nor of him that runneth, but of God that

showeth mercy." "Not of works, lest any man should boast." "It is the gift of God." Now I had been a Missionary Baptist for quite a while (about 15 years). I joined in a revival, and was taught all my days that heaven was mine through obedience. So I decided I would do right and God would give me a home in heaven. And now to be told that all the good that I had done would not give me heaven was more than I could bear. I tried to persuade myself they were not talking to me, but I could not free myself. I wandered creation over for rest. If it had not been for the fear of hell I would have preferred death. I wandered up and around but peace and comfort nowhere found.

Now I was trying to get a true religion without any one knowing it, and was not going to tell any one when I did get it. What those said who were so interested about the saving of sinners I would take and try for my case; they said "Give God your heart;" now they had me where I didn't know what to do. I would sing and pray all manner of prayers to the best of my knowledge without any relief. I would use the words, "Here, Lord, I give myself away, 'tis all that I can do;" but my prayers and myself were different, because I was yet trying man's plans of salvation. Now above all denominations on earth I loved the Methodist, who said you could serve God as you please; He would give you the increase of your land, and make all your ways pleasant. And this I desired more than Christ. I wanted it for its benefit here. The Primitive Baptists I hated worse than sin; they were such plain, homely people, waiting for God's time, while now was the time for souls to be saved; and they were so unconcerned. They were not elevated enough for me to ask one in my house. But after that sermon that day the words never left my mind. I engaged in all kinds of amusement trying to free my mind, but the work was too great for me. I often thought, "Why should I longer try? Surely the mercies I have sought were not for such as I." But I was surrounded. I could go neither forward nor turn from my troubles. I often wondered whether there was another mortal surrounded with troubles like me.

I so often told others what to do for eternal life, and how they should walk before God, and they returned praising God for having such a one in their midst; and now to know I can't fix myself was terrible with me.

Thus I went on knowing what kind of Christian I wished to be, wishing so much to help others to God. I had a dream. I thought I was in an experience meeting. I saw, it seemed, just what I wished to say. I rose and raised my right hand to tell them. I felt very happy, for I wanted to be the means of some one going to heaven besides myself, but my tongue was dumb in my mouth, and never a word did I speak. I heard a voice (it seemed that I must have been in the voice, for it was over me, under and all around me), saying: "If you can do anything to cause any one to be saved, there were no need of Christ dying; you are saved by grace, through faith, and that not of yourself; it is the gift of God." I had gone to following the old Primitive Baptists around with a feeling sense of love, wishing I could just feel worthy to wash the saints' feet. But God had not come the way I expected Him. I didn't want to believe—I wanted to know. I tried to pray and get enough religion to keep me from being in a strain, and though I have never got out of the strain yet I decided if I couldn't get out of the strain, I would live and die among the Primitive Baptists. I offered myself to the church at Bethlehem, Putnam County, Ga., in 1899, on Saturday before the first Sunday in September, and was baptized by Elder M. Bonner, of Hancock County, Ga. What I had to tell seemed not to affect any of God's dear children; but when I related how my props, one after another had been thrown down, there were sympathetic moans and groans through the house. I thought I had said something to hurt their feelings. I began to feel uneasy. I then asked, "Could a child of grace doubt, and feel thus?" They assured me that they did. I love the cause, and have never regretted joining the old Baptists.

I remain yours in hope,

MRS. A. G. ROBINSON.

*Irwinton, Ga.*

## EDITORIAL.

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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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

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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.

## MINISTRATIONS TO THE POOR AND AFFLICTED.

Incomparably more important than instrumental music or protracted meetings or theological seminaries or hired ministers or hired singers or Sunday schools or money-based missions or any other modern human invention for the peace and prosperity and welfare of the churches of Christ, the churches of truth, is the spiritual and loving obedience to the solemn and emphatic commandments of God, all through the Scriptures, to visit and to minister to the poor and afflicted people of the Lord, and also to our needy and suffering enemies. Read such passages of God's word as the following: Lev. 19: 10, 18; 23: 22; 25: 35-55; Deut. 15: 11; Psalm 41: 1; Isa. 58: 6-8; Matt. 5: 44-48; 7: 12; 19: 21; 22: 37-39; 25: 31-

46; Mark 10:21; 14:7; Luke 10:25-37; 18:22; Acts 6:1-7; 11:29, 30; 20:33-35; Rom. 15:25-27; 1 Cor. 16:1-3; 2 Cor. 9:9; Gal. 2:10; 6:10; Ephes. 4:28; 2 Thess. 3:8-13; James 1:27; 2:16; 1 John 3:17, 18. These Scriptures clearly teach us that all our profession of religion is nothing without real, living, active love to God and man, and that this love, if it is genuine, will certainly manifest itself in self-denying, Christ-like ministrations to the poor and afflicted people of God, and even to our enemies, though unbelieving and ungodly, who are needy and suffering. The most of the people of God are poor or afflicted or both poor and afflicted; but, by the blessing of the Lord, the most of them can do something to relieve the manifold forms of destitution and suffering in the church and in the world, and, if they are what they profess to be, they will delight to do so. As shown in the sixth chapter of Acts, deacons were primarily and chiefly chosen to attend to the poor and needy members, and to minister to them daily of the bounty of the church; and yet the most of our deacons now seem to think that all that is required of them is to obtain the bread and wine for communion at their own or the church's expense, and to hand around these elements at the Lord's Supper, of which acts, as being their special duty, not a word is said in the Scriptures. The church was the only society established by Christ on earth; and, if it followed His self-sacrificing example and solemn precepts, there would be no need of the so-called (but partial and many of them oath-bound) "benevolent societies" established by men and women during the last hundred or two years, and the professed religion of Christ would shine, all over the world, not as a dead, human formality, but as a living, Divine reality. His poor ministers would be more free to engage in His service; our poor and afflicted members would be relieved of much of their suffering; and kindly ministrations would be rendered to needy and suffering humanity in the world, both in this and in foreign lands. Selfishness, covetousness, oppression, worldliness, malice, and vice, and misery would vanish from the earth, and love, peace, heavenly-mindedness, virtue, and happiness would prevail everywhere

under the blessed reign of the lowly and loving and Divine Redeemer, and paradise would be restored to humanity. O that the Lord would pour out an abundance of His Holy Spirit upon all flesh, according to His promise, as He certainly will do in His own appointed time, and bring about this heavenly consummation of His kingdom! Meanwhile let us, under the influence of His Spirit, take pleasure in ministering, as the Lord has prospered us, to our poor and afflicted fellow-Christians and fellow-mortals.

S. H.

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### “HIRELING MINISTRY NONE OF CHRIST’S.”

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Such is the title of a book by Roger Williams, the pioneer of religious liberty in America; and this statement nearly all Primitive Baptists believe to be scriptural and true. The prophets and apostles were paid for their labors in the cause of God by the sorest trials and privations and hardships and persecution unto death. They voluntarily labored more or less for their own support, thus proving the unselfishness of their religion and their services, and the members of the churches to whom they ministered contributed voluntarily to their temporal needs, as the Lord had prospered the givers. Paul was the most laborious and the most self-sacrificing of all the Apostles; and though he told the churches that they ought to contribute of their carnal things to those who ministered to them of their spiritual things, he was careful also to tell them that he wrote thus not that they should minister to him, and he received only free donations from the dearly beloved church at Philippi, preferring, noble servant of his Divine Master, to preach the gospel of Christ without charge, coveting no man’s silver or gold or apparel, but laboring night and day and ministering with his own hands to the necessities of himself and of those who were with him, and passing his ministry in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, besides having the daily care of all the churches, and he said that he took pleasure in infirmities, in necessities, in persecution, in distresses for Christ’s

sake, for when he was weak, then he was strong; that he would very gladly spend and be spent for the people of God, though the more abundantly he loved them, the less he was loved. Freely did he receive, and freely he gave; the abundant grace bestowed upon him was, indeed, not bestowed in vain; and to that Divine grace alone he ascribed all his unparalleled service and sacrifice for Christ. "He never collected money for himself, but for the poor Jewish Christians in Palestine, to whose sore needs other Christians in their poverty contributed." "And, by precept and example, he earnestly warns ministers against the love of filthy lucre, which is peculiarly unbecoming in them, and almost annihilates their good influence and usefulness, and he exhorts them to contentment, hospitality, and disinterestedness." Regular stipulated ministerial salaries were unknown to the apostolic church and in the first three centuries; before that time they were common all over heathendom, and, without these salaries, heathen priests would go into some other business, and their false religions would become extinct; and since 300 A. D. the ministers in the false but professed Christian churches (but not in the true church of Christ) have been salaried, and without these salaries they also would quit their pretended preaching, and their societies would become extinct. Until a year or two ago Old School or Primitive Baptist ministers preached the true gospel of Christ without charge; but I am deeply pained to learn that one in Kentucky professing to be a Primitive Baptist minister has demanded and received a regular salary of about eight hundred dollars a year, and that a very few of our self-styled progressive, but really retrogressive, ministers in Georgia wish to follow his worldly, unapostolic example. I would earnestly exhort our members to attend lovingly and carefully, so far as they possibly can, to the actual necessities of their pastors and their poor and afflicted members, but never to violate the spirit of the New Testament and make merchandise of the gospel and depart from the Divine example of the Apostles, and degrade the Christian ministry to the level of the Jewish and heathen priesthood by giving them regular stipulated money salaries for their spiritual services.

The most gifted and successful Primitive Baptist pastor that I know of in the United States was established in the doctrine of God our Saviour before he had a hope in Christ; was wounded by a bullet in the elbow of his right arm during the War between the States; and that arm has been bent almost at a right-angle ever since; has had beautiful and wonderful visions in exact accordance with the Scriptures, and that have been fulfilled in his life; has been a farmer and a teacher; has reared one of the most gentle, upright, intelligent, and useful families of nine children to be found anywhere; is a fine gentleman of the old school; has served four churches every Saturday and Sunday, except one or two, for about thirty years, going on the trains and riding in his own conveyance from twenty to thirty miles; is a sweet singer; fervent in prayer; an excellent doctrinal, experimental, and practical preacher, speaking clearly, ably, fluently, and eloquently from the heart to the heart; is a burning and a shining light; a sheep-finder and sheep-feeder; a discerner of spirits; an able disciplinarian; is not afraid of the face of clay; but is bold to declare, in any presence, what he believes the Scriptures teach, and is uncompromising in defense of the truth; is charming and liberal to his ministering brethren who visit him at his home and home church; preaches Christ nearly all the time both out of and in the pulpit, in the family circle, on the public and the private road, and everywhere; has built up more churches and, I believe, baptized more white members than any other Primitive Baptist preacher that I know of; is honored and admired by all who know him; has suffered great reproach and persecution on account of his indomitable stand for truth and righteousness; has been blessed of the Lord with health and strength; has one of the loveliest home churches on earth; has served his churches so constantly that he has made but few and short preaching tours away from them; has received very little financial help from his churches; has no confidence whatever in modern religious inventions; never sent any of his children to a Sunday school; has never held a protracted meeting, nor had an organ in one of his churches; depends upon the pure, sweet, old-fashioned gospel of Christ alone to attract the subjects

of grace; is in his 71st year; has been my most intimate friend for about fifty years; and has been, for about thirty years, the beloved and faithful pastor of Kehukee church, near Scotland Neck, Halifax County, N. C., the Mother Church of the Mother Association of the Primitive Baptist Associations of the United States. He is no hireling, but a true under-shepherd who cares for all the flock, instead of scheming and laboring to get their fleece for himself; he is an eminently self-sacrificing and gracious and gifted and successful minister of Jesus Christ. He has been greatly blessed of the Lord, who has made him a great blessing to his family, his churches, his community, and the world, for which the Lord be praised. If all our ministers were like him, they would need no heathen or Jewish or modern religious inventions to maintain or increase the number of their members. O that the Lord would pour out an abundance of His Spirit upon us, and save us from carnality, from divisions, and from destruction! Let us, by His grace, cry fervently unto Him for this indispensable blessing, for without Him we can do nothing, but we can do all things through Christ who strengthens us. S. H.

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### GLADNESS.

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“The Lord hath done great things for us, whereof we are glad.”—Psa. 126 : 3.

The return of the captive Jews to their native city, which occurred over 500 years B. C., was so unexpected and so incredible, that they were doubtful as to its reality. They were impressed, perhaps, like Peter, who slept between two soldiers in the prison, and when aroused by the rescuing angel, supposed at the first that he had seen a vision, or a dream. Acts 12 : 9. Yet it was exceeding pleasant to have even a dream of such wonderful deliverance. Peter was in jail but for a night; but the Hebrew captives had been in captivity for seventy years, and had become so inured to their condition that they seemed to be half resigned to live and die in that wretched state. Doubtless most of them were hopeless of recovery, and faithless as to the testimony of the prophets concerning

their restoration; and may have thought that such thing was "too good to be true." We imagine that they often inquired, mentally, while on their journey from Babylon to Jerusalem, Is it a reality, or only a dream? "Then we were like them that dream"; they were, perhaps, trembling between hope that it was real, and fear that it was but a dream. Oh! it was blessed to have a dream of such wonderful deliverance, supported by hope that the matter was real; and encouraged by the voices of the heathen, their oppressors, who were obliged to acknowledge the interposition of Divine power in their behalf, saying, "The Lord hath done great things for them," to which the long enslaved but now liberated captives joyfully responded, "The Lord *hath* done great things for us, whereof *we* are glad"; but those among the heathen did not express such pleasure at the release of their captives.

But this true and God-honoring sentiment did not begin nor end with that age and generation; they were not the first nor the last to praise God for His unspeakable goodness; it has characterized the people of God through all the ages and generations past, from the day of Abel down to the present time. The patriarchs and prophets were alike the recipients of Divine favor, and many examples of their fervent thanksgiving are preserved on the inspired Record. The people of God, after four hundred years of bondage and cruel oppression in Egypt, sang aloud the praises of God for their miraculous deliverance. Hannah's heart was filled with joy and thanksgiving at the birth of the prophet Samuei. Elizabeth, the mother of John the Baptist, and Mary, the mother of Jesus, were filled with gladness for the visitations of Divine goodness, and their hearts were full of praise and gratitude to God for the great things He did for them and for His chosen people. The venerable and faithful Simeon likewise was content to leave the sphere of mortality when he had seen and handled the Babe of Bethlehem. "The Lord had done great things for them, whereof they were glad."

But all the great things that the Lord hath done for us cannot be reckoned by men. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the

things which God hath provided for them that love Him." God had said by the prophet Isaiah that His ransomed people should obtain joy and gladness; and all His promises are sure, and this "great and precious promise" has been often verified in the past history of the church. The elect are blessed with all spiritual blessings in Christ, and oh! was it not a great thing that they were chosen in Him before the foundation of the world, that they should be holy and without blame before Him in love; that they were predestinated unto the adoption of children by Him; and that, in order to this glorious end, grace was given them in Christ before the foundation of the world?

And when we consider the great gift of all gifts, the blessed Potentate, King of Kings and Lord of Lords, and with Him and in Him the gift of all things, even eternal life, (Rom. 8:32; 6:23; 1 Cor. 2:12; 15:57,) we of all people on the face of the earth have the greatest reason to rejoice and be glad. Rev. 19:7. Let us rejoice and be glad in the Lord, and in His name set up our banners. Psa. 20:5.

J. E. W. H.

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### THE LAW OF GOD.

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"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. This is the first and great commandment." Matt. 22:37, 38.

This commandment is the basis of God's government of His creatures, human or angelic. If He may not demand the affections of His creatures, then He may not sit as a ruler over His creatures. To be destitute of loyalty to an earthly ruler is treason, the highest crime possible; and so to be destitute of loyalty to God is an offence full of treason. I think there is a sense of this obligation in all men; it is the foundation of felt accountability. The animal kingdom is without conscious accountability; but there is in all men a sense of accountability to God. Paul meant this in the words—"Who knowing that they which do such things are worthy of death." The vilest men know that those who live in sin deserve to be punished for it. Early in youth we think

of God as entitled to our undivided affections, even when our whole heart was set on sin. God is our Creator and Preserver; we derive our being from Him; every breath is His gift; the light of the sun is from His bounty; our life is dependent on His power—all this lays us under obligations to Him, and all are left "without excuse." The greatness of God,—His power, wisdom, and goodness, His eternity, omnipotence, omnipresence, and omniscience,—all render Him worthy the undivided affections of all His creatures, from the greatest angel down to the fallen race of man. There may be a wish in some men that this were not true, and this wish may encourage them to deny this truth; yet there is in all men something that teaches the being and authority of God. This something is cast in the very mould of man.

The first commandment is to love God; it was created in Adam, and stamped on the being of men "from Adam to Moses," so death reigned down to the times of the giving of the law of Moses. The first four of the ten commandments contain the sum of this one. Ex. 20:1-12. It is the first commandment because there is no higher duty of man conceivable. Nothing better or more important than that we should love God in whom we live; we move in Him; He searches our hearts and knows us altogether at all times; His providence directs events about us for our preservation. "He left not Himself without a witness in that He did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." Here is a witness that has testified in all ages and in all nations, testifying to the being of God and to His great goodness; and all men have heard and seen this evidence. This is the first commandment because it contains every other command of God; every duty we owe to God or man is enforced by this commandment. God has taught us and commanded us to love our neighbor, and we should do this because God commands it. If we love God supremely with all our being we have in us the seeds whence obedience to God spontaneously arises.

"The Lord thy God." God's government is over all; He is "the God of the whole earth"; either He rules over

men judicially or parentally. It is delightful to think of God as a Father; but if He is not a Father, He is a Judge; He is in any case "the Lord thy God." The spirit of bondage to fear or the spirit of adoption whereby we cry "Abba, Father,"—one of these spirits is in us. We either fear Him as a slave fears his master, or we possess a filial or loving fear whereby we cry "Abba, Father." In either case this command is from "the Lord thy God." Paul says, "The man that doeth them shall live in them"—meaning that if a man could be found who keeps this commandment, such a man could live by the deeds of the law, but none keep this commandment; hence, "No man is justified by the law in the sight of God."

The law is good—it is right that all men should love God with perfect love; but, as a saviour, the law is weak through the flesh; its weakness to save lies in the sinfulness of men. The number that could be saved by the law is small, or rather *it is* NONE, because men are bad, not because the law is bad. "The law is spiritual, but I am carnal, sold under sin." The law is a great friend to a just and sinless man, but a foe to the evildoer. The law requires all the soul—that we should "love God with all thy heart," that is, with all thy affections, above all love for father or mother, wife and children, brethren and sisters, "yea, and his own life also." Here is the degree of love required by the law. The Lord has shed His love abroad in the hearts of His people at times so that they proved that their love for God was supreme, and so they have given up their lives as a toy for Jesus' sake. Here is the love the law requires—"All thy heart," "and with all thy soul"—every power of our being is bound by the law; "and all thy strength." This demands our lives, our walk, our conversation, our all. The law is good. We may cry out, "The fault is in me, it is not in the law." O! how I wish I were parallel with the law, equal to its demands; the quickened soul will be satisfied with nothing short of the law's demands.

Listen to the law—"Cursed is everyone that continueth not in all the things written in the book of the law to do them." This law requires that we *continue* in *all* the

things. Note the two words "*continue*" and "*all*"; these words point out what the law requires, "With all the heart and with all the soul and with all thy strength," and to *continue* in this. This is a good law, a just law, and holy; and it is easier that heaven and earth pass away than that God's pure and holy law should be set at *naught*. We may say with David, "Although my house be not so with God." We know the law is good; we do cheerfully concede its goodness, although it tells me that I am lost and justly condemned; as a straight-edge it reveals my crookedness and condemns me; yet I concede its goodness.

"Who then can be saved?" "Where shall I go or whither flee to escape the vengeance due to me?" "He that offends in one point is guilty of the whole law." Here is a decision of the law as to its meaning that shuts up the way to heaven by law, and I repeat, the law is holy, just, and good; there is nothing more to be desired than to be equal to the demands of law, to be "redeemed from the curse of the law," and have the love of God reigning supremely in our hearts—this we crave; we see the justice of it, and that the honor and glory of God demands that we thus love God, or that we be driven from His presence as treasonable subjects of His.

"Do we then make void the law? Nay, we establish the law." The renewed heart loves the law and confesses its demands just and good, yet knows that by the deeds of the law no flesh can be justified.

J. H. O.

(*To be continued.*)

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### NEHEMIAH (Continued).

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"Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is twelve years, I and my brethren have not eaten the bread of the governor. But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule

over the people: but so did not I, because of the fear of God." Chapter 5:14, 15.

We gather from this that Nehemiah was a man of considerable wealth, else he could not have done what he did, yet he did not suffer that wealth to lead him astray and cause him to neglect his duty to his God and to his brethren. The true minister and servant of the Lord, though he have an abundance of this world's good things, is not crazed by it, and caused to disregard his duty to his brethren and friends and high calling of God, for he realizes that it is not "all of life to live nor all of death to die," and that "a man's life consisteth not in the abundance of the things which he possesseth."

He, in common with other men, realizes and appreciates the convenience, power and necessity of money or natural wealth here in this life, but he knows at the same time that even the good things of this life that are legally and rightfully his, come to him as a gift from God, and hence that he in the sight of God should so use them as to glorify God and edify his brethren in Christ.

While he loves and appreciates these natural blessings, he loves his God, his brethren, and the cause of God and truth more than all things else, and in comparison with these divine, holy, spiritual, and eternal things, worldly honors, emoluments and riches pale into insignificance, and in his fervent devotion to God and zeal in its defense he takes "joyfully the spoiling of his goods." And while he may have a legal right to claim a support of his brethren while serving them, yet, if he sees them in distress, affliction, reproach, and sorrow, and God's holy discipline trodden under foot, his spirit is stirred within him, and he then makes an actual sacrifice to serve these brethren, and does it joyfully, for true love delights in nothing more than it does in proving its sincerity.

But I do not mean by these remarks to justify nor encourage churches in neglecting their pastors, no; far be such a thing from me, for I have thought that one of the most unreasonable, unscriptural and cruel practices I have ever known a professing people to do or be charged with, is for churches that are abundantly able financially to sustain their poor pastor in a scriptural way to neg-

lect him, and go along from month to month and maybe from year to year without caring for him after a godly sort. For instance, I have heard of some poor pastors who had to go a considerable distance on railway trains to serve a church, and perhaps that church would not even pay their car fare. Tell it not in Gath, publish it not in Askelon! And that, too, mind you, when that church was abundantly able financially not only to pay his fare but also to help, uphold, and support him otherwise as the Scriptures require.

A church that is able to do so and that is alive to her duty to her Saviour, delights in ministering to the temporal necessities of her pastor because she loves her dear Saviour and her pastor, and just loves to prove to her pastor the sincerity of that love.

G. W. S.

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### HOPE.

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Paul says, "We are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?" Rom. 8:24. The poor Christian who has been made to look to Jesus for his righteousness, wisdom, sanctification, and redemption, realizes that this sinful world is not his home. This world is a thorny maze and is fraught with troubles and conflicts of almost every description. If he has a few moments' rest and comfort of soul, he soon is overwhelmed in grief and sorrow, and reminded that there is no solid joy and lasting comfort on earth. If he accumulates worldly goods, and his affections centered upon them, they can all be swept away almost in an instant and he is brought to see that there is no solid comfort in earthly possessions. It is all but trash. The man with his great wealth is in almost a continual worry to keep together his worldly possessions. We may idolize our children, wife, husband, father, or mother, but by and by they will pass from time to an unbounded eternity, filling our poor hearts with grief, and reminding us that this is not our home. Earthly things will all fade and pass away. We need not set our affections on the things of earth, because they are transitory and will all soon be no more. Earthly hopes will all

soon be blighted. We all, should we live to be old, will soon pass away from earth and leave all that we hoarded here, and in death we will be as poor as the penniless pauper. Our affections may be so fixed on the fleeting things of earth until we wish we could live here forever, but troubles, afflictions, and bitter anguish of soul seize us, showing the vanity of earth with its allurements, until we are made to thank God that this world is not our home. "If only in this life we had hope in Christ we would be of all men most miserable." But, thank God, we have something better than earthly hopes; we have a sweet and abiding hope in Jesus, which hope is an anchor of our souls both sure and steadfast that entereth to that within the veil whither the forerunner is for us entered. Yea, we get tired of sin, and get tired even of ourselves, knowing that in us, that is, in our flesh, dwells no good thing. We do not know we are God's children, but we hope we are, and that hope is an anchor of the soul—it is something that is *sure* and steadfast. There is nothing uncertain about it. We are expecting that, when the summons comes, Jesus will take us home to bask in His sweet smiles forever. We are not only expecting this, but we desire it above all things. This desire is of the Lord and is a spiritual desire, and hence is a fruit of the Spirit, and an evidence of spiritual life abiding in the soul. The poor soul that is spiritually alive is hoping for better things than earth can bestow. It has no lasting joy here, but it is hoping to go home some sweet day where all is joy, peace, and love. Yea, it is tired of the world, and the greater the afflictions and heart-sorrows the less dear the earth is. Sometimes persecutions assail us, and even dear, precious brethren turn against us, and we feel friendless and homeless, and that all these things are against us, but we have that sweet, abiding hope in Jesus that though the enemy destroys this body, yet we shall live in the sweet realms of endless day where no enemy can approach us. Yes, the poor soul feels that I am poor now but then I shall be rich, for I shall be an heir of God and joint heir with Christ. If you are so poor you have but a morsel of bread and are in rags, if you have that sweet hope in Jesus, you are rich,

for all things are your's and you are Christ's, and Christ's is God's. Oh, that the darkness that is now overshadowing my poor soul were removed! but thank God that hope enters into the sweet by-and-by where there will be no night, but where there will be one perpetual day. The burdened soul that is so full of sorrow can with that hope look into that happy beyond where there will be no sorrow. Thank God, there will be no sorrow there. How glad I feel that I have a sweet hope. Afflictions lay hold upon our poor, vile bodies, but this hope still abides. We feel it is solely the gift of God, unmerited upon our part. My prayer to God is for grace to enable me to live each succeeding day as though it was the last. This hope I have embraces a full and complete salvation by our blessed Saviour for poor, helpless sinners. It changes these vile bodies of ours from natural to spiritual, from mortal to immortal, and from corruptible bodies to incorruptible bodies. Yes, we shall awake in His blessed likeness and be satisfied. "My flesh shall rest in hope." Blessed thought!

L. H.

#### DIFFICULTIES BETWEEN CHURCHES MUST BE SETTLED BY THE CHURCHES THEMSELVES.

Neither Associations nor Periodicals nor any outside parties can settle difficulties between churches, but the churches involved in the troubles must settle them, and the only right and permanent way in which they can settle such troubles is according to the Scriptures and the facts in the case.

In THE GOSPEL MESSENGER of January, 1907, in my editorial on the "Beginning of Volume XXIX," I made brief historical references to some of the chief divisions that had occurred among our people in the last seventy-five years, and I tried to refer to them in such a manner as might tend to heal all such divisions as had been caused by different forms or phrases not plainly declared or condemned by the Scriptures.

In regard to the Towaliga and Little River Associations in Georgia I said (as I had understood) that they "had been separated from us by receiving alien immersions and members of secret societies, but that they had long since abandoned these practices, and, if they had not received members excluded from our regular churches, they might now perhaps be in full fellowship with our churches generally." A minister of the Towaliga Association, whom I have met and personally esteem, writes me that his Association in 1896 adopted the summary of principles published in THE GOSPEL MESSENGER of July of that year (and republished in August, 1901): and that some of the Towaliga churches had also endorsed my "Peace Proposition" published in THE GOSPEL MESSENGER of July, 1904); and that I was correct in stating that the Towaliga churches had long since quit receiving alien immersions; but

that, while they condemn secret societies, they do not make belonging to them a test of fellowship; and that they have received perhaps three or four members excluded from our regular churches, but only after they had fully investigated each case, and found that the member was unscripturally and therefore unrighteously excluded, but that they had offered, in a council held in October, 1897, to re-examine and correct such cases if their offended brethren would officially present their grievances, and show, by the Bible and the facts in the case, that they had done wrong, and that our regular churches have also received some of their excluded members without proper investigation. To these statements I have only to reply that the most of Primitive Baptist churches non-fellowship those of their members who join secret societies; and that receiving members excluded from another church has always been regarded, among Baptists, as unchurching or non-fellowshipping that church; and that, while we should "speak the truth in love," and "follow after the things that make for peace and mutual edification," nothing short of the grace of God in the hearts of His people who are at variance can reconcile them to one another, and, according to God's promises, this blessed result will be finally accomplished. (Ps. 29: 11; Isa. 9: 6, 7; 11: 6-10; Matt. 6: 10; Luke 2: 14; John 17: 20, 21; Rom. 14: 17; 1 Cor. 14: 33; Gal. 5: 22; Eph. 2: 14-22; 4: 11-16; John 13: 34, 35; 1 John 3: 14; 4: 7, 20; 5: 11).

S. H.

### QUESTIONS AND ANSWERS.

1. Q. What do you think of the (so-called) "Christian Science" organization? A. That it is a money-making machine, and, in its denial of the reality of matter and sin and sickness and death and therefore any need of a Divine salvation from sin and death, it is the falsest, stupidest, wickedest, most astounding delusion with which the Devil has ever deceived any of our poor fellow-sinners and fellow-mortals. It contradicts all Science and all Christianity, stultifies all common sense and Scripture, and is one of the surest signs of these last, evil, and perilous times, demonstrating the rapidly increasing degeneracy and degradation of the human race, both in mind and in heart.

2. Q. In Christ's language in Luke 18: 8—"When the Son of Man cometh, shall He find faith on the earth?"—does He express doubt, or that the Son shall find faith on the earth? A. He evidently means that He will find some, but only a little, faith on the earth at His Second Personal Bodily Coming to the earth, as He did at His First Personal Bodily Coming to the earth.

3. Q. Taking the world at large, or even the professing world, is it not losing rather than increasing its rever-

ence for God's word? A. Yes, everywhere, among both Jews and Gentiles, notwithstanding all the costly modern machinery invented professedly to increase that reverence. Materialism and Mammonism, corruption and violence seem almost universal, as in the days of Noah, when the flood of waters came in Divine vengeance, and destroyed the whole human race except Noah and his wife and his three sons and their three wives, who were preserved in the ark.

4. Q. Is there any difference between the Holy Ghost and the Holy Spirit? A. There is not; the *same* original word rendered "Ghost" is sometimes rendered "Spirit" by our translators. He is also called "the Spirit of Truth" and "the Comforter" (John 14: 16, 17), and the Third Person of the Trinity (Matt. 28: 19). And by "the gift of the Holy Ghost" is meant in the apostolic age His miracle-working power (Acts 2: 38; 5: 32; 8: 15-25; 10: 44-48; 19: 5, 6); and, if this phrase may be used of persons since the apostolic age, I understand it to mean the refreshing, comforting, sanctifying, and establishing influence of the Holy Spirit in the hearts of His people (1 Cor. 3: 16; 6: 19; Eph. 2: 22).

5. Q. What passage of Scripture contains the strongest proof that immersion or dipping is baptism? A. There are so many passages proving this fact that it is hard to say which is the strongest proof of it. Perhaps Rom. 6: 4, 5 is the strongest passage; but such passages as Matt. 3: 13-17 and Acts 8: 36-39 are strong enough. But the strongest proof of all is the Greek word *baptizo*, translated or rather transliterated *baptize*, which, according to all European and American scholarship, never means to sprinkle or pour, but always means to dip or immerse.

6. Q. Is it right for a Primitive Baptist to keep a drinking saloon and a slot-machine in it? A. It is abominable for a worldling to do so, and far worse for a professed follower of the Lord Jesus Christ to encourage intemperance and gambling, or any other vice. We are commanded to "abstain" even "from all appearance of evil" (1 Thess. 5: 22), and should, therefore, neither conduct nor frequent such disreputable resorts. We are

taught to pray not to be led into temptation (Matt. 6: 13); and it would be both cruel and hypocritical for us to lead others into temptation. Far better farm or even grub (an honorable and useful occupation) than engage in the saloon and gambling business; and there is plenty of work for farmers in our country, and this is indeed the best worldly business of which I know.

7. Q. Is it orderly or scriptural for one church to send a council at the call of a faction in another church, where there is a division, and for the council to hear only one side, and set it up as the church, and the opposite side know nothing of the matter? A. Such a one-sided and dictatorial course is utterly unscriptural, and condemns itself. Even worldly courts do not pursue such an unfair course as this; still less should a professed church of Christ so flagrantly disobey His commands (Matt. 7: 12; 1 Thess. 5: 21; 1 John 4: 1).

8. Q. What is the "gospel," what are the "nations," and what is the "end" to which Christ refers in Matt. 24: 14? A. The gospel is the true gospel of Christ; the nations are all the nations of the earth; and the end is primarily the end of the Jewish Church-State, the destruction of Jerusalem, and the dispersion of the Jews all over the world, and secondarily and typically it is the end of the present Christian dispensation, the second personal bodily coming of Christ to the earth, to raise the dead, and judge the world, and to send the wicked to hell and gather the righteous to heaven (Mark 13; Luke 21; Acts 2: 5; Rom. 10: 18; Col. 1: 5, 6, 23; Matt. 25: 31-46; Rom. 2: 1-16; 2 Thess. 1: 5-10; 2: 1-14; 2 Pet. 3: 1-13; Rev. 20: 11-15; 21: 7, 8, 27).

9. Q. How do you explain 1 Cor. 15: 35-38? A. The Apostle Paul here compares the resurrection of the dead bodies of the saints to the rise, from the earth, of the substance of the planted and decayed seed in "the stately plant of bladed stem clothed with verdure and ears of corn." The resurrection and the Apostle's explanation of it are mysterious, and no one but the Lord perfectly understands either the resurrection or the Apostle Paul's illustration of it. The *same* body of Christ that was buried came out of the grave, but it was *changed*; so our

*same* bodies that are buried will be raised but *changed*, by Divine power, from bodies of humiliation to bodies of glory like the body of our Lord (Phili. 3:20, 21), and like the bodies of the saints who are living on earth at the time of Christ's second bodily coming to the world (1 Cor. 15: 51-57; 1 Thess. 4:13-18). The outer covering or husk of the seed sown in the earth dies, but its germ or essence survives and shows itself in the new plant that rises from it; and so, while the body, the covering or clothing of the soul or spirit, dies, the soul or spirit, which is the germ or essence of the body, survives, and will be wonderfully and gloriously manifested in the spiritual, incorruptible, immortal, resurrection bodies of the saints which will be no more subject to temptation or sin or sickness or pain or infirmity or decay or death (Eccles. 12:7; Luke 23:43; Rev. 21:4; 22:3-5).

10. Q. How many members and Associations of the Primitive Baptists are there in the United States, and are the Philadelphia and Charleston Associations missionary bodies? A. The Philadelphia and Charleston Associations have gone into modern, money-based "missions" (some of the oldest and best churches formerly belonging to the Philadelphia Association still remaining Old School or Primitive). No human being on earth knows how many Primitive Baptists there are in the United States; but, according to the latest estimates that I have seen, there are about 126,000 members, about 3,000 churches, about 250 Associations, and about 1,500 Elders. We have no General Associations or Conventions or Reports.

S. H.

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### REMARKABLE PROVIDENCES.

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"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 CARETH FOR YOU.

Nearly forty years ago, says a Christian man, I was given up by the doctors for a dying man from consumption. I had a wife and five children dependent on me, and for many months was unable to provide for them by

my own labors. All our earthly resources were gone, and one Sunday morning, when breakfast was over, we were entirely destitute; there was no meal in the barrel, nor oil in the cruse. In family worship I read the fortieth chapter of Isaiah. I think that up to that time I had never found the word of God so sweet and precious. I had very near access in prayer, and was enabled to lay my burden at the Saviour's feet. I closed with the prayer which our Lord taught His disciples; it seemed made on purpose for me. I think that the petition, "Give us this day our daily bread," was offered in faith. *Within an hour there was a rap at the door.* When I opened it, a young man stood there who had come three miles to bring us bread, sugar, and money. He apologized for coming on Sunday, but said that an aunt of his was at their house the evening before, and felt so anxious about us that she could not go away till he promised her that he would come and bring us those things. S. H.

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### EXTRACTS.

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CLARKSVILLE, ARK., Jan. 26, 1907.

DEAR BROTHER:—Inclosed find money order for \$1.00 to renew my subscription to THE MESSENGER.

I have been a reader of THE GOSPEL MESSENGER for a long time, and am glad to say that it has ever contended for the faith once delivered to the saints, and has not shunned to declare the whole counsel of God. May the Lord continue to bless and direct you in wisdom's ways, together with all the Israel of God, is my prayer.

Your little brother in hope,

J. J. BROWN.

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LAKE CITY, FLA., Feb. 1, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Inclosed find two dollars to pay my subscription for THE GOSPEL MESSENGER for the years 1907 and 1908.

I do not feel that I could do without THE MESSENGER. For it certainly speaks the truth in love. I hope that the Lord will enable you to continue to speak words of comfort and edification to His people.

Your old brother in the love of the truth and in hope of a glorious resurrection.

L. W. RIVERS.

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CULLODIN, GA., Route 2), Feb. 20, 1907.

DEAR BROTHER HASSELL:—Enclosed I hand you check for two dollars, which please place to my credit for THE GOSPEL MESSENGER. I want it to continue to come to me as long as I am able to read it. I feel to thank God for such brethren as yourself and those whom you have asso-

ciated with you on the editorial staff. May God enable you to continue to conduct THE MESSENGER on the high plain upon which it now stands. Brother Hassell, I was very much pleased with your remarks in the February number of THE MESSENGER concerning the spirit that seems to have gotten possession of some of our leading ministers in this country, causing them to have the substance and seek the shadow, to neglect the spiritual and foster the carnal, thus leading the children of God away from the paths of peace. I am glad that now, as well as in all the past (at such times), God has provided for His people faithful watchmen who are willing to rebuke this spirit, and point out to His humble poor the evil consequences of such a course. We are in trouble here now, caused by some brethren who seem to be determined to lead the flock away from the old paths, and while they are doing so, they are trying to lay the blame for the trouble upon those who have objected to their course. May God open the eyes of all to the truth, and lead us all in the right way, that peace may be restored, is my prayer. Pray for us.

Your brother in a sweet hope of a better life, S. T. BENTLEY.

PATTERSON, GA., Jan. 22, 1907.

*Elder Sylvester Hassell—*

MY DEAR BROTHER, if I am worth to claim such relationship:—I am yet spared to live, and in the enjoyment of reasonably good health for a man of my age (82 if I am spared till the 9th day of next March), though I feel often of late that my days are about accomplished on earth, my race about run, and that I must soon lie down in the cold icy arms of death, and be no more on earth. I hope I shall be eternally happy after death, believing that God for Christ's sake has forgiven my sins, and taught me by His Spirit the way of salvation through grace, and a dying Lamb. I yet enjoy reading THE GOSPEL MESSENGER; it builds me up in the inner man, confirms me in the hope of glory beyond this vale of tears. May heaven's King continue His mercies and blessings to His believing children in this world of sorrow, pain, and woe. Pray for me and mine. My wife is yet living; she will be 73 next May. Keep us, oh, King of Kings, under Thine almighty wings. I feel that this will be the last scribbling you will ever receive from me.

Your brother in Christ, I hope, as ever, JOHN DONALDSON.

ADAIRSVILLE, GA., Jan. 6, 1907.

*Elder Hassell—*

DEAR BROTHER IN THE LORD:—I have been thinking that I would write you and try to thank you for sending me THE GOSPEL MESSENGER free so long. My husband (Elder F. M. Casey) has been dead 17 years last November, and I still get it. Our dear old brother Respass sent THE MESSENGER to him as long as he lived. I never have changed the name—it still comes to Elder F. M. Casey. I feel ashamed to have never written to you and thanked you as I ought; and, dear brother, I should not think hard of you if you should stop sending it to me, for it is more than I deserve.

One reason I never have written you is I can't see, and am a very poor scholar; this you soon will find out. I hope I feel dependent on God for mercy, grace, and protection. I trust that the Lord will keep me, and not suffer me to be tempted with more than He will make me able to bear. Pray for me. May the Lord bless you with many more years of devotion to the Primitive cause.

Your unworthy sister,

ELIZABETH CASEY.

VALDOSTA, GA., Feb. 7, 1907.

Elder Sylvester Hassell—

BELOVED BROTHER:—As my subscription to THE GOSPEL MESSENGER expired with the January issue, I am writing to tell you how very sorry I am that I can not send the money just now for my renewal, on account of continued illness, great expense, etc., and still being unable to work. Have received the February issue. Am glad that you continue sending it, as I would miss it sadly. Yes, more than words could express. It will be a pleasure to me to send the money for my renewal as soon as I can. THE GOSPEL MESSENGER is worth more to me than any sum in mere dollars and cents. Indeed it is a "messenger" of love, hope, comfort, and peace to my oft-times weary heart and soul—bringing, as it does, "glad tidings of great joy"—telling of a truth the same sweet, dear old story, ever new, salvation through the mighty love and sovereign grace of God and filled with love messages of mutual confidence in, and sympathy for, and like experiences of, God's children, so widely scattered—yet speaking the same tongue, as taught by one and the same, and only teacher—the unerring, omnipotent, Holy Spirit of God. Dear old brother Henderson's articles are peculiarly sweet and comforting to me—yours also, and that of many other of the dear writers for its columns.

While reading the articles, "Crying Children," "Believers in Christ Suffer for His Sake," and other of Brother Henderson's articles, my eyes have been filled with tears, my heart with great peace, hope and comfort—a sweet and indescribable sense of resignation to all my sorrows would steal over me, causing me to feel that, "though He slay me, yet will I trust Him," and a dear, sweet hope filling my heart and soul that I, even I—so erring and weak—am so gloriously blessed as to be given to suffer, aye, am suffering for His sake, and my heart has gone out to the dear brother in tender love, and to the blessed Father in gratitude and praise for such precious gifts to His children as the dear brethren, yourself and others, but most of all for the unspeakable gift of His Son to redeem poor sinners, such as I. I have greatly desired to write Brother Henderson, and try to tell him something of the comfort and strength that I have received through his writings—what a blessing they have been to me, but a sense of my unworthiness has kept me from writing to him.

Brother Hassell your visit to our church, also Brother Henderson's, is held in loving, tender, and grateful memory by myself, and, I feel by many others. May it please the Lord to send each of you in our midst again. You do not remember me, I suppose. I spent one night at Brother E. L. Moore's while you were there. Your picture used to hang in the hall at their home, and I used always to take a look at it when there. Dear Brother and Sister Moore are gone from here—have moved to Silver Spring, Fla. We miss them sadly.

My dear old grandfather (Owen Gibson) has been called home—perhaps you have seen his obituary in *The Pilgrims Banner*. Brother Hassell, if you have space I would be glad to see it in THE MESSENGER. Many read THE MESSENGER that knew him. I'll send it to you in this letter.

Please pardon me for presuming on your time to read such a poor and lengthy letter. Please pray for me and mine. May the dear Lord bless you and yours, and the entire household of faith, I pray.

With love, I am your sister, I hope,

IDA LEE GIBSON.

FORT TOWSON, Ind. Ter., Jan. 19, 1907.

*Elder Sylvester Harrell—*

VERY DEAR AND MUCH BELOVED BROTHER FOR JESUS' SAKE AND HIS PEOPLE:—The dear MESSENGER stands topmost in my esteem, and its monthly visits are sweet to me, because I know that I love God's people whose cause it advocates in love and truth. Often I rejoice in spirit and also in tears while reading in its blessed pages, and the hope of my calling burns within my heart. When I by faith see the end of my salvation drawing nigh, I can never tire blessing and praising God's sweet name for such a precious hope.

May long life and God's continued blessings be yours.

Your lowly brother,

W. H. McCAY.

INDIANOLA, IOWA, Jan. 22, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I am sending you today one dollar to pay for my subscription to your good paper, which I enjoy so much to read. I love to get THE MESSENGER, and always read it through as soon as it comes.

Asking you to pray for one so unworthy when it goes well with you, I am, as I hope,

Your sister in Christ,

ADA B. BAUGH.

LAWHON, LA., Nov. 11, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I again send remittance of one dollar for our paper, THE GOSPEL MESSENGER. I think it to be the soundest paper that is now published. I love no other as I do THE MESSENGER. All Primitive Baptists should take it. I wish it would come weekly instead of only once a month as now. Dear brother, I have just read your notice to subscribers. I feel like it was all to me, knowing, as I do, that I have been negligent, and that our dear editors are very much neglected. Let me say to you, dear brethren and sisters everywhere, to let us all be more prompt and dutiful in the future than we have been in the past to our editors everywhere. For we look for the coming of our papers as we would for one coming from a far country, bringing good news and glad tidings unto us; and, too, our papers give some of us poor and afflicted ones about all the preaching we get.

Your little brother, and I hope,

W. H. SANDERS.

R. F. D. No. 1, BETHEL, N. C., Jan. 28, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER IN A PRECIOUS HOPE IN JESUS:—I herewith enclose \$1.00 to renew my subscription for THE GOSPEL MESSENGER for another year; it is the best paper in my knowledge. I do not see how I could do without it. The Lord has aided you in adding more gifted editors to its columns. I love to read your writings, and also from the others.

I was glad the Lord blessed you to speak with wisdom and power from on high while on your tour. I tried to send up my poor petitions in your behalf while you were gone, that He would enable you to speak with power and demonstration of the Spirit, for without Him we can do nothing. But, O, I believe the God of heaven was with you; for, my dear brother, you are so gifted at all times and rich in faith, an heir of God, and joint heir with Christ. Pray for me. I am,

Your sister in hope of eternal life,

MAGGIE A. STATON.

DONORA, PA., Feb. 5, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—You will find \$1.00 to pay for present volume of MESSENGER. I am still pleased with THE MESSENGER because it continues to advocate truth and expose error; when it ceases to do this, it ought to go down to come up no more.

Your brother,

J. C. CORDER.

\* SPRINGFIELD, TENN., Jan. 17, 1907.

DEAR BROTHER HASSELL:—I herewith enclose post office money order for one dollar to pay for THE GOSPEL MESSENGER this year.

I have been taking THE MESSENGER so long I hardly know how I could do without it, especially as long as it is as well conducted as it has been in the past.

Yours in an humble hope,

R. T. FARTHING.

TOPSY, TEXAS, Dec. 1, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed you will find \$1.00 to renew my subscription for THE GOSPEL MESSENGER. I am now in my 81st year, and I don't get to hear preaching often, and I am very deaf. I have been taking THE MESSENGER 18 years, and I want it as long as I live.

Your little sister, if one at all,

PERMALLA SMITH.

LOTTIE, VA., Dec. 10, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Find enclosed money order for one dollar, my subscription for 1907 till September. I thank you for leniency, as it should have been paid when due. THE GOSPEL MESSENGER is too valuable to lose. God keep you in the way.

Your sister in our most precious faith,

LILLIE S. BOARD.

## SELECTIONS.

### PAIN.

Pain is a soul tonic. Sorrow often brings out the best there is in us. Happiness does not develop character. It gives it surface brightness and decks it with prismatic bubbles. It takes the deep reaching arm of misfortune to trouble the depths and bring out the pearls that lie there. The most magnetic faces are lined by thought and noble care. Strong, unselfish love, even if misplaced and unappreciated, ennobles the lover, continues Medical Talk. It is the frivolous, vanity born emotions that fritter away character and make faces insignificant. To fail in high aim after earnest and honest effort is not failure. The gain it brings in strength and discipline will appear in other directions. Misfortune has often in the history of the world been the means of making a poet, orator, philanthropist, scientist or statesman out of a person whose career, but for the misfortune or physical disability, would have been commonplace and influence limited.—*Selected.*

## ETERNITY.

Arithmeticians have been much puzzled with given numbers; but none have ever attempted eternity, or the duration of the world to come. Here the finite mind has no idea of eternity, but by succession of ages, and yet succession belongs to time, not to eternity. Though all the angels in heaven, and all the men in the world, since their creation, had been employed in dotting down figures, which at the end of the world were to be arranged into one straight line, stretching through unmeasured space, and every figure have ten times its force, yet this line would not be so much to eternity, as the number one bears to it; for *one* bears some proportion to the greatest numbers, but the greatest numbers bear none to eternity.

Days, weeks, and months are nothing there; years, ages, and generations are lost there; hundreds, thousands and millions, are no more there; times, areas, and determinate durations are there past forever; all is fixed, all eternal there. There is no sooner or later, first and last, in eternity; for though Abel, with respect to time, was sooner plunged into perpetuity, yet no sooner than the saints that shall be alive at the last day, with respect to eternity. For it is like a circle, which, dissected any where, is always in the middle. The saints are like so many guests assembling to a feast. Some are set down, some sitting down, some standing ready to sit down, some entering the door, and some at a little distance from the house, yet all come in due time for the feast. Adam, Enoch, and Elias are set down at the banquet of love; some are entering the door of bliss, and many are on their way thither, but they shall all come time enough to the divine entertainment which will satisfy all the guests in the mansions of glory.

Alas! with what desperate madness am I chargeable that I am thus taken up with transitory trifles, and study not the realities of the everlasting world? When I consider the vanity of earthly glory, I must conclude that such as pursue after it are intoxicated with poison more dangerous than that of the tarantula, which makes men die by dancing, as the one effects the soul, the other only the body. Even were the pleasures of this world real and solid, yet, they are so transient that they are not worthy our pursuit. O how wise are we for time, but how improvident for eternity! For what man to appear in the majesty and grandeur of a king for a day would forfeit his estate and spend the rest of life in poverty and reproach? I look forward a few years, perhaps a few days, and see myself in eternity; but I can not look still more forward, and see myself out of eternity. O, eternity! I am to be in thee forever; and why should thou not be in all my thoughts. Thou shalt shortly overtake me; why then should I chase thee from me, or myself flee from thee?

It matters not much to him who is going but out of one door into another, whether it be a summer-blink, or winter-blast, since a few steps finish his journey; nor does it much more concern him who comes out of the door of the womb, and enters by the gate of death into the palace of the great king, his mansion for eternity, whether it be under the sunshine of prosperity, or the bitter blast of adversity; because the one can not profit him, nor the other pain him there. Now, my moments are numbered and so precious; but, O blessed state when numbers are no more! No incursions there on the adoring soul from the world, from sin, satan, or the flesh. No weariness there where my adorations shall not be numbered by minutes, cramped by corruption, or cut short by bodily infirmities. But when I have stood an ardent adorer before the throne ten

thousand years, I shall be as vigorous in my love as in the first moment I began the work of angels in heaven. Now vain thoughts mingle with my contemplations; unbelief resists my faith, and the things of time hinder my devotion. But then I shall be delivered into the glorious liberty of the sons of God. Once a great king made a feast to his grandees for a hundred and four-score days; nothing less than a royal treasury could support the expense of such an entertainment. But the King of kings shall feast all His mighty angels, all His chosen people on His own undiminished fulness through eternity itself. There is bliss without a blank, abundance beyond all bounds, and possession without period! No matter then what years I lose; for whenever the lamp of life expires, the sun shall rise and shine forever and forever.

JAMES MEIKLE. (1758).

## 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.

### OWEN GIBSON.

This venerable old soldier was born in Bulloch County, Ga., April 1, 1820, and died at the home of his son-in-law John B. Williams, of Pavo, Ga., November 28, 1906, in his eighty-seventh year.

He was married to Miss Mary Ann Davis, of Bulloch County, January, 1845. They reared eleven children, all of whom are living except the youngest son, Owen, Jr., who died November 10, 1891, just as he had entered manhood. He was preceded to the grave only a few months by his mother who died February 4, 1891. After the death of these two the old brother felt that he was broken up, and lived the rest of his days among his children.

He was baptized the first Sunday in October, 1846, into Fellowship Primitive Baptist Church, Bulloch County, by Elder John G. Williams, and was ordained to the office of deacon the next year. He with his family moved from Bulloch to Berrien County in 1867. After three years they moved to Lowndes, and twelve years later, moved to Brooks, where he remained till his death.

He leaves ten children, as follows: Mrs. John Martin, Hahira, Ga.; M. Gibson, Brunswick, Ga.; Mrs. H. W. Parrish, Adel, Ga.; Mrs. W. R. Carter, Moultrie, Ga.; W. H. Gibson, Moultrie, Ga.; Mrs. J. B. Williams, Pavo, Ga.; J. N. Gibson, Quitman, Ga.; Mrs. V. R. Reddick, Pavo, Ga.; Miss Julia Gibson, Pavo, Ga., and John E. Gibson, Quitman, Ga. Eighty-one grandchildren and fifty-three great grandchildren have been born to him.

His children were nearly all present at his death and burial. He had been in failing health for several months, and just gradually gave out. His life went out quickly, and he fell asleep as a little child upon its mother's breast.

I know it is common to say all the good we can about the dead, but the life of this dear old brother deserves special mention. He was faithful. I have traveled many miles with him going to and from the meetings, and he never complained of being tired or of the sacrifices he had to make for the cause. He did it all cheerfully. For many years he was quite deaf so that he could not hear the preaching, but he would always come to his meetings. He would say, "I want to see the brethren, if I cannot hear." Often he would take a chair under the front of the stand

and put his hand to his ear trying to hear the blessed truth that he had enjoyed so long.

He was faithful to his pastor and his church expenses according to his ability. I remember that during the fall, after my brother died, I visited Brother Gibson, and although his mind was weak he said, "Brother Barwick you have been at some unexpected expense of late, visiting your brother, and I want to help you bear it," and sitting up on his couch he got a dollar out of his pocket and gave me. That little deed of brotherly kindness impressed me very deeply. In his poverty and afflictions, and as he was nearing the end, he remembers his duty when he was well, and is faithful to the end.

Brother Gibson was a grave, faithful man of God, and his life has left a good influence upon many others. Too much cannot be said of this dear old brother's virtues. He was never drunk, never used tobacco, and never had the headache. He was always found condemning the wrong and contending for the right.

But his work is done. He was buried at Lebanon Church, Brooks County, between his wife and son. The writer spoke at his burial from the text. "Mark the perfect man and behold the upright; for the end of that man is peace." We mourn over his loss but rejoice that he is resting, and will live again in perfect peace.

We extend sympathy to the sorrowing children and grandchildren and pray the Lord to sanctify his life and death to their good and His glory.

R. H. BARWICK.

#### MRS. LUCINDA McLEROY.

Sister Lucinda McLeroy died at her home in Clarke County, Georgia, on July 14, 1906, being exactly 76 years and one month from the date of her birth. Her maiden name was Miss Eidson, and she was married to the late Elder F. M. McLeroy the 9th day of September, 1849, who preceded her to the grave by six years. She united with the church, by experience, at Mt. Zion, about the year 1858.

She had been confined to her room and bed for some eighteen weeks, during which time she fell with vertigo, dislocating her hip, causing much suffering, yet she endured it with Christian fortitude, saying that her Lord had suffered even death upon the cross. She was a faithful member of her church, as well as a wife to a minister of the gospel who had given his life for the brethren, and the cause of Christ about forty years. The writer of this was baptized by him about thirty-four years ago, and he was Moderator of the Conee Association for many years.

To this union of Brother and Sister McLeroy were born nine children, six girls and three boys, seven of whom survive her, and were called to her bedside to receive her last and farewell kiss, telling them that she was wanting to go home where sin and sorrow would be no more. We feel that our loss is her gain. Her anxious cares and responsibility in raising such a large family in high esteem, in the absence of her husband who had the care of four churches, was trying, and no other mother knows except by a similar experience. Five of the children are members of the church with us.

The remains of Sister McLeroy were interred at the family cemetery near the old home. Her pastor, Elder D. S. Gower, together with Elder W. W. West, conducted the funeral service, to the comfort of the bereaved, and in the presence of many relations and friends. We would say to this beloved family of children and grandchildren, to try and imitate her in this life, and when it is over may you too fall asleep in Jesus.

J. M. ADAMS.

Monroe, Ga.

*Signs of the Times* please copy.

## JAMES GREGORY.

Our beloved brother, little James Gregory, the subject of this notice, was born June 29, 1888, and died January 5, 1905, aged 16 years, 6 months, and 6 days. He was the son of our beloved brother and sister, J. E. and S. E. Gregory, both living in this cove, and members and deacons of this church. Little Jimmie professed faith in Christ, and joined the Primitive Baptist Church of Christ in Cades Cove, Tenn., September 4, 1897, and was baptized by Elder Wm. Brickey, being at the time of his conversion only 9 years, 9 months, and 5 days old. There is one of our remarkable providences. Jimmie was just a child and never knew what it was to be well. He was a cripple, and a sufferer all his life. One of his sides did not grow, and the other side growing made him one-sided. He was one of the brightest little boys I ever saw. He was sensible, and really pretty. His face seemed to always have a smile on it. He out-learned all his school mates, and delighted in his books, taking the premiums in school. Being a cripple, he could not go as other little boys could, so he always wore his dress, and took great delight in his mother. He learned to sew with a needle, and pieced several quilts of his own, and would show them to his mother—they are here yet to be seen. He always wore his dress to meeting, and sat with the sisters. He cut and made his own dresses; and when he would put them on and comb his head, his face would shine with brightness. He always loved to go to meeting, and was very sensible in his talk. He told his mother at meeting that he wanted the church and Christians to pray for him, for if he died in his present condition he would be lost in the world to come. Being so small, his mother did not encourage him; yet he would still continue from day to day to tell his mother his condition, and would cry like his heart would break, telling her that Lizzie (his sister) did not want him to let it be known. So the little fellow took courage of his own accord, and came up and told the church in that way for them to pray for him. He would sit there and tears would stream from his eyes, until (as I believe) the Lord, for Christ's sake, spoke peace to his troubled soul, and he got up and told the church he had found the Lord, and his father took him up in his arms, and went through the congregation with him in his arms, both rejoicing. I never will forget that day. Jimmie was my favorite in that family, and was that day the brightest boy I ever saw, only a little past 9 years old, and in his father's arms praising God. And when the door of the church was opened, he could not wait, but went forward and told them what great things the Lord had done for him. He was wise remarkably. He wanted to go into the water, as Christ did in Jordan, and be baptized, which he did rejoicing. And when the Lord's supper and foot-washing time came on, he would hurry his mother for fear he would be too late. He loved his church, and the Lord's people. But, poor little Jimmie! he did not stay long with us, his disease growing worse (pneumonia and pleurisy). He understood his condition, and could not promise himself any pleasures here in this life, and so he sought pleasures that never fail, a treasure in the heavens, where moth nor rust doth not corrupt, and where thieves do not break through and steal. Sleep on, dear Jimmie! This poor, unworthy writer will soon see you again. He leaves father and mother, five brothers, and two sisters, to mourn their loss, but our loss is his eternal gain. May the Lord bless and comfort the bereaved ones left behind.

W. H. OLIVER.

Cades Cove, Tenn., February 13, 1907.

## ALLEN'S NATURE COMPOUND.

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Greenfield, Ind.

## BIOGRAPHIES AND PORTRAITS OF PRIMITIVE BAPTIST MINISTERS.

For several years I have felt that the biographies of Primitive Baptist ministers of the United States should be preserved in substantial book form; and after prayerful consideration, I trust, and the endorsement of the idea by brethren I have concluded to undertake the collection of material for, and the publication of, such a book.

It is my desire to compile a work that will be correct, useful and interesting, and one that our denomination will be proud of; but I cannot do this without assistance. I therefore request our editors, moderators and clerks of associations, and any others who will, to send me sketches of their own lives—if ministers—and the lives of other ministers of their acquaintance, *together with the subjects' photograph*, whenever possible.

Proper credit will be given for assistance rendered.

R. H. PITTMAN,  
Luray, Va.

## NOTICE!

I will send my book, "Conflicts of a Poor Sinner," "Church History," "Doctrine and Practice of the Apostolic Church," "Comforting Words to Mourners," price 50 cents, and Gospel Messenger, price \$1, both for \$1.25. The Gospel Messenger is a good, solid old Baptist paper and I hope all the brethren will labor to circulate it.

L. HANKS.

## THE LAST CHANCE TO PURCHASE THE SHEPHERD AND HIS FLOCK.

In order to dispose of the remainder of my books at once, and to place them in reach of all, I will now send them postpaid for \$1 each, or 6 for \$5. You should order at once.

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Guyton, Ga., near Savannah.

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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, 5 cts.; six copies, 25 cts.; 12 copies, 50 cts. Send orders to J. E. W. HENDERSON, Troy, Ala.

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

These prices include postage.

S. HASSELL.

## OUR MEETINGS IN WASHINGTON, D. C.

Eld. J. T. Rowe, of Roland Park, Baltimore, Md., preaches on the third Sunday of each month, at 11 a. m. and 3 p. m., at 509 G street, N. W.; and Eld. (Dr.) C. H. Waters, of 5706 Brightwood Ave., N. W., preaches on the first Sunday in each month at 7:30 p. m., and on the third Sunday at 11 a. m., at Pythian Hall, 1012 Ninth street, N. W. Both are very worthy men and excellent preachers.

Alfred Griffin  
R.I.

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Vol. 29.

No. 5.

# 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.

MAY, 1907.



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.

Edwards and Broughton Printing Co., Raleigh.

# The Gospel Messenger.

MAY, 1907.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 29.

WILLIAMSTON, N. C., MAY, 1907.

No. 5.

## PEACE—BE STILL!

Master, the tempest is raging,  
The billows are tossing high,  
The sky is o'ershadowed with blackness,  
No shelter or help is nigh.  
Carest Thou not that we perish?  
How canst Thou lie asleep,  
When each moment so madly is threatening  
A grave in the angry deep?

### CHORUS.

The wind and the wave shall obey My will,  
Peace—be still!  
Whether the wrath of the storm tossed sea,  
Or demons or men or whatever it be,  
No water can swallow the ship where lies  
The Master of ocean and earth and sky.  
They all shall sweetly obey My will;  
Peace—be still! peace—be still!  
They all shall sweetly obey My will;  
Peace, peace—be still!

### 2.

Master, with anguish of spirit,  
I bow in my grief to-day,  
The depths of my sad heart are troubled,  
O waken and save, I pray.  
Torrents of sin and of anguish  
Sweep over my sinking soul,  
And I perish, I perish, dear Master!  
O hasten and take control!

### CHORUS.

## 3.

Master, the terror is over,  
 The elements sweetly rest;  
 Earth's sun in the calm lake is mirrored  
 And heaven's within my breast,  
 Linger, O blessed Redeemer;  
 Leave me alone no more,  
 And with joy I shall make the blessed harbor,  
 And rest on the blissful shore.

## CHORUS.

DEAR BROTHER:—The above hymn I found in a Methodist hymn and tune book, and I remarked to the lady of the house where I found the book that the hymn did not belong in a Methodist book; the words are so scriptural, sweet, and strong that no one can claim them without giving *God all the glory*. How blessed is His daily care! and what could we do without Him? "Without Me," He says, "ye can do nothing."

Your request is cheerfully granted.

J. T. ROWE.

Roland Park, Baltimore, Md.

This beautiful hymn was very sweetly sung by Elder Joshua T. Rowe and his wife, Sister Rowe, formerly of North Carolina, but now of Baltimore, Md., while most of the messengers of the churches in the Kehukee Association were returning home on the large steamer *Tourist*, on the northern waters of Albemarle Sound, during the night of October 8, 1906, after having attended the 141st Annual Session of that Association at Flatty Creek, in Pasquotank County, N. C.; and, at my request, Elder Rowe has kindly written me the words of the hymn for publication in THE GOSPEL MESSENGER.

S. H.

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REIDSVILLE, N. C., March 4, 1907.

DEAR BROTHER HASSELL:—THE GOSPEL MESSENGER for March came on yesterday and I have just finished reading it.

The article of Elder S. A. Elkins is surely good and

worthy of the consideration of every lover of the truth. I do feel that destitute places are very badly neglected by our ministry, and churches that have good pastoral service are often overrun with preaching. This is not right. I have known instances where preachers have been called to serve in some destitute churches, but declined to accept because they were more impressed to travel, and those destitute places had to go without preaching. Some traveling preachers seem to think that, wherever they are, and whether the pastor is there or not, the privilege belongs to them to open the door of the church and to receive and baptize members. Much evil has come out of that spirit in some places. Preachers who have regular callings and who are faithful pastors and doing evangelistic work among the flocks over which the Holy Ghost has made them overseers, are the most useful preachers in our churches.

Those new things set forth by him and Elder G. W. Stewart ought to receive the hearty condemnation of every true Primitive Baptist. In 1827 the Kehukee Association felt compelled to withdraw fellowship from those very things which were flooding the churches with an unconverted worldly membership, and in 1832 the Primitive Baptists generally came out in the Black Rock Convention and strongly endorsed the actions of the Kehukee Association of five years before by making the same and more declarations of the same nature. We do not need any new convention to reaffirm those true Old Baptist principles, but each church should fully adhere to those true scriptural principles which were then set forth, and if they find that they have members who are not willing to abide in these true principles they should admonish them, and, if they will not repent, withdraw from them.

Your article, which was partly copied from the *Watchword and Truth*, is surely a timely warning. I wish those of our people who have read it would do so again. "Mis-called 'high society' are given up to card playing, wine-drinking, theatre-going, and dancing," etc., is as true as anything can be; high religionists given up to the most sacrilegious of practices, and, in some in-

stances, some of our own people joining with them in these and other gambling-den games, thus setting such ungodly examples before their children just to get them into this evil "high society," which is a curse on any community and a destruction to civilization, to say nothing of religion.

Surely the last days are near at hand. Elder Stewart has faithfully pointed out some of the religious errors now being practiced among some of our people, and I have seen the effects of some of these things. I know that coldness, desolation, and the threshing and separating season is sure to follow such gatherings-in in Old Baptist churches, and the winnowed wheat will be found to be but a small remnant.

Elder Oliphant faithfully points out the evil of parents' neglecting their children and allowing them such awful indulgences as these other brethren have so carefully pointed out—card-playing, wine-drinking, society-meetings, and midnight visits to ice-cream parlors, and a misuse of the daytime in sleep.

Need they expect anything better than to have their religion hooted at and their brethren's company shunned? especially if they are of those faithful ones who "cry aloud, spare not, show My people their transgressions and the house of Jacob their sins." It will not do and God will not excuse us if we wink at sin, for He hates sin, and if we love God we hate sin with a perfect hatred. Some indulge their children in going to Arminian Sunday schools under the excuse that they want them to have company; and they reap the fruits for which they sow the seed by seeing their children members of Arminian "churches" and haters of true religion. These things do not excuse the true servant of God; he must continue to "cry aloud," though he be hated of all men.

Elder Lawrence's letter gives the effects of all such turnings away from the truth with its principles, and shows that the signs are that gospel work is nearly done with the Gentile nations.

Many have waxed cold, and there is a turning away from the truth and a following after the world for gain and the indulgence of idleness, pride, and vanity.

The Lord deliver us and save us from these awful calamities.

Your brother in hope, L. H. HARDY.

MY DEAR BROTHER:—My excessive labors and travels have overcome me at last. I was taken sick at Hunting Quarters on Saturday night before the second Sunday in February, filled my appointment on Sunday and got home on Tuesday a. m., and have not been out anywhere since.

I have bronchitis, a congested state of the lungs, and a catarrhal condition of the stomach and bowels. I am some better and hope to be out soon, but will have to confine myself mostly, yes, nearly altogether, to pastoral services, and rest between times.

Last year I traveled 9,528 miles, and spoke in 240 sermons. For 28 years I have averaged somewhere near 200 sermons annually, and have averaged traveling 7,000 or 8,000 miles a year. I have sung a great deal in the time, besides other heavy labors. At last it has told on me. For three weeks (when I could be out of bed), I have been reading and writing. L. H.

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GAYLORD, KANSAS, March 11, 1907.

*Elder S. Hassell—*

DEAR BROTHER:—I write to express my thanks for the March number of THE GOSPEL MESSENGER. Some kind person (I know not who) sent me that number. It contains much good for us. I believe that most protracted meetings among our people have the very downward trend that Elder G. W. Stewart claims for them in his able, truthful article in the March MESSENGER, but I believe that many precious saints have not been aware of that fact. May the Lord guide us all aright in all things, to His glory and to our true good and comfort, I would pray. I was glad to read Elder Jacob Cloud's short article. I am personally acquainted with Brother Cloud, and I esteem him to be able and orthodox in his faith of God's elect. May the Lord continue with Brother and Sister Cloud. I heartily endorse your editorial, "The Rapidly Approaching End of the Present

Dispensation." That time is at hand, but it seems that the greater masses of the tribes of men are ignorant of such a serious time; but in it all is fulfilled the word of God by the mouth of Peter, that "The day of the Lord shall come as a thief in the night." Such a day came once in Noah's time. Oh, God! help all of Thy poor, humble children who love Thy ways and Thy judgments, to let their conversation be godly and in heaven. Brother Hassell, I am very imperfect, and may often get wrong in my views of the Holy Word of God, but I here wish to briefly express my sentiments to you, and if I am wrong forgive and set me right, if so directed by the Spirit of the Lord. I am opposed (by the word of God, I trust), to the church of Christ tolerating secret orders in her body. I am in serious doubt of the propriety and scripturalness of protracted meetings among our dear people. I find no Scripture for organized Associations,—no, I just *can not* find it; but it is scriptural and good for us to meet to worship the Lord, but not to dictate to the churches. Anything making an institution separate from the church (religiously) is unscriptural, and will ere long incur the displeasure of our just God, and all who tolerate or advocate such things to the distress of God's dear people will suffer the fire of God's wrath while their works are being burned up. Now, have I said too much? I hope not. I know that it is scriptural to be longsuffering and forbearing, and gentle, enduring hardness as good soldiers of Christ Jesus. Oh that dear, precious name of Christ! let me, by the grace of God, take up my cross and follow Him through *evil* as well as *good* report. And let every one who nameth the name of Christ depart from iniquity. Oh, when I see how much dear Jesus did for poor sinners against Him, it is enough to draw His people out in obedience to Him, no matter what the cost—no matter how heavy the cross of tribulation or of self-denial. I feel that God's people should love their precious Saviour supremely in every act of worship and service to Him, and should love one another fervently.

Dear brother, I do not wish to be picking at motes in the eyes of my dear brethren with a beam in my own eye not considered. I confess my many faults which

render me unfit for a home with those I love. I do feel so sad that I am so sinful, and I have but little hope of ever being any better man. I often feel much discouraged and cast down. I hesitate to ask the dear saints to pray for me, for fear of tiring their patience with me. I do not know what to do. Not long since I was enroute for home on a north-bound train in Oklahoma, and thinking surely it would be a blessing if the train would only wreck and end my life, and my sorrows, and I felt that it might come to pass, and in about one hour the wreck came and crippled many of us on board, myself among the number; but our fireman was sadly crushed and scalded to death. This was a sad scene; but I thought that the Lord would have brought my imperfect life to a close in preference to the dutiful life of the poor fireman. But I still live and should thank God and live in hope and be reconciled to His holy will. May the Lord pity us all and lead us in the way of truth, peace and duty.

SPENCER F. MOORE.

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### AM I A CHILD OF GOD?

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It is very agreeable to find such as are, as we hope, taught of the Lord; for if we are taught of God, John 6: 45, then in those things that we have learned we have comforting companionship and heart to heart communion. Even when the communion is upon that which is dark and heart-saddening it is sweetened, for Jesus is in it, and sanctifies it to our soul's profit. Luke 24: 15-32.

Why does your heart and mine yearn for the precious, sacred evidences that we are the children of God? We say within ourselves God is pure and gracious and lovely, and He is Almighty, how desirable then that He should be our friend, how satisfying that He should take us into His household, and "with gentle smile call me His child, and speak my sins forgiven?" O this is all that could be desired, to be of "the household of God." Ephes. 2: 19; Jeremiah 3: 19. But again I enquire: How is it that such longings after God are found within us? O, the fountain of all these yearnings is the work of grace within us, the teaching of the Holy Ghost in our hearts. It is because God hath quickened us who were

dead in trespasses and sins. Ephes. 2: 1. It is because we are born of God. Are we moved toward the everlasting God? Are we craving His compassion, His forgiveness, His salvation? Then it is the result of His own attracting power. This is how the Scripture declares it: "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Jer. 31: 3. Had He not drawn us we never would have come; He still had been unsought, undesired, and we should have remained in the vanity of our earthly minds strangers and foreigners, alienated from the life of God, dead in trespasses and sins, without God, without Christ, without hope in the world. Ephes. 2: 12. But how is it possible for sinners, for one in his nature so unholy, so vile like me; one so far off from the High and Holy One that inhabiteth eternity, how, I ask, is it possible for me, for you to dwell, to be accepted, to live in peace, in intimacy, to be at home with God, whom we have so sinned against? Where in all the wisdom of the world shall we find the answer? The world by wisdom knows not God. 1 Cor. 1: 21. The gospel of Christ declares the glad tidings. "But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ." Ephes. 2: 13. Between us and our God we have Jesus, our Mediator, 1 Tim. 2: 5; the Mediator of the new covenant, Heb. 8: 6; 12: 24; our High Priest in things pertaining to God. In Him we have the blessed all satisfying reconciliation by His atoning sacrifice. Precious Jesus, Beloved Saviour, O Thou Altogether lovely Friend, may I love Thee, adore Thee, ever cleave to Thee, ever serve Thee, ever praise Thee.

"Not all things else are half so dear as His delightful presence here:

"What must it be in heaven?

'Tis heaven on earth to hear Him say,

Poor sinner, cast thy fears away,

Thy sins are all forgiven."

Yes, it is by our Redeemer we come unto the Father. John 14: 6. Through Him we have access by faith unto all the grace of justification and blessed peace with God, and rejoice in hope of the glory of God. Rom. 5: 2.

We are all the children of God by faith in Jesus Christ. Gal. 3: 26. In Him we are predestinated unto the adoption of children. Ephes. 1: 5. O then we need our God with gracious power to send forth the Spirit of His Son into our hearts crying, Abba, Father. Gal. 4: 6. Has not our Jesus said: "When ye pray say, Our Father which art in heaven, hallowed be Thy name?" Luke 11: 2. Is not Christ Jesus precious to us poor, vile sinners? Is not His name melodious in our ears? Is He not the desired One of our hearts? Yes, He is our loved One, our Beloved, He is all our soul's trust. Then, if this is so, it is our evidence that we are the children of God; for Jesus himself saith: "If God were your Father, ye would love Me." John 8: 42.

Thus I have taken with you a glimpse of some of the evidences that we are the children of God, and I hope, through the everlasting kindness of the Lord, we have these tokens; if so, how blessed indeed we are! If we are the children of God then we are heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. Rom. 8: 17.

"Pause, my soul! adore and wonder!  
Ask, O why such love to me?  
Grace hath put me in the number  
Of the Saviour's family!  
Hallelujah!  
Thanks, eternal thanks to thee!"

FREDERICK W. KEENE.

North Berwick, Maine.

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MACOMB, ILL., March 19, 1907.

*Elder S. Hassell—*

BELOVED BROTHER IN CHRIST:—At my mother's request I write you a few lines. Once a year I do this for her to let you know of her welfare. She is still living at the age of eighty-six, and has very good health for one of her years. She is a remarkable person, being able to keep house and do her own work and cook for herself and son that lives with her. She raises chickens and makes her own butter. She loves to have her friends, especially Baptists, come and visit her. She

seems to have no serious bodily infirmities except slight deafness. But far above these natural blessings, she is truly blessed spiritually; for she takes and reads four of our Baptist periodicals, and is much interested in all things pertaining to the Kingdom of God. She has been an Old School Baptist for sixty-five years, and is firm and unwavering in the faith of God's elect.

O, what a blessing to have such a mother. We often read the MESSENGER and other papers together, and she greatly enjoys the precious letters of the dear brethren and sisters. She has great love for you, Bro. Hassell, and is ever grateful to you for your kindness to her.

I was much interested in the narration of your tour through the States. Though you were in Illinois, yet you were not near me. I should love to have met you and heard you preach. I trust your visit will result in much good, for I believe with you, that if Baptists would visit each other more and become better acquainted, peace and love and fellowship would be strengthened, and confidence restored.

The Baptists here are in peace; and we have the pure and sweet doctrine of salvation by grace preached with great ability and power. We are such old fashioned Baptists and so far behind these progressive times, that we never have seen or felt the need of any "new departures" from the "faith once delivered to the Saints." I pray we may ever be kept in the "old paths," and not attempt to remove the ancient landmarks which our fathers have set.

Brother Hassell, your writings are ever instructive and comforting to me. May God long spare you to His children. The letter of Elder Hanks and your reply in the March number, are excellent. Elder Hassell I believe as you do, for Baptists to be firm and unwavering in the faith. Also, the other editorials are all good and I love to read such rich, precious, epistles. They are a feast to my poor, hungry soul. May God's richest blessings rest upon His tried and faithful servants, and keep them and all of us from dishonoring His glorious cause, is the prayer of your most unworthy sister in gospel bonds.

SARAH E. RUNKLE.

## FAMILY WORSHIP.

DEAR BROTHER HASSELL:—You have been a life-long and an affectionate advocate of household prayer, and no doubt your exhortations and encouragements have borne fruit in many believers' homes. I would say quietly, and with no other motive than to benefit some reader, that never before the past winter have I realized what a source of comfort and joy and strength there is in this plainly commanded duty. Since you were here, dear brother, it has been our nightly custom, sickness excepted, to read some portion of Scripture and then pour out our supplications to Him who has given us all we have in this life and who alone can give us an inheritance with the saints in light.

Ever your brother, I hope,           S. B. LUCKETT.  
Crawfordsville, Ind.

### THE OLD PATHS DEFENDED.

This is the title of a pamphlet now being published, containing letters and extracts from many of our oldest and most able ministers and Primitive Baptist editors in the United States on the innovations of the day. Also historical sketches, etc., showing how our people have ever regarded the inventions and practices of worldly religionists. 25 cents per copy; \$2 per dozen. Send to

JOHN M. NORMAN,  
Moultrie, Colquitt Co., Georgia.

### DISCOURSES AND PHOTOGRAPHS OF ELD. J. R. RESPESS.

DEAR ELD. HASSELL:—Will you please announce in THE MESSENGER that there begun the publication of Naaman, the Syrian, with a photographic print of my late father? I have some of the sermons now ready, and will begin sending them out at once.

The price will be 30 cents, which may be sent by registered mail or money order to me.

Your friend,

Z. D. RESPESS,  
Guyton, Ga.

## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

*Subscriptions* will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"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 PERFECT EXAMPLE OF CHRIST.

The Lord Jesus Christ was God manifest in the flesh, and left the only perfect example that we should follow. (1 Tim. 3:16; 1 Pet. 2:21). And His most laborious and self-sacrificing Apostle Paul exhorted the church of Corinth, and, of course, all other children of God to follow him even as he followed Christ. (1 Cor. 11:1). We should, therefore, as far as the Lord shall enable us by His grace, follow the perfect standard exhibited in the life of Christ. Let us accordingly consider Jesus Christ, the Apostle and High Priest of our profession. (Heb. 3:1). He was holy, harmless, and undefiled, and lovingly served His Father above all other beings, and revered His written word above all other books, received all its declarations as perfectly true, obeyed from

the heart all His commandments in word and in deed, fervently and continually prayed to Him and praised Him, humbly submitted to all His providential dispensations however dark and distressing to Himself, and lived and loved and taught and healed and saved His dear people without any charge or expense to them, reproved them when they needed it and yet bore with them and forgave them, and washed their feet, and communed with them, and, though they forsook Him and fled, He laid down His precious life for them in groans and tears and sweat and blood, went into the grave for them, rose for them, ascended to the right hand of God for them, intercedes for them, and will come again to the world to take them in their glorified souls and bodies to Himself, that where He is, there they may be also. If we follow Christ and His most laborious and self-sacrificing servant Paul, we will love and obey God, and not add to or take from His written word, and we will love and freely serve His dear people, and, while reproving them if they go astray from scriptural doctrine or practice we will humbly and lovingly endeavor to reclaim them from their errors, and if, after we have done all that the Lord enables us to do, to bring them back to the right or scriptural way, we fail to accomplish this greatly desired result, and they persist in the downward movement that has heretofore led and is now leading men to spiritual ruin, we will, for their good, and for the perpetuation, among men, of pure and eternal truth, and for the glory of God sorrowfully withdraw from them until the Lord is pleased to give them repentance. This advice applies to all the human inventions, institutions, and traditions that have been introduced into the Catholic and Protestant and even Baptist so-called churches since the Apostolic Age, and that we know, as well as we know our own existence, have a most degrading and ruinous tendency. So far as the Scriptures show, neither Christ nor His Apostles ever used instrumental music in the worship of God; and He never preached for more than three days in succession at the same place; neither did His Apostles customarily, but only at the extraordinary outpouring at Pentecost when the whole Christian membership were filled with the Spirit of God, and spoke of the wondrous works of God, with other tongues as the Spirit gave them

utterance, and sold their possessions and parted them to all as every one had need, and at Ephesus when the Apostle Paul, coveting no man's silver or gold or apparel, but laboring with his own hands for the necessities of himself and of those who were with him, discoursed daily in Ephesus, the great centre of Asiatic European idolatry, in the school-room of Tyrannus, and, going from house to house, warned every one day and night with tears. If any of our churches have organs, I think that it would be far better to sell them, and give the proceeds to their poor pastors and poor and afflicted members. And we have so many poor, out-of-the-way churches, that have meetings only once or twice or three or four times a year, it seems to me that it would be far better for our ministers to visit and preach for them oftener than to stop to have a meeting for a week or two in the same place, which was not the example of Christ nor the custom of His Apostles.

Fatalism and Arminianism are the opposite extremes of heathenism, upon which fatal Scylla and Charybdis rocks, if any local church is dashed, it is wrecked. I have in former years opposed, almost single-handed, and I still uncompromisingly oppose, all the teachings and practices of some of our people that seemed to me to *tend* to Fatalism, and yet tried to do so in humility and love, though with firmness, not believing or calling any of our brethren Fatalists, and not declaring non-fellowship for them; and, in the same manner I now oppose the teachings and practices of some of our people that seem to me to *tend* to Arminianism, while I do not believe or say that any of these brethren are Arminians, nor do I declare non-fellowship for them. It is wiser to destroy poison in the germs, before it is developed in a fatal disease. The chief object of the Arminian denominations seems plainly to be, by all their sensational and fascinating inventions, to draw the unregenerate world into the professed church and to raise money by thousands and millions of dollars for innumerable purposes, and, by the sacrifice of nearly all spiritual truth, they have succeeded, and some of them have turned their meeting-houses into lecture-rooms, hotels, shows, vanity fairs,

theatres, and raffling or lottering or gambling saloons. If we follow the example of Christ, we will not walk in their profane footsteps, but we will, by Divine grace, maintain the simplicity and spirituality of the worship of the true and living God.

S. H.

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OMITTED.

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I have thought it best to omit, from this number of THE GOSPEL MESSENGER, and not to publish at all some severe, bitter, and extreme communications sent to me by brethren who favor and who oppose the new popular methods sought recently to be introduced among us, as all the real arguments on both sides have already been published in the MESSENGER, and as further agitation of the matter seems to increase, instead of diminishing, the trouble, and as the most of our people are in peace and desire to remain so, and as each church, where the trouble prevails, must settle the matter for itself. I request the brethren not to write any further on the subject for the MESSENGER, at least for sometime to come, if, ever, and, instead of doing so, to beg the Lord for more of the light of His Spirit, the Spirit of Christ, and for more love for Him and for His example and for His word and for more love and forbearance for one another and for less pride and covetousness and ambition and for more humility and unselfishness and spirituality. The Lord has promised to bless His people with peace, and He will certainly fulfill His promise. (Ps. 29: 11; Isa. 9: 6, 7; 11: 6-10; Matt. 6: 10; Luke 2: 14; John 13: 34, 35; 17: 20, 21; Rom. 14: 17; 1 Cor. 14: 33; Gal. 5: 22; Eph. 2: 14-22; 4: 11-16; 1 John 3: 14; 4: 7, 20; 5: 11).

S. H.

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GLADLY CORRECTED.

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I am *rejoiced* to have reason and authority for saying that the information that I had received (as stated on page 144 of THE GOSPEL MESSENGER for April, 1907) that one of our ministers in Kentucky had demanded and received a regular salary of about eight hundred dol-

lars a year, and that some of our ministers in Georgia wish to follow his example, is a mistake. I hope most earnestly that no Primitive or Old School Baptist minister will ever depart so far from the heavenly and perfect teachings and examples of Christ and His Apostles as to accept a money salary for their spiritual services.

S. H.

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### HUSH!

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“Hush” is a common household word; little children understand but do not always obey it in the imperative meaning. Mothers often use this word to silence the noise of their children, and hence the children soon learn what the word means. *To be silent, quiet.* It commonly implies that the noise in progress is unpleasant or annoying to the hearer, or, to say the least, unnecessary at the time; or it may be employed to effect a temporary silence in order that a more important and necessary sound may be more distinctly heard.

But in this article I do not intend to say, “Hush” imperatively, or by way of command, as a mother to her children; for this would be too assuming; but I wish to use the term in the mildest form—only in a suggestive manner—or by way of brotherly admonition. And I apprehend that after all my painstaking to avoid giving offense, I shall hear some brother say (as I have often heard it in my childhood) “You hush, yourself.” This I promise to do after I have expressed my convictions in reference to those things about which the dear old Baptist family are making so loud a noise. I just want say that, in my humble judgment, the time is present when somebody should say, Hush!

The subject of music has been for sometime under discussion by some of our very dear and able brethren, both from the pulpit and press, and as most people like music, let us consider what it is. It consists in melody, a succession of sounds so modulated as to please the ear; or in harmony, in union of different sounds which please the ear. There is a kind of melody which charms the natural sense of hearing, and this can be produced by natural and artificial forces; and there is another melody

of the heart which is produced only by the Spirit of Divine grace or love shed abroad in the heart. Eph. 5: 19. The Lord hears this sacred music. He commands it, and would it be strange were He to say to the noisy, clamoring children: Hush? This is the music of the soul, it comes through an instrument which God has made and tuned to sing His praises. Oh! dear brethren, let us cease from strife, for the inharmonious, discordant sentiments about musical instruments of human manufacture, lest we disturb the sweet melody of the heart renewed by grace.

If it be true that,

“ Not all the harps above  
Can make a heavenly place,  
If God His residence remove,  
Or but conceal His face,”

what can we expect of a heavenly nature from the use of those human devices employed in our worship, in which the carnal, the unregenerate share equally with the children of God? If the music produced by these devices does not accord with the prevailing sentiment of the great body and brotherhood of the saints, then it is not good music—it is simply productive of Jargon, and, therefore, can never result in any general benefit to the church of God. The music we need is peace, harmony, brotherly love and fellowship; in these things the (physically) deaf, the dumb and the blind share equally with those who enjoy these natural gifts; such are the principles that bind us together, and fill the souls of the saints with love and praise to God.

I note with pleasure the strict harmony of the Primitive Baptists in the essential principles of the doctrine of the gospel of Jesus Christ; they sing sweetly together the song of free and sovereign grace—grace that saves the elect from their sins. These sentiments are clearly set forth in the Holy Scriptures, and the Lord has put them in the hearts of His children; He gives them this important lesson in their experience, and when they meet upon this solid ground they are one in sentiment and they walk and talk and sing together in peace—when they thus come together in the unity of the faith, both old and young, male and female. Their hearts

throb in union to the testimony of God in the blessed gospel of Christ, and no one feels like saying, "Hush," no, then is such melody conveyed to the soul by the Holy Spirit of truth that they feel like saying with Jacob of old: "This is none other than the house of God, and the gate of heaven."

But with the world this is a time of new songs, new doctrines, new methods, and a thousand new inventions not at all in harmony with the good old way. They have not learned this doctrine, neither can they attain to a knowledge of God and of Christ by any human system of teaching. Therefore, they *can not* conform to our way of thinking, nor be satisfied with our way of doing in matters of religious exercises; and we *should not* conform to their ways, means and methods which they employ to build up and maintain their institutions. Rom. 12: 2.

It is true that many of our own carnal friends and neighbors, and some of our children, and no doubt some of our dear brethren and sisters in Christ, naturally like new things brought into use in formal religious worship by the world. The influence of such things upon the natural sensibilities is indeed enchanting and delighting while it is going on; but I doubt if a genuine, lasting, good impression is made by it; but be this as it may, I feel like saying, as for myself give me the sweet harmony of kindred souls, with the sentiments of truth and love as taught by the Scriptures and witnessed by the Spirit of Jesus, the true witness, in our hearts.

I have remained silent on these new issues, to-wit, the use of organs in connection with the worship of God; protracted meetings for the purpose of gathering the Lord's people into the churches, etc., and with due respect and deference to all the dear brethren and sisters who advocate and practice these things, I wish to go on record as conscientiously opposed to these things. Furthermore, I give it as my honest judgment that if the preachers and writers who serve the Baptists in public capacity would "hush," or be silent with reference to these things, and tell the children to hush when they begin to talk about them—in short, if everybody would hush for the space of one year, and leave the children to

their own cool reflections and quiet meditations upon the Bible doctrine and Apostolic practice, the number of organs used in the churches would not be increased, and the objectionable features of other so-called progressive movements would be more clearly discovered and abandoned by the churches of Christ.

The source of strife is hatred, Prov. 10:12; the source of carnal contention is pride; wrath stirs it up. Prov. 13:10; 15:18. It requires great charity to cover our faults. Yet we are taught by our Saviour to strive to enter in at the strait gate; but let us be sure that it is *the strait gate*. Carnal strife engenders prejudice, and prejudice is blinding. In my own feeble manner I have now said to my brethren who are engaged in these late controversies, "Hush," and now I shall hush myself, the Lord being my helper, and listen for better and more harmonious sounds from the pulpit and press.

J. E. W. H.

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### THE DEACONSHIP.

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An able brother in Georgia writes me as follows:

"To my mind, one of the saddest, most damaging, and most deplorable wrongs among us to-day is one which is receiving practically no attention at all, so far as I know, at the hands of anybody with three or four exceptions. I refer to the neglected and dilapidated condition of our deaconship. Among the churches of my acquaintance I don't believe that there is one in ten that has even a very near approach to a Bible deacon, and in most instances the fault is probably more in the church than in the deacon himself. I can not say much on this point, but will say that several years ago that servant of God—Elder Walter Cash, (editor of the *Messenger of Peace*, St. Joseph, Mo.), recognizing the deplorable condition of our churches in this respect, prepared an able document in book form, (*Practical Suggestions for Primitive Baptists*'—price by mail fifty cents), giving a plain, simple, and scriptural statement of what a deacon ought to be, what his office-work consists of, and showing the importance of the subject in

general. Also the fifty-one ministers who subscribed to the Fulton Address in 1900 endorsed Elder Cash's position on the deaconship; but they know that it has never yet been re-established on a scriptural basis in many of our churches, and I want to ask how many of them are trying to do anything now toward the accomplishment of such an end. Very few, I think. Now here is something (the deaconship) that is worth the consideration of all those who are deeply concerned about the old paths? Here is a path as old as the New Testament, but it is about grown up in many places. Would it not be much better to be using our time, talents, and energies in trying to re-open some of these old paths that have so nearly grown up instead of being so zealous in trying to preserve the traditions that are among us, for there certainly are some?" And a bright and devoted Baptist sister in North Carolina writes me, "You see how dead our deacons are."

This is a most important subject. Elder Cash's book has been endorsed by all the Primitive Baptist editors in the United States; and many of our editors and the contributors to our periodicals have written many earnest articles in regard to the qualifications (1 Tim. 3: 8-13) and the duties of deacons (Acts 6: 1-6) to attend, by the church's aid, to the necessities of the poor and afflicted members of the church. I have repeatedly written on this subject in my *Church History* and in THE GOSPEL MESSENGER—even in my leading editorial in the April MESSENGER. And I would fervently urge all our churches to return to the "old paths," the Scriptural parts, in regard to the deaconship and everything else, and to encourage and aid their deacons to the full discharge of their scriptural duties—to serve the tables of the Lord, of their pastors, and their poor and afflicted members, and thus prove that their religion is not a dead human formality, but a living, Divine reality. S. H.

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#### AT HOME SICK.

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BELOVED IN THE LORD:—I am at home sick. I have been quite feeble for sometime. I am broken down physically and mentally. I am suffering a great deal,

but I know it is all right. I have suffered Oh! so much in body and in mind, but my hope is in the Lord. I hope my afflictions have brought me nearer to the precious Saviour. I have felt as resigned to go to my blessed home since suffering this time as I ever did before. The nearer I get home, the more disgusted I am with the works and auxiliaries of man. I have the dear old Baptists in their simplicity. All attempts to improve and make them popular will only tend to degenerate them from the true old faith. The idea of poor, frail man improving upon the work of God! I see that organs, protracted meetings, opening the door to the world and all new measures will prove a curse to the church. Let me go down to my grave opposing all these modern improvements and be willing to stand upon the scriptural principles adopted by our fathers at Black Rock in 1832. Whenever the church adopts these popular methods you will see Fullerism repeat itself. I believe our fathers did right in withdrawing their fellowship from all those innovations, and I hope those bars will remain up against all those measures. Are we so foolish, having begun in the Spirit, are we going to return to the law worship? See Gal. 3 chap. I ask an interest in the prayers of God's children everywhere. I want to live at the feet of Jesus and strive for the things that make for peace. Let us all be contented with the good old faith and practices of Christ and the Apostles. The desire of my heart is peace on earth and good will toward men, and to fall at my post, contending for the faith. L. H.

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NEHEMIAH—ADHERES TO THE LAW OF THE LORD, THE GOOD OLD WAY, AND RESOLUTELY OPPOSES INNOVATION.

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“In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and leading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the Sabbath day; and I testified *against them* in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner

of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem.

Then I contended with the nobles of Judah, and said unto them: What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." Chapter 13: 15-19.

Nehemiah was not a policy man, no, sir; the law of the Lord was his guiding star, and in his love to God and devotion to His law and the real welfare of Israel he lost sight of himself and of outward show and temporal advantages. Though the Jews at this time were poor and afflicted and despised and the object of ridicule and persecution, and in numbers an insignificant handful compared to their enemies, yet good old Nehemiah in his zeal for God did not stop to consider majorities nor minorities, nor nobles nor the influence and power of honorable connections, because the law of the Lord was his guide and line of duty, and to this line he was determined to adhere and hew, fall the chips where they might.

It seems to me that we now have a state of things similar in many respects to the state or condition of the Jews in Nehemiah's time; for there are certain characters (Elders) now bringing into Jerusalem—the church, fish and all manner of ware—secret societies, salary preaching, organs or instrumental music in church service, four days' and protracted meetings, a progressive religion, falsely so-called, etc., on the Sabbath day—the gospel dispensation.

But says one, Did they not have instrumental music, including the organ, in old times, in the time of David and Solomon and of the Prophets, before the coming of Christ? I answer, Yes; but did they not have also, a tabernacle, an altar and the sacrifice of animals—sheep, goats, oxen, etc.? and did they not have a carnal priesthood, carnal ordinances and a system of tithing and circumcision? and I answer that if you propose to lug into our present services one part of an abolished ministration, you should advocate the whole thing. If we pro-

pose to forsake Christ and go back to Moses, let's go all the way.

The church is Christ's house; and as a Master over His own house He, in His infinite wisdom and supreme authority, had a right to say by example and by precept what sort of music should be used in His house. Notice first the example. The blessed Jesus and His disciples after partaking of the supper which He ordained, *sung a hymn and went out.* See Matt. 26: 30; Mark 14: 26. In the dungeon Paul and Silas *sang* praises unto God. Acts 16: 25. James says: "If any are merry, let him *sing psalms.*" James 5:13. John saw them that had gotten the victory over the beast and his image and "they *sing the song of Moses and the Lamb.*" Rev. 15:2, 3. Paul said he would *sing* with the Spirit and with the understanding. I Cor. 14: 15. So much for the example, and in the example there is no organ or other musical instrument. Now let's have the precept. Here it is. Paul directed his Ephesian brethren to *sing* and make melody in their *hearts* to the Lord, not in an organ. Eph. 5: 19. He directed the Colossians to teach and admonish one another "in *psalms and hymns and spiritual songs, singing with grace in their hearts* to the Lord," not in organs. Col. 3: 16. Brother Hassell has well said that "dead musical instruments have neither grace nor heart." So we see that vocal music is beyond question, both by precept and example, the ordained music of the gospel church, hence no power or authority in earth, in heaven or in hell has the right to add to this service or take from it, for it is a rule of interpretation that whatever doctrine or practice of the church of Christ is not commanded or exemplified in the New Testament, is positively forbidden, since the specification of one thing is the prohibition of every other. And I understand that God has an appointed service, to be performed in an appointed way, by appointed characters, and that to add anything to this service, is idolatry, to change it, is presumptuous, and to reject it, is rebellion against God. Do some tell us that the use of the organ or instrumental music in churches is a matter of no material concern and one of indifference, about which each

church should decide for itself? So say Pedobaptists about the mode of baptism, as to whether it should be by immersion or by sprinkling or pouring.

I greatly fear that the *real indifference* in this matter is on the part of those that advocate the organ toward the *command and example* of our blessed Master and that simplicity of worship that should prevail in His church. Having *themselves* become *indifferent* toward the practice of the Apostolic churches, they say that the *thing* is indifferent. Badly and seriously mistaken, because the holy examples and wise precepts of our dear Saviour are not to be set aside as things indifferent.

Mosheim, the noted church historian, born 1695, died 1755, said the Baptists declared instrumental music in their churches superstitious and unlawful.

Elder Sylvester Hassell says: "The organ, which was already used in theatres, seemed to have been first used in public worship by Pope Vitalian."

On the subject of music the "Religious Encyclopedia" says:

"1. *Vocal* music. This species, which is the most natural, may be considered to have existed before any other. It was continued by the Jews, and it is the only kind that is permitted in the Greek and Scotch churches, or, with few exceptions, in dissenting congregations in England. The Christian rule requires its use, both for personal and social edification. Eph. 5; Col. 3. The vocal music of the imperial choristers in St. Petersburg incomparably surpasses, in sweetness and effect, the sounds produced by the combined power of the most exquisite musical instruments.

"2. *Instrumental* music is also of very ancient date, its invention being ascribed to Tubal, the sixth descendant from Cain. That instrumental music was not practical by the Primitive Christians is evident from church history. The organ was first introduced into the church service by Marianus Sanutus, in the year 1290; and the first that was known in the West, was one sent to Pepin, by Constantinus Copronymus, about the middle of the eighth century."

In the old London Baptist Confession of faith of 1689, we have the following on the subject of music:

"We believe that singing the praises of God is a holy ordinance of Christ, and not a part of natural religion, or a moral duty only; but that it is brought under divine institution, it being enjoined on the churches of Christ to sing psalms, hymns and spiritual songs; and that the whole church in their public assemblies (as well as private Christian) ought to sing God's praises according to the best light they have received. Moreover, it was practiced in the great representative church by our Lord Jesus Christ with His disciples, after He had instituted and celebrated the sacred ordinance of His holy supper, as a commemorative token of redeeming love."

Mr. C. L. Chilton, a learned and conscientious Methodist minister, who has been highly honored by his people, and who has been the whole round of the popular methods, says:

In this effort to attract and hold the unthinking and volatile crowd the pulpit has not only made the mistake above noted, but has allowed the "sermon" to be discounted and set aside by the music and ritual, thus catering to the sensuous—the eye, the ear, the taste, rather than delivering the truth of God broadside upon the consciences of the people. So long as the musical program is advertised (especially in the Sunday papers) as the "feature" of the Sunday exercises, the preacher need not wonder that his part of the performance should be considered as a minor part in the play. The preachers have yielded one point after another in the demand for short sermons and more music, until the organist, the soloist and the choir have become the chief factors in the city churches, and not only do they displace and discount the sermon, but in many places they actually lord it over the preacher and treat him with contempt. In most places the preachers, in order to keep the peace (and incidentally their jobs) have gracefully yielded to the inevitable, until the sermon is looked upon as an almost useless part of the service. It is to be doubted, in fact, whether the average city preacher would have a "corporal's guard" to hear him if "the music" should be dispensed with, the choir turned off, and the pipe-organ closed. —*Plain Truth*, July 7, 1904.

It thus appears that in the ordination of the Most High, every false and idolatrous practice carries within itself its own curse, and the elements of its own destruction.

Pre-arranged and humanly appointed four days' and protracted meetings is some more of the ware that certain ones are now bringing into Jerusalem—the church of Christ, and such meetings were considered, repudiated, and non-fellowshipped by the regular Primitive Baptists more than 70 years ago, and the past history of the Bap-

tists and recent developments among us show and prove beyond a doubt, that the four days' meetings are a forerunner of the protracted meetings, and the protracted meetings are a forerunner of Arminianism with its entire brood of evil and idolatrous practices.

The protracted meeting is a proselyting machine of Babylonish origin, and the fleshly sympathy and excitement, artificial and superficial warmth, and transitory interest generated in them is relied upon by their advocates to build up the church.

They are one of idol gods of the land, a Babylonish garment, and a regular Babel tower, and those that hammer upon it are sure to use slime for mortar.

To encourage such meetings and then oppose the other new things now springing up in various localities among us, is like encouraging a thing in its *incipiency* and opposing it in its *development*; or, it is like going ahead and setting the *woods on fire*, and then falling back behind and trying to *put them out*.

A great man said: "Secret societies are not needed for any good purpose, and may be used for any bad purpose whatsoever." The blessed Jesus said: "In secret have I said nothing." Toleration of secret societies by our people in places is another sign of falling away, and is some of the ware that certain ones are bringing into Jerusalem.

The leaving off doctrinal preaching by those advocating new measures is more of the ware, receiving numbers from other orders on their alien baptism, and practically advocating salary preaching is more; but this should not be surprising, since we know, from the past history of the church, that a false or corrupt practice and a hired ministry go together, for in proportion as men depart from the simplicity of gospel practice they increase their demands upon their followers for more money.

"And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath, and some of my servants set I at the gates, that there should no burden brought in on the Sabbath day." Verse 19.

Christ, our spiritual Nehemiah, set up or made the

gates—disciplinary laws regulating the coming in and going out of His church, the spiritual Jerusalem, so that His faithful followers do not have to make any new ones but merely keep opened or closed the ones He has made according to His directions.

So in regard to the innovations which some are now endeavoring to fasten upon the church, we do not need any *new tests* of fellowship among us—all we need to do is to observe the *old tests*, already set up by the blessed Jesus and His chosen witnesses against such things. And when it begins to grow dark for the church on account of these things, the gates should be shut against those Sabbath breakers, vendors of new measures and Babylonish wares, innovators upon the simplicity of gospel faith and practice. Christ, our good Nehemiah, has no doubt set certain ones of His servants to watch these gates that none of these burdens—carnal and worldly measures and institutions—shall be brought into Jerusalem—the church—on the Sabbath day—the gospel dispensation.

“So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them: Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath.” 20, 21 verses.

Good old Nehemiah not only would not allow those wares sold in Jerusalem, but he could not be satisfied while the city was even threatened with them, for if it was not an evil for those vendors or sellers of wares to lodge so close to Jerusalem, it certainly had the appearance of it, and Paul admonished the Thessalonians to “abstain from all appearance of evil.” (1 Thess. 5:22).

While many Elders may be careless and indifferent and even *asleep* while the church is disturbed and threatened with the great evil of modern innovation and apostasy, God will not leave Himself without a witness, for all about, here and there, He will have faithful witnesses who will not stand idly by and see the peculiarities and marks of the good old church go down before the destroying blast of carnality, innovation and worldly ambition; no, sir, but like good old Nehemiah, they will

testify against them, and if they don't get out they will lay hands on them—church discipline.

"In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." Verse, 23, 24. We have some Jews—children of God—now that have married—become devotedly attached to—these wives—false measures and institutions of the day—and their children—converts to the new measures—can not speak the Jews' language—can not talk soundly and consistently concerning the doctrine and practice of the good old church of God. All this talk about organs or instrumental music in our churches—four days' and protracted meetings—that each local church is so independent that it can practice what it pleases and no others has the right to labor or interfere with it—toleration of secret societies—salary preaching—crisising and making sport of the Old Baptists—the command to preach the gospel given to the church, or to the church and the ministry—federal government for the churches—receiving of alien immersions revolutionizing the old Baptists—a progressive religion, etc., etc., is Ashdod language.

"And I contended with them and cursed [or rebuked] them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." (Verse 25.) While forbearance concerning non-essentials or things in themselves indifferent, or of not vital concern, is enjoined in the Scriptures, yet the faithful minister of Christ will not stand idly by and see things—doctrines, practices, *innovations*, introduced into the churches, which, if fully developed, would destroy the visible organization of the church itself; no, sir, he will cry aloud and spare not,—contend with the innovators, and rebuke them.

Good old Nehemiah next shows that even Solomon was seduced by these outlandish women. I am fully satisfy that it is not because the apostolic church had or tolerated the strange and unscriptural practices already enumerated in this letter that certain elders are con-

tending for them now, but it is simply because those outlandish women—false institutions of this world—have them. They want an organ because mystery Babylon has them, and so it is with the other measures. Like Andrew Fuller, they want to elevate the church above the “dung-hill of society”; hence they wish to adopt those worldly and carnal practices in order to make the church more respectable with the world, but about the time they get the church popular with the world they will find that they have got no church.

The people of God in their daily deportment, in the simplicity and purity of their lives, in the fairness and honesty of their dealings with each other, and with their fellowmen, in the temperance, moderation, and sobriety of their lives, in their industry and economy, and in their loyalty to their God and to their country, should so live, by the grace of God, as to challenge the respect and confidence of the world if not its esteem, but should never try to gain the world by conforming to the world.

G. W. STEWART.

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### THE RICHES OF GOD'S GRACE.

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“In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”

The words, “Riches of His grace,” in this text, deserve attention. The word “grace” alone is strong; it denotes that we are sinful and vile. But “Riches of His grace” intensifies the idea of grace. The grace that saves is not a feeble stream, it is *an ocean*. “God who is rich in mercy”; not only is it mercy that saves us, but it is “rich in mercy.” These phrases stand opposed to the doctrine of merit in us. While we see ourselves deserving grace, it is but a rivulet or a rill; while we think ourselves entitled to something good at God’s hands, we see “grace” and “mercy” as feeble streams; but when we see ourselves defiled, unworthy, and lost, then we understand the words “Riches of His grace.” The forgiveness of sins is of the greatest worth to us, and if God forgives our sins, we have enough to fill us with delight; but this is “through the riches of His grace”; “not of works” nor “by works of righteousness that we have done, “but

through the "riches of His grace." This is an humbling fact, and will be through life. God has not saved us because we deserved it, but because He was "rich in mercy." We are great sinners, but He is rich in mercy; to know and feel the one helps us to understand the other. If we have felt ourselves to be the "chief" of sinners, and have seen our sins of life against a pure and holy God, who is good and kind, and in addition, if we have seen our hearts as the fountain of uncleanness—all this has been a sight to us that prepares us to know that mercy and grace that saves us must be "rich," abundant, an ocean of it. When our opinion of self is too high, we may wonder how God can be just and damn the sinner; we may urge that men ought to have a "*chance*"; we may urge universalism, and talk of salvation as a "*debt*." But when we see ourselves as we are, then the wonder is changed. "How can God be just and save me," is now the question, and when our sins are forgiven and we feel the forgiving love of God within, then we know what the "Riches of His grace" means. "Amazing grace, how sweet the sound, that saved a wretch like me!" If I had never seen myself a "wretch," I had never sung "*Amazing grace*" with the spirit and the understanding. If God would teach us the "riches of His grace," He would first teach us what we are; He would remind us of a misspent life and of our numerous sins and folly; He would also lead us to see our vile nature. And when we see all this in the light of the law that is pure and holy, from this low valley, we can understand that if saved at all we must be saved by the "riches of His grace." And when we learn the doctrine of grace this way we will not forget it. We may learn this in youth, but often all through life we go back to this experience, and we are prepared to stand for this truth to death's day. When we see vileness in us, as the best of men do at times, we flee to this remedy—I know "I am vile, but salvation is free." We do not use the doctrine to license sin, but to support us against despair. "Use not your liberty as a cloak of maliciousness." We must not do this, but we must use this sweet hope, this sweet doctrine of grace, to support us against despair when we have horrid sights of self. In whom we have redemption

through "His blood. The blood of Christ is the root whence forgiveness comes. "Without the shedding of blood there is no remission." "I determined not to know anything among you save Jesus Christ and Him crucified." The cross has much to do in this matter. "He loved me and gave Himself for me," may be said by each one forgiven. He loved me first, then shed His blood for me—in my stead and room. "He bore my sin, a heavy load, up Cavalry's gloomy mountain." His blood was "precious," the blood of the Son of God, and was sufficient to satisfy the law, and by it we were redeemed. "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" His blood atones for sin, puts it away, cleanses us from all sin, so that the cross, burdened with the suffering One, is the fountain of all our hopes. Oh! for hearts to love Him more and more, and to live for Him, who shed His blood for us. Alas! we see a war within, two opposing natures, but we are assured that at last we will reach a sinless world. J. H. O.

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### THE LOVE OF GOD IN CHRIST JESUS.

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The blessings of divine love reach the elect people of God in Christ Jesus only; for this people are in Him according to election. Eph. 1: 3, 4. God hath made His people accepted in the Beloved Son; and in Him they have Redemption by His blood, the forgiveness of sins, according to the riches of His grace. Eph. 1: 8, 9. All spiritual blessings are given to the elect in Christ, and abound to them through His blessed mediation. Therefore, all the grace, which is abundant, is electing grace, or is bestowed and effectually applied to them according as God hath chosen them in Christ Jesus before the foundation of the world. There is nothing for the people of God, of this nature, out of Christ Jesus, but all in Him. "In whom we also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Eph. 1: 11.

The above cited Scriptures clearly teach the relation of God's people to Christ in the everlasting bond of covenant love. Therefore Jesus "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." Tit. 2:14. "What wondrous love is this?" "Behold what manner of love the Father hath bestowed upon us." 1 John 3:1. How great this love! "Amazing pity, grace unknown, and love beyond degree."

Jesus is the centre and embodiment of divine grace and love; it is all in Him; for it pleased the Father that in Him should all fullness dwell, and of His fullness they all receive, and grace for grace. Jno. 1:16. The infinite, unchangeable, sovereign, eternal love of God binds His people to Himself in Christ Jesus in everlasting, inseparable bonds." Rom. 8:38, 39; Jno. 5:24.

It is highly pleasing and gratifying to the believing children of God to contemplate the nature and duration of God's love; it is so free, so perfect and sovereign, it can not be influenced nor changed by any extraneous cause; upon creatures this love hath no dependence for its sovereign reign; it is the grace that reigns through Jesus Christ our Lord unto eternal life. Rom. 5:21.

I have said and do firmly believe that the infinite love of God embraces all the chosen in Christ; for He hath said by the prophet to Israel: I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee"; and the apostle affirms that God loved us even when we were dead in sins. This is further confirmation of the immutability of God's love; and what is most precious to the child of God is the fact that divine love is *bestowed on us*. Oh, how we joy and rejoice under a sense of this love!

Our dear Saviour, before He was parted from His disciples, talked to them of His love and the love of His Father, and taught them how to abide in His love, saying unto them, "As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might

remain in you, and that your joy might be full. This is my commandment, That ye love one another as I have loved you." John 15:9-12. But let us not forget that Jesus told those brethren that they could do nothing without Him. A branch must abide in the vine in order to bear fruit after the nature of the vine to which it belongs. The utmost that the child of God can do, aided and influenced by the indwelling of the true Vine, is to keep His commandments with all diligence. God's people are warned by the law, the statutes, the testimony, the commandment, the fear, and the judgments of the Lord, and in keeping them there is great reward. Psa. 19:7-11.

Acceptable obedience to these holy commandments is prompted and influenced by the very spirit of the same, written in the heart. Paul said, "I labored more abundantly than they all, yet not I, but the grace of God which was with me." So let none of us forget that without the grace of God we can do nothing, and at the same time remember that God's answer was to Paul, "My grace is sufficient for thee," and if sufficient for Paul, it is also sufficient for us all, who have received Christ Jesus the Lord to enable us so to walk in Him.

The grace, the love and mercy of God will never fail His people, either in time or eternity.

J. E. W. H.

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### QUESTIONS AND ANSWERS.

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1. Q. Some Boston doctors think that they have found that the soul of a human being weighs from half an ounce to an ounce, and some Chicago doctors think that, if this is so, the soul must be at least somewhat material, and could therefore be caught in an impervious glass or metallic case; what do you think about these pretended discoveries and speculations? A. That they are as foolish as they are false, and are but the idle expressions of a heathenish pantheism and materialism, presuming to break down the distinction which the Creator has made between spirit and matter and to prevent God from taking the human spirit from its body, at death, to Himself

who gave it. The air in the body has a little weight, and when it is all breathed out, the body of course is a little lighter; but the conscious, living, thinking, perceiving, and feeling spirit is not air, and when the lungs do not breathe and the pulse does not beat, the spirit may still be in the body, as in a cataleptic trance (which sometimes lasts a month), and the body lives, and breath and pulsation return.

2. Q. Does the Lord, in Amos 6:5, 6, condemn the use of musical instruments during the legal dispensation? A. He does, on the part of those who are ungodly and idolatrous and unjust, and at ease in Zion, and proud and luxurious and intemperate and effeminate, and who "are not grieved for the affliction of Joseph"; but so does He also condemn the feast days and solemn assemblies, and offerings and sacrifices and the songs of such people, in Amos 5:21-23. Yet we are told, in 2 Chron. 29:25, that the Lord by His prophets Gad and Nathan, commanded the use of these musical instruments (as He commanded the use of feast days and offerings and sacrifices) in the tabernacle and temple service; but none of these things have been commanded by the Lord in the gospel dispensation, and the use of them now is going back and down from the gospel day into the legal night.

3. Q. What Philip baptized the eunuch—was it Philip the Deacon or Philip the Apostle? A. Philip the Deacon, who was also an Evangelist or preacher of the gospel (Acts 6:5; 8:5-12; 21:8). If it had been Philip the Apostle, the Apostles at Jerusalem would not have had to send Peter and John to Samaria to lay their hands on and pray for those whom Philip had baptized, that they might receive the miracle-working power of the Holy Ghost (Acts 8:14-24). Philip the Deacon and Evangelist resided in Cesarea (Acts 8:40; 21:8).

4. Q. Are the Old Baptists, as some other denominations claim to be, following the commandment of Christ to go into all the world and preach the gospel to every creature (Matt. 28:18-20; Mark 16:15, 16; Luke 24:46-48; Acts 1:8; 2:5; Colos. 1:22)? A. This commandment, not to send, but to go into all the world and preach

the gospel to every creature, was given primarily and chiefly to the Apostles, who, as seen from the last three citations, partially obeyed it in the Apostolic Age, and I suppose that, before the end of the present dispensation, their written testimony as to the truths of the gospel will be published in all nations; but I do not suppose that the Apostles, before their death, went literally into all the world, nor has any professed Christian denomination ever done so. No man and no denomination has ever perfectly obeyed any commandment of Christ. The Bud-dists, Roman Catholics, Mohammedans, and Mormons, like the ancient Jewish Pharisees, are perhaps the most zealous missionaries in the world, but the doctrine which they disseminate is exceedingly false and corrupting. The Old Baptists preach the purest gospel in the world; and, while they are few in number, and have not gone into all the world, they have gone preaching that gospel over millions of square miles, looking to the Lord, as the Apostles did, for guidance, support, and protection, much more, I believe than any other professed body of Christian ministers. The Apostle Paul says that the gospel is "the power of God unto salvation to every one that believeth" (Rom. 1:16). It is seldom, if ever, that the ministers of other denominations preach the power of God unto salvation even in civilized lands, where there are a few who know what the gospel really is; how much less have we reason to believe that they preach the power of God unto salvation in so-called heathen lands where it is probable that those who know that power are much fewer?

5. Q. Was John's baptism Christian baptism, and were the baptisms practiced by the disciples of Christ previous to His crucifixion identical with those practiced by His Apostles after His ascension, and did John baptize in any name, and, if in the name of Christ, was Christ baptized in His own name? A. John's baptism was from heaven, and he therefore baptized by the authority or in the name of God. He baptized Christ, although Christ was sinless, to fulfill all righteousness; that is, to do the righteous will of God, to point forward to Christ's atoning death for our sins and His resurrec-

tion for our justification, and to show the example that we are to follow. Though Christ had no sin of His own, He was the representative of His sinful people. He was a real man, as well as the real God, and He was baptized and labored and suffered and bled and died and rose as a man. Some of John's disciples whom he had baptized followed Christ, and were not baptized in water again, so far as we are told in the Scriptures. The baptisms performed by Christ's disciples before His crucifixion were undoubtedly in the name or by the authority of God (Christ is God), and did not have to be repeated, and were therefore substantially the same as those performed by His Apostles after His ascension, though the form of words used was not probably the same; the Scriptures do not tell us the form of words used in the baptisms performed by John or in those performed by the disciples of Christ before His crucifixion, and it is, therefore, not necessary for us to know that form of words. An attempt to be wise above what is written, and speculation upon things that the Lord has not revealed to us, are not only unprofitable but injurious to the people of God, tending, not to edify and unite, but to confuse and divide them. S. H.

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### REMARKABLE PROVIDENCES.

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"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.)

### DEVISING LIBERAL THINGS.

Says *The Christian*, of Boston:—Among the cherished words of our Saviour, which, though unrecorded by the four evangelists, lingered in the memories of His people, was that memorable expression preserved by Paul. "It is more blessed to give than to receive."

The great God is the greatest giver in the universe; He has been giving and giving for ages, and He still gives. He gives rain and sunshine; He gives food and raiment; He gives life and peace; He gives health and strength; He gives His Spirit; He gives His word to

guide us; He has given His Son to die for us; and He seems to be constantly engaged in planning how He may still give exceeding abundantly above all we ask or think.

Surely, the Lord Jesus having had such experience in giving, having given Himself for us, giving His life a ransom for many, knows whereof He affirms, when He declares, "It is more blessed to give than to receive."

It is written, "The liberal *deviseth liberal things*, and by liberal things he shall stand"; but how few there are that *devise* liberal things! Their liberality is only manifested under solicitation from mendicants or church-beggars, when they give under a sort of protest, and often with much doubt whether that which they do give will be used wisely.

There are men who are constantly *devising* how to gain, but never *devising* how to *give*. The liberal *deviseth* liberal things; he does not devote all his energies to the work of getting and gaining, of working, and winning, nor does he leave his giving to the charge and care of mendicants, however pious their pretensions. On the contrary, he *deviseth* liberal things. While others sit down to plan how they may best earn and gain, he takes time to inquire how he may best *give* and *bestow*; and of such an one the Scriptures saith, "He hath dispersed; he hath given to the poor; his righteousness endureth forever."

Let the liberal *devise* liberal things, and by liberal things he shall stand. The man who makes God his trust, stands when others fall. Said the manager of a business house, as a godly man entered the office one day, "Pray, for unless God helps us, we shall be bankrupt before night." They knelt there and prayed, and *God did help them*, and when night came they were not bankrupt, but were able to tell of the goodness and mercy of God which hath followed His people all the days of their lives.

We may think the path of gaining and keeping is the path of honor and blessing; but there is another side to this question. There are joys and blessings higher and richer than anything that the mere seeker of worldly gain can ever attain; and even in this world they who *give* find blessings which those who merely *receive* do not attain to.

A godly Scotch minister, as he lay on his dying bed, called his servant to him and asked him:—

“How much money have we in the house?” The old servant told him.

“Well,” said the old man, there is not enough to bury me. Go give it to the poor; they will have to bury me, anyway.”

The servant obeyed, the money was given to the poor, and the man of God, after a lifetime of labor for his Master, died without a penny. But they did bury him. They buried him at the expense of the city, and it was the grandest funeral that that place ever saw. Magistrates and people, rich and poor, poured out to honor the man who had proved in his life and in his death that it was *more blessed to give than to receive*.

In the great day the full blessedness of the giver shall be fully known. Then shall the Great Giver, who gave His life a ransom for us, assemble around Him those who out of their poverty have given their gifts to God, and He shall say to those upon His right hand, “I was hungry, and ye fed Me; I was naked, and ye clothed Me; I was sick and in prison, and ye visited Me. Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”

What joy shall then pervade the hearts of those cheerful givers whom the Lord so truly loves! How glorious shall be that day, when those who have sown in tears shall reap in joy, and those who have given with devout, and loving, and trusting hearts, shall find that not even a cup of cold water given to a disciple in Christ’s name, shall fail of its reward.

S. H.

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#### CHURCH ENDORSEMENT.

The church at Pleasant Grove, near Moultrie, Ga., which Eld. Lee Hanks serves, and the church at Hartsfield, Colquitt Co., Ga., have unanimously and heartily endorsed the course of Eld. Hanks in opposing the new things recently introduced among some of our people; and many other churches have moved or are moving in the same direction.

S. H.

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#### APPEAL FOR HELP TO BUILD A MEETING HOUSE.

Sister Elizabeth Casey, widow of the late highly esteemed Eld. F. M. Casey, of Adairsville, Bartow Co., Ga., is laboring with other members

to build a meeting house for our church there, and has collected \$220 for that purpose. They are few in number, and poor in this world's goods, and need help. Anyone willing and able to contribute to this laudable purpose can send the money in a postal or express order, or registered letter, or check to Sister Casey, and it will be thankfully received and properly applied. S. H.

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### EXTRACTS.

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BESSEMER, ALA., 527 27 Street, South, March 17, 1907.

DEAR BROTHER HASSELL:—Enclosed find one dollar for renewal to your grand GOSPEL MESSENGER, for I want to be able to pay for it and read it as long as I live, for it is all the *pure gospel* that I hear, for there is no church near enough for me to attend.

Your brother in the Lord, I hope,

M. R. ROCKETT.

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R. F. D. No. 5, LAKE CITY, FLA., December 20, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I endorse the principles of THE MESSENGER, and I hope that you may live long to continue the same. I would be glad for you to visit us down here in Florida.

Your unworthy brother in Christ,

L. W. A. RIVERS.

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CONCORD, GA., December 24, 1906.

*Elder Sylvester Hassell—*

HIGHLY ESTEEMED BROTHER:—Our little church is still in peace among ourselves, but a few of the brethren and sisters of our Association are still contending for, and two or three of the churches using the organ in their worship, and I fear that fellowship will be destroyed; but, if even the worst should come, I think the bride should obey the laws of her husband—add nothing to them, neither take anything from them. Hoping that it may please the good Lord to enable you and your co-editors to continue editing the precious old MESSENGER for a long time yet, I remain,

Your brother in hope,

J. B. C. MADDEN.

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MEEKS, GA., February 6, 1907.

*Eld. Lee Hanks, Pelham, Ga.—*

MY DEAR BROTHER IN CHRIST JESUS:—You may be surprised to receive a letter from me, a stranger to you. However, I have met you once at the Association near Stillmore, Ga., several years ago. I hope you may remember me. I have just read your very timely article in THE GOSPEL MESSENGER of February, 1907, "Perilous Times." My dear brother, it did me so much good when I read it that I wanted to tell you that you have written the truth so plain that the humblest child of God could understand and rejoice in the old-time doctrine of God, our Saviour, as it was preached by Jesus Christ and His Apostles and our forefathers. O may the God of all grace be with you, my dear brother, in your sore trials and afflictions. May He guide, shield and protect us from those new things that some of our people are going into. I pray to God that He may bless our dear old brethren, brothers and Elds. J. E. W. Henderson, S. Hassell, G. W. Stewart and J. H. Oliphant,

editors of THE GOSPEL MESSENGER. With you I do hope that our brethren and sisters will stand fast in the doctrine of God, our Saviour, and not be led off into error, which causes grief and sorrow and strife and divisions. Our God is not the author of confusion, but He is the God of love and peace. The Lord God is a sun and shield, and will give grace and glory; and no good thing will He withhold from them that walk uprightly. Pray for me and mine, for I feel that the end is near with me. God bless you and yours.

Yours truly in affliction,

HENRY MEEKS.

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MCComb, ILLINOIS, March, 1907.

DEAR BROTHER HASSELL:—I send you two clippings from our paper, telling of some of the revivals of the great William Sunday. He held meetings of this kind in Macomb, near where I live, and great multitudes flocked to hear him. I went once, but blushed with shame to think I went. He would use language that would shock the hardest person. The people were so carried away with him that it was said "Such language from anyone else would be sacrilege, but from Sunday it is sublime." People came for twenty miles, camped in parks and squares, and did anyway to hear him. The last Sunday of each meeting held at a place was called "Sunday's day," and people almost threw their money at him. Here it took 30 ushers one hour to collect the money, being over \$3,000. I would like you to tell your opinion of such things. He is now holding forth in this State.

SARAH E. RUNKLE.

REPLY.

For nearly six thousand years the religious world have put darkness for light, and light for darkness, and the great motive of its inventions, institutions and operations have been the making of money, the love of which is a root of all kinds of evil. (1 Tim. 6:3-21; 2 Pet. 2; Rev. 12; 13; 17; 18.)

S. H.

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IDEAL, MISS., July 4, 1906.

DEAR BROTHER HASSELL:—If organs may be used to give us music in our worship of God, then graphophones may be used to pray and preach for us, as is actually done in some places.

S. V. FORD.

Then the whole service of God will be dead mechanism; and there will be no use for the "clergy" with their theological education and their salaries of hundreds and thousands of dollars.

S. H.

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KOSCIUSCKO, MISS., January 15, 1907.

*Elder J. E. W. Henderson, Troy, Ala.—*

DEAR ELDER HENDERSON:—Having just read your last two letters in THE GOSPEL MESSENGER, which are letters of love such as only those can write who have been in the country of the Only Potentate, the King of Kings and Lord of Lords. I see you still continue to trust in Him and He continues to take care of you, and that you have seen His gracious providences, but you want to see more than all these. You have seen and felt His grace, but you want to see His glory. You have met Him in the congregation of Earth, but you want to meet Him in a congregation that will never break up. You have met Him on the Sabbath, but you want to meet Him on an everlasting Sabbath, where there will be no more briny tears to shed; no more sin and no more death,

but the glory of the Lord will light up that city. We will have no need of the sun, the moon, and the stars, but we shall be forever with the Lord, and this will be enough for us. Then may all these hopes and all our dreams of this glorious state come true. The knowledge of my own sinful self makes me cry, "Lord, be merciful to me, a sinner." I am unworthy of the least of all Thy blessings.

Yours in hope,

C. C. FOOTE.

---

JEFFERSON, N. Y., December 10, 1906.

DEAR BROTHER HASSELL:—The time has come for me to renew for your excellent paper. I have always tried to pay before the time expired, and when I cannot pay I will try to let you know. This may be my last remittance for my age admonishes me that I will soon pass away. I have enjoyed reading THE MESSENGER so long that to stop it would deprive me of much pleasure. Enclosed please find post-office order of one dollar for another year's subscription. Remember in your prayers one that wishes you every blessing.

EMELINE HIX.

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GARA, Mo., December 10, 1906.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER IN CHRIST:—THE GOSPEL MESSENGER comes regularly, containing the same old doctrine—salvation by grace. I do not see how I can do without it. I am so poor in this world's goods that I do not always have the ready money to pay for it; but being so very poor in spirit and spiritual things, and THE MESSENGER coming laden with good news such as feeds and strengthens my poor soul, I feel that I must continue to take it. May you still be blessed to conduct it to the glory of our Lord and Master.

Yours poor brother, I sometimes hope,

J. W. INMAN.

---

LIBERTY, N. C., December 20, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Find enclosed money order for one dollar to pay for THE MESSENGER another year. It is not often I hear the gospel preached except through THE MESSENGER. The Missionary Baptists are holding a protracted meeting at their new church at Sandy Creek at this time. They have a revivalist preacher there who has been there for a week, and he has stormed himself hoarse, but they haven't had one conversion yet. May the Lord bless you in your labors of love and save you in His kingdom.

MRS. ALFRED JONES.

---

MILLERSPORT, OHIO, December 27, 1906.

DEAR BROTHER:—Having written you on business, I will give you some of the news. Some of our churches are enjoying some degree of prosperity. The dear Lord has been manifesting his loving kindness to the dear old church called Falls of Licking, in the Truskingum Association. Her peace has not been disturbed by the advocating or introduction of those new things that are agitated elsewhere. God by His Spirit has been working silently and irresistibly in the hearts of the children of men—"Not by might, not by power, but by My Spirit, sayeth the Lord," until we have seen ten precious souls come to the dear old church, asking for a home among them, if they felt them worthy, who were joyfully received. These have been added in the last fifteen months.

The dear Lord deserves all the praise. Dear Brother Charmichael, a precious, humble servant of the Lord, and the unworthy writer of this article have the care of this church. We have meeting twice a month. We would be glad to have you visit our people in Ohio.

LEWIS T. RUFFNER.

POTTSVILLE, HAMILTON CO., TEXAS, February 10, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—We believe what THE MESSENGER sets forth to be sound gospel truth; and, if I am not mistaken, the Baptists of this country believe the doctrine as set forth in THE GOSPEL MESSENGER. We have had some trouble over extreme views on the doctrine of predestination, but I believe the war to be about over.

Your brother in hope,

B. F. WHITE.

## OBITUARIES.

H. E. MURRAY.

H. E. Murray was born in Houston, Co., Ga., near Fort Valley, October 31, 1849, and died February 3, 1907, and was buried in a few yards of where he was born and where he had always lived—beloved by all who knew him; for truly it can be said of him to know him was to love him. He took up his cross when a mere lad, uniting with the Old Baptists at the tender age of 18 years at Fellowship church, near his home, and where his membership remained till God called him home. And there he, though often tried as by fire, remained true to the doctrine of Christ, both as to faith and practice, according to the commandments of Christ alone, and opposed all else as hurtful innovations. In young manhood he was called of God and elected by his church to the office of deacon, which he filled scripturally till discharged by his heavenly summons.

As a faithful deacon Bro. Murray had grown in grace and the knowledge of the truth till he attained to a good degree and great boldness in the faith, and by his personal conduct established the fact that discipleship to follow Christ includes the walk as well as the life of Christ.

Brother Murray's life here was fraught with bereavements, having buried his fourth wife about a year before he died; but all of these sore trials only disclosed his meek and lowly spirit and the image of Jesus. But brevity forbids my telling of all of his good and noble traits, not only as a church member, but also as a father, husband, citizen, etc., in all of which he was worthy of imitation. As his unworthy pastor for the past two years, I knew him well; and oh! how often have I wished that I could walk more like him. How often have I seen the springing tears and lips trembling with emotions of love made sorrowful, while yet rejoicing in his undoubted acceptance in the Beloved.

Every Baptist loved him, and the world around respected and honored him. He had no political aspirations, but was content to be a plain farmer; yet he accepted the position as a member of the Board of Education, which he filled until his death. He was an honest, highminded, God-fearing gentleman in every respect, against whom I never heard a charge of any kind. He leaves four children, two grown sons, one grown daughter, and one little daughter three years old; to all of whom may God be very gracious and plenteous in mercy to reconcile them to His providential dealings, and give them assurance in faith that their names are written in the book of life. May He be a tender Father to comfort and guide them through life's uneven ways, for Jesus' sake.

WALTER J. HEARD.

## THOMAS P. BRASWELL.

Thomas P. Braswell, of Battleboro, N. C., fell asleep suddenly and unexpected to his people March the 5th, at his home. He was in his 74th year. He has been one of the most successful and useful men in his country. He was public-spirited, full of activity, in love with what is noble and helpful to uplift the people; liberal and broad-minded in his views, and retained his activity to the end of his life. While he had not expected to remain much longer on earth, yet that did not check his labors in things he considered useful; for he was not a murmerer nor repiner, but helped others and aided in things useful, and relieved many.

He was honest in his dealings and highly successful in business; an example of a man full of years and honors that did not rust out, but continued his labors up to the end of his noble life.

His loss is a sore bereavement to his family and friends, who loved to honor him, for there is a sentiment in men's hearts to applaud noble deeds, and hold in esteem those that do well. Virtue has its rewards and will forever.

He was buried at Rocky Mount, March 7th, in the presence of a large gathering of friends on that snowy day. The funeral service was conducted by myself.

Toward the close of his life he was baptized in the name of the Lord Jesus at the Falls of Tar River, taking up the yoke of the Lord Jesus, and spent his last and best days in the service of his Divine Master.

P. D. GOLD.

## DR. M. D. DENMAN.

Dr. Moses DeWitt Denman, editor of the *Old School Baptist Quarterly*, Tyrone, Oklahoma, the son of J. H. and Ann W. Denman. He was born at Larissa, Cherokee County, Texas, August 11, 1850, and died January 8, 1907, being 56 years, four months and 27 days old.

He had been in feeble health for several weeks, and was much weakened by indigestion, until by undue exertion and exposure he contracted a spell of pneumonia of the most violent character. He took his bed January 2d, and at 11 o'clock January 8th, passed away very suddenly from an attack of heart failure.

Brother DeWitt Denman united with the regular Primitive Baptists at Cedar Grove church in Bell County, Texas, being baptized by grandfather Moses H. Denman in 1872. He was early liberated to exercise in public, and has at all times since proven himself by a pious life and a godly conversation. He was a hard student and a zealous advocate of the truth. He has written much. In his meditations, in his preachings and in his writings he has dwelt much on the beauty and sufferings of Christ, the obligation of all men to live uprightly, but the total inability of any to attain unto eternal life except by the imputed righteousness of Christ.

At an early age he manifested great respect for superiors, an abiding interest in the lives of great men, and a strong desire to imitate the good. Having acquired a liberal education, he gave his attention to medicine, and in 1882 graduated with high honors from the medical department of the University of Tennessee. For some eighteen years following the completion of his medical course, he was actively and successfully engaged in the practice of medicine in his home neighborhood, Sparta, Bell Co., Texas. He then abandoned the practice of medicine and gave himself almost entirely to scriptural study and scriptural

work. He led a life of abstinence and self-sacrificing devotion to the cause he espoused. Wishing to relieve the sufferings or to advance the well-being of others he never hesitated because of the night or the fierceness of the storm, nor did he question about the pay. The predominating spirit of his life may be shown by the following beautiful thought, to be found on his calendar now hanging in his lonely, desolate house on his home near Tyrone, Oklahoma, also in his memorandum in many places: "Happiness consists in a consciousness of duty done."

In the winter of 1904 he moved to Tyrone, Oklahoma, and established a residence.

In January, 1906, appeared the first issue of the "*Old School Baptist Quarterly*," and the last issue came from the press and was ready for mailing out just as he was taken sick. Much of his writings have never been submitted to press. His thoughts were generally brief, clear and scrupulously exact.

Brother DeWitt's death is deeply deplored by friends and relatives and by the membership of Beulah church, of Beaver County, Oklahoma, where his membership was at the time of his death. He was one who walked not in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful, but his delights were in the law of the Lord, and in His laws did he meditate day and night.

In loving remembrance.

HORACE B. DENMAN.

COLLECTION OF BIOGRAPHIES AND AUTOBIOGRAPHIES AND  
PHOTOGRAPHS OF PRIMITIVE BAPTIST MINISTERS OF  
THE UNITED STATES.

DEAR BRETHREN:—Since publication of the above notice I have received many sketches and some photographs. I wish to thank those who have sent them, and to urge others to do likewise.

I also wish to say that many have written me for information, and as I cannot well reply to each I will use this method to state that the scope of the work will not be confined to any particular territory, but that I intend to compile a work containing biographies and autobiographies of Primitive Baptist ministers—*living and dead*—of the United States.

And I wish to make the work reasonably complete. But I cannot hope to succeed without the co-operation of brethren everywhere. If the living ministers who read this notice will send me a sketch of their own lives—written by themselves or some friend—and if our editors would call favorable attention to the matter in their columns as Elder Hassell has done in THE GOSPEL MESSENGER, and if relatives and friends of *deceased* ministers would write sketches or clip out and send to me obituary notices of such *deceased* ministers, I would soon have in hand the desired information.

Now, brethren, if you approve of the idea, don't neglect to do what you wish and expect to do, but send me any sketch from a few words to a thousand words in length. Give name, age, address, churches served, and when possible information about number of baptisms, marriages, number of miles traveled per year in service of churches, etc. Also business profession, offices of trust and positions of honor, except that of minister, and any special point of interest in life or character.

I hope this appeal will reach our brethren generally, and meet with their approval. I cannot say yet what the book will probably cost, but I shall try to get out a good book, at reasonable figures, or none at all.

Your brother,

R. H. PITTMAN,

Luray, Va.

*Other Primitive Baptist papers please copy.*

*Alfred G. Griffin June 1877*

Vol. 29.

No. 6.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.



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Edwards and Broughton Printing Co., Raleigh.

# The Gospel Messenger.

JUNE, 1907.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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WILLIAMSTON, N. C., JUNE, 1907.

No. 6

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## UNION.

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Come, brothers and sisters who love one another,  
And have done for years that are gone.  
How often we've met in sweet heavenly union,  
Which opens the way to God's throne!

With joy and thanksgiving we'll praise Him who loved  
us,  
While we run the bright shining way.  
Though we part here in body, we're bound for one glory,  
And bound for each other to pray.

There was Joshua and Joseph, Elias and Moses,  
That prayed and God heard from His throne.  
There was Abraham and Isaac, and Jacob and David,  
And Solomon, and Stephen and John.

There was Simon and Anna, and I don't know how many,  
That prayed as they journeyed along;  
Some cast among lions, some bound with rough irons,  
Yet glory and praises they sung.

Some tell us that praying and also that praising  
Is labor that's all spent in vain,  
But we have such witness that God hears with swiftness  
From praying we will not refrain.

There was old father Noah and ten thousand more  
Who witnessed that God heard them pray;  
There was Samuel and Hannah, Paul, Silas and Peter,  
And Daniel and Jonah, we'll say

That God by His Spirit or an angel doth visit  
 Their souls and their bodies while praying.  
 Shall we all go fainting while they all go praising  
 And glorifying God in the flame?

God grant us to inherit the same praying Spirit  
 While we are journeying below,  
 That when we cease praying we shall not cease praising,  
 But around God's bright throne we shall bow.

DEAR BROTHER HASSELL:—The above hymn was in an old book that was at my father's house when I was a child. I do not remember whose collection it was or what became of the book. I know my father was fond of the piece and often sung it, and I never forgot it, and the piece always brings thoughts of pleasure mingled with sadness. I think it is pretty when well sung, and the words are true and sweet.

We are all fairly well and hope you and yours are well. May *God's mercies* be with you to the end.

Your brother, as I hope, in gospel bonds,

JOSHUA T. ROWE.

*Roland Park, Baltimore, Md.*

This was another hymn sung by Brother and Sister Rowe on the Steamer *Tourist*, during the night of October 8, 1906, while the messengers of most of the churches of the Kehukee Association were returning, on the northern waters of Albemarle Sound, from the 141st annual session of that Association with Flatty Creek church in Pasquotank County, North Carolina. At my request, Brother Rowe sent me a copy of the hymn for publication in THE GOSPEL MESSENGER. By request also Elder Rowe offered, on the Steamer, a very appropriate and touching prayer for us all and for the people of God everywhere.

S. H.

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### WHAT IS THE MATTER WITH THE OLD BAPTISTS?

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BLITCH, GA., April 5, 1907.

DEAR BROTHER HASSELL:—I have a desire this morning to write a little letter to the readers of THE GOSPEL

MESSENGER. It may be my last, as I am old and afflicted and feel sure that I will not be here in this world of sorrow and afflictions much longer.

What is the matter with the Old Baptists is my subject. The Apostle Paul said to the church to be of one mind, one heart and one sentiment. Now we all claim fellowship with Paul, and say that the old Baptists ought to observe the things that Christ commanded, and to walk even as He walked, and to obey the injunction of Paul, not in order to obtain eternal life, but to thus glorify God that loved us, saved us, and called us with an holy calling. And we know that James says that he that looketh into the perfect law of liberty and continueth therein shall be blessed in his deed. Therefore it behooves the Old Baptists (because I feel sure they are the church organically) to do what the word of the Lord says do in order to peace and brotherly love. But what do we see and hear now among the dear old Baptists? We hear some say this is right and others say that is right, and see them divided in sentiment and mind, and the heart of some set on one thing and the heart of others set on something else. What is the matter? I hear many of the Old Baptists say that God never gave a command to use instrumental music in church worship, nor authorized the church to have protracted meetings in order to swell the ranks of the Old Baptists, and to add members to the church that would not be otherwise added to the church. I hear some say that the Lord never authorized a preacher to say that, if the church will not support him temporally, he will not preach for them. I hear them say, too, that the Lord never authorized any preacher to say that the day of revelation is past. I hear the same class say that the Lord never authorized one of His ministers to say that the reason Old Baptists have so many doubts and fears is because they don't live right. The same people say, too, that the Lord never authorized a preacher to say that, if a person is a Christian, such a person knows it for himself; and this class of Old Baptists hold that the things I have mentioned, when preached and practiced in the church, are heresy and should not be tolerated. But I hear others say that all this is simply a difference of opinion, and that every

church is an independent body and therefore has the right to preach and practice what they please, just so they will say that they agree with the London Confession of Faith, and that no church has the right to interfere with or withdraw from any church that claims to agree with the London Confession of Faith. What is the matter with the Old Baptists? I read often some in both classes that seem to be in great trouble about the condition of the Old Baptists. Is there not a cause for this great trouble and heart-ache? There certainly is. What is the matter with the Old Baptists? I confess that I am quite ignorant and weak, but I have been allowed to have a home in the Old Baptist church nearly 41 years, but I never knew nor heard of the above named doctrines and practice in the Old Baptist church until a few years ago, and not all of them then but some of them, and the brethren who did not approve of the new ideas and practices made it a matter of forbearance until recently, since more and more strange things are being preached and practiced; it seems now that forbearance is about to cease and separation seems to be next. What is the matter with the Old Baptists? Is the introduction of those new measures and doctrines into the Old Baptist church the cause of this sad trouble and divisions? Or is it the objections to them by those who are unwilling to tolerate them? What is the matter with the Old Baptists? If those new doctrines and practices are scriptural and should be held and practiced in the church, then why should the advocates of those new measures desire those who object to them to remain with them in the church, knowing at the same time that they do not agree with them in such things? The Bible says, Can two walk together except they be agreed? What is the matter with the Old Baptists? Let each one carefully, scripturally, and prayerfully investigate for himself in order to locate the cause of the trouble, and when the cause is located and it is made manifest who has caused the rupture, then let all such men be marked and avoided. Rom. 16: 17, 18. And we will thereby be able to determine what is the matter with the Old Baptists.

H. TEMPLES.

## REMARKS.

I fear that some of our brethren do not have the love, humility, and forbearance towards one another that were enjoined and practiced by Christ and His Apostles and by our Baptist forefathers. As Brother Temples well advises us, let us reverently and carefully search the Scriptures, especially the New Testament Scriptures, and earnestly ask the Lord to instruct us as to whether the good old paths of Christ and His Apostles and of our Baptist forefathers, or the new things, the new doctrines and practices introduced among us during the last seventy-five years, are the cause of the trouble among the Old Baptists.

S. H.

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THE CHRISTIAN RELIGION IS SPIRITUAL, AND  
THE CHURCH OF CHRIST IS ONE.

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Our highly intelligent and esteemed sister, Mrs. R. Anna Philips, who is well versed in the Scriptures, and has been a Baptist fifty years, and who, like Anna and Priscilla and Phebe and other handmaidens of the Lord mentioned in the New Testament, (Luke 2: 36; Acts 2: 17, 18; 21: 9; 18: 26; Rom. 16: 1, 2, 3; Philip 4: 3), has been richly endowed by the Divine Spirit, and has been a helper and succorer to many of the children of God, and is indeed a mother in Israel, writes, according to the experience, faith, and practice of more than ninety-nine hundredths of all the Primitive Baptists in the world:—"For half a century I have closely observed Primitive Baptist faith, order, and practice, and I can say that there never was a factional stand for something new but that sooner or later it came to naught. But the gates of hell shall never prevail against the one true church of Christ; for she is His, and He will keep her as the apple of His eye, and will never let her appear in the garb of the world or of the old law; and there will ever be a witness, yea seven thousand, a complete number, who will never bow the knee to idols. I know, by the word of the Lord, that He has set His name in one only place in all the world, and that is in His church, where only will He be found in public worship. Therefore that

church stands immutable in faith, order, and practice. All the Lord's servants should stand within her gates. May those who have strayed from the true fold go apart a while and consider, and then return to their first love—to the church just as they found it when, fresh in the love of God, they entered its portals—to the church just as Jesus built and left it to us—to the one only place where God has set His name; and they will, by such a course, place themselves higher in the love and confidence of their brethren and sisters than ever before. Besides the ninth chapter of Hebrews shows that all those carnal ordinances (rites and ceremonies, as rendered in the margin) under the law or old covenant were but types, shadows, or figures of the true or spiritual ordinances under the gospel—hence of 'better things' than they. And that these as such were 'for the time then present until the time of reformation' or the coming of Christ; or, as personally applied, for the time while one is under the law, and until the time of reformation or regeneration or the coming of Christ, when one ceases from his own dead works of law, and enters into Christ to serve the living God in Spirit. Notice that God confines these carnal ordinances to the time when one remains under the law, and imposes their observance as types or figures until this time of reformation or regeneration and translation into the gospel kingdom, where one finds, as represented by them, better things indeed than they, and that in proportion as the Spirit is better than the letter—the gospel better than the law—faith better than works. Then, to bring any one of these literal things of the law across this limitation which God has set, and carry it into the gospel kingdom, not only defeats the anti-type as a better thing by thus bringing in the *same* thing, but forces the shadow to become its own substance, and does gross violence to the order and law of God. The old is a covenant of outward physical work done by hand and according to the letter; while the new covenant is one of grace, and the service is spiritual. Hence, the melody of music under the old covenant was made by hand on literal instruments made by the same; and, as a type of better things in the gospel, it finds fulfillment in making melody in the renewed

heart in spiritual praises and worship, for here God neither seeks nor accepts any other. And the church is the one body of Christ, who is her only Sovereign, and she may not adopt any doctrines or practices not declared or enjoined in the New Testament. And, as shown by the Apostle Paul in the twelfth chapter of 1st Corinthians, all the members of the body are mutually sympathetic and dependent, and, if a member is cut off from the body, of course it will die." S. H.

ASSOCIATIONS HAVE NO AUTHORITY OVER  
THE CHURCHES—WE SHOULD TRUST  
NOT IN MAN BUT IN GOD.

COLLEGE PARK, GA., March 27, 1907.

*Elder J. E. W. Henderson, Troy, Ala.—*

MY DEAR BROTHER:—Although I wrote to you last, I feel like I want to write you again, as I feel sad and despondent.

Well may David say, "Many are the afflictions of the righteous; but God delivereth him out of them all." The question with us is, Are we the righteous, and can we expect to be delivered out of all our afflictions? I can not feel to be the righteous, practically speaking; but I have a little but precious hope that I am one of the righteous, in having imputed to me the perfect righteousness of Christ. My greatest fears and anxiety are concerning how I may get along here in this life; for I have committed my eternal salvation unto God who I know is able and willing to keep it until I enter into the fulness of it. I know my afflictions are many, but I don't know that they are for righteousness' sake. I do not want to suffer as an evil doer. I read your Minute, which you sent me, with interest. I believe your plan of holding your annual meeting of the churches in an associational or union meeting capacity, is a good one. We have been accustomed to having a meeting of some kind in which we can meet together annually from different churches and communities for Christian intercourse or association, and for the worship of our God. And as long as we can have such meetings without the associa-

tional discipline, they are profitable and desirable. Your plan obviates this feature, by having the church, with which the associational meeting is held, to conduct the meeting under her auspices, as her conference meeting, and treat all the brethren and sisters from other churches, as visitors. I am satisfied that the official authority of Associations over the churches, directly or indirectly, avowedly or covertly exercised, is unscriptural, and characterizes such meetings as institutions of men, and is the cause of much confusion and distress among our people wherever it is exercised. If we can not have Associations without their authority over the churches, I can say without hesitation or reservation, that we had better not have them at all.

It is to be feared that churches have been hampered in their action many times because of the fear of associational authority, and in this way have ceased to look to Christ as Head over all things to the church, and have looked to man. This idea among our people, that the Association is to sit in council over the action of churches, is purely traditional, and not scriptural, and is very hard to get out of the minds of some.

Without such authority by Associations over the churches, I believe the churches are freer to act according to their own convictions as to what the Scriptures teach, and as to what they ought to do in matters pertaining to their internal affairs, matters with which they are better acquainted than the Association can be, and matters that God requires them to attend to. It seems to me that this traditional idea and practice of associational authority among our people have begotten the idea that some must overlook others; some churches must keep others straight, and in this way churches have been led into the practice of meddling with the affairs of other churches, and become "busy-bodies in other men's matters." In this way those who have thus acted have essayed to rob Christ of His headship and leadership of the churches. This practice has caused much wrangling among our people, and led them to serve the tabernacle instead of God.

But, my dear brother, you and I are getting old, and can not hope to do much in bringing about a reforma-

tion among our people on the line I have been referring to, or any other line where a reformation is needed; but we must be pure from the blood of all men, by declaring all the counsel of God, as long as we may live; and in this way we may be so blessed as to finish our course with joy.

I can say that I do not fear man as much as I have; for I know that his breath is in his nostrils, and that he is altogether vanity. Neither do I trust in man as much as I have; for I know that the best man is "as a briar," and the most upright as a "thorn-hedge," (Micah 7: 4.) I hope that I fear and trust God the more, as I have learned to fear and trust man the less; for as the heavens are high above the earth, so is the mercy of the Lord great towards them that fear Him; and they that trust in the Lord shall never be moved. But I did not expect to enlarge so on the associational subject; but I suppose the reason I have done so is, I feel the importance of the subject. I verily believe that our people will never do well until this error that I have been considering, is corrected.

I appreciate your kind, encouraging words to me in this, my time of sore trial; and appreciate them the more because I know that you have passed through the same trials, and can sympathize with me, and fellowship me in my sufferings because of my contending for the truth. Through the same trials we are brought into a closer union and a sweeter fellowship.

I remember some years ago how you had to contend for the truth, against those of whom you had a right to expect better things; when, in your declining days you had to part with brethren and sisters for whom you had labored in the gospel for so many years; among whom you had associated, and with whom you had spent many happy days. But the necessity was upon you; for you had to do what you did for Christ's sake, and for the truth's sake. You had to do what you did, or tamely surrender the truth, and die. While it was so painful and trying to you, you should rejoice that you were counted worthy to suffer for Christ's sake; and that you were blessed with the grace, understanding, courage, and strength to be faithful to Him.

I remember how my heart went out to you in love and sympathy, when in your distress, you wrote to me and others, inviting us to attend the Ramah Council. I remember that I felt while I was in that council that I was as much on trial as you were; for the truth, the dear cause of our God, was at stake.

I have no doubt that you and the dear little band of soldiers with you, have had sweet rest and peace since that sore conflict, out of which God brought you all victorious.

We sometimes feel discouraged because we are so few, and because we are so much censured; but we should not forget the precious promise of Jesus, that where two or three are gathered together in His name, He will be one in their midst. We know that in His presence is fulness of joy; and we have the blessed assurance that at His right hand are pleasures forevermore.

T. J. BAZEMORE.

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### CHRIST IS THE ONLY SAVIOUR OF SINNERS.

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CRAWFORDSVILLE, IND., April 22, 1907.

*Mr. Leopold Cohn, Publisher of THE CHOSEN PEOPLE,  
Brooklyn, N. Y.*

DEAR SIR AND FRIEND:—I thank you for the sample copy of your neat little paper and kind card saying you were glad of my interest in God's people Israel. Yes, I am interested in that people, and would give all the world to know that I am one of them, and yet, I would not take the world for the *hope* that I really am. The name of your paper has a sweet Bible sound. It gave me hope. Faithful Jews exalt so highly the Almighty Father, surely I thought, when the veil is taken away, they will honor the Son as a complete and everlasting Saviour. Your kind spirit, sincerity, and devotion delight me, but O how I regret to find after all that you teach the world's idea of the crucified Redeemer—that with all His amazing sacrifice He saved no one, but simply made salvation possible, leaving its crowning work to the weak uncertain efforts of frail, dying men.

You say in the paper sent me, that you will continue in "the peculiar gospel work of saving souls, if not one man stands with you," and again, "If people would stop and consider the value of a soul, they would not hesitate giving perishable silver and gold as a means of bringing salvation nigh. 'For the redemption of their soul is precious.'" You invite me to write and I would say in the same kind spirit, "Come, let us reason together." Give me a brother's privilege to re-state the proposition I have quoted, as I think the Bible teaches—"If people would stop and consider how fallen, lost and ruined, are the souls of men, as taught in God's word, they would never again place any value in the use of silver and gold, or the efforts of our fellow-men to redeem and save. The popular belief is, that we are not lost as yet, but are now on trial, and may be saved at any time by performing conditions offered us. The Bible, however, teaches that the day of trial has passed, that we are already condemned and beyond human help or self-recovery. No criminal within prison walls, waiting the day of execution is more completely lost than we, who are under the curse of that law, of which Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." *"Without the shedding of blood there is no remission,"* and so the sentence rang out, "Awake, O sword, against My Shepherd, against the man that is My Fellow, smite the Shepherd and the sheep shall be scattered," or separated from the stroke, as Jesus said in the garden, "If ye seek me, let these go their way."

Look again at our poor, fallen race as God saw it when He looked down from heaven to see if there were any of the children of men that did understand and seek God. And, behold there were none righteous, no, not one. They were all gone out of the way, their inward part was very wickedness; the throat an open sepulchre; the poison of asps under the tongue; the way of peace have they not known; and there is no fear of God before their eyes. The summing up is, "The whole head is sick, the whole heart is faint, from the sole of the foot unto the head, there is no soundness, but wounds, and bruises, and putrefying sores." And Paul declares they are dead in trespasses

and sins, and are *by nature* the children of wrath. Truly, said the Psalmist, "None of them can redeem his brother, or give to God a ransom for him." Salvation, then, must come from some other source than weak imperfect men. And so it is written—"The Deliverer shall come out of Zion and shall turn away ungodliness from Jacob." "Rejoice, greatly, O daughter of Jerusalem; behold thy King cometh unto thee; He is just and *having salvation*." "He is the Lord, and besides Him there is no Saviour." A thousand times over; in every form of language, and style of argument; by precept, emblem and allegory, and in speech as clear as the sun above us, we read of redemption coming from no other source than the suffering and death of the crucified Redeemer. As Husband, Shepherd, and Surety—all of which He was by covenant—engagement, He had the right of redemption which we have not. Spotless as the throne of God, and rich as heaven is rich, He redeemed us and set us free. But O the cost of it! He parted with the glory of heaven and the holy angels, to walk with polluted beings, misery and sin, to fight the battle of redemption with garments rolled in blood; where crushed under the justice of His doom, He felt the last terrific stroke—the Almighty Father turning away and leaving Him in the torturing embrace of death! One more act determined on by His blinded enemies was yet to be defeated ere salvation was complete and that was to keep Him in the grave. But it was not possible. He died for our sins; He must rise for our justification. The tragedy was ended; the battle in waiting 4,000 years had been fought and won. The turning point had come, and "This man, after He had offered *one sacrifice for sins forever*, sat down on the right hand of God, from henceforth expecting till His enemies be made His foot-stool." The mocking reed had become a sceptre indeed, the thorns were multiplied into many crowns, while the cross had become the seal and emblem of salvation forevermore. O, why should poor mortals think this great work unfinished, and to be perfected by us who have not a thread of righteousness, and whose only hope of being ourselves saved is in the mercy of God? Was not Paul thinking of this when he asked the weak Corinthians, who were looking to men for sal-

vation, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

If you have honored my poor letter by reading thus far, will you ask, what then is the use of the gospel and why should it be preached? O, my friend, I believe the highest and noblest calling on earth is preaching the gospel to broken-hearted sinners—not to save them but to tell them they are already saved; that Christ Jesus came unto the world to save sinners; that He accomplished their salvation when through the eternal Spirit He offered Himself without spot to God, perfecting forever them that are sanctified, having obtained eternal redemption for them. These are Bible terms that bring hope and joy to every mourning sin-sick soul. Happy is he whether man or angel that bears good news to souls in distress and pain. "Behold," said the angel, "I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a SAVIOUR, which is Christ the Lord," thus confirming God's command by the angel Gabriel, "Thou shalt call His name Jesus, for He shall *save His people from their sins.*" "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins"; the wormwood of conviction; the honey of forgiveness.

If we would know what the preacher is for, let us learn from Jesus and His disciples. You remember when Jesus was about to leave the world, He repeated the question to Peter, "Lovest thou Me?" until Peter's heart was made to bleed, and the calling and work of gospel preachers was burned as it were into their souls, "Feed My sheep, feed My lambs." And this same Peter afterwards exhorted the Elders to "Feed the flock of God," which he declared was not redeemed with corruptible things like silver and gold, but *with the precious blood of Christ.* And Paul also declared the duty of preachers was to "feed the church of God which he hath purchased with His own blood; that Christ "gave gifts unto men," set them in the church—apostles, pastors and teachers—not to save souls, but for the perfecting of the saints, for

the edifying of the body of Christ, till we all come in the unity of the faith and not as children carried about with every wind of doctrine."

I think dear friend, the more you search the New Testament, the more apparent it will become that "Jesus only" is the Saviour of the lost—that only by the regenerating influence of His grace are the hearts of men made to know the need of a Saviour and to trust in Him alone for salvation. The gospel of the kingdom is to be preached in all the world, not as the Saviour, but as glad tidings of Him, and as a witness unto all nations. By it all who love God and feel the need of a Saviour are to be called out from the world and from themselves as they formerly lived, and together worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh.

I send you these views with diffidence, but in the kindest spirit as an expression of my own feelings. The Jews are the most interesting race on earth, and the world should sympathize with them in the cruel treatment so often visited upon them. I wish I could manifest the same hopeful, patient, and tender spirit you do. It marks you as a lover of the gospel, of the Saviour and of His people. I am glad you are exchanging with Elder Hassell. I wish you knew him and that you could talk together. I will mail you a little hymn-book, (Elder Oliphant's). Please read if you have the time. Every hymn is like a gospel sermon. Praying God's richest blessings on you and yours, I remain your friend and brother in gospel love.

S. B. LUCKETT.

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### PRAYER.

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"Prayer is the Christian's vital breath, the Christian's native air, his watchword at the gates of death, he enters heaven with prayer."

Sin, strife, darkness and gloom among Christians are largely the result of not heeding divine injunctions and exhortations of God's word relating to prayer. "Watch ye, therefore, and pray always." (Luke 21:36). "He spake a parable to them that men ought always to pray." Jesus prayed much on earth. Late in the night, early in

the morning, and once in a mountain He continued in prayer all night. "Cold mountains and midnight air witnessed the fervor of Thy prayer." Only think of it, our Saviour never sinned, yet all night He prayed. How many, dear readers, ever prayed half of a night? Christ taught to avoid publicity when praying, "When thou prayest, thou shalt not be as the hypocrites are. When thou prayest, enter into thy closet, and when hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly. (Matt. 6: 5, 6.) What a blessed thought it is that God has given this privilege to His distressed children. In his own closet, none seeing or knowing, he talks with his Father and is blessed.

Christians often pray and no audible words are spoken. In his daily employment, when his hand is diligently pursuing its works, the aspiration of the heart mounts to the throne of grace and is not neglected there. In company where business is seriously conducted or light words carelessly uttered, the desire of the soul may be before the Father and accepted there.

We should always pray in the name of Jesus because it is through Him alone we have access to the Father, also because His glory is declared whenever a request is granted in His name. "Whatsoever ye ask in My name," says Jesus.

We short sighted creatures with even our best desires, do not know what is good, hence the Apostle says, "We know not what we should pray for as we ought." (Rom. 8: 26.) But we have aid—the Spirit comes to our rescue. "The Spirit itself maketh intercession for us with groanings which can not be uttered." (Rom. 8: 26.)

"The effectual fervent prayer of the righteous availeth much." It has produced earthquakes, quenched fire, opened prison doors, changed the hearts of persecutors, and raised the dead to life. What it effected then it will now, for God changes not; yet, He sometimes refuses to hear prayer. "Pray thou not for this people, neither lift up cry nor prayer for them, neither make intercession to Me, for I will not hear thee." (Jer. 7: 16.) Again He said: "Though Moses and Samuel stood before Me, yet My mind could not be toward this people;

cast them out of My sight." (Jer. 15: 1.) Awful is the condition of those for whom prayer can not be heard. Christ taught His disciples to pray thus: "Forgive us our sins as we forgive those who trespass against us." "When we stand praying unless ye forgive everyone their trespasses, neither will your Father which is in heaven forgive you," is a parallel expression. When we seek to approach God in prayer, do we harbor anything against another? Can't we freely forgive any wrong? We see that prayer makes us more forbearing, gentler and humbler.

Realizing our subjection to sin and its death penalty, (and we know not the hour of the summons), I say, is it not well for us to pray, yes, constantly pray, dependent, as we are, upon God for every natural and infinitely more for spiritual blessings. Let the fruit of our lips abound in praise and thanksgiving.

Often when we attempt to pray, we deeply feel the sentiment of the poet who said, "If my soul is sent to hell, Thy righteous law approves it well"—just as Queen Esther feared to approach her husband's presence saying, "If I perish, I perish." Yet David says, "The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." (Ps. 34: 18.)

The Apostle James in the 4th chapter, 3rd verse of his general epistle, says: "Ye ask and receive not because ye ask amiss, that ye may consume it on your lusts." It is a comforting thought indeed that God does not bestow hurtful things even in answer to prayer. On the contrary "All things work together for good to them that love God." (Rom. 8: 28.)

But without faith it is impossible to please Him, for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." (Heb. 11: 6.) Faith is a fruit of the Spirit. (Gal. 5: 22, 23.) Paul's exhortation—"Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked," (Eph. 6: 16), is of great import, for we must walk by faith and not by sight. O, that we would commit all unto His faithful care. How applicable to us are the words of the shipmaster to Jonah, "What meanest thou, O sleeper? Arise, call upon thy

God, if so be that God will think upon us, that we perish not."

John saw sights great and wonderful in heaven; but perhaps none was more wonderful, says a gifted writer, than when he beheld the four living creatures and the four and twenty elders fall down before the Lamb, having every one of them harps and golden bowls full of incense, which are the prayers of the saints. (Rev. 5: 8:) It is a sublime thought indeed that the precious incense of heaven is the prayers of the saints

*Knoxville, Ga.*

MAY MCGEE.

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## EDITORIAL.

### EDITORS:

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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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

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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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## THE GOODNESS AND PLEASANTNESS OF BROTHERLY UNITY.

There are few shorter and sweeter Psalms than the one hundred and thirty-third, and there are few more appropriate for our consideration at this time. Says

the inspired writer:—"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; and as the dew of Hermon, that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

Some things are good, but not pleasant, and some are pleasant but not good; but the dwelling of brethren together in unity is both good and pleasant—both beneficial and delightful. Not simply their coming or meeting together for a little while, but their *dwelling* together permanently. And the dwelling together of *brethren*—children of the same father, members of the same family, occupants of the same home. The Psalmist is here specially speaking of the goodness and pleasantness of the sweet fellowship of the people of God for one another. God is their Father; Jesus is their Elder Brother; they are members of the Divine family; the church is their home now, and the heaven of immortal glory will be their everlasting home hereafter.

This heavenly unity of the people of God is compared by the Psalmist to the holy anointing oil, fragrant, soft, abundant, penetrating, and healing, that was poured upon the head of Aaron, the High Priest of Israel, and ran down the entire length of his body to his feet; and to the dew beautiful, gentle, copious, refreshing, and fruitful, that descended from the lofty Mount Hermon, in the north of Palestine, the whole length of the promised land, upon the mountains of Zion, in the south, upon which mountains the Lord commanded the blessing of everlasting life. Aaron stood far above the other Israelites ceremonially, as Hermon, rising ten thousands feet high, stood far above the land of Canaan physically; and each is a representation of the Lord Jesus Christ, the Divine-Human High Priest and Head of all spiritual Israel; and the oil and the dew are representations of His Holy Spirit of life and light and love, descending from Him to all the members of His mystical body—all the children of the living God. What the Lord commands stands fast; He commands upon His people the

blessing of everlasting life, and all the creatures in the universe can not prevent the fulfillment of that command. Christ, by His Spirit, gives eternal life to His people, for whom He laid down His natural life, and they shall never perish; He enlightens their minds and hearts with His holy truth; and He says that, as He has loved them, so should they love one another, and He prays that, as He and the Father are one, so they should be one. Being members of His one body, they should indeed dwell together in unity of spirit and life, of mind and heart, and of doctrine and practice, to the glory of their Heavenly Father, the God of love and peace, to the edification of one another, and for the attraction of unbaptized believers to the visible church.

The ancient Isaelites, though they were often at war with the heathen, idolatrous, and wicked nations around them, and with the corrupt Canaanites who still continued in the land, yet *generally* dwelt together in peace with one another. And so the Primitive Baptists, though they have had to war much with religious errorists and with their own sinful natures, have *generally* dwelt together in peace with one another, and the great body of them are now in peace; and all would be so if, *instead of following human masters, they would follow Christ as their only Master, as He leads them by His Spirit in the doctrine and practice of the New Testament Scriptures.* This statement applies to all the humanly invented phrases and forms in regard to which some of our brethren are at variance. If, by the grace of God, we heartily and closely adhered to the New Testament Scriptures, we would all realize the goodness and pleasantness of brethren dwelling together in unity. S. H.

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### GOOD AND EVIL MOTIVES.

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It was for envy that Christ was delivered by the Jews to be crucified, and when, called upon by Pilate to say what Jesus had done to deserve such punishment, they replied, Crucify Him! The question is on record, "Who can stand before envy?" Malice and envy never give a reason for their demands; those who are actuated by

such base principles can not give a good reason for what they do, and they are ashamed to confess that they have none to justify their actions. They wish others to infer that they have a proper motive, and try to make a favorable impression by vehement declarations and exclamations. Crucify this man! Why, what hath He done? Crucify Him. This is a very bad spirit, is it not? Yea, to demand the death of a man without giving a reason, or showing a just cause, is wicked in the extreme. To give the accused a hearing before a lawful tribunal is a God-given rule which should be observed in every instance before a verdict is rendered, or sentence passed, or penalty executed.

In all ecclesiastical administrations there is a double obligation; first, a legal obligation, to execute the letter of the law of Christ as nearly as possible; and, second, a moral obligation to execute the law in the spirit of meekness and love. The acceptability of what is done by God's children in all the administrations of the law and discipline of His militant kingdom depends upon the purity of the motives prompting them at the time.

Some allowance must be made for human ignorance as to the *form* of doing business in the church; and we should remember that such formal errors can be corrected when discovered; but if the motive is wrong, the form, however correct, is nothing in the sight of God. After all, "Love is the fulfilling of the law," and therefore the law can not be fulfilled in the absence of love. "The letter killeth, the Spirit giveth life."

It may sometimes occur that in contending for the strict observance of the letter of what is called "Gospel discipline," we may do so more in the spirit of carnal strife than in the spirit of love, and thereby, not only defeat the object of true discipline, but engender much additional confusion and disorder.

Therefore, if those who wish to bring about a peaceful adjustment of the differences among the Primitive Baptists would pursue their labors only so far as they are prompted by love for Christ and the sacred cause of truth and holiness, there might be more good accomplished with much less labor. Because, if we labor to accomplish a good end in the spirit of carnality, we may

expect soon to find a whole lot of evil effects to deal with, requiring equal if not paramount labor to settle. It is comparable to fighting forest fires with a brush; we may presume that we are making good headway by our vigorous strokes, while we only scatter the flames behind us. All carnal weapons must be laid aside, such as malice, guile, envy, hypocrisy and evil speaking, if we would desire peace and fellowship among ourselves.

I do not intend by the above remarks to censure any one, but to warn all against the danger of fleshly ambition and carnal strife in the efforts to secure and maintain the unity of the Spirit in the bond of peace. It is certainly right to contend earnestly for the doctrine and order of the gospel kingdom; but if we fail to observe the good example of Paul in keeping under our bodies, or fleshly inclinations, we may indeed preach to others, but after all find ourselves cast away; and every example of this kind is weakening to the cause of Christianity.

In all our contentions for what we think is right and even know to be right in itself, we should be careful to know what banner we are fighting under, whether the banner of Jesus our Sovereign, which is love, or that of our common enemy, Satan, which is malice, even though it bears upon its exterior surface the words—Peace, Love, and Unity. These words are robbed of their beauty and excellence when spoken or written by those who manifest by their conduct that they have not the spirit of them in their hearts. J. E. W. H.

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### AFFLICTIONS OF JOB.

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“Ye have heard of the afflictions of Job, and have seen the end of the Lord.” James 5: 11.

When the Lord required of Satan as to whence he came, he (Satan) was honest enough to confess that his operations were confined to the earth. If he was an apostate angel from heaven, he seems to have been ignorant of that fact, or else he was ashamed to confess that he had been an angel of heaven and had been cast down on account of sin. He simply said, “From going to and fro in the earth, and from walking up and down in it. Job 1: 7. He did not claim that he had even attempted to

rise above the limits of the earth, nor to have accomplished anything that served to elevate himself nor any other being above the elements of the earth; but he seems to be claiming to do more now, and would rob the Son of God of His honor and glory, or at least divide the glory, in the salvation of sinners. But Satan's operations are of the "to and fro" character, backward and forward—a saint to-day and a devil to-morrow.

He frankly admits that his walking is *up* and *down*, yet always "in the earth"—he can not get out of the *earth*, nor accomplish any higher than an earthly work. I wonder if the Devil has anything to do with the "ups and downs" of the children of God; I can not concede that he has full control of the matter; for if so, he would give them all the "downs" and never an "up." No, the Lord never relinquishes His hold upon His children, though He may often commit them to Satan for the subduing of their fleshly lusts, 1 Cor. 5:5, yet satan can not touch their life. Job 2:6.

We notice that in the Lord's introduction of Job's character He accords to him uprightness and godly fear, and the inclination to avoid evil; and most of all, he is declared to have been a *perfect man*; all of which, surely, refers to his standing in the kingdom of divine grace, and not in the kingdom of nature; for in this latter all mankind are fallen, sinful, and depraved. So, in order to possess this noble character, Job must be something more than a child of fallen nature; his perfection, his uprightness and holy life must emanate from a higher and purer fountain; he must have been a partaker of the divine nature, and as such the Lord knew that he would endure the awful test to which He subjected him. Job. 1:12; 2:6.

Satan seems to have been totally ignorant of the presence of divine life in Job, and seems still to be ignorant of the same as possessed by every child of God; he seems to be familiar with the nature of their relation to earth and earthly things, and is an expert reasoner along this line; all of his appeals are directed to human reason, which is his strongest fort; and with this he was impudent enough to question the motive that prompted the faithful service of Job and to challenge his integ-

riety. He assumed that Job was prompted and encouraged to serve God by His temporal providence, without which he would even curse God to His face; and this error might have taken root and prevailed to a very great extent had the Lord not seen fit to test and prove it then and there to be false. But God was pleased to show by actual demonstration that the devotion of His children is neither produced nor sustained by those things which they possess and enjoy in nature; but by what is afforded them in the better kingdom of divine grace. These kingdoms are as distinct as light and darkness; and the children of God are delivered from the one and translated into the other. Col. 1:13. If Job's devotion to the service of God had been but the product of pampered human nature, there is no reason to believe that the Lord would have accepted and commended it in such gracious terms.

Now, dear reader, follow the history of Job throughout the dreadful test that followed this introduction, and you will discover what the "end of the Lord" was in reference to Job, and that in the end the Lord recognized and commended him in the same excellent character in which He had introduced him in the beginning.

Job was reduced from a state of earthly wealth and honor to an exceedingly low state of poverty and affliction, still he was rich in faith, and heir of the everlasting kingdom of heaven. So Jesus, our Lord and King, was infinitely rich, yet He became poor, that through His poverty we might be made rich; and the Spirit of the same Lord Jesus Christ possessed the soul of Job while he enjoyed health, wealth, and honor, and forsook him not when Satan afflicted his body with loathsome disease, having already assured him by messengers of evil tidings that he was penniless and childless.

Finally, with this lesson before us, with this wonderful example of faith, patience, and integrity, with the glowing example of the never-failing love and mercy of God manifested in the sequel of Job's great affliction, why should we not with more patience endure "our light affliction" and constantly rejoice in hope of the happy termination of all our afflictions and our entrance into the everlasting kingdom.

J. E. W. H.

## CRITICISED.

[Copy of letter sent to the *Age Herald*.]

"We have made a disastrous failure if we have not brought every child in our influence and made him a child of God."—*Dr. McCormick, before the late Sunday School Convention held in Birmingham, Ala.*

We learn that the Doctor was addressing the Convention in the interest of missions when he used the foregoing language to get money to send the gospel to the heathen; but if that is the sort of doctrine the Doctor has to preach to the heathen, he and his friends need not put themselves to any more trouble and expense about the matter, for I am sure the heathen already have as good a doctrine as that, for the stocks and stones of heathenism will make children of God just as soon as Dr. McCormick will. The Bible, God's Holy Book, teaches us that children of God are not *made by men*—but are *born of God*, "not of *blood*, nor of the will of the *flesh*, nor of the will of *man*, but of *God*." John 1: 13. James says: "Of His own will begat he us with the word of truth." First chapter. Paul taught that it is not of him that willeth nor of him that runneth, but of God that showeth mercy. Rom. 9. Peter taught, speaking of Christ, that there was salvation in none other and no other name under heaven given among men, whereby we must be saved. Acts 4: 12.

Is it not a pity that Peter did not know of Dr. McCormick and such as he? God teaches that He is Lord, and beside Him there is no Saviour," but then, I guess he did not know of the Doctor and such as he. Is. 43: 11. The Lord has pronounced a curse upon man that trusteth in man and that maketh flesh his arm. Jer. 17: 5. So if the Doctor has got anybody trusting in him to be made children of God, *that* is a sign that the curse of God is resting upon them.

To be made a child of God is to be an heir of God and a joint heir with Jesus Christ, and one's being this is the result of a scheme or way of salvation, which, according to Bible teaching, originated in the infinite wisdom of God, in the precincts of eternity, and in its execution and

consummation, cost the dear Son of God, the beloved Jesus, the sacrifice of His precious and sinless life, and the unerring and effectual work of the Holy Spirit. Now, if people, children or adults, can be made children of God by Dr. McCormick and such as he, is it not a great pity that that fact was not duly considered and acted upon in infinite wisdom, so as to have saved the blessed Jesus all that shame, reproach, and suffering which He endured in the likeness of sinful flesh?

In the Scriptures God represents Himself as sitting upon the circle of the earth, and the inhabitants thereof as grasshoppers," and "all nations before Him as nothing" and "less than nothing and vanity." Is. 40:17, 22.

Now haven't there been a wonderful, aye, *marvelous* change and improvement among these "grasshoppers" and "nothings" since that day? These grasshoppers now saving one another with an eternal salvation, and hence becoming rivals of the Son of God Himself.

But, to speak plainly and without irony, I will say that you may take one poor little dead ant, and place it before Dr. McCormick and all the other Doctors and Conventions and Convocations holding and teaching as he does, and I challenge them with all their arts, wisdom, power, machinery, and theological lore to communicate *life* to that poor little insignificant creature. If they can not make this poor little ant *naturally* alive, how can they make the poor dead sinner *spiritually* alive, which is a far more difficult matter, and which is by the blessed Saviour ascribed directly to the Spirit?

The truth is, if Dr. McCormick does not know any better than he taught in the sentence under consideration, he has great need that some one teach him the alphabet of the gospel of Jesus Christ and the first principles of the doctrine of Christ.

Does this sort of doctrine please modern Sunday School Conventions, with their expert teachers, visiting celebrities, and high dignitaries? If so, woe unto the millions of poor children that are under their influence, for such teaching is religious debasement and will doubtless result in moral corruption.

I conceive that the two most important lessons that any one ever learns in this world are:

1. That all men by nature are sinners.
2. That salvation from sin and sorrow and death and hell is wholly by grace through the tender mercy of God in Christ.

David Brown, the great commentator, said: "It is a fundamental requisite in all true religion that it tend to humble the sinner and exalt God; and every system which breeds self-righteousness or cherishes boasting, bears falsehood on its face."

Spurgeon said: "I believe the Eternal might sooner forgive the sin of ascribing the creation of the heavens and of the earth to an idol, than that of ascribing the work of grace to the efforts of the flesh, or to anything else than God."

Richard Watson, the famous Methodist theologian, said: "True and saving faith acknowledges on earth, as it will be perpetually acknowledged in heaven, that the whole salvation of sinful man, from the beginning to the last degree thereof, whereof there shall be no end, is from God's freest love, Christ's merit and intercession, His own gracious promise, and the power of His own Holy Spirit."

G. W. STEWART.

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"A BRUISED REED SHALL HE NOT BREAK."

Isa. 42:3.

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There are times when we can find no words to express our weakness. We feel so despondent and helpless that we wonder if our brethren are as worthless as we are. The great apostle felt himself "less than the least of all saints." We may reasonably conclude that Christians with feebler gifts would feel little and worthless, if Paul were so oppressed with his nothingness. "I have taken upon me to speak unto Thee, who am but dust and ashes." Abraham expressed his feelings of the Christian. God is a great being and sees our every imperfection, and if we see enough in ourselves to make us cry, "O wretched man that I am," how much more of sin and folly can the Lord see in us. Moses was in the mountain with the Lord, in all, eighty days, and his face wore a meek and humble look ever afterwards. A knowledge of God will

ever bring humility. "Learn of me for I am meek and lowly in heart and ye shall find rest unto your souls." It is good to have humbling views of ourselves. If we can see ourselves as we are and as God sees us, our pride and self-reliance and self-righteousness will all go together as chaff before the wind. The centurion said, "I am not worthy that Thou should'st come under my roof." Jesus made answer, "I have not found so great faith; no, not in Israel." True faith is ever accompanied by a sense of our unworthiness. If we fear we have no faith, we may be sure of our unworthiness and of our weakness, and so in this see the sure signs of a true and living faith. The Pharisee boasted of his goodness, and we can't do this, but we complain of a hard heart, a wandering mind, tearless eyes, and a barren spirit, confidence in self gone, so that if we hope at all it is in the Lord.

We can scarcely claim a hope at all at times, but if we have any it is in the Lord, in His mercy and long forbearance.

A reed is a feeble plant, that trembles when fanned by the gentlest breeze. This is a good picture of weakness, and would help to set forth the weakness of the Christian, but "A *bruised reed*" is weakness itself, and a perfect illustration of our case.

How many readers can apply this to themselves, "A bruised reed; I am a poor "bruised reed?" The Lord *don't* need me, but I need Him. I can not aid the Lord, but He can aid me. We cry, "What is man that Thou art mindful of him?"

"Man at his best estate is altogether vanity." "All flesh is as grass, and all the glory of man as the flower thereof; the grass withereth and the flower thereof falleth away." We must have a withering experience, that dries up and destroys every false hope, and shuts up and forever bolts every false way, so that nothing is left but the arm of the Lord to trust in. This is a sad experience, but a needful one; it is good to see our case as it is, and no earthly teacher can make us see our needs as they are; no not even the most gifted servant of the Lord, for "All thy children shall be taught of the Lord." God only can lay bare the naked soul to our astonished gaze, and bring

to our minds our sinful lives until we exclaim, "Come, see a man that told me all things that ever I did." "Is not this the Christ"? God can and does lead us to see the fountain of our lives—the heart itself, and we smite our breasts with vehemence, and say, "God be merciful to me a sinner." Then we go to the closet or the silent and secret grove and pray, and beg the Lord for pity. We can not forget those days—those solemn days—when we went in secret to cry to God "my soul to save." We beat our burden away, but we went again and again, and still went till relief came. The woman came to Jesus with the words, "My daughter is grievously vexed with a devil," but got no answer. She came again, and again, till Jesus said, "It is not meet to take the children's bread and give it to dogs." To this she made answer, "The dogs eat the crumbs that fall from the master's table," thus taking the low and humble place of a dog. Jesus then said, "Great is thy faith; be it unto thee even as thou wilt."

When the Lord teaches, pride goes, our sins of life and nature are laid bare, our hope in self is destroyed, our condemnation is made to appear just. The first husband, the law, dies, and we are prepared to be married to another, even Christ. Our pardon comes when the need of it is fully understood, and thus we are prepared to glory in the Lord, and to trust Him and love the mention of the name of Jesus. The gospel never sounds sweet till we know something of the law.

Oh! how much we need the work of the Spirit among our churches. How much we need this great Teacher in our midst. We recall the days of our spiritual youth when the Holy Spirit did work in our midst, when many came to the place of worship, and when many hearts were tender, and many eyes were filled with tears. The ministers came to us, then with a sweet message, with warm hearts, and clear understandings. Oh! how much we need the Lord in our midst when we meet for worship to open the eyes of the blind, to unstop the ears of the deaf, and to make our ministry a full breast to the Lord's hungry poor. This would cure our strife; it would end the restless clamor for new things among us, and our cry would be, "Lord, what wilt Thou have me to do?"

We hope to see good days; in fact we see evidences that God is with us, and we hope to see the blest cause prosper in our midst as in days gone by.

“For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.” These are sweet words indeed.

We have many in our churches that love these things and have a little hope, but are not owning the Lord by taking up their cross. It seems almost natural to hunt an excuse, and when we are hunting an excuse for disobedience we can find it. The best way is to go in duty's path. If you love the Saviour and His people, go and cast your lot with them, and go into the service of God. You will find rest that can nowhere else be found, and it is sweet restful rest.

Let us pray the Lord to bless our dear Zion with His holy presence, and bestow on us all, both ministers and private members, the meekness, gentleness, and patience that become His followers.

J. H. O.

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### TRUST IN THE LORD.

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“Trust in the Lord forever, for in the Lord Jehovah is everlasting strength.”

We trust in the Lord from a consciousness of vileness, depravity and helplessness. The unregenerate, whose eyes stand out with fatness and has more than heart can wish, trusts in the puny arm of man. He knows not God; he has no desire for His grace, having never realized his own nothingness. He looks upon God as a mere suppliant that would save, if He could, and that He is angry with the sinner and he must do good to get the Lord in a good humor before he can be saved. He is not aware of the everlasting love of God to and for poor sinners, and of God's immutability. What He loves now He ever loved and will never cease to love. We may forget the Lord, but He does not forget us. The legalist will tell the sinner that God is wooing and beseeching him to get him to accept salvation, and will quote: “Be-

hold, I stand at the door and knock, and if any man hear my voice, and open the door, I will come in to him and sup with him and he with Me." His exposition of the text is that Christ is standing at the door of the sinner's heart seeking admittance, anxious to get in and save the sinner, but if the door is not opened, Christ can't get in and the result is the sinner will be lost. Admit that this is true, on what does Christ entering the heart of the sinner depend? It depends upon the inmate opening the door. Who is the inmate? the Devil. Now the conclusion is, if the Devil opens the door (he being in the sinner's heart), Christ will come in to him and sup with the Devil—Christ and the Devil holding communion together, would be the logical conclusion from the Arminian standpoint—for He communes with the inmate that opens the door. Then if that soul gets to heaven at last it is because the Devil opens the door and lets Christ in. Do you not see the fallacy of such an argument? The Bible does not say the sinner's heart has a door to it. This is the door of the church at Laodicea, and if any man in the church opens the door Christ comes in to him, and he experiences the approving smiles of the Lord. Nothing said about eternal salvation in it. The theory that makes the sinner a sovereign and God a mere suppliant does not harmonize with the Christian experience.

Life in the sinner's heart discloses his vileness, and wretchedness, and he is brought to see that "cursed be the man that trusteth in man or maketh flesh his arm," and "vain is the help of man." We never trust in the Lord as long as we can trust in ourselves. All who went to Jesus went from necessity. The last resort of all was to trust in Jesus. The poor, helpless leprous man came trembling to Jesus by faith, and said, "Lord, if Thou wilt, Thou canst make me clean." Now his trust was in the Lord. All that came to Jesus were those who had exhausted all their efforts and means in the arm of flesh. The older we grow in grace, the less confidence we have in the flesh. Man is a failure. The dearest brother and preacher fails. Those in whom we so much confided have deceived us, but the dear Lord will do to trust at all times and under all circumstances. We trust His blood

to cleanse us from all sin; we trust in His righteousness to justify us in the sight of a holy God; we trust in His grace to preserve us from all the sins and snares of the enemy; we trust in Him to give us His sweet Spirit to enable us to preach, pray, and worship Him acceptably; we trust Him for wisdom, righteousness, sanctification, and redemption; we trust in Him as a loving Father who supplies all of our needs. Trust Him in the fiery furnace, in the den of lions, and in all oppositions, for God can and will deliver us in His own time and way. The fire can't consume when the Lord is with us. The lions can't devour, if the Lord is our Keeper. The Devil may worry us, but can't take our life. We should trust God individually, for often we feel alone, and they seek our life, but the loving hand of God has reserved a special number who love the sweet truths that we love. Hence we are not alone, for God is with us. What a precious and loving companion is Jesus. When I am weak, I am strong in the Lord. The church may get discouraged, and feel that the storms and billows are about to destroy us, but trust in Him, for He can rebuke the wind and make the storm a calm, and can make the dry, thirsty land springs of living water. I hear His sweet promise saying: "The gates of hell shall not prevail against My church." Trust in Him, for His hands laid the foundation, and His hands will complete it, and He will keep His church. Yea, she is as the apple of His eye.

How often I have tried to go to Him, and begged Him for guidance and His holy protection. I want His approving smiles. I am glad to have the sweet assurance that He cares for me. I so much need Him. I now have the sweet promise, viz: "They that trust in the Lord shall be as Mount Zion, which can not be moved, but abideth forever." It is so sweet to trust in Jesus, and feel that the Lord is mine and I am His. He, having everlasting strength, is able to support at all times. "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee." Isa. 43:2. Precious promise! Oh, is this blessed prom-

ise mine? I feel like it is too good for one so unworthy as I, yet nothing else will satisfy the longings of my poor soul. May I ever lean solely upon Jesus, and have no confidence in the flesh.

L. H.

### QUESTIONS AND ANSWERS.

1. Q. What does Christ mean by the language—"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3:6)? A. That the offspring is like its parent; that from our earthly and depraved natures is produced that which is earthly and depraved, but from the Spirit of God is produced that which is heavenly and pure.

2. Q. What is it that is washed in regeneration (Titus 3:4-8)? A. The loved, chosen, redeemed, and regenerated people of God (Jer. 31:3; Isa. 43:1; Ezek. 36:24-27; 1 Cor. 6:9-11; Eph. 1:4; 5:25-27; Tit. 2:11-14); and this cleansing work of God is wrought in the spirit or heart of His children (Rom. 2:29), and is outwardly manifested in their humble, loving, and obedient lives (Rom. 6; Matt. 5:3, 5, 16, 44, 45; 7:17-25; Rom. 5:5; 13:9, 10; Philip. 2:12, 13; Heb. 13:20, 21).

3. Q. What part of a regenerated man is it that doth not commit sin (1 John 3:9)? A. The new man, new creature, or divine nature within him (Eph. 4:24; Col. 3:10; 2 Cor. 5:17; 2 Pet. 1:4); and though the old man or old nature sins (Eph. 4:22; Col. 3:9; 1 John 1:8), we are commanded and labor, by the grace of God, to crucify and mortify this sinful nature (Col. 3:5; Gal. 5:24); and, if we are the children of God, we will, by divine grace, prevailingly and habitually do so (1 John 3:6, 9; Rom. 6; Isa. 43:21; 61:3; Eph. 2:10; 1 Pet. 2:9).

4. Q. If an Association drops or withdraws from a church, does such an act unchurch a church? A. Associations are not mentioned in the Scriptures, and are of modern, human origin, and, therefore, have no authority whatever over a church of Christ. If the members of different churches have an associational meeting for the spiritual edification of one another and for the united

worship of God, that is all right; but there is not the slightest scriptural authority for Associations lording it over the churches. Christ is the only Head and Master of each one of His local churches, and they should look for guidance to His word and Spirit, and should love Him supremely, and love one another as He has loved them.

5. Q. Do Councils or Conventions have any authority over the churches? A. None whatever, since the death of the Apostles, the last fully inspired and infallible created teachers of the human race. Any assemblies of men may advise a church of Christ, but they can not impose their decisions upon her. But if a church, after the humble, loving, and continued labors of gospel churches, stubbornly and permanently persists in departing from the doctrine and practice of Christ and His Apostles, she unchurches herself, her candlestick is removed out of its place, and she becomes a synagogue of Satan (Rev. 2:5; 3:9).

6. Q. If one church objects to another sister church's using an organ or other humanly invented instrument of music in her church worship, and that sister church asks of the objecting church scriptural authority for her objection, what Scriptures should she use to establish her cause? A. Matt. 26:30; Mark 14:26; Eph. 5:19; Col. 3:16; John 4:24; Heb. 9:10; Rom. 14:21.

7. Q. Are the 20th and 21st chapters of Revelation to be understood only spiritually and not also figuratively? A. I understand that these chapters refer somewhat to the spiritual realities taking place in time, but are also to be perfectly fulfilled in the solemn and tremendous realities of eternity. Prophecies of future events are often obscure until they are fulfilled; but we know that "all Scripture is inspired" (2 Tim. 3:16); and taking into consideration all the Scriptures that bear upon the subject, it seems to me that Christ will soon come in person to the world again, and bind Satan, prevent him from tempting and deceiving man,—and raise His saints then dead from their graves, and reign with them over the earth a thousand years, during which period righteousness, peace, health, prosperity, long life, and happiness will abound, and then will loose Satan again, who

will deceive and influence the unregenerate to the last fatal apostasy, and whom Christ will hurl with the ungodly world rulers and false teachers into everlasting torment, and then raise all the dead, both just and unjust, and send the wicked to hell, and welcome the righteous to heaven, making a new heaven and a new earth, in which holy and happy place He will dwell with His elect people, and they, like the elect and holy angels, will dwell with Him in everlasting love and purity and bliss. The holy angels now dwell in heaven and on earth, and so will the saints in their resurrected, spiritual, immortal, and glorified bodies.

S. H.

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### REMARKABLE PROVIDENCES.

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"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 WONDERFUL EXPERIENCE OF A MINISTER AND A DEACON OF THE PRIMITIVE BAPTIST CHURCH.

Elder John W. Baker, of Taylorsville, Texas, states that, on the night of April 24th, 1906, between 2 and 3 o'clock, it seemed as if some one woke him up, and his first thought was of Deacon F. J. Holligan, of Brazos County, 148 miles away. The next thing was, "Get up and change your underwear—put on clean clothes." He did that. Then, next, "Read the 5th chapter of James." He did that. Then, next, "offer prayer." It seemed that Deacon Holligan was presented as the one especially to be prayed for. Elder Baker's son and wife—William and Emma Baker—who live with him, were in an adjoining room, and wishing not to disturb them, he commenced praying in a low tone of voice. But considering the 14th verse, which says, "anointing him with oil," he asked, "How can I, as he is not here?" The answer was, "Anoint him in the Spirit." He then said, "I will anoint you in the name of the Lord." It seemed as if Deacon Holligan was before him, and he laid his hand, as it were, on his side and breast. He then went to bed again. The next morning, or after all were up, he told his son and

daughter his experience in the matter, and being impressed that Deacon Holligan was sick, said that he felt that he was better. That day (25th) he received a letter from Deacon Holligan's daughter, Lila, written on the 22d, informing him that her father was very sick, and that if he wished to see him again alive he had better come soon. Being pastor of the church of which Deacon Holligan was a member, and also an intimate friend, he went, arriving at his home at 10 a. m. on the 27th. Before getting there, however, he learned from a lady that Deacon Holligan was better. He then related to her his experience in the matter. And on arriving at Deacon Holligan's he related the same to him and family before he knew anything of the brother's experience.

DEACON HOLLIGAN'S STATEMENT.—I was afflicted with La Grippe, having some fever and a cough for nearly a month. On the 20th of April I was confined to my bed, having been up and down before that date. My fever was high and I had a pleurisy pain in my right side. I called in a physician, but he did me no good. My wife sent for him the second time, but he said he had done all he could and did not come, yet sent some medicine, but it did no good that I could tell.

On the 22d, when my daughter, Lila, wrote Brother Baker, I was deathly sick. I suffered less on Monday, though I had continued fever and pain in my right side. On Tuesday morning between 2 and 3 o'clock, I became more quiet, and my wife and daughter, Ida, lay down on a bed in the room where I was. A lamp was burning with a shaded light in the room. Being so very tired lying on my right side—having been compelled to do that—I turned slowly over on my back. Then I felt something start from where the pain was in my side, and it came slowly up and out at my mouth, making a little noise as it went out, and then ascended up, in the form of a small light, as of a burning candle, and went through the ceiling above me. Then I realized that I had neither pain nor fever, and could easily turn myself about. I then called to my wife and daughter, and they came quickly. Then I said to them, Don't you see I can turn any way and am easy and have no fever? My wife said, "You know your fever could not have left you all at

once, as you have had it so long." My daughter said, "I will get the thermometer and take your temperature." To that I replied, You need not do it, for I have not got any fever, nor shall I have any more; Brother Baker has been praying for me. But she applied the thermometer and found I had no fever. Nor did I have any more, and was soon restored to my usual health.

REMARKS.—I baptized brother Holligan 26 years ago, and with Elder N. W. Little, of Kentucky, ordained him a deacon 20 years ago; and he is well known to be a plain, humble, unassuming, honest, and generally correct Christian and citizen. I have the *utmost* confidence in his statement; also in the testimony of his wife and daughter, members of the same church with him. I have also known Elder J. W. Baker for several years, and have been intimately associated with him ministerially for months at a time during those years, and from my observation of him, and my knowledge of him otherwise, I may—I do—say the same of him.

Be the mystery of this experience what it may, there can be no doubt as to the fact, it actually occurred, I believe. "This was the Lord's doing, and it is marvelous in our eyes." Mark 12: 11.

I have written out this statement at the residence of Bro. F. J. Holligan, ten miles east of Bryan, Brazos County, Texas, this 22d day of March, 1907.

JAS. C. DENTON,  
(Of) Madisonville, Texas.

The Lord, by James (5: 13-15), tells afflicted members to "call for the elders of the church, and let them pray over the afflicted one, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." S. H.

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## EXTRACTS.

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ALEXANDER CITY, ALA., March 22, 1907.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—Find enclosed (\$2) two dollars to renew subscription to GOSPEL MESSENGER for B. F. Duncan, Alexander City, Ala., and A. G. Holloway, same office, R. F. D. No. 3.

I have thought now for several years that each renewal would be my

last, as I am now well on to my 83d year. I sometimes feel that I am standing upon the brink of the Jordan of death. I feel its crumbling sands give way beneath my feet, and I look down into its turbid waters and I almost shudder. Yet sometimes, as I hope, I am enabled by faith to look to the other shore, and I take courage and go on my way rejoicing in the hope of a safe arrival at the port and the glory of God.

I want to say that with each number of the MESSENGER I feel that I am wisely and safely instructed and edified. May its editors always have the glory of God and the good of His people as the motive power that prompts their labors.

A. G. HOLLOWAY.

MADISONVILLE, TEX., April 2, 1907.

*Eld. Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I send you an article for the "Remarkable Providences" department of THE GOSPEL MESSENGER, and also the following letter, which I have the consent of Bro. Price to send, and think it no impropriety to use after first obtaining its author's consent, as her case is so well known to your readers.

Yours in hope,

J. C. DENTON.

*Mr. W. A. Price—*

HAMPTON, FLA., March 17, 1907.

MY DEAR BROTHER IN JESUS, if I am worthy to call you by that sacred name: Your short letter and five dollars received, and I thank you many times. May the Lord of heaven, the Giver of all good, bless you. It came in a time of need. My husband and myself are both sick with lagrippe. He was in bed two weeks. The dear brethren and sisters sent us five dollars, and he went to the doctor and got medicine. He is up, but not able to work. It seems that our lives are filled with trials and troubles. We have no neighbors. God is good to us. It makes me feel so humble to know that God's people have love and sympathy for me. I know I must be the least one, if one at all. I know I can not be good, and if saved it is by the grace of God. It is nothing good we have done or can do to be worthy of His love or mercy. My life is filled with doubts and fears. If I could live without sin! My whole desire in to live humble and obedient. I know I can't last long at best. I am spared here for something, and I hope it is for a good purpose. There is nothing I hate to leave, only my child and husband. As for this world and its so-called pleasures I care nothing. This country is filled up with Mormans, Adventists, Christians (Campbellites D.), and they don't respect the Lord's day. You can hear guns shooting all day Sunday. Sunday is their big day to hunt coons and hogs, and they don't like us because we don't take any part with them. We have lots to contend with. I want you to pray for us; ask God to give us grace to hold out faithful to the end. I feel like we are here alone; but, as I tell my husband, as long as we live right and obedient God will provide. And if the Lord is for us I don't fear anything anyone can say or do. Excuse this badly written letter.

I thank you again for your help. May God bless and prosper you so much that you will never miss what you have given me. My husband sends thanks.

Your little sister in hope of heaven,

MRS. J. W. MOORE.

LITHONIA, GA., December 11, 1906.

DEAR BROTHER:—Enclosed find two dollars to pay my subscription to the GOSPEL MESSENGER for the years 1907 and 1908. I enjoy reading the MESSENGER; it is a source of much pleasure.

Your unworthy sister,

MRS. A. M. CALLAWAY.

VALDOSTA, GA., 1014 N. Johnson St., April 18, 1907.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—With your permission I desire to say through THE GOSPEL MESSENGER (and with a pure motive and heart full of love to our most gracious God and His afflicted people, I trust), that we are in peace and having some good meetings at our dear little church here—that we have no “modern revival machinery” of any kind—that we are still blessed to have the glorious gospel, salvation by grace, ably proclaimed in its fullness, purity and simplicity by our able, humble, worthy and beloved pastor, Elder A. V. Simms, also Elder R. H. Barwick every fourth Sunday night. We are looking forward with much pleasure to the fourth Sunday night of this month, when we expect Elder J. A. Paine from Texas, also. He is truly an able, humble and lovely servant of God, and is greatly beloved in this section; he was here a few years since. We feel thankful to the Lord for sending him here again. We have been blessed with numerous visits from other ministers—humble, faithful soldiers of the cross, from this and other States—all earnestly contending for the precious faith once delivered to the saints. We are often blessed to feel the approving smiles and sometimes the sacred nearness of the loving, living presence of our Priest and King in our meetings. For our great blessings as a church and people we desire to be thankful; and in regard to our trials, persecutions, etc., we humbly hope we are suffering for Jesus’ dear sake, who died for us. We have faith to believe that this same Jesus that went through the fiery furnace with the faithful men of God in ancient days, and who never leaves or forsakes His faithful children will be with us, and in the end we humbly hope to be “more than conquerors, through Him that loved us,” according to His holy will and purpose.

To me it is painfully, *inexpressibly* sad that the precious family of God—born of His spirit, brothers and sisters in Christ Jesus, all looking forward to the same haven of rest eternal beyond this vale of tears, can not be on loving terms of unity and peace with each other. But oh, blessed be God! that according to His mercy and grace this heaven-born family, so sadly at variance here below, shall all be *united*, and an unbroken spiritual family in perfect love and peace in the glory world. Then, beloved, can we not, *now* and here in this world of sin and sorrow, bear with each other’s faults, be more forgiving—remembering, dear ones, that much has been forgiven us; love each other better, pray for each other more, thus lightening the burdens, alleviating the pain and sorrows, sweetening the journey of this life, and honoring the blessed cause of Christ in living in peace, love and the path of obedience.

Yours in a precious hope,

IDA LEE GIBSON.

PLYMOUTH, N. C., March 31, 1907.

*Eld. Sylvester Hassell—*

VERY DEAR BROTHER:—I hope you will pardon my seeming negligence in not writing to you sooner and thanking you for the interest you have taken in me, offering to help my dear husband buy some of Dr. Grant’s medicine for me. I hope you do not think that I am ungrateful, for, if I know my own heart, I am indeed very thankful to you. Although we did not accept your kind offer we appreciate it very, very much, and should have accepted of it but I was taking a medicine named Vitae Ore, and had promised the Theo. Noel Co. (by whom it is made) to give the medicine a thorough trial, which I did, and through the mercy of the Lord I found great relief. I have improved very much in health,

and haven't had an attack of epilepsy since the 22d of last December. I still continue to take it and haven't a trace of nervousness now, for which I feel thankful to the Giver of every good and perfect gift. I want to tell you how I believe the Lord sent one of His angels to visit me, I believe, for my comfort. I was suffering with the attacks of epilepsy so frequently and they had become so severe that I tried in my feeble way often, oh! so often, to beg the Lord, if it was consistent with His holy will, to take them from me, and if it was not to make me resigned to bear them with patience, believing that He does all things right and just. I had the last attack on the 22d of December. On the 24th (which was Christmas eve) I retired at night feeling very badly. I was very nervous and restless. After a while I went to sleep, and thought in my sleep that I was going to have an epileptic fit, and I was lying on my bed dreading so much to have it (as I could tell when one was coming). All at once an angel or a form dressed in spotless white appeared at the foot of my bed. I gazed on it for about a moment, and then it fluttered its wings to fly away, and exclaimed as it flew up "You will not have another fit," and vanished out of sight. I awoke at that moment, and I felt like I could never praise the Lord enough for His goodness and mercy to me. I have not had another fit since, and believe the Lord sent one of His angels to comfort me, and I feel to say "Bless the Lord, oh! my soul, and all that is within me; Bless His holy name!" Mr. Harrison is very much indisposed. He has just gotten so he can sit up from a tedious and severe attack of the lagrippe, and his mother has been confined to her bed ever since Christmas, with the exception of a few days. We were anxious to attend the Union, but the way was not open, and we hope it was for the best. I hope you all are having a lovely Union. There is nothing to compare with meeting with and communing with the saints, although I feel very unworthy of such a sweet privilege. Remember my dear husband and myself.

In much love to Brother and Sister Slade and to your daughter Mary, and with best Christian love for yourself from us all, I am,

Your little sister, I hope, HATTIE LAWRENCE HARRISON.

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BAY SPRINGS, MISS., December 22, 1906.

*Eld. Sylvester Hassell—*

DEAR AND PRECIOUS BROTHER:—Please find enclosed one dollar for the dear old GOSPEL MESSENGER for another year. It has come regularly, laden with the good news of salvation by grace. It is a feast to my hungry soul, a welcome visitor, especially so because of the principle on which it is conducted.

As ever, a poor unworthy sinner, G. M. WALDRUP.

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SHIVE, HAMILTON Co., TEX., December 20, 1906.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER:—I send you money order for two dollars—one dollar for THE GOSPEL MESSENGER for A. A. Gooch, Shive, Texas (old subscriber), and one dollar as a small token of my love to you to help you on in sending out the MESSENGER. I do greatly appreciate your labor of love. I greatly enjoyed your writings on the Reign of Christ. Please accept my heartfelt thanks for your kindness to me.

As ever yours, A. P. KOEN.

GAINESVILLE, TEX., December 21, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed you will find money order for one dollar to pay for the MESSENGER for 1907. I was 80 years old the 30th day of last July, and if I live I want to read it, for it is a source of much comfort, instruction and encouragement to a poor old sinner; but I want to pay for it. I wouldn't feel right to read it and not pay for it. We have been taking it ever since it was first published. I don't feel like I could do without it in my lonely condition. My health is very poor. I am not able to go to meeting, but I can read the MESSENGER. Sometimes I feel like that one piece is worth the price of the paper. I am nearing my home, and hope to be ready when the summons comes. Please remember me in your prayers.

MRS. W. H. DANIELL.

ALMA, PAGE CO., VA., December 24, 1906.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed find money order for one dollar to renew my subscription for THE GOSPEL MESSENGER for another year. I take three Baptist papers, which are a great comfort to me in my declining days. May the MESSENGER be sent to many homes and be a message of love and truth to the heaven-born child; and may the many dear writers be blessed with ability to write. Their letters are a great comfort to me.

Yours in hope,

SARAH E. ALESHIRE.

## SELECTIONS.

## "CHURCH FINANCES."

CORNICANA PASTOR DELIVERS A SERMON WHICH CONDEMNS THE SYSTEM.

Corsicana, Tex., April 8.—Rev. R. L. Whiteside, pastor of the Christian church, preached a sermon yesterday at 11 o'clock which has attracted considerable attention. He scored the present methods of raising funds for the church, his subject being "Church Finances." Rev. Whiteside said in part:

"The spirit of commercialism is too deeply rooted in church policy. Instead of allowing the church to occupy its God-appointed mission of being a channel through which the free-will offerings may flow to proper objects, we convert the church into a money-making machine.

"This gives rise to various clap-trap methods of raising money:

"1. The assessment plan. This is wrong. God says, 'Let each man do according as he hath purposed in his own heart, not grudgingly or of necessity, for God loveth a cheerful giver.'

"2. Various entertainments are given and an entrance fee is charged. The church enters into competition with the theater, and piously offers so much fun for so much money. The church prayerfully arranges an old maids' convention, a donkey party, a measuring party, a Tom Thumb wedding, an old fiddlers' contest, etc." Here the speaker displayed a card with silk purse attached announcing a measuring party for the benefit of a church in another State. He also read various newspaper clippings announcing Tom Thumb weddings, etc.

"Is it possible," said he, "that any church can so far lose sight of the sanctity and dignity of the religion of Christ as to think he is pleased with such outlandish schemes? Marriage is a divine institution. How

can one who reveres God and his institutions consent to make a mock of the holy institution of marriage? And in this mock ceremony God's name is used, and, I verily believe, used in vain. Have Christians lost reverence for holy things? Is the Lord become bankrupt, that such schemes have to be resorted to? Who will cleanse the temple of such unholy merchandising?

"3. Bazaars, dinners, etc. These seem harmless at first thought. But are they? They show a lack of family respect. What would President Roosevelt think should he learn that his admirers in this city were arranging a dinner for the benefit of his family? What would you think if your children were to advertise a dinner for the benefit of your family? Have Christians lost all sense of respect for the dignity of God's family? In these things the church bids for patronage because it is the church. You are expected to eat or trade for the sake of the church. One is reminded of a helpless cripple peddling pencils and shoe-strings. You are expected to buy from him because he is a cripple. Beloved, it grieves me to see the church go before the world as a helpless cripple.

"4. Systematic begging. The church stands at the door of the public, asking for a 'hand-out.' Is the Lord pleased? I do not want my children out on the streets begging for me. The Lord does not want his children to beg for him. But this is worse than begging. It is graft of the worst style. It is even worse. Let us see. The success of a business man or professional man or candidate depends upon the good will of the people. The church goes to him for a 'hand-out,' and he is forced to give for self-protection. The church knows it has a pull on him and it uses it for all it is worth. A highway robber shoves his gun into the business man's face and tells him to hand over. He does not have to, but he is afraid not to. He is afraid of injury. The same man is met next day by a soliciting committee from the church. He does not have to give anything, but he is afraid not to do so. He knows his business will be injured if he does not give. The same motive moves him to give in each case. In both cases he has been 'held up.' It is robbery. No wonder the church is losing its hold on men.

"All these methods cheapen religion. They make the people feel that the church needs them; whereas they need the church. It cultivates stinginess on the part of all, for it leads people to depend on other ways to get money than free-will offerings. It develops religious hoboos. The churches want fine houses if they can get others to foot the bill. The whole scheme reverses the philosophy of giving. Paul desired the Philippians to give, not so much to relieve his wants, but to have fruit that might abound to their account. Worthy causes need money, but not so much as we need to cultivate the grace of giving."—*Dallas News*.

## OBITUARIES.

### MRS. GRACIE FORDHAM.

Mrs. Gracie Fordham died Friday, November 2, 1906, at the home of her brother-in-law, Mr. Joel Goddard, in Baldwin County, Ga. She was the widow of the late Benjamin Fordham, of Wilkinson County, Ga. She was ill for only a short time. Mrs. Fordham was Miss Gracie Pittman, and was born in Wilkinson County, February 8, 1838. After the death of her father she came to Baldwin County and made her home with Mrs. R. B. Torrance. She united with the Primitive Baptist church in 1868, and lived a consistent member up to the time of her

death. She was attentive to all of her church duties and always attended services. In 1873 she resided in Florida, after which she returned to Baldwin County, Ga., and resided with her sister. In April, 1886, she was married to Mr. Fordham; and, after his death in 1900, she again came to Baldwin County and resided with Mr. Nick Torrance. Most of her long life was spent in Baldwin and Wilkinson counties, and she had many friends who loved her. She was a dutiful daughter, a kind neighbor and wife, and a more devoted step-mother I never knew. Her five brothers have preceded her to the grave; but she is survived by one sister, Mrs. Joel Goddard. We mourn for her, but not as those who have no hope, for we believe she has entered into that rest that remaineth for the people of God. Her remains were interred in the cemetery at Camp Creek church.

P. P. G.

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MRS. HARRIET E. FLEMING.

Sister Harriet E. Fleming was the daughter of Major Jones and his wife Vesta, whose maiden name was Wainwright. She was born in Pitt County, N. C., May 10, 1845, and died in Greenville at the home of her widowed daughter, Mrs. Nana T. Brown, February 18, 1907. She was married to Brother Leonidas Fleming November 1, 1867. Of this union were born four children, all of whom are living: James L. Fleming (State Senator from Pitt County), Mrs. Nana T. Brown, Mrs. Nannie V. White, and Dr. Major I. Fleming. After the relation of her Christian experience she was received into membership by Great Swamp church, a mile from House, Pitt Co., N. C., in June, 1870, and was baptized by Elder David House, and was a devoted and consistent member till her death. For thirteen years she suffered with nervous dyspepsia, but was wonderfully patient and resigned under her great afflictions. At about 6 o'clock Monday morning, February 18th, she gently fell asleep in Jesus, as we confidently believe; and her remains were tenderly interred the next afternoon in Cherry Hill Cemetery, Greenville, N. C. I conducted a short and simple burial service at the grave, in the presence of her husband and children and many sympathizing friends.

S. HASSELL.

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MRS. P. E. CRENSHAW.

Mrs. Permelia Elizabeth Crenshaw, daughter of Axum and Frances Mayo, was born in Stewart Co., Georgia, November 23, 1841, and died at her home in Tallapoosa Co., Ala., June 19, 1906, aged 64 years, six months and 26 days. When quite young she was taken by her father to Tallapoosa Co., Ala., and was married to me December 22, 1858. We raised five sons and two daughters, all of whom are living. We were both baptized in the fellowship of Hillabee Creek church by Eld. J. J. Cleveland on the second Sunday in August, 1882. This church was dissolved March 9, 1907, because of the emigration of several of the members to the West, the others finding homes with other churches. She remained a member of the church to her death. She was ever ready to go to meeting or to help others to go. She was one of the most excellent of women, a help-meet indeed, and one of the kindest mothers and neighbors, and never showed anger with anyone at home or abroad. In January, 1885, she was taken with inflammatory rheumatism, and grew worse until 1895, when she became helpless, and had to be lifted from bed to chair and back until her death. She loved to sing the songs of Zion, and did so every day, and desired the Lord's will to be done. She

died sitting in her chair, with no one present but her youngest daughter, no one expecting that her end was so near. Her funeral was preached the next day, in the room where she had lingered so long, by Eld. F. B. Eubanks. Her remains were interred in old Bethlehem church cemetery, where both of us had relatives buried. Besides myself and her children and grandchildren, she left four brothers and one sister to mourn her loss.

J. T. CRENSHAW.

Route 3, Alexander City, Ala.

#### THE OLD PATHS DEFENDED.

This is the title of a pamphlet now being published, containing letters and extracts from many of our oldest and most able ministers and Primitive Baptist editors in the United States on the innovations of the day. Also historical sketches, etc., showing how our people have ever regarded the inventions and practices of worldly religionists. 25 cents per copy; \$2 per dozen. Send to

JOHN M. NORMAN,

Moultrie, Colquitt Co., Georgia.

#### DISCOURSES AND PHOTOGRAPH OF ELD. J. R. RESPESS.

DEAR ELD. HASSELL:—Will you please announce in THE MESSENGER that I have begun the publication of Naaman, the Syrian, with a photographic print of my late father? I have some of the sermons now ready, and will begin sending them out at once.

The price will be 30 cents, which may be sent by registered mail or money order to me.

Your friend;

Z. D. RESPESS,

Guyton, Ga.

#### ALLEN'S NATURE COMPOUND.

A safe vegetable cure of Liver, Kidney and Blood Diseases, Rheumatism, Neuralgia, Dyspepsia, Sick and Nervous Headache, Fever and Ague, Constipation and Skin Diseases. Your money back, if you want it. On receipt of a stamp we will send you a generous sample free. Six months' treatment for \$1. Sent postpaid on receipt of price. Agents wanted. Not for sale by druggists.

W. T. ALLEN MEDICINE COMPANY,  
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L. HANKS.

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It is my desire to compile a work that will be correct, useful and interesting, and one that our denomination will be proud of; but I cannot do this without assistance. I therefore request our editors, moderators and clerks of associations, and any others who will, to send me sketches of their own lives—if ministers—and the lives of other ministers of their acquaintance, *together with the subjects' photograph*, whenever possible.

Proper credit will be given for assistance rendered.

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Vol. 29.

No. 7.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

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PUBLISHED MONTHLY.

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

JULY, 1907.

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Edwards and Broughton Printing Co., Raleigh.

# The Gospel Messenger.

JULY, 1907.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 29.

WILLIAMSTON, N. C., JULY, 1907.

No. 7.

## TRUE RELIGION.

“Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.”—II. Thess. 2:15.

Religion is a glorious treasure,  
Diffusion of our Saviour's love;  
The Spirit's comfort without measure,  
It joins our souls to those above;  
It calms our fears, it soothes our sorrow;  
It smooths the way o'er life's rough sea;  
While endless ages are onward rolling,  
This heavenly portion ours shall be.

While journeying here through tribulations,  
In phalanx firm we'll move along;  
Contentions may divide the nations,  
But Christ shall be our common song;  
For pure religion knits together,  
It binds in love, yet makes us free,  
While endless ages are onward rolling,  
This heavenly portion ours shall be.

How vain, how frail, how transitory,  
This world with all its fleeting show;  
Its mighty names renowned in story,  
We'll gladly leave them all below;  
A brighter object now enraptures,  
In Christ alone we beauties see,  
While endless ages are onward rolling,  
This heavenly portion ours shall be.

This earthly house is fast dissolving,  
 And mortal life will soon be o'er;  
 The cares within us now revolving,  
 Will soon afflict our hearts no more;  
 But pure religion lasts forever,  
 In death our souls shall vict'ry see,  
 While endless ages are onward rolling,  
 This heavenly portion ours shall be.

DEAR BRO. HASSELL:—I send you the above beautiful hymn, which was kindly given me by Dr. John N. Taylor, of this city, with the information that some three score years ago it was given a place among the standard hymns of the Methodist Church, but later on transferred from the most orthodox collection of hymns to a small volume of melodies. But as the spirituality of these people declined, this sweet hymn was still later deemed unworthy a place in any of their hymn books, and has no doubt been forgotten by them. I am glad our brother has rescued it from oblivion. He is a discriminating judge and great lover of devotional hymns, and says we must not let this fine hymn die any longer. "This song," he writes, "as others of like character, has its own peculiar air; and does not go well to many that may have the requisite measure, as is the case, I believe, with most songs that have the spirit in them. I have often wished that some means might be found for preserving these old airs that have been in the church for generations. We dare not leave them to the tender mercies of those who write music, who may hold them in derision because of a form that does not fit their standard, or who may undertake to change them so as to conform to the popular taste, and finally drop them altogether. I wish it were practicable to pick out here and there in our different churches, good voices with understanding hearts, teach these to them, and have them teach them in turn to the congregation. Surely there are gifts of this kind here that might be made to edify the body of Christ. Kindly have Bro. Hassell make a number of reprints of the song when it is in type and send to me with bill, and I will pay him for his trouble. We can put some in our book, and can give to others who may want it."

I hope, dear brother, you can find room for the above, if in accord with your mind.

Yours sincerely,

S. B. LUCKETT.

WEHADKEE, ALA., May 3, 1907.

*Eld. J. E. W. Henderson, Troy, Ala.*

DEAR AND BELOVED BROTHER:—I have just received and read the May number of the GOSPEL MESSENGER, also your article under the caption of "Hush," and I write informing you of my hearty endorsement of that timely article. I have remained silent on these new innovations all the while. I stood and watched the battle afar off, and guarded the best I could the little churches of my charge, admonishing them to stand aloof from all things that have a tendency to cause strife and bitterness among brethren. If your article fails to cause the agitators of these things to "hush"—not only for one year, but for all time,—plain, faithful warning will avail nothing. Somehow, I felt when I read your article, that surely that will be productive of great and lasting good, and surely the brethren will "hush"; and they will, unless they are so beguiled by Satan as to be blind to everything that tends to peace among the church of God. We are admonished to follow after the things that make for peace, etc.

While some claim that God is the author of all things, yet there is one thing that God is not the author of, and that is confusion. So says Holy Writ. I am truly glad that Elder Hassell has closed the columns of the MESSENGER against all controversies, and told them to "hush." It seems a little strange that two such articles should be written for the MESSENGER at the same time. I do not suppose that either of you knew what the other would write. I am confident that these controversies carried on in our periodicals are productive of no good, but a great deal of harm. And so you say in your timely article. I want to go on record as being opposed to all and everything that tends to engender strife and confusion; let it be organs, protracted meetings, Sunday schools, alien baptism, or anything else not authorized by the inspired Word of God.

When I receive letters (as I often do) wanting an expression from me as to my views on these things, I am almost ready to snatch up my pen and give my views in the columns of the GOSPEL MESSENGER; but on sober

reflection I have always decided it was best to "hush" and "stay hushed." Your advice will put a quietus on any desire I have ever had to publish my opinion to the world. Lest I worry you, I will close this lengthy letter. I only intended to write you a short letter endorsing the most powerful production of your pen I have ever read; but as Elder Mitchell said once, I have spun this letter out to a great length. I know you will pardon any of my short-comings and bear with my weaknesses.

With my love and best regards to yourself and Sister Henderson, I am, as ever, your little weak brother,

W. R. AVERY.

---

SOUTHAMPTON, BUCKS Co., PA., May 13, 1907.

DEAR BROTHER HASSELL:—I wrote this letter, which I am now sending to you, to a brother who publishes a periodical in a part of our country where some brethren wish to use organs in the public worship of God. The brother thought not best to publish it, but desired to keep it for awhile. He has now returned it to me. As I have never expressed my mind upon this subject in any of our periodicals, I now send this to you, leaving it to your judgment as to its publication in the GOSPEL MESSENGER. I have written upon this subject in reply to brethren by private letter, but I confess a wish to have my sentiments as here written presented to the brethren at large. We all remember your visit at our home and church last year very pleasantly, and shall be glad to have you with us again.

Your brother in hope,

SILAS H. DURAND.

---

SOUTHAMPTON, BUCKS Co., PA., Feb. 3, 1906.

DEAR BROTHER:—I have never yet, so far as I remember, presented in writing my views concerning the use of instruments of music in the churches of the saints. It is my mind to do so now in this letter to you, and through your paper to the brethren who read it. The one simple reason that I do not think that instruments of music should be used in gospel churches is that it is not so in the pattern. I do not remember that instrumental music is mentioned in the New Testament, in any

of the Apostles' directions to the churches of the saints, nor in the recital of their own acts. I might present some of my thoughts as to the reason why the churches under the gospel dispensation were not directed to employ instruments of music in the public worship of God, as was the case under the legal dispensation. But that is not so important. We can here remind ourselves that under the old dispensation all the forms of that service were typical; all "were patterns of things in the (gospel) "heavens." Nothing was transferred from the one dispensation to the other, but in the gospel all things were made new.

But the one thing necessary for us is to follow the teachings of Christ and His Apostles, and do all things according to the pattern shown us in the holy mount of the gospel. The dear Saviour directed His Apostles to teach His people *all things* whatsoever He had commanded them. And I have thought that in all the forms of worship, as well as in the doctrine, we need to be as careful not to go beyond those commands and teachings as not to fall short of them. We ought to keep close to the pattern. "As ye have received Christ Jesus the Lord, so walk ye in Him."

Of course all know and acknowledge that there is no worship in the sound given out by "an instrument without life." There is no praise in the sound of an organ. But some brethren think that because the instrument is a help to the singer, and enables him to sing more correctly, it is right to have them. But we have no intimation of that kind of reasoning in the New Testament, or so it seems to me.

The instrument does help the singer, and he will soon come to depend entirely upon it. I was never in but one Old Baptist meeting house where they used an organ, a little parlor organ. In our churches and corresponding associations they have never been used, so far as I know, nor have I ever heard their use suggested but by two or three members, so far as I can remember. In the one church I have referred to I was present at a most pleasant and spiritual meeting, something over thirty-five years ago, probably, and in the morning we had a conference meeting. The members of the choir came down

from their place and we had a lovely social conference. But when there was a hymn to be sung the brethren who formed the choir had become so dependent on the organ that they could not start the tune without it. And Brother Chick and I, neither of us good singers, but both always anxious to sing with the rest, had to start the tunes. Most of the dear brethren who were in that choir have gone home, and are now where there is no need of an instrument of music to help them sing the praises of God.

I love to hear good singing, and think that brethren and sisters should do what they can to become correct singers. But let us always remember that the hymn or spiritual song is more than the tune, and that however good the melody made to the natural ear by the voice, the melody made in the heart unto the Lord is better, and is the principal thing to be desired.

In regard to meetings of the churches, both as to their length, the number of days they may be continued, and the manner in which they should be conducted, we should keep in mind that our object in them should not be to produce excitement and to stir up the natural emotions, but to speak with each other of what God has done for us, attend to the administration of His word by His called servants, and to praise His great name. "They shall speak of the glory of His kingdom and talk of His power." Ps. 145:11.

The object of worldly teachers and revivalists is to stir up and excite the natural feelings. We know that meetings of great numbers, continued day after day, become very exciting to those composing the congregations; and when the stirring power of music is added, and fervid orators are making eloquent and impassioned addresses to the people, the effect upon them is so powerful, and they at times become so excited, that they hardly know what they are saying or doing. Such a tremendous effect is now being arranged for in the city of Philadelphia by a revivalist of worldwide renown. He has been drilling and preparing his helpers for some days, for the great revival which is to begin to-morrow night and last some months. Three thousand singers are in one choir, and he addressed them yesterday as to their work; and also has addressed the preachers of the city who are to unite

in the work. The confessed object is to stir up the people, and by great excitement and constant working upon their feelings, get them to accept salvation.

The Lord has not given us precept or example of that way of bringing people to Christ. Neither do our brethren who would like to have instrumental music in churches intend any such thing. But it is a question for them carefully to consider whether such results are not likely to be produced; also whether it is ever safe to depart in any degree from the new covenant precepts and examples.

The Lord calls His people alone. He so works in them that they seem to themselves to be alone in their sins; no one so sinful as they. He leads them in a solitary way. He does not send any man to tell them they are sinners. He teaches them that Himself. He does not send anyone to tell them when and how to cry, when and how to pray, when and how to sing. From the end of the earth they cry unto Him when their heart is overwhelmed. Ps. 61:2. Then He hears their cry and attends unto their prayer. He brings them up, also, out of an horrible pit, out of the miry clay, and sets their feet upon the Rock, Christ Jesus, and puts a new song in their mouth. Then they can sing. They need no man to teach them how to sing nor what to sing. They can not help singing. The song is in their heart and in their mouth, even praise unto our God. It sings itself.

When one has that song, at once he wants to see those that love and fear God, and rejoices in their company, whether it is one, ten, or ten thousand. He says, "Come, all ye that fear God, and I will tell you what He hath done for my soul." When we have such a sweet singer as that with us, whether he knows a note of natural music or not, I would turn from the sweetest natural music I ever heard to hear his song. We have had two such in our little church here at Southampton lately. Singing God's praise is for such, like breathing. They sing so easily, so sweetly, so like little children. And no one ever gets jealous of such singers—no one who himself has ever felt that song in his own poor heart. One of these is a young man of business, full of work, but he easily takes the time to come twenty miles to every meeting of

the church, week-day prayer-meetings, conference meetings, and all; the other is a woman with cares of children, and hindrances of sickness in her family, whose heart is in the church, a new home to her, to whom seven miles is nothing when she can leave her home, and to whom the visit of a brother or sister in her home is a most precious meeting. How it revives the hearts of the old members to hear these children talk and sing.

I have written as I have felt; I believe also I have written as all the brethren feel. Let the brethren consider my sentiments, if in anything there should seem to be a difference from any of their own, as I desire to consider what any of them may present, in a brotherly way. Above all let there be no hard feeling toward any one because of any sentiment of his which he has honestly and in a kindly spirit expressed.

Your brother in the hope of the gospel,

SILAS H. DURAND.

ITHACA, N. Y., May 23, 1907.

*Elder Hassell and Associate Editors—*

DEAR FAITHFUL CHILDREN OF OUR HEAVENLY FATHER: I have long felt that I wanted to stay up your hands, and strengthen the standing of your feet in the footsteps of your exemplar, our dear Saviour, if words of appreciation would do it. Continue to cast bread upon the waters. You know not how far it will be carried, nor how many hungry children will be fed, nourished, and comforted. We are promised, "They that hunger and thirst after righteousness shall be filled," and how true I have found it, even though ravens have to bring the food. Let us search diligently for the footprints, and try to place our steps just there, knowing that He is a jealous God and will not be mocked, but that those who follow Him closely can not miss the reward of sweet intercourse with Him.

What can equal the heartfelt satisfaction of feeling we have, when we realize, if we look to our right hand, *He* is there; at our left, and He is there; behind, and He is a rear guard, and before, He is there, ever leading the way. He is *all* my hope and trust. I have none in self

or any other being. Let us lean on His strong arm, which shall never fail us in joy or sorrow. I know whereof I speak, for I have tried and proved Him. He does not reap where He has not sowed, nor gather where He has not strewn, but to me He seems satisfied with such small returns for untold benefits, and my soul is melted within me and filled with wonder when He manifests to me that He takes cognizance of such little things with which I am concerned. Can we fail to trust such a God or to honor Him in our bodies and spirits, which are His? Dear brethren and sisters, let us forget self and drop it out of sight. It is nothing but a hindrance in our heavenly journey—a canker which spoils our soul's comfort. Oh! to dwell in the valley of humility—to esteem every honest, sincere follower of Christ as better than ourselves—to have no envy against those who so walk. The Spirit of Christ does not breed this disease. It is of the flesh only. Oh, how I desire *peace* with a righteous foundation. This is sufficient to endure all trials, and we may shelter in joy beneath the folds of its banner. Elder Hassell, my mother, who is well on in her ninety-seventh year, because of failing eyesight and sickness in her family calling for greater expense, thought best to drop her subscription this year to the MESSENGER, but she went to her room and read some more in it and came out with the price, and said she thought she ought to take it. Its quality seems to us so good in every way we feel it calls for our support. May you, its dear correspondents and readers, be knit together in brotherly love. May we all so *live* like *Christ* that brotherly love may continue. May the Lord put in His hand by the door of our hearts, and drop sweet smelling spices.

With best wishes for the whole household of faith, I subscribe myself a sinner saved by grace, I hope,

ELMIRA H. STEVENS.

---

### SALVATION.

---

FORT SMITH, ARK., April 9, 1907.

“Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me” (John 5:39).

What are the Scriptures, and how were they given? "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 to all good works." 2 Tim. 3:16, 17.

Now to the testimony. As we search, we find in Matthew 1:21, "And she shall bring forth a son, and thou shalt call His name Jesus, for He shall save His people from their sins." In this we have found a, no, not a, but *the* Saviour of sinners; and we find, by a further search in Acts 4:12, that "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Perhaps the reader will say how are we to be saved, and what shall we do to be saved, and this is an interesting point, and eternal life is what we all need. Now we can find what Jesus said eternal life is in John 17:3. "This is eternal life, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Again Jesus says: "No man knoweth the Son but the Father, and no man knoweth the Father but the Son, and He to whomsoever the Son will reveal Him" (Matt. 11:27). So you see it is by revelation that we know the Father and Son.

Again (John 6:45), "And as it is written in the prophets, they shall all be taught of God. Every man therefore that hath heard and learned of the Father cometh to Me." What do they learn? They learn they are lost; they see now as they never saw before; they have learned that they have sinned against a just and holy God, and, realizing their condition, as they never did before, and that justice would cut them off forever, their sins are a great burden to them, and they can now cry as did the Publican, "Lord, be merciful to me a sinner!" Jesus says, "I came not to call the righteous, but sinners to repentance"; so, if you can feel you are a sinner, Jesus came to save you.

One more quotation. Jesus says: "The hour is coming, and now is when the dead shall hear the voice of the Son of God, and they that hear shall live" (John 5:25).

Now, dear reader, I want to refer you to John 6:45. That verse refers to my case, that is, if I ever learned

anything about my condition I learned it at home by some supernatural power, as I never learned from man, but I believe I was taught it by God just as I understand this 45th verse, above referred to, and then I could, as I hope in sincerity, call unto or cry to the Lord for mercy. I spent some time in pleading with the Lord for mercy, but can't tell just how long; but I remember one night, after I had retired, I heard a voice speak to me, and I have ever believed, and believe to-day, it was the voice of Jesus, and the words were as follows: "I wish thee well." These four words are precious to me, and, if you wish to know why, I will say with all my heart I believe they were the words of the Son of God. I must say, Bless His holy name forever. Many more quotations could be made on this line, but I hope this will suffice. Dear reader, I must make one more quotation as to how sinners are saved, and how they are not saved: "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. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2: 8-10). This is God's plan or His way of saving sinners; but the preacher has not been mentioned or his voice heard. Yet perhaps some will think the preacher helps Jesus save sinners. Let's see what God says about it on this line. Read Isaiah 63: 1-5. As there are two salvations set forth in the Bible, let's see how men are to obtain these salvations. First, is eternal salvation, and that is what we have been talking about, which is given unto us through Christ. "I give unto them eternal life, and they shall never perish" (John 10: 28). The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 23). "Without the shedding of blood there is no remission" (Heb. 9: 22).

As for time salvation it is obtained by works of the children of God through His grace. "Make the tree good, and the fruit is good" (Matt. 12: 33).

For what purpose does God use the preacher? "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16: 15, 16). In this he was to preach and baptize believers. Who are believers? "He that believeth

that Jesus is the Christ is born of God" (1 John 5:1). Now if it takes one born of God to constitute a believer, he is already saved, not going to be saved if he will believe, but he is already saved. Jesus said to Peter: "Feed My lambs; feed My sheep" (John 21:15-18), that they might grow. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith" (Rom. 1:16, 17). "But we preach Christ crucified unto the Jews a stumbling block, and unto the Greeks foolishness" (1 Cor. 1:23). You can see at once that these were not benefited by the preaching, as they had not been called. "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (verse 21). Read the remainder of this chapter and the 14th verse of the next chapter, and surely you can see the preacher can not benefit the sinner dead in trespasses and in sins: "But the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned (1 Cor. 2:14).

Peter, on the day of Pentecost, said to those that were pricked in their heart: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and all that are afar off, even as many as the Lord our God shall call" (Acts 2:37-39). So you can see the calling is of God, and it's yours to do, and this is done by the children of men who have been quickened into divine life by the power of God without the help of men.

I will refer the reader to the admonition at the beginning of this scribble: "Search the Scriptures," and see if this is true. May God bless and save, is my prayer.

Farewell,

JOEL RIGGS.

---

RESACA, DUPLIN Co., N. C., April, 1907.

*Elder S. Hassell—*

DEAR BROTHER:—I have been impressed for some time to write some of the dealings of the Lord with me, if it

be of the Lord, and now I am more impressed than I have ever been. I have been sick with typhoid pneumonia. All the time I was on my bed I would think if I ever got up I would try to write some; but, when I think of my sinful nature I can hardly undertake to do so. Without the help of the Lord I can't write anything that would be any pleasure to any of the brethren and sisters to read. About thirty years ago I was distressed about my condition. I was in bad health. I would think to myself, if I should die in the condition I was in, I would go to everlasting punishment. I commenced praying to the Lord to have mercy on me. I felt that I was one of the worst sinners in the world. I went on in this way for a year or more, and one of my little children died. He was two years old. Then my trouble became worse than ever. I felt that if I died without a change, I would never meet him in that happy place where I felt he had gone. So I prayed to the Lord to have mercy on me. I would pray all day, and would go to bed the same way. I got so I could not sleep at night. As well as I can remember I think it was five nights that every time I would shut my eyes, I would see a black, four-footed beast ready to grab me. I was praying to the Lord all this time to have mercy on me. The fifth night, a while before day, I looked between my bed and the fire-place, and saw a woman. Her hair was hanging down her waist. I thought she looked like the pleasingest person I ever saw. I turned my back to her. I thought to myself, what did that mean? In a few minutes I turned over and looked for her again; she had disappeared. I thought, if she had not, I would speak to her. There was a light that shone on this woman down to her waist, and no other light in the house. Between then and day I heard a low voice, by my bedside, saying, "Your sins are forgiven you." I tried to praise the Lord the best I knew how. When I arose that morning I wanted to get hold of something to read that would be a pleasure to me. I had no Bible, nor hymn book, but a Free Will hymn book. I thought I would not find anything in that that would be any pleasure to me, but the first song I turned to seemed to suit me so well I read it over two or three times. I could not help but try to praise the Lord all

day. Soon after this, one of my aunts came to see me, and I told her my troubles. She said she had been listening for some time to hear that. She advised me to join the church. I told her I did not feel fit for that. She was a good old Primitive Baptist. I thought that was what I liked the best; so, after awhile, I went to old Beaverdam church and joined the church. I felt that perhaps my troubles were over, but it was a mistake. I soon got to doubting myself. The members all looked so good to me that I was not fit to be with them. So I went to praying to the Lord to show me whether I was fit to be where I had put myself or not. I went to bed one night and prayed to be shown whether I was fit to be with them or not, and I asked the good Lord, if I was not fit to be where I had put myself, that I might not be able to get off of my bed next morning; and, if I was fit to be with the Lord's people, that I might feel as well as I ever did in my life. So I got up the next morning feeling as well as I ever did, if not better. I never have felt just like I did that day. I felt like I could almost fly, and the sky looked different to me from what it ever had before. It looked like it was in a wave and glittered all day. So I have never felt dissatisfied about joining the church since. I want all the brethren and sisters to pray for me. Your sister, I hope,

BARBARA E. SMITH.

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## EDITORIAL.

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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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

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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.

## FLEE FROM IDOLATRY.

The Apostle Paul exhorts the members of the Corinthian church to "flee from idolatry" (1 Cor. 10:14); and the Apostle John says, "Little children, keep yourselves from idols" (1 John 5:21).

An idol is any person or thing that we prefer to God—that puts itself between us and God; and, for the good of ourselves and others, and for the glory of God, we should carefully and prayerfully avoid every appearance or occasion of idolatry, turn our backs upon it, and utterly shun it, even flee it or run away from it. Any person or people practicing idolatry is always cursed and punished by a holy and jealous God for it. It degrades our characters, and causes confusion and division among the people of God, and, unless He saves us from it, it will justly hurl us into everlasting perdition. The first and great commandment of the law is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul,

and with all thy mind" (Matt. 22:37, 38)—"Thou shalt have no other gods before Me"; "Thou shalt not bow down thyself to them, nor serve them, for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me, and keep My commandments" (Ex. 20:1-6).

As shown by the exhortations and admonitions of the Apostle Paul and John, even the spiritual children of God are liable, in their carnal natures, to go into idolatry, and need to watch and pray for the grace of God to keep them entirely from idolatry, the first, the chief, and the cause of all other sins, which are really only manifestations of idolatry. Many things and officers and relations are all right if we use them properly, humbly, and thankfully to God, their Giver, according to His word; but if we make gods of them, prefer them to God, put them between us and God, we may turn these blessings of God into curses. Some of these great blessings of God which our perverse hearts may idolize and thus turn into curses are: The Bible; The Church; The Ministry; The Ordinances; Home; Country; The World; Benevolence; Education; Business; Money; Husband, Wife, and Children; Books; Periodicals, etc. And some objects that men very unworthily and injuriously idolize are: Human Speculations and Inventions; The So-called Means of Grace; Instruments in Church Worship; Self-Righteousness; Prohibition; Human Societies and Lodges; Flags; Fleshly Excitements; Human Philosophy; and The Riches, Honors, and Pleasures of the World.

If we make an idol of anything, prefer it to God and His worship and to the fellowship of His humble and faithful people, God will make it a curse to us. S. H.

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### REGENERATION, OR NEW BIRTH.

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This is the title of a very able, scriptural, and interesting pamphlet of 52 pages, written by Elder J. C. Sikes, of Tidwell, Hunt County, Texas, and sent by him, postpaid, for twenty-five cents. Elder Sikes is one of our ablest ministers now living. He is a universal predestinarian, yet states that doctrine in a way that distinguishes be-

tween holiness and sin. In the present timely and important work, he proves unanswerably, from the Scriptures of both the Old and New Testament, that man is composed of two parts, soul or spirit and body; that each of these parts is called man; that the soul or spirit is the inner man, and the body is the outer man; that in regeneration or the new birth there is a change made, not by any creature, but almightily and irresistibly by the Spirit of God in the soul or spirit of man; that the quickened, regenerated, or renewed spirit goes, at death, immediately to God in glory; and that, when Christ comes the second time personally or bodily to this world, He will, by His almighty and irresistible power, raise, change or regenerate or spiritualize or immortalize the bodies of His dead saints, reuniting their glorified spirits to these bodies, and similarly change or regenerate the bodies of His living saints, and take His whole redeemed family with Him to heaven, while He will also raise the bodies of all the wicked, and justly send all His enemies, in soul and body, to hell. Such is the plain teaching of the Scriptures, and has always been believed by the great majority of the people of God, and will no doubt be believed by them forever—neither man nor devil can change this faith that God has given them. For instruction and confirmation I wish that all our people had and would read this most valuable work. S. H.

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### LOVE—WHAT IS IT?

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Love, in one sense of the term, is “ardent friendship—the opposite of hatred. The love of God is the first duty of man, and springs from just views of His attributes or excellence of character, which afford the highest inspiration to the sanctified heart. Esteem and reverence constitute ingredients in this affection, and a fear of offending Him is the inseparable effect.”—*Webster*.

Now let us see how nearly the above definition corresponds to the teaching of the Holy Scriptures. “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.” Deut. 6:6. And Jesus said, “This is the first and great commandment.” Matt. 22:38. This shows conclusively that love to God is the first duty of man; and if this love springs from just views of the attributes or excellence

of the character of God, and a fear of offending Him is the inseparable effect of this love, then it occurs to my mind that these requisites must have been or else must be furnished the subject of this commandment by the holy, just and all-wise Creator; for it is certainly true that man's capabilities are derived from his Creator. And if there has never been a time when man possessed the ability to love God as commanded, upon what principle are we to understand that such is his duty? If man was ever in such case it must have been before he fell by transgression.

The moral obligations of man are briefly stated in these words: "Fear God and keep His commandments; for this is the while duty of man." Eccle. 12:13. This includes the first and great commandment with all others; and this "whole duty of man" is the same in all ages, from the day that he received the commandment until the present time, and henceforth.

But how is man to attain to this high and holy obligation to God? Did he not fail in the Garden of Eden? and did not his descendants fail under the law of Moses? and why should we assume that the posterity of the first man Adam, who sinned and fell under condemnation, may possibly recover themselves from the curse of the law, and change their minds from enmity to love? If our love for God must "spring from just views of His holy character," we must know Him, and it is evident that we can not attain to that knowledge by any means except that of Divine revelation; for Jesus declared that "No man knoweth the Father save the Son, and he to whom the Son will reveal Him." How, then, are we to love and fear God and keep His commandments? "With men it is impossible; but with God all things are possible."

What then, is the Jew, a failure? Must the holy commandment to love God, fall into everlasting dishonor? No, by no means. There once appeared upon this sin-cursed earth a Man who loved God with all His heart, soul, mind, and strength. This second Man, the Lord from heaven, is our only hope. He came not to destroy the law or the prophets, but to fulfill them, declaring that one jot or tittle should in nowise pass from the law until all be fulfilled. This man was of the seed of David according to the flesh, but was declared to be the Son of God with power by the resurrection from the dead. And now,

dear reader, separate and apart from this second Man, we have never loved God, nor can we ever love Him. The love of God is in Christ Jesus. Rom. 8:39; and we must become new creatures in Him before we can love God, because He first loved us, (1 John 4:10-19), and He sent His Son to be the propitiation for our sins. God is love, and He is eternal, and His everlasting, unchangeable love embraced His chosen people in Christ Jesus before the world was; and therefore He sent His Son into the world to redeem them with His blood out of every nation, kindred, tongue, and people; and He actually and fully accomplished this wondrous work by one offering of Himself for the sins of all whom the Father had given Him.

And following upon this complete redemption is the perfect work of God, the Holy Ghost, that of quickening, regenerating, or imparting divine life, light and knowledge of God our Saviour, giving to each a new, clean, loving heart, and shedding abroad the love of God therein; and thus the holy law of love is fulfilled *in* them; but not *by* them. And our gracious Heavenly Father will bring all of His elect people finally to love Him with all their being; all their enmity, together with all their imperfections, will be absent when the blessed Son shall present them to the Father, saying, "Behold, I and the children which God hath given me." Not one of them will be absent; and love will bind them together and to God supremely, world without end.

"Love divine, how sweet the sound!  
May the theme on earth abound;  
May the hearts of saints below  
With the sacred rapture glow."

J. E. W. H.

### "THAT OTHER DISCIPLE."

John is spoken of as "John the Divine," "John the Evangelist," and was a disciple of John the Baptist and then of the adorable Jesus. He wrote the book called "The Gospel according to St. John," three of the epistles of the New Testament, and Revelations, and is spoken of as "the disciple whom Jesus loved." It appears that John was the recipient of special favors and privileges at the hands of His divine Master. This, however, did not exalt him in his own estimation; on the contrary, it had

the effect of humbling him, hence he appears to us in the account we have of him as one of the most meek, humble, and lovely characters in all the Bible, and I feel sure that a true revelation of the grace and love of God in the heart and the truth, as it is in Jesus, always has the effect of humbling their blessed recipients.

The more one knows and receives of the Lord Jesus and the riches of God's grace, the less confidence he has in himself and the works of the flesh, and the more heartily ashamed he is of himself and of his best performances.

It appears that John was so taken, charmed with and absorbed in the worth, merit, glory, power, and honor of his Heavenly Master, that he lost sight of himself, and that he would, if he could, have written his glorious history without ever letting us know who wrote it.

It seems that he was afraid that he would cast a shadow in the light emanating from his Saviour and Lord, and that in telling us about Him, he himself wanted to get clean out of sight.

In chapter 18: 15, 16 of his gospel we read: And Simon Peter followed Jesus, and *so did* another disciple, etc., (here he speaks of himself as "another disciple" instead of saying, and so did I, or John); that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple (instead of saying then went I out, etc.).

In telling about the news of the resurrection of Jesus and how he and Peter ran to the sepulcher, he says: "So they ran both together; and the other disciple did outrun Peter, and came first to the sepulcher" (Chap. 20: 4). He was too modest to say, "and I did outrun Peter," etc. (See also verse 8 and chap. 21: 20-24).

To know and love the Lord and His dear Son, Jesus Christ, and to be in sweet communion with Him, will always have the effect of making us feel little and insignificant within ourselves, and not only so but to be actually ashamed of ourselves. Carnality and the sinful principle in the Lord's people comes forward with an "I." The "I" is carnal, self-important, and of much consequence in his own estimation. He is easily offended or flattered and loves to be praised and honored of men and the world.

"That other disciple" is so devoted to his Master and so delighted with His "unsearchable riches," and so lost in His glory, that he loses sight of himself, and can not even say "I."

"That other disciple" was not to be discouraged by mere outward appearances, by great numbers nor popular methods; for when all things seemed to be against his Master, when the multitude opposed, persecuted and derided Him, when, even friends in the hour of danger forsook Him and Peter denied Him, when men mocked Him and spit in His face, when reproach, ignominy and disgrace seemed to settle upon Him, and when apparent defeat seemed to the multitude to belie all His claims, the earth quaked, the rocks rent, and darkness took the place of light, and He struggled in death alone, and "of the people" "none to help," even then "that other disciple" did not forsake Him.

"That other disciple" was so pleased, contented, and delighted with his Heavenly Master and His love that he had no use for hurtful hobbies; but if he had a hobby, it was Jesus and His love.

Content with the beauty, simplicity, and glorious fullness that is in Jesus for all that we need to believe or to practice, he warned his brethren against idolatry, saying, "Little children, keep yourselves from idols." Feeling little himself on account of and in comparison with his Master, all others appear to him little; hence he calls them "little children."

"That other disciple" is no innovator, or advocate of new measures and methods, or reformer, but he delights in the good old way and talks to us about "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; and of that eternal life which was with the Father," and was "manifested unto us," and was given unto us. This world, with its vanities, idolatries, and frivolities, has lost its charms with him, hence he tells us to "love not the world, neither the things in the world," and positively declares that "if any man love the world, the love of the Father is not in him."

He was an advocate and teacher of brotherly love, not in mere word, but indeed and in truth. "That other disciple" is "swift to hear and slow to speak," slow to take

offence and quick to forgive, one of the last to complain about things that should be endured or borne with patience, and among the first to compromise. He was meek and gentle as a lamb in things orderly and of "good report," yet bold as a lion in opposing the evil, and hence tells us plainly that if we claim to know God and keep not His commandments, we are a liar, and the truth is not in us. He does not so live and act as to keep his brethren and friends in doubt and uneasy about him, and grieved over his inconsistency, but by love he serves them and provokes them unto love and good works. He does not disappoint and surprise his brethren, except it be in doing more for and better by them than they expected; or in truth deserved.

"That other disciple" does not give heed to fables nor questionable practices nor doctrines false, but follows after the things that make for peace and things where-with one may edify another.

While he does not love the world nor conform to the world, he lives such an innocent, beautiful, and blameless life that he commands the confidence and respect of the world, if not its admiration.

Realizing most keenly my inability to portray the merits of "that other disciple," I will conclude by saying that his life is honoring to his dear Saviour, helpful, assuring, and edifying to his brethren; and comforting, cheering, and consoling to the poor, distressed and afflicted saints of God. May the dear Lord grant us grace to rightly understand the noble traits of "that other disciple," and cause us to duly appreciate the same, lead us by the same Holy Spirit, so that we, content, charmed, and delighted with the beauty and eternal excellency that there is in Christ, His ways and His word, may lose sight of and be ashamed of self.

G. W. STEWART.

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### CHRIST'S BENEDICTION.

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"Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world. Amen." Matt. 28:20.

After the resurrection of our blessed Saviour from the dead, He having suffered as a man, groaned in spirit as

a man, wept, suffered privations of life, endured persecutions, was tempted in all points like unto His brethren with the exception of sin. He knew all about our human depravity and weakness, was touched with the feeling of our infirmities, could hunger, thirst, suffer afflictions, be tried, condemned and be crucified as our surety in our room and stead, suffered for sins, the just for the unjust, that He might bring us to God; was delivered for our offenses and raised again for our justification. He laid down the Adamic life and He arose with the Messianic. He arose a mighty conqueror over death, hell, and the grave. He now declares that all power is given unto Him in heaven and in earth. He has forever put away the sins of all of His people by the sacrifice of Himself. He effectually calls and regenerates every one for whom He atoned, and now sends forth ministers whom He chose, and prepared to go and teach His living children of every nationality, baptizing them (the ones capacitated to receive teaching) in the name of the Father, Son, and Holy Ghost. Every child of God who truly believes spiritual teaching should be baptized into the fellowship of the gospel church. Now they, all of them, individually and collectively, should be taught to observe all things that Christ commanded. It would be a reflection upon inspiration to institute things upon which the Scriptures are silent. They PERFECTLY and THOROUGHLY furnish the man of God unto all good works. He commands these preachers to teach, and all should teach the same things. He does not send one forth to teach one thing and one another; and they are not commanded to teach to suit the carnal notions of men or their peculiar environments, but they are commanded to teach what Christ commanded, and no more, nor no less. Nothing should be taught as obligatory that Christ has not commanded, and the silence of the Scriptures on any faith and practice is sufficient prohibition against it. It is and should be the enquiry of each child of God, Lord, what wilt thou have me to do? Christ says, "Observe what I have commanded." No matter what suggestion is made to us to introduce a practice, we should ask, Has Christ commanded it? If not, let it alone. The legalist thinks strange of Old Baptists because they do not have Boards, Conventions, Theological Schools, Sunday Schools, Missionary Societies, picnics, oyster suppers,

games of chance, in the name of religion, secret orders, etc.—they calling these institutions “good works.” But the reason our people do not have these things, Christ has not commanded us to have them. We should teach them to observe what Christ commanded. But they would say, Does the Bible say you shall not have those measures? Will not the silence of the Scriptures give you the right to have those things? No. If it is not a commandment of Christ, it is evidently a commandment of men, and the Apostle says, “Touch not, taste not, handle not, which all are to perish with their using after the commandments and doctrines of men.” Hence it is forbidden by inspiration to have a practice God’s word is silent on. For to take that position you could fill the church with almost every corruption. Better obey the Saviour. When the Arminian adds those things upon which the Scriptures are silent, he says in so doing that Christ’s law is an imperfect law, and hence needs the aid of man’s invention to make it perfect. The Bible says, “His work is perfect.” Christ established His church on earth and gave them a perfect code of laws, and all of us have said that we believe the Scriptures to be the inspired word of God and the only rule of faith and practice. We have all subscribed to this. It is evidently a departure and denial of that to which we have subscribed to want to add or diminish. We should remember that every church and child of God is under the most profound and solemn obligation to God to obey all He has commanded. We, as ministers, should stand together and love one another, and feel the care of all the churches. We should all speak the same things, and be at our post ’round about the camp. We are all fighting under the same banner of love, and should be united in love in all of our teaching. Teaching “them.” Christ is the great Law-giver, being Head over all things to the church. Each church and member should be taught the same things. There can never be unity in the family of grace unless our people have *one doctrine* and *one practice*. We must dwell together, live together, and walk together, as local churches and as private members. Hence the great necessity of teaching them to observe all things Christ commanded. Christ commands them all to seek, to ask, to knock, and for all to strive to enter the straight gate, and for all to labor to get the beam out of

their own eye, for all to be humble, meek, kind, forgiving, and forbearing, adhering strictly to the discipline as taught in Matthew, 18th chapter. All should be steadfast, unmovable, always abounding in the work of the Lord. None are excused. No church or member turned loose to believe and practice what they please. But all the members are under obligations to observe what Christ commanded. There is such unity in the family of grace that there is one body, one Head, one faith, one Lord, one baptism, one God and Father of all, who is above all, and in all, and through all the members. Hence there is a sacred and endearing relationship existing among all the local churches, so much so that when one member suffers the whole body suffers. There can be no true peace, unity, and fellowship without a oneness in the doctrine and practice. It seems that this is one great reason that Jesus commanded them to teach all the members, and all churches, each for itself, by God's grace, to observe all things He commanded; and, by doing so, they let brotherly love continue. If one church has one doctrine, and a sister church another, and another sister church has a very heretical practice, there could be no true fellowship abounding. Teach the churches to care for their poor members and not allow them to become paupers; to abstain from every appearance of evil; to crucify the flesh with its affections and lusts, to love not the world, nor the things of the world, and to set their affections on things above, and follow close after Jesus. Teach them to beware of pride and a covetous spirit that is grasping after the world, letting the service of God be secondary. Let all of our teaching and walking be done in love, ever striving for the things that make for peace.

Jesus loves His poor preachers and loves His children, and sends His ministry to them to comfort, to edify, to strengthen, and to teach. Inasmuch as there are hurtful things that enter the church of God all along, that are as wolves to the destroying of the sheep, He sends His ministers forth as lambs in the midst of wolves, but they should be as wise as serpents and as harmless as doves. While they go feeling too weak for the journey, they have the sweet promise of the Saviour, "Lo, I am with thee." It is sweet to have Jesus with us as our Companion, to give light, wisdom, strength, courage, and

warmth of soul with humility and holy boldness to go forth in the sweet service of God. He is with us in the fire, in the deep waters of tribulation, as our refuge and strength, and a present help in time of trouble. Not with us a portion of the time, but, thank God, He is with us always. Winter and summer, day and night, seedtime and harvest may come, but the dear Lord is with us all the time. Sometimes we may leave Him in disobedience, but He never leaves us nor forsakes us. He that keeps us never slumbers nor sleeps. My daily prayer is for a closer walk with God and to know His will and do it. But oh the weakness of the flesh! How poor, weak, and dependent I am!

Lord, help me!

L. H.

---

“There was also a strife among them which of them should be accounted the greatest.” Luke 22:24.

The Saviour chided this ugly passion among them. He said, “I am among you as he that serveth.” It was to suppress this strife for mastery that He took water and girded Himself with a towel and washed their feet. John, 13th chapter.

It is a serious blemish in one's behavior as a Christian to betray a desire for pre-eminence as Diotrephes. 3d John 9. The chief priests were envious of Jesus, and for this delivered Christ to His enemies. “Where envying is, there is confusion and every evil work.” It is a sad and ruinous state of things. When brethren are striving for the mastery, and, to be the greatest, they destroy the peace of the church.

We know “the flesh lusteth against the spirit and the spirit against the flesh.” Gal. 5:17—and we have reason to confess our own sins. Even in these things we get a horrid view of our own sins, weakness and folly at times, so that we cry out, “O wretched man that I am.” Paul says, “I keep under my body and bring it into subjection, lest, after I have preached to others, I myself should be a castaway.” 1st Cor. 9:27. It is serious and important business to observe and avoid the behavior that harms the churches. Covetousness and greed are serious things, but, a desire to be a leader, to be the chief man, is worse. One who wants to be the *chief man* will betray the fact in many ways, and the

attention of the brethren will be called to him. Jude says, "Woe unto them, for they have gone in the way of Cain and run greedily after the error of Balaam for reward and perish in the gainsaying of Core." Cain here, or the "way of Cain," denotes the arminianism that may be seen in false teachers, and the "error of Balaam" denotes the covetous, money-loving, spirit that attempts the lives of corrupt men in the ministry. Joshua Lawrence, in speaking of the flood of new things introduced by the Fullerites, insists that the love of money was at the bottom of all of it. "The gainsayings of Core" (Numbers, 16th chapter). The desire to be great and have the pre-eminence was the sin of this religious company. They sought personal honor and to be the great ones. "The earth opened her mouth and swallowed them up, and their houses and all the men that appertained unto Korah, and all their goods." Arminianism, covetousness, and thirst for personal notoriety, are the characteristics of unworthy men in the ministry, and God, in destroying Core and his company, showed His disapproval of such men. A minister who is covetous or vain-glorious will seek to please the world. He will study ways to suppress offensive truth—and to avoid displeasing the masses—he will be more concerned to please men than he will be to please God. The preaching and practice that will please the world will not please God. "The friendship of the world is enmity with God" (James 4: 4). The Lord's will should be our chief aim. He died for us and redeemed us by His blood—it was He who sought us when we were in love with sin, and saved us by His grace. We look to Him for help and deliverance in the hour of death, and we are dependent upon Him for grace to preach and grace to serve Him with reverence and Godly fear. Certainly our chief aim should be to please him. His approbation is worth more than the approval of a thousand such worlds as this. Our cry should be, "What wilt thou have me to do." We should seek to know His will by searching His word, and, to do His will, by practicing what we find there revealed as duty—by not doing the things introduced among us as duty without Bible sanction. The great apostle said, "Unto me who am less than the least of all saints." He was not a proud and boastful minister, and he showed that to fill this office well, we must not be

self-seekers or time-servers, or money-and-ease hunters. We are told to "pray the Lord that He will send laborers" (Luke 10:2, Matt. 9:37). The true minister is a "laborer," not a loafer or a loungeur or an ease-hunter. The office is one of toil, both of body and of mind. We are taught to deny self, and the dear Lord has promised to be with us always, even unto the end of the world. We need not seek our own honor, but the honor of the Lord. Paul says, "Do we begin again to commend ourselves, or need we, as some others, epistles of commendation from you." (2d Cor. 3:1.) There were some with ambiguous character and mission who needed letters of approbation, but Paul needed nothing of this kind. He was engaged in a great work—the service of our Lord, "for whom he had suffered the loss of all things." The Lord has said "Fear not." "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn."

The Lord is a good master and a safe master. He will never forsake His dear ones whom He has called and sent forth into His harvest. We may trust Him with our character, with our standing, and our reputation. We may trust Him for the life that now is and for that which is to come. The eyes and hearts of His people will be upon His true ministers, and they will have no occasion to sound a trumpet to bring to themselves the love and confidence of Israel. All Israel knew that young Samuel was a prophet in Israel, and he had no need to call on his friends to make the fact known.

It is a great thing to be a minister of the gospel, and it is certainly sweet, at times, to feel that the supporting hand of the Lord God alone can keep us from falling. He is the only hope of the church, and our chief, and only, aim should be to please Him. J. H. O.

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### QUESTIONS AND ANSWERS.

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1. Q. Was not the murder of Abel by Cain the first proof that we are "by nature the children of wrath" (Eph. 2:3)? A. "By nature" here means "by natural birth," as shown by the literal meaning of the word rendered "nature" and also by Paul's use of the same word in Gal. 2:15 ("we who are Jews by nature"). Adam and Eve were created directly by God; Cain was the first

human being that was naturally born in the world. Cain made a vegetable offering to the Lord, without blood, and without true faith in God and in His promise that the Seed of the woman should bruise the serpent's head, while the serpent should bruise the heel, or humanity, of the Seed of the woman (Gen. 4:3; 3:15; Heb. 11:4). His younger brother, Abel, offered to the Lord of the firstlings of his flock, with blood, and with true faith in God and in His promise of a suffering but conquering Saviour; so God accepted Abel and his offering, but rejected Cain and his offering, and this made Cain very wroth against God and against Abel, and Cain slew Abel (Gen. 4; Heb. 11; 1 John 3:12)—the first most appalling outward proof that we are by our natural birth children of sin and wrath; and the children of the Devil have been hating and persecuting the children of God ever since (1 John 3:7-15).

2. Q. Of what was Noah's ark a type? A. Of the new, unchangeable, and everlasting covenant of grace, in which all human beings who are therein embraced, and none others, will be divinely saved from unending perdition; and the three stories of the ark (Gen. 6:16) may represent the patriarchal, Mosaic, and Christian dispensations. Or the ark may be a type of Christ, who is called in the Scriptures not only the angel, messenger, mediator, confirmer, and surety of the new covenant, but also the covenant itself (Isa. 42:6; 49:8)—He being the head, essence, and substance of the new covenant of God with His spiritual people, in whom all of them will be eternally saved (Psalm 89:15-37; Matt. 1:21; John 10:14-30; Eph. 1:3-4); and, if the ark is a type of Christ, the three stories may represent the Father, Son, and Holy Spirit—the Father sending the Son into the world, and the Father and Son sending the Spirit to save the loved and chosen people of God from sin and hell; and as the ark was one, the Father, Son, and Spirit are one, the Three-One God, of whose unity or three-oneness there are thousands of proof throughout the Old and New Testament Scriptures (see Foot-Note on pages 23 and 24 of the Church History).

3. Q. What are the meanings of the words—elder, bishop, pastor, and minister? A. *Elder* (an ancient

Jewish title) means older, one having age and authority over younger persons; in ancient times age was essential to authority, because age is generally accompanied by experience and wisdom, and persons of age are usually appointed or chosen to positions of authority in modern times; among the ancient Jews, elders were the fathers or forefathers, the heads, representatives, judges, and rulers of families and tribes, and the Jewish Sanhedrin or Assembly was composed of elderly men, and it was the Supreme Court of the nation, to whom were referred the more difficult cases from the lesser courts of elders in the towns and cities, but, under the Roman government, while the Sanhedrin could condemn a person to death, only the Roman procurator or governor could have the sentence carried into execution; in the New Testament an elder is a person possessed of superior spiritual wisdom, and authorized by the church of his membership to preach and administer the ordinances of baptism and the Lord's Supper; even the Apostle Peter (whose false or pretended successors, Roman Catholic popes, assume to be lords over the church and the world,) calls himself by the humble title of elder (1 Pet. 5:1). *Bishop* (a more modern Greek title) means overseer, and a bishop in the New Testament is a spiritual overseer of a church, and is the same as an elder (Acts 20:17, 28); Peter calls Christ the Shepherd and Bishop of our souls (1 Pet. 2:25). *Pastor* means feeder or shepherd, and he is one who should provide good pasture for his flock, and guide, heal, and preserve them; God is called our Pastor or Shepherd (Psalm 23:1); so is Christ (John 10:11; 1 Pet. 2:25); and so are God's ministers (Jer. 3:15; Eph. 4:11). *Minister* means servant or attendant; Christ is called a Minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man (Heb. 8:2); angels are also called ministers or ministering servants to the heirs of salvation (Psalm 104:4; Heb. 1:13, 14).

4. Q. Does Paul show any material difference between the qualifications of elders, bishops, pastors, and ministers on the one hand, and those of deacons on the other? A. In 1 Tim. 3 and in Titus 1 the Apostle Paul states twenty-four qualifications of a bishop or elder, and nine

qualifications of a deacon. Of these qualifications five are the *same* in the case of the elder and the deacon; each must be (I give first the word in the King James Version, and then, in parentheses, the exact meaning of each word according to the latest and highest scholarship), blameless (irreproachable in life), the husband of one wife (having only one wife at a time, in opposition to the prevailing polygamy of the Jews and Gentiles of the ancient world and that of many Gentiles of the modern world, and thus be an example of the original and wise purpose and the providence of God, in the creation of one man and one woman, and in the numerical equality of the sexes in all lands and ages), not greedy of filthy lucre (or of base gain), rule well his own family (rearing his children in reverence, obedience, industry and morality), and not be a novice (inexperienced) but proved (tried, tested, and approved). Of the remaining nineteen qualifications of an elder, some are *similar* to the four remaining qualifications of a deacon, and some are not. The elder must be vigilant (wineless, cool, unimpassioned), sober (discreet), of good behavior (decorous, orderly), given to hospitality (hospitable, fond of entertaining strangers), apt to teach (instructive, understanding and capable of teaching the Holy Scriptures), not given to wine (not in the habit of taking even wine, much less strong drink), no striker (no smiter or fighter with his fists or feet or carnal weapons), patient (gentle, kind, fair), not a brawler (not contentious or quarrelsome), not covetous (not a lover of money, but pecuniarily disinterested in the service of God and His people), not proud (not conceited, not wrapped in and blinded by the clouds of self-esteem), and have a good report of those without (be well and honorably regarded by those outside of the church), not self-willed (stubbornly determined to have his own way, regardless of the views and feelings of his brethren, not arrogant or unfeeling), not soon angry (not passionate or irritable), a lover of good men (loving their company and conversation), just (upright towards men), holy (pious towards God), temperate (self-controlled), and hold fast to the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and

convince the gainsayers (cleave to the truth of the inspired and infallible Scriptures, not adding anything to it nor taking anything from it, that he may be able to comfort and encourage believers, and also convict or silence opposers). And the four peculiar qualifications of the deacon are that he should be grave (serious, dignified, and solemn), not given to much wine (not in the habit of drinking even much wine, much less strong spirits), not double-tongued (not deceitful), and hold the mystery of the faith in a pure conscience (be sound in the doctrine of the Scriptures, and clean in his life). Of course many of these peculiarly named qualifications of the elder and the deacon are similar. But the Apostle Paul names four especially distinctive and necessary qualifications of the elder—instructiveness, gentleness, humility, and the confidence of others, even of those outside of the church, that he is a called and qualified and upright and unselfish servant of the living God. If a man has not these God-given qualifications, let him never be ordained, or, if he has been ordained, let the church of his membership discharge him from his office, for the good of the cause of eternal truth and for the glory of the Most High God. Of course no human being except Christ, the God-Man, is perfect; but these qualifications must essentially exist in and be manifested by all who are ordained to the service of the Lord.

5. Q. Do our presbyteries ever consider the qualifications of elders and deacons stated in Paul's letters to Timothy and Titus, when they meet to ordain them to their sacred offices? A. As a general thing I fear not sufficiently; and that is one of the greatest reasons why the Primitive Baptist cause languishes, and many of our churches are habitually cold and barren, and why our churches are divided. A man can not make himself a preacher or a deacon—neither can a church or a school make him one. If God has not made a brother a preacher or a deacon, let him never be ordained to the ministry or the deaconship.

6. Q. Does Luke 21:32 teach that the preceding verses (20-31) were fulfilled in the Apostolic Age? A. Yes, initially and partially; but they will be finally and completely fulfilled at the end of the present dispensation,

when Christ will come a second time in body or person to this world (Matt. 25: 31-46; Rom. 2: 5-16; 2 Cor. 5: 10; 2 Thess. 1: 7-12; 2 Pet. 3-14; Rev. 6: 12-17; 20-11-15; 21: 1-8; 22: 11-15).

7. Q. If we are saved by grace and not by our works (Rom. 11:5-7; Eph. 2:8, 9; 2 Tim. 1:9; Tit. 3:4-7), how is it that we are to be judged according to our works (Matt. 16: 27; Rom. 2: 6-11; 2 Cor. 5: 10; Rev. 20: 13; 22: 12)? A. Our works show our hearts and our characters. If God's grace is in our hearts and characters, it will shine in our lives; if His grace is not in our hearts and characters, our lives will be dark, selfish, worldly, and devilish. The good fruit shows the good tree; and the bad fruit shows the evil tree (Matt. 7: 16-20; 5: 16; 12: 35; 25: 31-46; Isa. 61: 3, 11; 55: 10-13; 43: 21; 44: 1-5; Rom. 6; 13: 10; Gal. 5:6; Eph. 2: 10; Philip. 2: 12, 13; 1 Thess. 2-5; James 2).  
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.)

#### HELP IN TIME OF NEED.

"Did you ever live in a great city—a Babel of confusion—a place where you might be hungry and sicken and die, and your next-door neighbor would not know it till he saw them carry in your coffin or carry out your corpse? A place where kind men get imposed upon by begging impostors till their hearts grow hard, and where shrinking, timid, honest people stay in garrets and starve rather than endure the insults incident to beggary? A place where there are hosts of friends for the poor, but you do not know where they are, and where there is no difficulty in finding plenty of the vicious and the vile? Were you ever there, penniless and friendless? Perhaps you never were, or perhaps you never may be, but if you ever should be thus circumstanced, learn to trust in God.

About the year 1835, when fires and cholera and financial disaster had done their worst, and thrown the city into confusion, 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 hitherto lived honestly and independently, and free from debt. Consequently he was unskilled in the arts of the dishonest, or the subterfuges of some of those who are very poor. 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 subject of Divine grace. 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 the case before the Lord—he plead with earnestness the Divine promises, and supplicated God for daily bread. For hours he continued there, until at length his wife 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 in the prison at —, 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 here, or to remove, there it is at your service.’ A bargain was quickly concluded, and with a salary of a 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 in after years Mayor of the city where he still resides; but in all his subsequent prosperity he never experienced a purer joy than on that day when he proved the goodness of God, the steadfastness of His promises, and the power of persevering prayer. This statement is thoroughly reliable.”

S. H.

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### EXTRACTS.

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PELHAM, GA., May 3, 1907.

*Dear Elder Henderson—*

I wish to tell you that I do appreciate your good letter in the last MESSENGER headed “Hush.” May the Lord bless you, dear brother, and sanctify your words to His people. I am sure the sweet melody of many hearts renewed by grace have already been disturbed.

Pray for me that I may be saved.

MRS. EMMA BLASINGAME.

HUMBOLDT, TENN, May 2, 1907.

*Elder J. E. W. Henderson, Troy, Ala.—*

MY DEAR BROTHER IN THE BLESSED FAITH:—Brother Henderson, God bless your dear soul. While I have never met you in the flesh, yet if I know my poor sinful heart, I do know I have met you in the Spirit of OUR LORD and MASTER this morning while reading your article in THE GOSPEL MESSENGER headed "Hush." If any ONE can write an article that can get around or beat the ONE you have written on "Hush" I have a dollar for the article. The article is so ably compiled and in accord with the teachings of the NEW Testament Scriptures, as I understand those teachings, that it can not be beat. Brother Henderson, you have expressed my SENTIMENTS to the dot.

The MUSIC I Love is that produced only by the Holy Spirit of Divine grace or Love shed abroad in the Heart (not the music shed abroad in the Heart by the ORGAN, but by Divine grace).

You and I are together on this Question of Organs, hence I'll Hush, and beg you to accept this with all charity, as I have written this in the fear of God.

May the Lord bless His people, as He has always done since the beginning of time until the present. May God bless you, Brother Henderson.

Your unworthy brother, if one at all, in hope,

E. ABRAM GULLEDGE, M.D.

601 E. Main St., WASHINGTON, BEAUFORT CO., N. C., May 5, 1907.

*Elder J. E. W. Henderson, Troy, Ala.—*

MY DEAR BROTHER:—I have thought of writing you before this, but feeling most of my time so unfit to do or say anything that would be of any comfort to the children of God I have kept silent till now; but your timely article in the May MESSENGER "Hush," instead of making me keep silent makes me want to speak and let you know how much I enjoyed it. Yes, it is the right thing in the right time and place, I verily believe. Your sentiments are my own. Oh if I could only sit down by your side just for a few short hours and pour into your ears what it would take too much space on paper to tell how glad I would be. I should be glad and thankful, however, for this blessed medium—letter-writing. One thing that has been uppermost in my mind and heart for some time I will tell you about, which is a very solemn thing to me, yet let to go on in the house called by God's name in a very light manner. It is this, the church covenant; how seldom it is read and how lightly thought of—if thought of at all. Among all the other things we agree to do we agree to pray in our families. "Family Worship." We covenant with God (just think of it) and with one another to do these things. Oh! what a merciful God. Is it any wonder that His judgments are coming thick and fast in this once united and happy America—"The land of the free and the home of the brave?" Yes, dear brother, I like you think it is time to "Hush," talk less, think more, and do more: for our blessed Redeemer in the last chapter of Revelation says, "Blessed are they that do His commandments, that they may have right to the tree of life and enter in through the gates into the city." I have been very much comforted of late in reading the 6th chapter of 2d Chronicles. I wish the whole Baptist family would read and consider it. "We are a garden walled around, chosen and made peculiar ground; a little spot enclosed by grace, out of the world's wide wilderness," etc., says the poet. Why should any of us want to bring anything

into this beautiful garden to mar the peace of one another? Oh! children "Hush," and let's watch and pray—for we know not at what hour the Son of Man cometh. Oh! that our lamps may be trimmed and burning when we hear the midnight cry.

I have written a few of the things that were in my mind, and have at last accomplished, though very imperfectly, what I have thought a long time to do, i. e., to write to you. I am a miserable sinner and this makes me cry to God both night and day, secretly and openly, and I humbly ask an interest in your prayers continually for me especially and for my family.

In love, I hope, and sweet fellowship to all the saints,

BETTIE Z. WHITLEY.

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OPELIKA, ALA., May 16, 1907.

Dear Brother Hassell—

Brother and Sister M. W. Williams, for whom I send remittance, are members of the Church of Christ at Macedonia, Chambers Co., Ala., and are now among the oldest and most honored members of that church. Their home has been a home for many Baptists and friends for many years, and they strive to make their friends pleasant on their visits to them. The writer has been their pastor for almost twenty-five years, and their faces have become so familiar in the house of God that we know, when they are not present, that something unusual has occurred. They love the Lord's house and are always "glad when it is said let us go up to the house of the Lord." Much could be said of these faithful ones, but they ask us to say that they have been subscribers to THE GOSPEL MESSENGER since its beginning, and also to the *Primitive Pathway* before it was taken into THE GOSPEL MESSENGER, and that it has been a Gospel Messenger indeed to them.

J. T. SATTERWHITE.

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LA FAYETTE, ALA., April 18, 1907.

My Dear Brother Hassell—

Enclosed you will find post-office money order for \$1, for which please continue the MESSENGER until February, 1908. I can not do without it. I hope that you may be spared to continue its publication for years.

Your sister in Christ,

MRS. MARTHA LOWE.

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WOOSTER, ARK., April 8, 1907.

Dear Brother Hassell—

The MESSENGER for April came to hand a few days since, laden with good news. It was so full of good things; how my poor starving soul feasted on its contents. I had been so low down in the valley and it just lifted me to the mountain tops. But I am pained to hear of so many departures from the old paths. Why can't our people be content with the good old Bible way and let the modern churches have these new things, for they belong to them—are their offspring; so let them nurse and foster them; we don't need them at all.

Brother Hassell, I admire your stand on these things as on other matters: you are so firm, yet so gentle, ever holding to view your motto—"Speaking the Truth in Love."

May the Lord abundantly bless you, your co-editors and the contributors to the dear old MESSENGER, is my prayer.

Your sister in hope,

MRS. MARY PATTON.

DUNNELLO, FLA., April 23, 1907.

*Dear Brother Hassell—*

Please find post-office order for \$1 for the renewal of my subscription to the MESSENGER. I do not wish to lose a single copy of it, for it is a great comfort to me, for I am now a good deal of my time where I can not hear any preaching only as I get it from the MESSENGER. And may God continue to be with you editors, that you can give to His sheep the food they love and can eat; and I thank God for it. My love to all you brethren. It will be sweet to meet you in heaven or on earth.

Yours in hope,

JAMES AVRIETT.

STATESBORO, GA., May 5, 1907.

*My Precious Brother Hassell—*

I have often thought of you—I take you to be one of the purest men I ever knew. The fearless stand you are taking in defending God's holy cause greatly endears you to me, and I often find myself trying to pray God to help and strengthen you. I hope I can say sincerely, God Almighty, the true and living God, bless you, comfort and sustain you. I do hope you may be spared many years yet to contend for the pure and holy faith once delivered to the saints.

M. C. JONES.

ACKERMAN, MISS., April 27, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Please find enclosed \$2 to be applied to the MESSENGER. I am a poor man, and hard run, but I love to read the dear old GOSPEL MESSENGER. I want to continue to be able to pay for it, if it is the Lord's will, as long as I live. With the best wishes to you all I close.

Your least brother, if one at all,

G. W. GRIFFIN.

ALBANY, MO., R. 4, April 3, 1907.

*Very Dear Bro. S. Hassell—*

I must say to you that your editorials are grand—I do so enjoy reading them. Your article headed "Ministrations to the Poor and Afflicted," surely it was written and published at the right time. Also the article headed "Hireling Ministry None of Christ's." May the Lord still bless you with love for the truth as He ever has heretofore. How I wish all Baptists could read THE GOSPEL MESSENGER.

Your brother, I sometimes hope, in Christ,

JOHN W. INMAN.

R. F. D. No. 1, BETHEL, N. C., April 20, 1907.

*Elder Lee Hanks—*

DEAR BROTHER IN A PRECIOUS HOPE IN JESUS:—It is on my mind to write to you and tell you what comfort I derived from your excellent letter in the last issue of THE GOSPEL MESSENGER on Hope. Oh, my dear brother, how it did strengthen my hope! I felt like I wanted to clasp your hand. Though we be many miles apart, the Lord has taught you to comfort this poor distressed child of God, if one at all. It came as bread cast upon troubled waters, and oh! my soul received the strength. It caused me to walk and not faint and run and not be weary, and now I am hungry and want food, and why is it I so often

need to be fed? Is it because I am so rebellious, so vile and sinful against God's holy law? My soul is exceedingly sorrowful unto death for the upbuilding of Zion and the uplifting of this wicked and perverse generation. The world over, wickedness is prevailing.

Not far from here in a small village is a denomination hypnotizing people to make them join their church. Oh! it is a shame and sin in the sight of God. The world is full of darkness and in gross darkness the people. And what will the end be? fiery indignations. My soul is seeking rest and finding none; where shall I flee for refuge? Oh that I had wings like a dove; then I would fly away and be at rest. Oh God bring Thy people together, so that they may be of one mind, and see eye to eye, and speak one and the same as it is in Christ Jesus the Lord. Oh Lord, turn them back to Thee. Where are the children of God drifting? into idolatry? "There shall be no idols. I am God; and besides Me there is none else." Oh Lord, turn their stony hearts to flesh, so that they may worship Thee in deed and in truth; that is my whole desire. Oh, my dear brother, I want to be found at the feet of Jesus, as Mary was, and learn of Him; but oh! I feel to be so far from Him. I hope we will meet in heaven, where there is no more sin nor sorrow, but all is love, joy and peace forevermore.

Your sister amidst afflictions and much weakness, but who has a sweet hope beyond this vale of tears that I shall rest with Jesus.

MAGGIE A. STATON.

ARCHER, N. C., Route 1, April 24, 1907.

Dear Brother Hassell—

My youngest brother has been afflicted for some time, and I have him and an aged aunt, that stays with us most of the time, to wait on and care for, besides all the house work rests upon me, and I do not get time to write when I desire. But I trust I feel thankful it is no worse; and I want to be submissive to my lot, but I find I have the desire more than I feel the spirit of resignation. But when it is given I can feel all is well—not one stroke too many. Nor can I then groan under my sufferings or want them less. I then do not feel all these things are against me, but afflictions sent in mercy. If so, that mercy will not fail, God's arm is underneath. And though I pass through the furnace and valley and shadow of death, when I can feel to say "Thou art with me," then I fear no evil, but can trust in His grace, and feel what God appoints is best. And even though sorrows, sufferings, trials and afflictions and bereavements come I want to bow in humble resignation to His will, and trust in Him for strength to endure all things, and for grace to sustain me all through life.

Our home seems so empty and lonely since mamma died. Many sad hours and lonely feelings come I never had before. But I do not want to grieve for her, for I feel her sufferings are over, and she now sleeps in Jesus and will rest forever with the Lord.

I grow more and more endeared to the MESSENGER. Each number impresses me more with its soundness. I trust you will long be blessed to publish it, and may the Spirit and blessings of God abide with you.

Yours in sweet fellowship,

EULA M. WHITLEY.

PATTERSONVILLE, TENN., April 4, 1907.

Elder Sylvester Hassell—

DEAR BROTHER:—I have just received the MESSENGER of April and it is as usual full of good reading, which to me is very comforting and instructive. I do feel so cast down the most of my time that when I

read from the pen of others of God's children, whom I esteem so much better than myself, and they tell my feelings so well, it is so much comfort to my poor sinful heart that sometimes I am made to hope that to me who am less than the least is this grace given.

May you and your associate editors long be spared to publish the MESSENGER, and may God bless you all in your labor of love for His cause. Your unworthy sister,  
MARY E. PRICE.

BEAUMONT, TEX., April 16, 1907.

*Dear Brother Hassell—*

Enclosed is a money order for the MESSENGER. I do not feel that I could get along without it. We have no preaching of our order in this place, but several members who would be so glad to have one of God's servants to preach for us. Would be glad if some of the traveling elders would visit us.

Yours unworthily,

MRS. C. N. MABRY.

YOAKUM, TEXAS, March 1, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—You will find post-office order for \$1 to renew my subscription to the beloved GOSPEL MESSENGER, which comes regularly, heavy laden with good news which fills my very soul. I want to take it as long as I live; it is all the preaching I hear. I hope I am a child of God if not deceived. I hope you will live long to publish the good news. Yours in a blessed hope,  
M. A. E. GUTHRIE.

## OBITUARIES.

### ENOCH PHILLIPS.

Another great man in Israel after a long, eventful, and self-sacrificing life, has passed away. He was born October 12, 1828; was brought up by Primitive Baptist parents, grew up a moral and respected young man, married Miss Susan Bean in Coweta County, Georgia, November 21, 1850. He, together with his wife, joined the church at Emmaus, Coweta County, Ga., June 2, 1855, and was baptized the next day by Eld. Thomas Duke, who has long since passed away.

After serving in the Confederate army, on the 15th day of July, 1865, he was ordained to the ministry by Elders Robert Speight, William Robertson and Moses Daniel. He entered at once into an active, vigorous, laborious service of his calling, his whole time usually being occupied. He moved to Carroll County, Ga., more than forty years ago, and remained a citizen of said county to his death. Most of his labors during that period were dispensed in his home county. The office of pastor at his home church, Poplar Springs, was made vacant by his death after an uninterrupted service of forty years. He was in failing health for several years before his death, but continued in active service almost to his death. He was elected moderator of the New Hope Association in 1904, and filled that office to his death, presiding over its last session, which occurred just five weeks before his death. He died November 19, 1906, and was buried the next day beside his wife in the old churchyard at Poplar Springs in presence of a large crowd of brethren, sisters and friends. Though sadness filled every heart, all seemed anxious to do honor to one who had labored so zealously in the ministry and always took deep interest in the welfare of his country.

Service was led by Elder Tom. Chandler, and appropriate talks were made by Elders G. W. Burson, T. A. Cook, and others, many ministers and deacons being present who would have been glad to take part in the service. Brother Phillips was a man of wide acquaintance and influence. Though he took a becoming interest in politics and all public questions that affected the welfare of his people, yet we believe that all will agree that he held his duties and responsibilities to the cause of his Master far above all other considerations. He was a born leader of men. He was a wise counsellor, an able minister, a citizen of highest type, one who will be greatly missed, and whose example all would do well to follow.

He had born to him ten children, nine sons and one daughter, all living to be grown and married except one, eight still living, to whom we extend our sympathy.

J. M. STEPHENSON, (Prof.)

G. W. BURSON, (Eld.)

J. C. MCGARITY, (Eld.)

#### MEMORIAL OF DEACON S. G. HIGGINS.

By act of Mt. Hickory church of the Primitive Baptist faith and order; drafted by Eld. W. B. Morgan, pastor.

Deacon S. G. Higgins was born in Butts Co., Ga., September 18, 1831. His parents moved to Chambers Co., Ala., in 1834. He was married to Miss Henrietta C. Whatley October 22, 1857. He joined the Primitive Baptist church at Mt. Hickory about 1853 or '54. He was ordained deacon soon afterwards, and served a most consistent member and deacon until his death, which occurred January 9, 1907.

The church of Mt. Hickory resolves,

1st. That, Whereas, it has been God's will to bless them with his most exemplary life, and by the resistless hand of death he has been taken from us, in the death of our much beloved brother and deacon we have sustained an irreparable loss. And resolve,

2d. That we desire to be submissive, and pray God to give us grace that we may, by His strength, say "Thy will be done." And resolve,

3d. That in feeling the loss as we do, yet we know God will never be left without able soldiers to stand and contend for the faith that was once delivered to the saints, as our brother has faithfully done these many years. And resolve,

4th. That we pray God to enable us to faithfully follow after the example of our brother, and to be found ever in the discharge of our duties, and may the Christian life of Brother Higgins be indelibly stamped in the hearts of the members of the church, that it can be said of them, as it was of him, faithful, upright, lived peaceably with all men; that the "humility" and "meekness of Christ" was ever the desire of our beloved brother. And resolve,

5th. That we devote space on our Church Record, and spread these resolutions in loving memory of our brother, and that a copy be furnished his wife.

Read and adopted in conference February 23, 1907, and request that a copy be sent to THE GOSPEL MESSENGER for publication.

Marcoot, Ala.

W. B. MORGAN.

#### MRS. POLLIE BAXLEY.

The dear wife of the writer departed this life at East Lake, Ala., at 5 a. m. April 8, 1907, aged 52 years, three months and four days; and on April 10th we laid her mortal remains to rest until the morning of the resurrection in the cemetery at Bethlehem, near Notasulga, Ala.,

after a very appropriate discourse by Elder J. T. Satterwhite. She was my second wife, daughter of Deacon M. B. and Emily R. Merchant, deceased. She became my lawful wife February 1, 1883; and as the result of our union she bore one child, a daughter, who survives her, together with my two sons and two daughters by my first wife, three brothers, two sisters, stepmother and myself to mourn her absence. This is indeed a great loss to us, for she was a good wife and a good mother, and ever ready to administer to the afflicted and distressed when opportunity was presented. She never united with the church, but yet she was a firm believer in the doctrine and order of the Primitive Baptists; she told me that she had gone to the meetings of the church at Bethlehem more than once with the purpose and desire to become a member, but a sense of her unworthiness, she said, prevented her from offering herself to the church.

In her last illness she expressed a desire to go to the church meetings, but was too feeble to go and enjoy this great privilege. She was a great sufferer for over twelve months from that dreadful disease, consumption, which caused her death; but she bore her affliction with great patience, always grateful to those who sought to comfort her. I was away from home much of the time, and she was kind and faithful to write me and bid me not to be alarmed about her condition. She was hopeful almost to the last that she would recover strength and be able to administer to others. She said to one of her good neighbors, a short while before she died, that her disease might prove fatal, yet she was not alarmed, that she was not afraid to die. During the last few days of her suffering she would, at intervals, hum parts of such hymns as "There is a fountain filled with blood," etc., and "Jesus, and shall it ever be, a mortal man ashamed of Thee?" and while thus engaged she seemed to lose sight of all her surroundings. She was rational to the last, except when the fever was high. We hope to meet the loved ones where parting is unknown.

(Elder) J. S. BAXLEY.

No. 7128 1 Ave., East Lake, Ala.

#### MRS. JENNIE ADAMS, NEE ALLEN.

Died February 25, 1907, Mrs. Jennie Adams, wife of Brother R. E. Adams. She was about 45 years of age. Was left an orphan by the death of her mother when about two years old, and was raised by Markus Parker, of Sumpter County, Alabama. Married the second Sunday in February, 1879, and was the mother of ten children, four boys and six girls, all living.

After suffering about six weeks with consumption she passed away quietly on the 25th of February about 7 o'clock in the evening. On the morning of the 24th, Sunday, she told her husband and children that she was going to die, but that she was not excited. Calmly and quietly gave directions about where and how she wanted them to bury her, and told them to go to no unnecessary expense about her burial, etc. Said she had once had a great horror of the grave, but now that was all removed and she felt reconciled and willing to go and that all was well with her, and gave some good advice to her children. We believe that this sweet reconciliation to death and the grave was an effect of God's grace, and hence that, while we mourn her loss, she is resting sweetly in everlasting peace.

After burial services she was buried in Mt. Heborn Cemetery in the midst of many people and weeping relatives and friends. She was a member of the Methodist church and a most noble woman, and it seemed to me that she was as clear of prejudice or bigotry as any one I ever

knew. She was kind and sincere toward all, regardless of creeds or professions.

I can truly say that during the many years that it has been my pleasure to be acquainted with her and to visit the family, she was ever kind and attentive to me, and always so deported herself toward me as to make me feel that I was welcome and highly appreciated in her home. She attended our meetings with her husband when she could do so. I remember a noble sister of our own church telling me on one occasion that Mrs. Jennie Adams was one of the best neighbors she ever saw. She was a faithful wife and an affectionate mother, and children generally loved her.

I deeply sympathize with the entire family, and with them I grieve over the thought that we shall no more behold that pleasant face and hear that kind voice, that were so encouraging and cheering to all; but let us be consoled in the thought that our loss is her eternal gain.

G. W. STEWART.

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ISAAC L. JONES.

Isaac Lampkin Jones, the son of Mr. Wilson Jones and wife, Mrs. Nancy Jones, was born December 10, 1899, and departed this life October 4, 1906, aged six years, nine months and 24 days. Lampkin left father, mother, one little brother and many relatives and friends to mourn their loss. He was a bright little boy, and was old enough to do little errands for his papa and mamma, and no doubt they were looking forward to the time when they might lean upon Lampkin, their oldest son, as upon a staff. But alas! how soon was their staff cut down—their expectations cut off! Who can imagine the anguish of that father, the sorrow of that mother, when they see their first-born fading as a flower, and wither in death, just at the age when their hopes for help, joy and comfort were centered in him? The stroke is heavy, the grief is great. But the Lord has a purpose in this that is worthy of Himself, and we should submit, knowing that it is for the best, though we can not see it nor understand it. While Lampkin is missed here, he is at rest where sorrow can never come. He "is gone only to live again in that heavenly city, where the streets are of gold, where they need not the light of the sun, but the righteousness of Christ is the light thereof."

Dear Wilson, dear Nancy, if you are not already prepared for this glorious city where your loved one is basking and bathing in the fullness of joys, I pray you shall yet be prepared by the working of God's love and power in your hearts and lives. May the Lord bless you both, with the little boy that is yet spared to you.

S. S. CRUMPTON.

Columbiana, Ala., R. 1, box 13.

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MRS. LEILA PIERCE—OUR ONLY DAUGHTER.

Leila Pierce died last Sunday morning, May 19th, at 2 o'clock, at her home at Five Points, Chambers Co., Ala. She was laid to rest in the cemetery at Mount Pisgah Church at 4 p. m., after a splendid discourse by Mr. Hollingsworth, a Presbyterian minister. (Her husband is a member of the Presbyterians.) Perhaps more than six hundred relatives, brethren, sisters, and friends were present to join us in our sad mourning. Leila never joined the church, but left evidence that she was "born of God," and loved Him and His people.

She was born in Harris Co., Ga., on November 10, 1878; hence she would have been 29 years old had she lived until the 10th of next November. Soon after she was born we moved to Chambers County, Ala., where she was reared. Her mother being an invalid, she took charge of our housekeeping at an early age, and was the prime factor in all of our affairs. My ministry, which began while she was quite young, kept me from home many days and nights; hence she had a struggle which but few have the knowledge to understand. But she performed her daily duties in cheerfulness and love, and she and her afflicted mother bid me go forth at the command of our Master, feeling sure He would make good all the losses and sustain us in all the crosses we had to bear. And we testify that He has been with us, and we believe He will be until the end. The church and our friends greatly loved Leila for her fidelity to me, that I might more fully give myself to the ministry of the word and prayer. Though she was the picture of health she suffered many afflictions which she bore with great patience and fortitude.

On December 27, 1904, she was married to Prof. H. M. Sharpe, a most pious young man of our community, with whom she lived happily until the Lord called her home and from the strong embrace of her dear husband, over whose life there seems to be cast a shadow that is so dense that only the sunlight of God is able to dispel. She lived only about seven hours after the birth of her child, a sweet little girl that still lives and is doing well, and we pray that the Lord may enable us to raise the child to give us comfort instead of its dear mother.

It is so very, very hard to part with such loved ones; but we did all we could for her and failed to sustain life, so we must submit to the Lord's ways when we can't have ours. We hope the brethren and sisters everywhere will pray for us in this dark hour.

In much sorrow,

J. T. SATTERWHITE.

Opelika, Ala., May 26, 1907.

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#### CHANGE OF ADDRESS.

Eld. N. B. Bird has changed his residence from Tucker, La., to Linville, Union Parish, La.

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#### BIOGRAPHIES AND PORTRAITS OF PRIMITIVE BAPTIST MINISTERS.

For several years I have felt that the biographies of Primitive Baptist ministers of the United States should be preserved in substantial book form; and after prayerful consideration, I trust, and the endorsement of the idea by brethren I have concluded to undertake the collection of material for, and the publication of, such a book.

It is my desire to compile a work that will be correct, useful and interesting, and one that our denomination will be proud of; but I cannot do this without assistance. I therefore request our editors, moderators and clerks of associations, and any others who will, to send me sketches of their own lives—if ministers—and the lives of other ministers of their acquaintance, *together with the subjects' photograph*, whenever possible.

Proper credit will be given for assistance rendered.

R. H. PITTMAN,  
Luray, Va.

## THE OLD PATHS DEFENDED.

This is the title of a pamphlet now being published, containing letters and extracts from many of our oldest and most able ministers and Primitive Baptist editors in the United States on the innovations of the day. Also historical sketches, etc., showing how our people have ever regarded the inventions and practices of worldly religionists. 25 cents per copy; \$2 per dozen. Send to

JOHN M. NORMAN,  
Moultrie, Colquitt Co., Georgia.

## NOTICE TO OUR SUBSCRIBERS.

I send the "Messenger" free to hundreds of our poor and afflicted ministers and members, and no date is written on their "Messengers." When a date is written on your "Messenger," that is a sign that you are charged for it. If you are in arrears and can pay for the "Messenger," please do so as soon as convenient, as it takes not only a great deal of time and work, but a great deal of money to publish the "Messenger." If you cannot pay for it when your subscription expires, but still desire the paper sent to you, please write me to that effect, and I will continue to send it to you; and if, when your subscription expires, you do not wish the "Messenger" continued to you, please let me know, and I will discontinue it. I would gladly send the "Messenger" free to all who wish it, if I were able; but I am not able to do so. I would like, of course, to retain all my present subscribers, and also procure new ones to help me pay the heavy expenses of the publication of the "Messenger." Few religious periodicals pay even their expenses.

SYLVESTER HASSELL.

## DISCOURSES AND PHOTOGRAPH OF ELD. J. R. RESPESS.

DEAR ELD. HASSELL:—Will you please announce in THE MESSENGER that I have begun the publication of Naaman, the Syrian, with a photographic print of my late father? I have some of the sermons now ready, and will begin sending them out at once.

The price will be 30 cents, which may be sent by registered mail or money order to me.

Your friend,

J. D. RESPESS,  
Guyton, Ga.

## ALLEN'S NATURE COMPOUND.

A safe vegetable cure of Liver, Kidney and Blood Diseases, Rheumatism, Neuralgia, Dyspepsia, Sick and Nervous Headache, Fever and Ague, Constipation and Skin Diseases. Your money back, if you want it. On receipt of a stamp we will send you a generous sample free. Six months' treatment for \$1. Sent postpaid on receipt of price. Agents wanted. Not for sale by druggists.

W. T. ALLEN MEDICINE COMPANY,  
Greenfield, Ind.

## NOTICE!

I will send my book, "Conflicts of a Poor Sinner," "Church History," "Doctrine and Practice of the Apostolic Church," "Comforting Words to Mourners," price 50 cents, and Gospel Messenger, price \$1, both for \$1.25. The Gospel Messenger is a good, solid old Baptist paper and I hope all the brethren will labor to circulate it.

L. HANKS.

*Alfred G. Griffin June 27, 1907*

Vol. 29.

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, 1907.



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.

Edwards and Broughton Printing Co., Raleigh.

# The Gospel Messenger.

AUGUST, 1907.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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## THE LIFE OF FAITH.

BY THOMAS M'DOUGALL.

Come, gracious Father, take my soul  
Within Thy full and sweet control;  
No other will but Thine to know,  
No other way but Thine to go;  
My every thought and hope inspire,  
And fill me with Thy pure desire.

Give me the faith that knows no fear  
Of man or ill, whose vision clear  
Will penetrate the fog of sin,  
Destroy the unbelief within;  
Make me among the pure in heart  
Who see and know Thee as Thou art.

What would this life then be to me  
Thus fed and led and lived in Thee,  
When every thought and plan of mine  
Were all for Thee, were ever Thine;  
And fellowship with Christ so pure  
That life flowed on serene, secure?

Is there on earth a life like this?  
Is there in human ken such bliss?  
Apart from God, where can we find  
The purity and peace of mind  
The life of faith gives to the soul  
Held in His full and sweet control?

CRAWFORDSVILLE, IND., May, 1907.

*Mrs. Bettie Z. Whitley, Washington, N. C.—*

MY DEAR SISTER IN GOSPEL LOVE:—How often do our plans miscarry, and our intentions fail of ripening into deeds! I fully thought to have surprised you with a very prompt letter when your instructive, comforting, and encouraging letter of the 21st was received; but, failing to put my good resolution into effect at once, other things have defeated my good intention until now. But let me not make this a matter of regret. My poor letters are not important enough for that. Were you in prison or otherwise deprived of social and spiritual companionship, a day or a week would count much in coming to your relief, if one could do that; but you are not in prison or the wilderness, but have crossed the Jordan "into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills, a land of wheat and barley and vines and fig trees and pomegranates; a land of oil, olive and honey." I could continue and finish the quotation, in the thought that the lines have fallen to you in pleasant places. You have drawn so many pictures of the blessings you enjoy, and of which we have some knowledge, that the correspondence of friends does not mean as much to you as to some others. Your portion of good old North Carolina has long seemed to me the headquarters of the Primitive Baptist cause and people. Your Union Meetings, Associations, and Stated Meetings of the churches, and the frequency of your sitting to hear such enrapturing preaching as that of Elder Hassell and your other good ministers, have often thrilled my heart with delight. The poor North is cold in more ways than climate. It is true our churches are living, and our meetings continue, and there are some men of God as dear as any in the world, but, compared to our adversaries, the Lord's city seems solitary, and tears are on her cheeks. The ways of Zion mourn because so few come to her solemn feasts. Her gates are desolate; her virgins are afflicted, and she is in bitterness. It seems sometimes I can not make the picture dark enough, perhaps, because we are so few and "our enemies prosper"—and then, again, I

can not tell you how sweet sometimes our meetings are. Was there ever such a place to take honey from as the carcass of a lion; or such a place to sing high praises unto God as in a dark jail with your feet fast in the stocks? and so, many of our meetings are full of sweetness, though "the world knoweth us not, even as it knew Him not." We join in the wish that you could see us and talk of the family of God, its responsibilities and privileges. I fully believe that you "would not for this whole world bring in anything to mar the peace of this Royal family." I hope there will ever be such as you, chosen and faithful and true, though they be few in numbers. "The Lord did not set His love upon you because ye were more in number than any other people; for ye were the fewest of all people; but because the Lord loved you." Nor was it because of worth or merit; for by sin we were black as the tents of Kedar. It is a mystery too deep for human understanding. We tremble lest we be not of the number, but never do we deny this solemn declaration of Jehovah. I am glad you have given us so much of your home life, and that you have a good pastor, a nice meeting house, and fair congregations. Is your pastor's name "Rogerson"? It seems written that way. And you, too, have times of languishing in Zion, the north wind as well as the south. I am glad when the days are dark that your faith remains firm, and glad that you have a heart to enjoy to the full the days of the Son of man. Yes, even our best churches have their four seasons, and O, how dreary the winters are! What is the matter? The Lord has given us a "city beautiful." He has laid its stones with fair colors; its foundation with sapphires; its windows with agates, and its gates with carbuncles; and God, even our God, is the glory in the midst, making her the perfection of beauty, the joy of all the earth. We know this, and yet when the winds blow, and the rains beat, the bravest hearts grow faint and discouraged, the hands are weak and the knees feeble.

" See how we grovel here below,  
Fond of these trifling toys!  
Our souls can neither fly nor go  
To reach eternal joys."

Thanks be to the Lord's dear name. He taketh note of our infirmities; as a father pitieth his children, so the Lord pitieth them that fear Him. But I am not trying to apologize or excuse the backsliding of our people. We mourn with you over their coldness and indifference. So many fail to come to our solemn feasts; to search the Scriptures; to pray in the home, or to bear any of the burdens of the church. If our dear members would do less boasting about the church, and manifest more real humility, deeper devotion to the Lord, and a more loving concern for the welfare of the churches as the representatives of gospel life, love, and practice, how much better it would be! You see that I too am "plain," but like you, while I thus speak, I feel and know I am a guilty sinner.

I am glad you had Bro. Hassell third Sunday in April and at your home. I know the clouds were forgotten for awhile. I would rejoice to share in the happy hours you so often have. We love the dear brother as you do and have long kept his picture where we can see it any time—the only one in the room. You ask for our picture, and we want to send you one as soon as we can. On the spur of the moment I caught up a mutilated *Monitor* having our picture and mailed it to you, thinking I would write at once and explain. I intended to ask you to read it if you desire, and then mail it to Elder T. S. Bentley, Culloden, Ga., which please do if the magazine is at hand. After awhile I want to ask for your photo with a view of having it in the *Monitor* with some other sisters. Please read the printed leaflet. You are not a minister, but just good to hold up their hands, and Bro. Thompson would appreciate giving your picture to his readers. I know we reciprocate your expressions of affection and tender regard, and would love to greet you with the same warmth you manifest.

Are you having any spring in your country? I have no remembrance of such a cold April and May as in the present year. Do you have the beautiful magnolia in North Carolina along with your vast crops of cotton and tobacco? You find me touching on many things, while many other things in your good letter have not been mentioned. Forgive me this long letter. I shall

not try your patience in this way any more. I suffer too much to write many letters. We greatly appreciate your affectionate letters, but ought not to ask you to write, as we are so disqualified to return your goodness. We join in sincerest love, and our hearts lighten up at thoughts of meeting you in heaven. Kiss the dear children for us, and keep a place for us in memory and love. Until "the day dawns"

Your poor brother,

S. B. LUCKETT.

HAWKINSVILLE, GA., June 24th, 1907.

"Freely ye have received, freely give."

DEAR BROTHER HASSELL:—During the last few years there has been so much advertising to sell sermons, experiences, comments on different points of doctrine or discipline and various other things, that it has caused me to think often of the above command of the Saviour. It seems that some of the brethren who have "freely received" have forgotten this divine injunction, and are equally ignorant of another, "Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

The Scriptures teach that God is His own interpreter; therefore no man can preach or interpret the word of God until he is first taught of God, and this teaching is the gift of God, and a free gift too. Dear brother, it is with fear and trembling that I proceed with this article, for I fear that some will be offended. Christ said, "But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." But another passage: "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 hide a multitude of sins." Dear brother, we are all human, and prone to error; therefore we should watch over each other for good, admonish each other in love, striving to avoid offense. I believe the Scriptures teach

this to be our duty; so will proceed. "Freely ye have received." Brethren, do you realize what a great and unmerited favor it is, that we poor, sin-polluted worms of the earth receive spiritual instruction? Oh what wonderful grace, that such creatures should be saved, and receive spiritual gifts; that we should be intrusted with Divine messages to the flock of God! Do we realize how the flock hunger and thirst for these comforting messages? Then, as you have freely received, freely give. Do not for filthy lucre's sake bind up the message and make merchandise of it. It did not cost you anything; it was a free gift. Yea, you were even paid in advance for your services. Have you forgotten your great joy when God, in His great love and mercy, opened your benighted mind, and poured in a flood of light? Could you put a value on it in dollars and cents? It cost you nothing. What did it cost? Dear brethren, it cost *the blood of Christ*. All the money in the world can not blot out one sin, but all our sins are blotted out without money and without price. Are not the spiritual messages, "Fire in the bones"? Do you not feel "Woe is me if I preach not the gospel"? If you do not then you may put your price on it, for "It is of the earth, earthy." But if you can remember when you were in the desert, or in the pit, wherein was no water, then have compassion on the multitude, and divide your bread in due season. You have as much, yea, even more after you have divided with them. Did not the disciples gather up more that was left, twelve baskets, than there was before Christ had broken the five loaves and two fishes?

Now, lest I be looked upon as one of the "preacher-starving kind," I will add a few words on this line. The "do and live" religionist of to-day and a few among the old Baptists are on this, as nearly all the modern religionists are about works and grace: They lead the horse head first between the shafts, and he just can not pull in that position, so he just eats what was intended for his load. When Christ sent out the twelve, He charged them to take neither script nor purse, and when they were again gathered together, He asked them if they had lacked anything and they answered, Nothing. Now why did He do this? Surely He had some reason. Also when He sent out the seventy, He gave them very simi-

lar instructions, only allowing those who already had these things to take them. Do you think they fared any better than those who had nothing? They could not, for they had lacked nothing. Does not all this show a peculiar arrangement, different from that of any worldly organization? It shows the presence and power of the Spirit, the same "fire in the bones," the same love in the heart, the same awakening to a spiritual life that makes the hearer of the Word as anxious to contribute of his natural things to the support of the preacher of the Word, as the preacher was to minister to the hearer spiritual things. Do you not see that it makes a *free* gospel? a peculiar arrangement made by Christ Himself for His peculiar people? The world can not grasp it, for it is to them "left-handed." If God's people were not different from the world, how could they be distinguished from the world? I regret to see that some among us seem at times to be ashamed of our peculiarity, and seek to adorn us with some of the stolen Babylonian garments. Christ's robe was woven throughout, not a seam in it, nothing cut off, nor anything sewed on to it. Brethren, He has given us that robe. The Roman soldiers themselves would not rend it, and would it not be worse for us who claim to be His followers to sew on this sacred garment the filthy rags of the flesh? "Who-soever shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when He cometh in the glory of His Father with the holy angels." These are the words of Christ; should we not halt in fear when tempted to be ashamed of our "behind the times religion," and when we are tempted to add a little of the modern stylish article to it? The Christian's way is a narrow way, and the Christian's gate is a straight (narrow) gate; there is no room in it to take the world along. Therefore, let us come out from among the world and be separate.

Dear brother, I did not intend to write so much; just thought to drop a word of warning. If you think it opportune you may publish it; if not, I will not be offended. Pray for one who lives often in doubts and fear.

Yours, in hope,

JOHN M. WOODWARD.

## 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.

## THE CAUSE OF TROUBLE IN ISRAEL.

Ahab, king of Israel, instigated by his wife, Jezebel, who was daughter of Ethbaal, king of Sidon and priest of Baal, introduced into Israel the worship of Baal (meaning lord or master or owner and referring to the sun and fire, as derived from the sun), and Ashtoreth (referring to the moon or Venus), considered the wife of Baal—the two being the chief god and goddess of the Sidonians, Phoenicians, and Canaanites. The worship of these heathen idols was most licentious and abominable, and was mostly carried on in the groves, where there were vile images of these deities. This awful idolatry prevailed very extensively in the Northern Kingdom of Israel (of the ten tribes), and through Athaliah, the daughter of Jezebel, considerably through the Southern Kingdom of Judah (of the two tribes of

Judah and Benjamin). It was insidiously blended with the pretended worship of Jehovah, the true and living God; and it thus led to the complete moral ruin and captivity, first of the Kingdom of Israel, and afterwards of the Kingdom of Judah. In order to chastise Israel, and put an end to this degrading and ruinous mixture of the shameful worship of these pagan idols with the pretended worship of the true God, the prophet Elijah earnestly prayed for the withholding of rain from Israel; and it rained not for three years and six months (James 5:17, 18), and there was a sore famine in the land (1 Kings 17:3). Ahab tried hard to find Elijah, but the Lord hid the prophet from him (1 Kings 18:10). At last Elijah met Ahab, and, when Ahab saw him, he said, "Art thou he that troubleth Israel?" And Elijah answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalims" (that is, false gods). King 18:18. Ahab, the introducer, and not Elijah, the opposer, of idolatry, was indisputably the cause of the trouble in Israel.

And it is equally self-evident and incontrovertible that the *cause of trouble* in the church of Christ is *not the divinely and eternally ordained* faith and worship and practice enjoined and exemplified in the New Testament, but the *human and subsequent departure from* that faith and worship and practice, whatever such departure may be. "God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. 14:33). And the churches have peace where these departures from the perfect standard of the New Testament are not introduced.

S. H.

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### THE UNITED PROTESTANT CHURCH OF CHINA FOUNDED.

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In *The Christian Herald*, of New York, of June 19, 1907, Mr. William Kirton describes the union of all the Protestant Churches in China in one Church called The United Protestant Church of China, for the enlightenment and Christianization of the four hundred million

heathen Chinese. This union took place at Shanghai, China, on April 25, 1907, at the Centennial Missionary Conference, the one hundredth anniversary of the landing at Canton, in China, of Robert Morrison, of England, a Presbyterian, the first Protestant missionary to China, sent out by the London Missionary Society (which was composed of Presbyterians, Episcopalians, Congregationalists, and Methodists). The eighty-three Protestant denominations in China (including the Missionary Baptists) have thus united in one denomination, with this simple Confession of Faith:—"This Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith. Further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of church unity." "The resolution was passed amid the singing of the Doxology, and the United Protestant Church of China was founded."

The so-called Apostles' Creed was never made or seen by the Apostles, but is supposed to have been founded mainly on Peter's Confession in Matt. 16:16 and the Baptismal Formula in Matt. 28:19, and it attained its present form about A. D. 390, and is a brief statement of the fundamental belief of Greek and Roman Catholics and Protestants. It gives that belief, not in abstract doctrines, but in living facts. It is especially favored by the Western (Roman Catholic and Protestant) Churches. It is as follows—I give the Old Roman Form first and after each clause I give in brackets the later additions or substitutions in the Present Received Form:—"I believe in God the Father Almighty [Maker of heaven and earth]; and in Jesus Christ, His only Son, our Lord, who was born by the Holy Ghost of the Virgin Mary [who was conceived by the Holy Ghost, born of the Virgin Mary], was crucified under Pontius Pilate and was buried [suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell, that is hades, the unseen spirit-world]; the third day He rose from the dead; He ascended into heaven, and sitteth on

the right hand of [God] the Father [Almighty]; from thence He shall come to judge the quick and the dead; and [I believe] in the Holy Ghost; the Holy Church [the Holy Catholic (or Universal) Church; the communion of saints]; the forgiveness of sins; the resurrection of the body [and the life everlasting].”

The Nicene Creed is more especially favored by the Eastern or Greek Catholic Church. It was adopted at the First Oecumenical Council, held at Nice in A. D. 325, and enlarged at the Second Oecumenical Council, held at Constantinople in A. D. 381. I give it in its enlarged form, as now received, and I put the Western or Roman Catholic changes in brackets:—“We [I] believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, [God of God], Light of Light, Very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; He was crucified for us under Pontius Pilate, and suffered and was buried; and the third day He rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall never end. And [I believe] in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father [and the Son]; who with the Father and the Son together is worshipped and glorified; who spoke by the Prophets. And [I believe] in one Holy Catholic and Apostolic Church. We [I] acknowledge one baptism for the remission of sins; and we [I] look for the resurrection of the dead, and the life of the world to come.”

There is a great difference between *merely saying* that you believe a thing and *really believing* it. If all denominations *believed in their hearts, and showed by their lives* that they did believe, in the above great truths *as taught in the Scriptures*—the sole eternity of God, His almightiness, His three-in-oneness as Father, Son, and Spirit, and that He made all things, visible and invisible,

and redeemed His people from their sins by the death, burial, and resurrection of His Son, as represented or symbolized in the ordinance of baptism, and that by His Spirit He quickens His redeemed people into holy and everlasting life; if they believed that the Old and New Testament Scriptures are the perfect, all-sufficient, and only standard of faith and practice, to which nothing shall be added and from which nothing shall be taken, and if they worshipped and followed Christ as their only Master, discarding all human masters and all human religious inventions and institutions, then they might and should and would unite in one church, and that church would be the Primitive, Apostolic, Old School Baptist Church, and, as in the first century of the Christian Era, the pure gospel of Christ would be preached freely and fully in all nations, and believers would everywhere be gathered into the visible fold of Christ, and men would be benefited, righteousness, peace, health, prosperity, and happiness would abound, and the grace of God would be glorified.

Mr. Walter Kirton asks, in *The Christian Herald*, if the Protestant Churches of China could unite for the Christianization of the yellow race, why can not all the Protestant Churches of the world unite for the Christianization of the remainder of the human race. The people of God will unite when He brings them together; and He will, at His own best time, make His loved and chosen people manifestly His by His redeeming Son and His renewing Spirit.

The heathens believe in salvation by human works; and the professedly Christian denominations of the religious world believe in salvation partly by Divine grace but mostly by human works (grace amounting to nothing without works, and works making grace effective, and water baptism or sprinkling or pouring is the chief of all works in their estimation); and therefore, so far as real substance of doctrine is concerned, all the denominations of the religious world might as well unite in one; but they would then persecute the church of God far more than at present, as they did in the Dark Ages; so the Lord prevents such union and persecution until His time to allow it arrives.

S. H.

## DO WE BELIEVE WHAT JESUS TAUGHT?

“But rather seek ye the Kingdom of God, and all these things shall be added unto you.” Luke 12:31.

“But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.” Mat. 6:33.

It appears strange to me that the children of God profit so little in the struggles of this life by the sure promises of their Heavenly Father. Perhaps a few get the full benefit of the above “great and precious promise,” which seems so full and complete in reference to their temporal wants. Poor, frail human nature can never be trained to trust in the Lord; but is ever opposed to the divine rule by which the only sense of peace and perfect rest is to be obtained. Debased human reason perverts the promises of God and endeavors to reverse His order of things. Every intelligent child of grace knows inwardly that it is right and proper to observe the order as indicated in the Scriptures at the head of this article, and will acknowledge that it is the best and only safe course to be pursued in order to reach the highest and noblest results in this present world; and yet, if our everlasting salvation depended upon our faithful adherence to this rule, how few of us could hope for a home in heaven! It is enough for us to devote the necessary amount of time and labor to earn our food and raiment without the additional mental care and worry about how we shall be supplied with these things. Surely these carnal perplexities are the offspring of unbelief or distrust in the promises of God.

The Word of God affords every necessary form of expression to encourage the children of the Kingdom of Grace in their honest, fervent search for the paths of peace. God “will give grace and glory; no good thing will He withhold from them that walk uprightly.” Psa. 84:11. Our Saviour said to His disciples, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” How encouraging these precious words are to the heart that truly believes! And this holy promise is emphasized by the further declara-

tion, that "Every one that asketh, receiveth, and every one that seeketh, findeth, and to him that knocketh, it shall be opened. Think of it; could any form of expression be more full, positive, and satisfactory? "But seek ye *first* the Kingdom of God." We should be careful to note, first, the character of the speaker; second, that of the subjects addressed and their relation to the Speaker; third, the thing or favor to be sought; and, fourth, the order of seeking. First—The Speaker is no ordinary character; He was declared to be the Son of God with power by the resurrection from the dead, and had the full sanction of the eternal Father in all that He said and did while here on earth. He was also the Son of man—God incarnate, and combined the fulness of the Godhead. Second—The subjects of His address were His, first, in covenant relationship, His in and by the gift of the Father; His by the power of quickening and regenerating grace, owned and loved by Him as His children and qualified subjects of His militant kingdom and of His redeeming love, soon afterwards verified by the shedding of His blood. Third—The object to be sought was His Kingdom, which is a kingdom of righteousness and peace, over which He reigns supreme, and through whom and by whom and from whom all blessings flow. To seek this kingdom is a privilege vouchsafed to every spiritually qualified subject who seeks it by His authority and in the order of His holy commandments. The Kingdom of God is first in order to be sought, not a matter of secondary consideration and of minor importance; but *first in order*; and under this head, perhaps, is to be found the greatest mistake in the lives of many of the Lord's people. It is sad in the extreme to see a child of God inclined to conform to the world in that of seeking after carnal pleasures and worldly wealth and honor, forsaking the society of their fellow subjects of the blessed gospel kingdom, and thus neglecting their best and noblest interest, vainly (if at all) expecting the blessings of the Kingdom to be added to their accumulation of filthy lucre or worldly gain of any description.

Oh! that we could all, by the grace of God, like the holy apostle of the Gentiles, place the proper estimate

upon the blessed Saviour's love and the blessings of His Kingdom in contrast with all that the world could possibly yield to our comfort and peace. J. E. W. H.

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### THE VICTORY.

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"In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Jno. 16:33.

The church is a body over which Jesus Christ is the Head. The Head has overcome the world, and the body, therefore, shall surely overcome the world, and follow the Head, high up into heaven, and be with Him for ever and ever. Jesus told His disciples that they should have tribulation in the world, and so they did; and all of His disciples in every age and clime have the experience of trial and persecution; and Jesus, knowing this, spoke the blessed words of the text: "Be of good cheer, for I have overcome the world." He "was tried and tempted in all points like as we are," and knows how to succor those that are tempted. He goes before His sheep, and they follow Him through evil as well as good report. Jesus, our blessed Lord, has power to subdue all things unto Himself, and will give grace to support and glory to crown each one of His children. "He will give grace and glory; no good thing will He withhold from them that walk uprightly"; so they will be supplied with every good thing, and delivered from every evil thing in the end. How precious are His words when He speaks to our hearts such words of love and assurance; how strengthening, how encouraging!

When the loving Shepherd thus speaks to His sheep, they hear and know His voice, and they follow Him in holy faith and joyful hope and imperishable charity. "Only speak the word and my son shall live," said one of the faithful, and so it was; and the same spirit of faith appeals to Jesus under trials and afflictions of every description, "and this is the victory that overcometh the world, even our faith. But the world is not entirely overcome in a moment, as we so naturally desire; we must wait on the Lord, and when He shall have conducted us to the end of our earthly pilgrimage, then,

nor until then, will we fully realize the import of His precious words: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7; and "He that overcometh shall not be hurt of the second death." (Verse 11). These words apply to all for whom Christ died. It is a blessed thing that they are not left alone to overcome the world in their own strength, for then they would be utterly undone and overcome; but the Lord is their strength. Jesus is their wisdom, righteousness, sanctification, and redemption, and therefore they can not fail to triumph through Him over the world and all that therein involves their everlasting welfare.

The word, *overcome*, means so much for the Lord's people that I like to dwell upon it; it means to them complete victory. Jesus has accomplished their warfare (Isaiah 40:2); He has won the battle, and is crowned with glorious victory over their enemies; He has vanquished all the forces that threatened their ruin, and has triumphed gloriously over even the last enemy that confronts them (Col. 2:15), and they are surely to triumph through the works which He has wrought (Psa. 92:4); they are caused to triumph in Him (2 Cor. 2:14); and they triumph in His praise and give thanks in His name (Psa. 106:47); and God will give them the final and everlasting victory through our Lord Jesus Christ in the resurrection from the dead (1 Cor. 15:57).

Now if I am correct in saying that all of God's elect shall finally overcome, by the power and grace of God in Christ Jesus, all the evils of this world, in which the apostle affirms that we are more than conquerors, then I see no reason why we should not be of good cheer, even in tribulations. Notice, when you have time to read a chapter or two of the Holy Scriptures, how much is promised to him that overcometh. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "He that overcometh shall not be hurt of the second death." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it." "And he that overcometh, and keepeth My works

unto the end, to him will I give power over the nations," etc. Read the 2d and 3d chapters of Revelation, and note what is said to him that overcometh, and be of good cheer. The people to whom these "great and precious promises are addressed are embraced in the "everlasting covenant, ordered in all things, and sure," and therefore can not fail.

Dear brethren, what a blessing it would be to live and die with these sacred, holy and precious promises uppermost in our minds! They are great because the greatest of all Beings, the Almighty God, who can not lie, has promised, and because the greatest imaginable good is promised; and they are precious because they meet and satisfy the wants of our poor, hungry, thirsty souls. Yet how often in our weakness we seem to come short of the promised rest, and are tempted to doubt and distrust the witness of God's Holy Spirit in our hearts.

"Long have we heard the joyful sound  
Of Thy salvation, Lord;  
And yet how weak our faith is found,  
And knowledge of Thy word!"

J. E. W. H.

### THE TRIALS AND MARKS OF THE TRUE MINISTRY.

There is no doubt that God yet calls men to the work of the ministry. Though they are called of God to this work, yet they are but men; they have their troubles, and their imperfections (2 Cor. 1:4). If you have thought a minister to be a sinless creature, you have been wrong. Peter betrayed great weakness and sinfulness in denying his Lord (Luke 22:54-60). Paul complained of his own sinfulness (Rom. 7:14-24). Even Elias was a man subject to like passions as we are (James 5:17). The minister is subject to unbelief, liable to possess a revengeful spirit, covetousness, pride, despair, also a murmuring spirit, and he is sensible of it all. The husbandman that labors must first be partaker of the fruit (2 Tim. 2:6). The brethren and sisters all know the evil of their own nature, and the true minister has fellowship with them in all of it, and is thus better prepared to comfort them

with the comforts wherewith he is comforted of God. A sinless minister would not be suited to comfort the people of God. "We have this treasure in earthen vessels," and poor earthen vessels at that, "That the excellency of the power may be of God and not of us." If the gospel were sent to men by angels the excellency of God's power would not be so apparent. If we have gifts, we should not for this grow proud. Eulogy and flattery have harmed as many preachers as persecution. When a minister has light and liberty, when success attends his labors, then he needs grace to be humble and to watch against rising vanity. So when trials come to him, when the public turn from him, and his flocks grow small, and his income is light, then he should watch against despair.

"Let no applauses wound my ear,"  
 "Nor censures vex my heart."

It is good to think often about who it is that has called me into this work; who is engaged to provide for me; upon whom shall I depend. Sometimes "we are troubled on every side"; our churches are grown cold; our brethren are neglectful; and those who have been helpful have failed us; friends have forsaken, and foes have united and grown courageous. Our own gifts have plainly weakened, our hope grown feeble, and what are we to do? The life of a minister is one of changes.

Elijah one day was triumphant; slew four hundred and fifty false prophets; the Lord sent rain in answer to his prayer. He had all the evidences one could ask that God was his. Then fear seizes him, and he flees for his life. David cried out with the sweetest triumph—"The Lord is my shepherd; I shall not want." "God is our help and strength; a very present help in trouble." But David was not always in so good a frame. "Why art thou cast down, O my soul?" "I shall yet fall by the hand of Saul." Sometimes we are in a frame to read and understand the words—"All her gates are desolate; her priests sigh; her virgins are afflicted; and she is in bitterness; her adversaries are chief; her enemies prosper; for the Lord hath afflicted her." If God puts the love of His church in a man's heart, that man will sigh

and weep over the sins of Israel; he will "weep when they of Zion say her glory is departed." "The heart that loves Zion may prepare to suffer." We are told to pray the Lord to send laborers into His harvest; and so every true minister finds it a life of labor, of toil, both in body and mind. He feels the need of God's help in every prayer and sermon; he will feel the need of wisdom to guide him in his behavior, to keep him from giving his foes the advantage, or weakening the hands of the Lord's people by his imprudence. "*Laborers*," not loafers, not ease or money hunters, but laborers. There are ease-seekers, who are "at ease in Zion," and one who is gifted as a discerner of spirits can detect them by their behavior. There is a proud look on their faces—something in their walk and their conversation that advertises them to "discerners of spirits." Such ministers do not heal that which was sick, nor strengthen that which was diseased, nor bind up that which was broken, nor bring again that which was driven away, nor seek out that which was lost. They rule with cruelty and with force; they scatter and divide the people of God. The Lord's people are scattered upon the face of the earth by the wiles of ease and self-seekers. This spirit is well advertised in the Word of God, and we need not be surprised or discouraged when we meet with it or suffer by it. Jude points them out as "spots in your feasts of charity." "Their mouth speaketh great swelling words," "having men's persons in admiration." Peter describes them as "speaking great swelling words"—"wells without water." The thirsty soul finds no water in their ministry; he comes to their service hungry and thirsty, and carries his needs away. They are clouds that are carried with a tempest. Jude describes them as "clouds without water, carried about by winds," "wandering stars." They have no fixed sentiment; to-day they are one way, and to-morrow they are another. Paul describes them as "ever learning and never able to come to the knowledge of the truth"; "of this sort are they which creep into houses and lead captive silly women." "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw

away disciples after them; therefore, watch." This is a sad picture, but we may be sure these things are now in the world; they ever have been, and ever will be. "Now as Jamres and Jambres withstood Moses, so do these also resist the truth." They are "men of corrupt minds." Paul had Alexander the coppersmith, who did him much evil. Trials of this kind come to God's people; they furnish work for the "faithful in Christ." They give opportunity for the exercise of faith, and demonstrate that, "except the Lord keep the city, the watchman waketh but in vain."

The Master was "meek and lowly in heart"—no swelling words of vanity here, no proud or self-sufficient look on His face. He was "a man of sorrow and acquainted with grief." In His behavior we see no pride, no greed, no vanity. We are to learn of Him. Paul says, "I was with you in weakness and fear and much trembling." Every true minister knows something of this, knows his weakness, feels regretfully his imperfections. Humility is the brightest ornament for the minister, not *feigned* humility, but *real, sincere humility* that is rooted in a knowledge of our nothingness and God's greatness and goodness.

It is wonderful to know that the great apostle went to his pulpit "with fear and much trembling." Sometimes we do the same; we "fear"—fear we shall fail; we fear the cause will suffer from our effort; we fear the hungry will not be fed; we fear the opportunity will be lost to strengthen the Lord's dear ones. It is good to go into the closet before we enter the pulpit—to go *from the closet to the pulpit*. It is ruinous to enter the pulpit to serve self, to secure selfish interests, to secure gain or applause. We may have a great gift that will dazzle our hearers, and yet be nothing. We may have learning so we can speak with the tongues of men and angels, and yet be a sounding brass and a tinkling cymbal. How desirable it is to have the spirit of a true minister, to have that charity that gives value to our efforts, and without which all our efforts are worthless! Schools will not clothe us with humility. They may fill the head with a kind of knowledge, but they will not fill the

heart with love. Charity without learning is far better than learning without charity.

It is delightful to know that God loves truth—that He will preserve it in the world to time's end. Let us try to do right; let us love one another as brethren and our Saviour supremely. Truth will live—old-time truth and old-fashioned truth will live; new methods and views will be introduced from time to time only to be rejected by the faithful. The church of God loves faithfulness and faithful men. They will find them out, and mark them, and observe them, and be guided by them. This was true in generations gone by.

THE GOSPEL MESSENGER has been true to our people; it has opposed error, which is the plain duty of God's servants. As a watchman on the walls, it has not been silent. The prophet, rebuking the neglectful, selfish, and worthless teachers and guides of Israel, say, "His watchmen are blind; they are all dumb dogs, they can not bark, sleeping, lying down, loving to slumber; yea, they are greedy dogs which can never have enough; they all look to their own way, every one for his gain from his quarter" (Isa. 56:10, 11).

I love THE GOSPEL MESSENGER for its faithfulness and its gentleness.

Unworthily,

J. H. O.

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### WALK AS CHILDREN OF THE LIGHT.

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"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of the light." Eph. 5:8.

Paul here shows the wonderful contrast in these members of Christ's body—a great contrast that they have felt and experienced in their souls. Once by nature "children of wrath even as others, but are now the children of light, children of a king, heirs of God and joint heirs with Christ." What a change! Once they were alienated from God, being dead in trespasses and sins, had all sinned and come short of the glory of God. They could not feel, taste, smell, hear, see nor understand spiritual things. They could not receive the things of the Spirit, because they were foolishness unto them.

They could not know spiritual things, they could not come to Christ, they had no will to come to Him. They could not do good, for they were corrupt, and a corrupt tree can not bring forth good fruit. Before they could bear any fruits of the Spirit the tree must first be made good. The Spirit of God must dwell in them. All the works they could perform were all fleshly and sinful. They were in the flesh and could not please God. They were destitute of faith, and hence could not please Him. They loved darkness rather than light because their deeds were evil. They were wholly unconscious of their lost condition. They were at ease. Their eyes stood out with fatness and had more than heart could wish. They were poor, condemned, and helpless sinners in God's sight, yet they did not know their weakness. Christ gave the dead sinner life. Life must precede action. None of the five senses can be exercised without life. There is no poverty of spirit mourning on the account of sin, nor hungering and thirsting after righteousness in the absence of spiritual life. This life is the gift of God—freely given. You do not have to work for it. It is given before you ask for it, or before you want it. The very fact you want it is an evidence you possess it. The child can't cry without life. Your crying to God for mercy is an evidence of life. This life is the light of men. It shines *in* the darkness—the sinner is the darkness. Yea, he is darkness itself. Life or light makes manifest, and discloses to the poor, benighted soul what a vile, wretched sinner he is in the sight of God. This light shows him the very depths of his depravity, his awful, lost, and miserable condition as a guilty sinner in God's sight. Why does he mourn, weep, sigh, beg God for mercy to-day, and did not feel the need of Him yesterday? Because he is light in the Lord. He loved sin yesterday, but to-day he hates it because he is light in the Lord. He loves the pure, sweet gospel of Jesus. He loves God's people and desires to have a different walk from what he ever had before, because he is light in the Lord. His love for God, for His people, for His ordinances, for the gospel, is because he is light in the Lord. That unworthiness, unfitness, and deep soul-trouble, and self-abhorrence is because ye are light in the

Lord. Your loving to read the Bible, to hear preaching, and sometimes can feel the promise embraces you, is because ye are light in the Lord. Yes, and what a wonderful mercy to have such a great change wrought in the soul!

Now you are under the most profound and solemn obligations to walk as children of the light. Something is expected of you. More is expected of an Old Baptist than any one else. You are under obligations not to do as you please, not serve God if you feel like it, or if there is no sacrifice to make. The child of darkness can render external service upon that principle. You are under obligations now to deny yourself and walk as a child of the light. A child of darkness is as liable to believe one thing as another. He is as liable to join one thing as another, and to follow one as another. But you are children of the light; you have wisdom from God, and His love is shed abroad in your hearts. You know where to walk, when to walk, and whom to follow, because you are a child of the light, and you have spiritual teachers (preachers) given you to teach you how to walk, when to walk, where to walk and whom to follow. When they teach you, you have a corroborating witness within testifying to the same sweet truths that are taught by God's servants. The gospel now comes to you as a revelation from faith to faith—it comes also with power and much assurance. You now desire to walk in the footsteps of Jesus. You are tired of the world and desire to seek those things which are above. Your affections are on better things. The grace of God in you teaches you to live soberly, righteously, godly, and to deny all ungodliness and worldly lusts while you are in this world. You had now rather suffer afflictions with the people of God than to enjoy the pleasures of sin for a season. This choice is not a fleshly choice, but a choice of faith in the child of light. The child of light has two natures at constant warfare—the flesh and the spirit, the old man and the new man. He is now commanded to put off the old man with his deeds, to crucify the flesh with its afflictions and lusts, to mortify the deeds of the body, to present his body as a living sac-

rifice, holy and acceptable unto God, which is his reasonable service. He yet has temptations, fleshly lusts and pride, which would destroy his peace as a Christian if he yields to it. These fleshly principles are woeful enemies to the Christian. You should ever remember that you are a child of the light and should walk as such. You should immediately go home to the church of God and follow Christ in baptism. This is the first step in Christian obedience. Now you live each day as though it was the last, remembering the time past of your lives may suffice to have wrought the will of the Gentiles. You now should beg the Lord constantly to teach you His will concerning you. You should ever remember that you have made a great profession, and you should be on your guard at all times. Never indulge in undue levity, obscene language, telling smutty anecdotes, unreasonable stories, by-words; ever let your conversation be chaste. Be honest, be strict to all your contracts; as much so in you is, live in peace with all men. Shun evil associates, and never drink spirituous liquors as a beverage, stay out of drinking saloons where gamblers, profane swearers, whoremongers, and the most wicked resort, for you are a child of the light and should honor your profession. Never say anything that would reflect upon a poor brother on the account of his poverty or clothes; for, if he is an humble, godly Christian, he is as good as you.

You should now "search the Scriptures" constantly, and ever let inspiration be your rule of faith and practice. Be diligent in serving God, and do not stay away from your meetings for trivial matters. The service of God should be first. Never neglect your meetings for your farms, merchandise or anything of a worldly nature, or serve God as a matter of convenience. If you call a preacher to serve you, try to meet him every time he comes and show you appreciate him. Do not meet as idle spectators or as drones, but as humble worshipers of God. When you go to the house of God, manifest all the appreciation you can for God's children and for the privilege of serving God; go into the house and begin singing praises to God. Never stand around and talk and laugh; but you have met to worship God, and

remember you are in His august presence. Go there with a prayerful heart if you can. Let each one do his part in trying to sing and in all the service as though he was all the one present. Do not let your singing be a drag, but open your mouths and try to sing with the spirit and understanding, making melody in your hearts to the Lord. You should talk more about the good things of the Kingdom and what Jesus has done for you. All this is walking as children of light. In this walk you should ever let it be a walk of love. "Little children, love one another." What sweet words. We should visit the poor and care for them in their afflictions. Do not say, I would help them if I had it to spare. God requires you to make a sacrifice. Let us love one another and care for one another now. We are not going to live this life over any more, and we will never come this way again. How important that we should walk right every day! Let us be forbearing and forgiving. All this is in our Christian journey. Then we should shun every appearance of evil. Do not join any institutions of men, secret or religious, for they belong to the world and the children of darkness. "Ye are not of the world, little children." There are many obstacles in your journey, many heavy burdens to carry, many by-paths to lead you away from the "old path," but stay in the right way. Yield not to temptations. Be ye steadfast, unmovable, always abounding in the work of the Lord. He will fight your battles and will bring you off more than conquerors. Never have any practice or habits that would sow discord or alienate the family of grace. If you can see no harm in things, ever love the sweet peace and fellowship of the Lord's people better than anything that you introduce that causes your weak brother to stumble. "Let brotherly love continue." Let none do anything or introduce anything to hinder that sweet love from continuing. We exhibit what we are by what we do. If we love our brother we want to walk so as to retain his sweet fellowship. We need each other. Old Baptists should be united and all of them walking worthy of the high vocation wherewith they are called with all lowliness and meekness, forbearing one another in love, endeavoring

to keep the unity of the spirit in the bond of peace. After all we feel to be unprofitable servants. My dear and blessed Lord, I so much need Thee on my pilgrim journey. Oh, do Thou for Jesus' sake, give me grace and strength and wisdom that I may ever walk as a child of the light, living at the feet of my brethren, praying to Thee constantly for guidance. My only hope is Thy spotless righteousness.

L. H.

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### THE RESURRECTION OF THE BODY.

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"Though he were dead, yet shall he live." John 11:25.

"Jesus said unto her, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.

This is a part of the address of the blessed Saviour to Martha in the hour of her grief and sorrow about her brother, Lazarus. On these words a noted writer made the following beautiful and appropriate comment: "As if he had said: The believer's death shall be swallowed up in life, and his life shall never sink into death. As death comes by sin, it is his to dissolve it; and as life flows through his righteousness, it is His to communicate and eternally maintain it. The temporary separation of soul and body is here regarded as not even interrupting, much less impairing, the new and everlasting life imparted by Jesus to His believing people." \* \* \*

"Nowhere is the immortality of the *soul*, distinct from the body, taught; a notion which many erroneously have derived from heathen phylosophers. Scripture does not contemplate the anomalous state brought about by death, as the consummation to be earnestly looked for, but the resurrection." \* \* \*

"The resurrection body will be still a body, though spiritual, and substantially retaining the personal identity: as is proved by Luke 24:39; John 20:27, compared with Philipians 3:21."

Spurgeon says: "The doctrine of the resurrection is full of joy to the bereaved. It clothes the grave with flowers, and wreathes the tomb with unfading laurel. The sepulchre shines with a light brighter than the sun,

and death grows fair, as we say, in full assurance of faith, "I know that my brother shall rise again." Rent from the ignoble shell the pearl is gone to deck the crown of the Prince of Peace; buried beneath the sod the seed is preparing to bloom in the King's garden.

Altering a word or two of Beattie's verse, we may even now find ourselves singing:

"'Tis night, and the landscape is lovely no more;  
 Yet ye beautiful woodlands I mourn not for you;  
 For morn is approaching, your charms to restore,  
 Perfumed with fresh fragrance, and glittering with dew:  
 Nor yet for the ravage of winter I mourn;  
 Kind nature the embryo blossom will save;  
 The spring shall yet visit the mouldering urn;  
 The day shall yet dawn on the night of the grave."

The resurrection of Jesus is a pledge and assurance of the resurrection of the bodies of all His redeemed people to glory. Their natural bodies which they possess here in this world of sin and sorrow, must, on account of sin, which dwells in them, succumb to death, because death is the gate to victory.

Know then, dear afflicted saint of God, that that poor, weak, frail, diseased, sinful body of yours shall, in the morning of the resurrection, through or by the power of God, be raised a spiritual and glorified body, being fashioned like the glorified body of the beloved Jesus.

What folly and weakness it is for poor, sinful mortals to claim to be perfect, sinless and holy here in this life, in soul, body, and spirit! Lord, pity our weakness, and save us for Jesus' sake.

G. W. S.

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### QUESTIONS AND ANSWERS.

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1. Q. Are the places now called Jerusalem, Bethlehem, Nazareth, Joppa (or Jaffa), Damascus, etc., the same as those called by these names in the Bible? A. Yes.

2. Q. Is the exact spot now known where Solomon located the temple? A. Yes; it was on Mount Moriah, where now stands the Mohammedan Mosque of Omar, built about 700 A. D.

3. Q. Is the temple typical of the believer's house of worship, or of the believer himself? A. Of the believer

himself (John 2: 19, 21; Col. 2: 9; 1 Cor. 3: 16, 17; Eph. 2: 21, 22).

4. Q. Does "prophesying," in the New Testament, mean "preaching"? A. It means speaking religious truth, whether spiritual or future, under Divine influence. Men, called of God for that purpose, were to prophesy both privately or publicly; but women, so qualified by the Divine Spirit, were to speak only privately and not in the churches (Acts 2: 17, 18; 18: 26; 1 Tim. 2: 11, 12; 1 Cor. 14: 34, 35).

5. Q. What does Paul mean when he says—"help those women who labored with me in the gospel" (Philip. 4: 3)? A. He refers especially to Euodias and Syntyche, to whom he had just alluded (Philip. 4: 2), and herein he enjoins upon his "true yoke-fellow," probably the pastor of the church at Phillippi, to help to a mutual reconciliation these sisters, who were somewhat at variance, and who had sympathized with and ministered to him and had aided him privately, by word and by deed, in his humble, laborious, and self-sacrificing ministry.

6. Q. Do the ministers have the right to receive members independently of the church? A. A minister is not the church, and it is to the church that members are added by the Lord (Acts 2: 47). The church, therefore, should receive into her fellowship and membership those persons who give satisfactory evidence that they are orderly believers in Christ, and then the pastor or minister, as the servant of God and of the church, should baptize such persons. The evangelist Philip, who was directed by the Spirit of God, and who wrought miracles, preached the gospel and baptized believers in the destitute country of Samaria, and on the desert road from Jerusalem to Gaza (Acts 8); but the Apostle Peter took six brethren with him, when, by the direction of the Spirit, he went from Joppa to Cesarea to preach the gospel to the Roman Centurian Cornelius and his household, that these brethren might themselves witness what was said and done, and might be satisfied that the Gentile hearers were true believers in Christ, and therefore proper subjects for baptism (Acts 10, 11). If a minister now should go and preach in some distant and desti-

tute region, where there is no church, and where he can not induce other members of a church to go with him as witnesses, and if he should be satisfied that some of his hearers are true believers, and if they can not visit a church and relate the dealings of the Lord with them, the minister might baptize them, and, upon his statements of the facts of the case, the nearest church would no doubt receive such baptized believers into membership; but such a combination of circumstances would be very rare in the United States.

7. Q. What does Paul mean when he says, "We who are alive and remain unto the coming of the Lord shall not prevent them who are asleep" (1 Thess. 4:15)? A. That, as explained in the next two verses, believers living on the earth at the time of Christ's second personal or bodily coming to the world, will not anticipate, will not be changed and be glorified before those who are dead in Christ; but that Christ will first raise His dead saints, and then change and glorify them and His living saints, and then take the whole family of the redeemed home to heaven with Him forever. S. H.

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### REMARKABLE PROVIDENCES.

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"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.)

STAHL, Mo., R. D. No. 1, June 10, 1907.

*Eld. J. C. Denton—*

You will surely pardon an old unworthy sinner who, if saved, must be saved by grace, for venturing to call you brother, because of the manner in which you wrote that wonderful experience of Elder Baker and Deacon Halligan, which has moved me to write something I have never written, though I have often spoken of it publicly.

Will first say that while confined at home since February 5th to take care of my faithful wife, whose strength to walk gave way then, on her 77th birthday, the most pleasure I have is talking with the brethren as they call to see us, and reading our religious periodicals and writing to the brethren; this, however, being only the second time my Master has stopped my general work in the ministry since my start 46 years ago last October. Yes, dear brother, you correctly say it's the work of God, though so marvelous in the eyes of unbelief—the besetting sin. It's the power of confusion and delusion only that keeps any of God's dear children from joy and peace in His promises, which are like Himself, unchangeable, and sure in all things. Let me here confess that for

twenty years in the ministry I didn't believe some of God's promises to and works with His children, and the gospel law governing their duty and high privilege in bodily afflictions and sickness, and thereby was believing only in a part of a Saviour, because to believe that Jesus is able to save my soul from the punishment and destruction due me as a vile sinner, and He not able to heal and keep my body in action as long as He wants to use me here, is much like saying the smith can make a plow to run well for a while, but can not repair it when repair is needed; or that the wagon-maker can not repair the wagon he has made. I know that God in His great mercy to His creature-man has provided herbs, roots, barks, minerals and mineral waters for the relief and health of His creatures, both man and beast, and gives them some knowledge thereof. But then, dear child of God, stop and consider your higher duty and privilege given you by your loving Creator and Father.

And, Bro. Denton, here are three reasons for my endorsing your good saying: First, turn to Isaiah 53:1-5, "Who hath believed our report? and to whom is the arm of the Lord revealed? etc. \* \* \* Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Here is the report of a perfect salvation; to believe, therefore, a perfect, whole Saviour; to believe on Him for the health of the whole soul, spirit and body, for "in Him we live, move and have our being." "Without Me ye can do nothing." This is the sense in which these loved and humble ones have "promise, not only of this life, but also of that which is to come." 1 Tim. 4:8. These promises have to refer to and mean the life of the body, both here and hereafter, because body is the subject. Paul and Timothy, like all God's saints, had already "passed from death unto life," and had "eternal life"—Christ, the hope of glory—in them.

Second. To be sure that this is right see Matt. 8:16-17: "When the even was come they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." And Matt. 9:35: "And Jesus went about all the cities and villages, teaching in their Synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Here is Jesus, the armpower that was to bring salvation, with its great supply, manifesting it abundantly to soul, spirit and body; not a devil too big for Him, nor a disease of body too bad for Him to cure. Now notice what Isaiah calls "griefs and sorrows," Matthew calls "infirmities and sickness." And we know by the work being done that he understood what the prophet meant. Should we not consider how unreasonable it would be for a master who owns a servant, and to whose interest it is for the servant to render the best service, not to supply the said servant with the best remedy when needed? So Jesus, the Great Physician, has shown so plainly His skill, power and readiness to heal all diseases of all applicants. And these highest natural privileges were enjoyed so far as the record is known, by New Testament believers. Hence the much-favored servant of the Lord, James, in his farewell to his brethren, could so kindly tell them what to do if merry, afflicted or sick: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall

be forgiven him." James 5:13-15. Thus we have three of the Lord's faithful servants giving us the Master's promise and His readiness to comply therewith, and the believer's duty, privilege and benefit therein. Brother, believing these few of the many Bible witnesses is sufficient.

Third, I will now add something of my personal knowledge to the testimony of those who, by even the most of persons called servants of God, are counted cranks, and will say, first, if I have the sense of feeling to know what pain and sickness of body is, then by the same rule I also know what ease and health is. Still many of the family who will not believe the truth, though one declare it to them, are yet living. Nevertheless, at noon on Friday before the first Lord's day in August, 1880, after working very close through grain and muddy harvest, to get ready to go on a preaching tour through Sullivan and Linn counties, Missouri, I started on horseback to my first appointment, 27 miles distant, at 6 o'clock p. m. On the way I felt a sudden attack of fever. I went on and filled my appointment; also the next two days spoke twice a day—fever increasing. Stopped overnight in half a quarter mile of the church house—then about 35 miles from home. Next morning was too sick to ride my horse, couldn't walk without staggering. I started to church to dismiss the meeting and get some one to haul me home. When nearly half way to the church a question with power to it came: "What kind of a Saviour are you preaching to the people?" I answered, "A whole Saviour, the Jesus of the Bible." A reply came, with a condemning power, "You don't believe it." Answer, "Why don't I?" Reply, "Because that whole Saviour, Jesus proved that He could heal and keep both soul and body, and now here you are ready to quit your work and go to man for help." Then and there, at once, I could say with the whole of my being, "Lord, pity and forgive my unbelief. Do Thy will with me; only reconcile me thereunto." Then came at once a promise that is sweet and good till yet, "While there is work for you to do your strength shall not fail." So instead of dismissing I spoke seventy minutes, and at 4 p. m. one and one-third hours—eighty minutes. Next morning I washed, taking off the yellowest fever cloths that were ever on me. The fever gone till yet. And then ere I was aware a chronic trouble caused by a strain, which at times was quite painful, was also gone—till yet—which chronic trouble all the doctors I called on to treat for thirty-one or thirty-two years had failed to cure. I filled all my appointments, speaking morning and evening for seven more days. I came home well, and have missed no appointment for the want of health till now. I had before then seen some very plain cases of relief by prayer, but had not looked at it as I saw it that day and since—a personal privilege and duty to trust God for help in all needs, studying attentively to know, and carefully trying to do what we find to be, duty before God and among our fellow-creatures. I could name several noted cases known to myself and others, but enough for this time; but I want to say to that dear, humble Bro. Baker, through you, that whenever God so moves you to duty, be faithful in your duty, for you can safely say it's your duty before God; for the anointing in the spirit of earnest prayer is so plainly shown by the use of the holy anointing under the law, pointing to the Divine anointing which ye have received, and which abides with and in you. I John 2:20, 27: "But ye have an unction from the Holy One, and yet know all things." "But the anointing which ye have received of Him abideth in you: but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." Lord, bless and give Thy servants more of the spirit of submission to Thy will. Ever keep in mind this: God don't change.

Yours unworthily in hope,

A. B. LIPP.

MADISONVILLE, TEX., June 17, 1907.

Eld. A. B. Lipp—

DEAR BROTHER IN THE LORD:—I feel to thank God, and you under Him, for your good letter. Doubtless others, for and to whom "the Lord has done great things," have had their "pure minds stirred up by way of remembrance" by reading the article to which you refer; and if it shall have the effect upon them it has had upon you—move them to write out their experiences—the good work will go on and on, even to "the generation following." It is well, I believe, that those having such experience put it on record. Yes, again I say I feel to thank God, and you under Him, for your letter. O that the Lord would give us more of the "faith that worketh by love and purifieth the heart;" and more of that faith which Jesus so highly commended in the Gentile centurion: "I have not found so great faith, no, not in Israel." "And Jesus said unto the centurion, go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour." But it is now as then, some are "strong in faith," and others "weak in faith."

Deacon Halligan said to me that many years ago he was afflicted with a continual pain in his hips, and no remedy he tried seemed to help it; and being poor, with a family dependent upon his labor, and thus suffering both from pain and discouragement, as he was following his plow, in much pain, he checked his horse and fell down with his face to the earth and cried, "Lord, if Thou wilt, Thou can'st make me whole;" and when he rose up from there his pain was gone, nor did it return any more. Unbelief may—yes, always will—dispute such faith and its reward, yet the work goes on; here and there a testimony is given.

While I can not testify to such marvelous help from God in the way of physical healing, yet it is my privilege, thanks be unto God, to testify of some wonderful and faith-inspiring helps of a providential and gracious character; and these have given me strength to "hope against hope." And, strangely to some, it seems, I have, in the midst of the "great trials" I have been journeying through for a long while, believed and predicted that a better and brighter day for the Baptists was, or is, yet to come. "Striving for the mastery" and being "puffed up for one man against another" (1 Cor. 4:6), or the spirit that prompts to such a course, has factionized Israel; but I hope the worst has passed, though possibly not. But He that "hath His way in the whirlwind and in the storm" (Nah. 1:3) will in due time appear in His work of peace. Then we shall hear more of such "wonderful experiences" of God's healing power as this related by Elder Baker, Deacon Halligan, and yourself. And as you suggest in your recent article in the *Banner of Peace* the spirit of truth and peace will lead ministers and brethren to avoid the confusing employment or use of hobbyisms and strife-producing phrases, and to adopt "sound speech, which no man can condemn." May the Lord help us to watch and pray and labor for a righteous peace. "And the fruit of righteousness is sown in peace of them that make peace." Jas. 3:18.

Yours in an humble hope,

JAS. C. DENTON.

Faith is the gift of God (Eph. 2:8; Philip 1:29); and if we pray in faith, we pray according to the will of God, and He will grant our requests (Matt. 21:22).

S. H.

## EXTRACTS.

THORSBY, ALA., June 26, 1907.

*Eld. Sylvester Hassell—*

DEAR BROTHER IN CHRIST I HOPE:—THE GOSPEL MESSENGER is growing in favor of the brethren and sisters in spite of the opposition it has had in this section; ere long there will be very few Primitive Baptists in this country that will not be subscribers to THE GOSPEL MESSENGER, as it is very lucid in defending the word of God, and in giving clear and distinct admonition on church discipline.

Your unworthy brother, if one at all,

E. H. SMITH.

ROSEDALE, IND., April 23, 1907.

*Dear Brother Hassell—*

I am pleased to see THE MESSENGER is advocating the Primitive Baptist faith, Salvation by Grace. If not deceived I too love the doctrine of salvation by grace; I feel that without it I am lost, for I can not trust in my own good works for eternal life. Eternal life is the gift of God to poor lost sinners like me. There are but few of the Old Baptists here where I live. We have a large number calling themselves Baptists, but they have taken the name that does not belong to them, and they are causing the Lord's children, the Primitive Baptists, more trouble and divisions than any other order of people we have among us here. The Lord, our God, keep you in the way of truth and righteousness.

Yours, I trust, in humble hope,

WM. H. CRESS.

PADUCAH, KY., May 19, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Find enclosed one dollar to pay for THE MESSENGER another year. I do enjoy reading my MESSENGER—have been reading its pages for a long, long time, and love it better as I grow older. I will still take it as long as I can pay for it, for it feeds my poor hungry soul. May you still be blessed to conduct it to the glory of our Lord and Master.

Your poor sister in hope,

MRS. ELLA MCFARLAND.

JONESBORO, LA., May 31, 1907.

*Dear Bro. Hassell—*

For some time I have desired to write a short letter to you and tell you how I appreciate your kindness in sending us THE GOSPEL MESSENGER. Your own humble and instructive writings and those of other precious brethren who manifest a heartfelt interest in the welfare and preservation of the church of God from the approaching evils of the present day have sunk deeply into my soul, and bring me into a sacred nearness with each of you, which I hope is given me from above; and, while reading, I trust with spiritual interest in my soul, I feel to say, God, be with Thy servants who speak the truth in love; for it is food and drink to the humble followers of Jesus. It helps them, accompanied by the spirit of grace, to look away from the perishable things of earth to a home that is not made with hands eternal in the heavens. It kindles the fires of love and heavenly affection that is above where Jesus sitteth upon the right hand of God. This same love enables us

to let brotherly love continue, and gives us an humble desire to assemble together in the name of the holy child Jesus.

Your brother in hope,

R. S. FARROW.

NEWTON, MISS., May 16, 1907.

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

DEAR SIR:—Enclosed find post-office money order for one dollar, which you will please place to the account of my mother, Mrs. M. A. Carr, and to whom you will please send THE GOSPEL MESSENGER.

Assuring you that I am well pleased with the MESSENGER, and that I believe that you are contending for the truth, I am,

Very truly yours,

J. D. CARR.

### FREE TRAINING FOR NURSES.

PHILADELPHIA SCHOOL FOR NURSES,  
INSTITUTED 1896.

CHARTERED BY THE COMMONWEALTH OF PENNSYLVANIA.

Central Offices 2219-21-23-25 Chestnut St., formerly in the Witherspoon Building.

*Address all communications and inquiries to the Central Offices.*

PHILADELPHIA, June 28, 1907.

*Editor of the Gospel Messenger—*

DEAR SIR:—Special provision has been made for taking a large number of young women in this school and giving them two years' free training in nursing. The object of those providing the funds for this purpose is to carry hospital benefits to all parts of the country.

The scholarships are available for young women in every State. Preference, however, is given to young women from the smaller towns and rural districts where there is an absence of hospital facilities.

The institution in all its departments is a pure charity, conducted without hope of gain or profit.

Very respectfully,

EUGENE UNDERHILL,

*Treasurer.*

### WIN SUCCESS IN NURSING.

THE BEST PAYING OCCUPATION—FREE SCHOLARSHIPS.

Nursing the sick is perhaps the most attractive field for the ambitious woman who would win success and make the most of life. It is a refined occupation. It is the best paying occupation now open to women, and presents an ever-widening field of opportunity. The call for nurses is a world-wide call. It is the one calling which is not overcrowded.

The demand for skilled nurses increases with the years. Thousands of young women have the natural graces of the skilled nurse, but have never had a chance to cultivate them, and so have been prevented from improving their own condition and blessing the race. But a new day has dawned. Large-hearted philanthropists have opened wide the door of opportunity at the Philadelphia School for Nurses, 2219 Chestnut St., Philadelphia, Pa. A Two Years' Free Course has been established at this institution, wherein the student is provided with room, board,

laundry, nurse uniforms, and all the refinements of a good home, with suitable training, instruction and actual nursing in the homes of the poor and among people of moderate income, and at the end of the course the student's fare home is paid.

The term can be shortened to eighteen months by a course of six months reading and study at home—a course which is very valuable in itself. Hundreds of young women, scattered all over the country, are started in the work, becoming not only self-supporting, but a boon to their respective neighborhoods.

A short course is also provided for the woman who wishes to quickly prepare for self-support and a substantial income. Enrollment is now in progress for a class of four hundred students in the Resident Courses next year. Young women from the smaller towns and country districts are favored in the distribution of scholarships, with a view of conveying hospital knowledge to all rural communities.

VOSS, COLEMAN CO., TEXAS, June 15, 1907.

*To My Dear Children in the Flesh—Houston, George, and Henrietta.*

I feel that I am not going to live long, and I wish to leave a little of my writing for you to read after I am dead and gone, and I have selected THE GOSPEL MESSENGER in which to publish what I have to say to you, because it is a good, sound paper and in pamphlet form.

My dear children, live the best you can, and make good citizens; honor your father and mother, and brothers and sisters; and honor the laws of the land; and especially honor God's holy law; and if you ever join the church, join the church of Christ, to-wit, the Old School or Primitive Baptist.

Now, dear children, this is the first time I have ever written to you, and it may be the last. If so, do the best you can, and follow my instructions, and try, by the grace of God, to meet your dear father and mother and brother and two sisters, who have long since passed over the river of death into that fairer land that flows with milk and honey. That this may be your happy lot, dear children, is the prayer of one who loves you.

Your father, in hope of eternal life which God, that can not lie, promised before the foundation of the world. So farewell  
A. J. KILPATRICK.

GRAHAM, TEXAS, June 15, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Our dear old deacon, A. B. Medlan, is quite feeble, not able to be at the last meeting. This is one of the most unselfish and lovable men I ever met. His meekness and liberality to the cause have far surpassed those of any man of my acquaintance. He built a good stone church house here, and gave it all to the Primitive Baptists, including 210 acres of good land. He is now over 82 years old, and we are loath to give him up. Our church is in peace, and has never had any divisions.

Yours in hope,

J. H. FISHER.

EDITH, TEX., April 21, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER IN HOPE OF ETERNAL LIFE:—It is with great interest I read the many good pieces in the dear old MESSENGER. It seems you

and your correspondents "Speak the truth in love." The peace of the Old Baptists in Texas has been greatly disturbed of late years, but I hope now things are brightening up, and I believe those who have wrought havoc in the church of Jesus Christ will soon be known. Whoever may be hurt, I hope the truth will come to light. There is nothing done in secret but what will be made manifest. We may be able to deceive our brethren and fellow-man, but all our doings are manifest to God, with whom we have to do, and to whom we have to render an account. As ever,

Your poor brother in hope of the resurrection,

J. W. CAUDLE.

No. 1404 Bainbridge St., MANCHESTER, VA., June 26, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—You may be somewhat surprised to receive a letter from me, as we are strangers in the flesh, but I hope we are brothers in the spirit. I never remember seeing you but once; that was about the year '87 or '88. I heard you preach at an Association held with church at Eno, near Durham, N. C. I do not remember much about your sermon, for I did not care much about that doctrine then, but since then I have received a hope, and I trust I know the joyful sound. There are a few old Baptists in Richmond and Manchester; and though we are few in number, yet the Lord hath not forgotten us, for once in a while He sends some one to preach for us. Bro. A. J. Moore came up from Whitakers, N. C., on Friday before the fourth Sunday, inst., and remained with us until Monday, when he left for home. He preached for us three times. This makes the second time Bro. Moore has been up here to preach for us, and I believe the Lord sent him. He is one of the ablest men I have ever had the pleasure to hear. The Lord has blessed him with a wonderful gift to preach the unsearchable riches of Jesus Christ, and his preaching had a good effect, and I believe was received with joy. I believe the Lord has a people here, and He is beginning to make it manifest. I believe if we had a man like Bro. Moore to preach for us regularly much good would be done, for he is not only a sheep-feeder, but he is a sheep-finder; he goes out into the highways and hedges and searches them out. Those who are cold and hungry, away from food and shelter, he speaks comfortable words unto them, gathers them into his arms, as it were, feeds them with the sincere milk of the word, and nourishes them and points them to the fold, the church, where they will be received with joy and fellowship, and where they will receive that peace of conscience that passeth all understanding. Bro. Norton, of Washington, D. C. and Bro. Jordan Johnston, of Edgecombe County, N. C., preached for us during the reunion of the Confederate soldiers; and Bro. Hardy, of Reidsville, N. C., wrote me that it was his mind to come and preach for us the first Sunday in August. I hope the Lord may send you also.

In hope,

J. E. HERNDON.

## SELECTIONS.

### PRESENT UNBELIEF AND DEPRAVITY.

A short time ago we delicately alluded to the awful depravity in Boston society as uncovered by a single case of a ruined life. Now comes a case of shooting in New York, and a "lifting of the lid" which

reveals a kind of depravity too foul and too beastly to be even hinted at, existing amongst artists, scholars, men of wealth and of high social standing. If there ever was anything worse in the days of the flood, or in the depravity of Sodom, or in the abandonment of Babylon, Nineveh, Pompeii or Rome than is now laid bare in these two leading cities of America, it has never been recorded in the annals of the past. Mr. Comstock speaks of this last case as "the most outrageous and revolting series of orgies ever brought to light," and speaks of it as "depravity among wealthy respectables and fashionable perverts." The professed church is denying "the faith" and the outside world is given over to antediluvian corruption, and these two things show that it will not be long until He comes. Come quickly, Lord Jesus!—*Watchword and Truth*, of Boston, Mass.

## 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 J. HENRY ALLSBROOK.

My beloved uncle in the flesh, and my dear brother in Christ and ever kind friend, J. H. Allsbrook, a member of old Kehukee Church, near Scotland Neck, in Halifax County, N. C., was born in 1828, and died, after a long and distressing illness at his home, half a mile from Kehukee Meeting-House, in his 79th year, June 5, 1907, and his mortal remains were buried June 6th by the side of his first wife in the Episcopal Cemetery near Scotland Neck, Elder W. B. Strickland officiating, and a host of friends in attendance. He was baptized by Elder John Stamper in February, 1874, and ordained as deacon the following May, and appointed a trustee of his church in February, 1875. He was a pillar in the church from the first to the last, and ever made manifest, in his walk and conversation, that he had access by faith into God's grace in which he firmly stood. He was faithful as a member, and punctual in all his duties, and never forgetful or negligent of the poor or of his pastor (Elder Andrew J. Moore). He had the love and likeness of God in his soul, and the peace of God made him a friend to God and to all men, and especially to the brethren. His house was the home of the lovers of truth, and he always enjoyed having them with him and waiting on them; and, in his last long and wearisome afflictions, when he could not serve them, he loved to see them, and sing with them when he could, and hear them talk and sing and pray and preach. He truly loved much, and his faith and confidence in the strong arm of the Lord never failed. He was a faithful and loving husband, a kind father, an excellent neighbor, and a devoted member of the church. I have often seen tears flow from his eyes when speaking of heavenly and eternal joys. From having been the strongest man in his county physically, he became as weak as an infant, but the holy and gentle image of his Lord shone in him then more plainly than ever. He now rests from the labors of his long and weary pilgrimage in the arms of his Divine Redeemer. May his dear infirm widow and his four bereaved children, who have the sincerest prayers and sympathy of our heart, be able to put their entire trust in the blessed Saviour, who is the God of the widow and the fatherless. We extend our heart-felt thanks to the dear neighbors and friends who were so kind and attentive to the beloved and humble and patient sufferer in his prolonged illness. Especially do we thank our kind and beloved brother, John Shearin, who rendered to him the most laborious and self-sacrificing services. May the Lord tenderly remember and graciously reward him. We feel assured that, by rich and reigning

grace, our aged and sorely afflicted and patient uncle and brother has entered into the joys of his Lord.

His nephew, BENNETT ALLSBROOK.

Scotland Neck, N. C., June, 1907.

#### JOHN H. GEWIN.

John H. Gewin was born April 15, 1829, and died May 26, 1907, about 10 o'clock p. m., making him 78 years, one month and eleven days old at the time of his death. He was a native of Hale County, and lived here all his life. He was married to Miss Martha A. Harris October 23, 1851, with whom he lived most happily until death. Of this union were born three children, all of whom are living: Dr. W. C. Gewin, of Akron; Mrs. P. P. Martin and Miss Mattie Gewin, of Greensboro.

Brother and sister Gewin's wedded life was more than fifty-five years, a long and happy one, for I am sure that they were as perfectly devoted to each other as I ever saw, and that devotion was beautifully exemplified in life and prosperity, and touchingly sealed in affliction and in death. Together they became members of the Primitive Baptist church at Providence, which is the church of my own membership, and though they lived about thirteen miles from the church they took great pleasure in attending the services when they were able to do so, and the dear brother was ever ready to bear his part of any necessary expenses. He resided nearly all his life in the country, but during the last few years he resided in the town of Greensboro. By industry, economy and good management he was blessed with an abundance of this world's goods, and his house was a hospitable home for his brethren and friends.

By request of his countrymen he served the county faithfully as Commissioner for a number of years, but never entered into a scramble, nor canvassed the people to get the office. Kind, generous and inoffensive in his manners; firm in his convictions of duty; scrupulously honest, and punctual in the performance of his obligations; helpful to the poor, afflicted and distressed; gentle and tender as a woman, he was loved by all that knew him, and it is said that he did not have an enemy.

His hope of a better life in the "beyond" and of a glorious immortality was not in his own works, but in the mercy of God in Christ, and this hope did not fail him in the hour of affliction and of death, for he expressed a willingness to depart, only regretting to leave his loved ones behind.

In his last sickness all that a devoted companion, affectionate children, kind friends and good physicians could do was done to relieve and save him, but the time of death had come, and men could not stay his hand. There was a gradual failure and fading away of the vital forces till he fell peacefully and sweetly asleep in Jesus, as we confidently believe. The aid, kind attention and sympathetic care of relatives and friends and of the people generally of Greensboro, in this time of sore trial, are highly appreciated by the family.

I was with him at different times during his sickness and can testify that he bore his sufferings with much patience and fortitude and with calm resignation to the will of God. I was present at his burial and conducted such services as he had previously directed, which were very simple. He was buried in the Greensboro Cemetery in the midst of many people and sorrowing relatives and friends. I have spent many pleasant hours with the dear brother and feel that in his death I have lost one of the best friends I had on earth. May it please the dear Lord to comfort and sustain the bereaved ones in this hour of sorrow; reconcile them to His holy will, and enable them to say: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

The *Greensboro Watchman* says: "He was among the most highly respected citizens, and was universally beloved. He came as near living the ideal life as any man we ever knew. He was kind and charitable, calm and serene in his deportment, was always cheerful and attended strictly to his own affairs. His home life was ideal, also. He was a successful farmer and provided well and plenteously for his household, and aided those who came to him in distress. His death is a distinct loss to the county." G. W. STEWART.

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MRS. SUSAN M. FOWLER.

In memory of Mrs. Susan M. Fowler, who was born in Crawford County, Georgia, October 26, 1829. She was the daughter of T. D. Hammack (who was a deacon in the Primitive Baptist Church), and was married to Mr. J. B. Fowler October 8, 1850, and departed this life April 11, 1907, at the home of her son in Montezuma, Ga., at the age of 77 years. Many years ago she united with the Primitive Church at this place, and maintained her place, not only among the membership of the church, but her life was "a living epistle to be read of all men." A patient sufferer, she bore the aches and pains, the weariness of the day, and the sleeplessness of the night-watches, trustingly and uncomplainingly. As a wife her price was "far above rubies;" not only was she true and affectionate, but one who was a help-meet indeed to her husband, industrious, frugal, economical, helping to fight the battles of life, sharing in his joys, and weeping in his sorrows. She was a kind neighbor, ever having a pleasant word for every one, and brightening the pathway of life by scattering sweet flowers, the perfume of which still lives in the lives of others. As a mother she had clouds as well as sunshine. The mother of seven children—one girl and six boys—all save three of the sons, viz, John, James and Nathan, have preceded her to the glory land. She leaves them twenty grandchildren and nine great-grandchildren, also a broken-hearted husband, but who like his departed wife is keeping the faith that was once delivered to the saints, and awaiting the time when the Master shall call him to the home and heaven of the good. Grandmother often spoke of her approaching end, and declared not only her readiness but her willingness to die and be with Christ.

Thus the redeemed spirit, washed and made white in the blood of the Lamb, passed from the tenement of clay to the mansions of the blest.

FLORENCE FOWLER.

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MRS. M. A. CLARY.

The subject of this sketch was born in Upson County, Ga., September 12, 1827, and died in Barnesville, Pike County, Ga., May 25, 1907. Sister Clary (nee Miss M. A. Puliam) was married to Mr. Ire E. Clary November 25, 1841; and to this union were born ten children: only two sons survive her. She joined the Primitive Baptist Church at Bethlehem, Upson County, February 5, 1859, and she lived a consistent member until the Lord saw proper to call her to the climes of immortal glory. She was punctual in her attendance at her meetings unless providentially prevented. She was a kind and obedient wife, an affectionate mother and a good neighbor, and was loved by a large circle of friends. We feel that our loss is her eternal gain; for we have evidence that she has been called to that city whose maker and builder is God. The writer visited her in her last days on earth, and she expressed herself as being ready—just waiting the Lord's time. The mortal remains of

Sister Clary were laid gently to rest in the cemetery at Bethlehem, by the side of her husband, who preceded her. May God bless her two sons, relatives and friends, and may it redound to their good and God's glory. The *Pilgrims' Banner* will please copy.

I. M. McFARLIN.

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#### THE OLD PATHS DEFENDED.

This is the title of a pamphlet now being published, containing letters and extracts from many of our oldest and most able ministers and Primitive Baptist editors in the United States on the innovations of the day. Also historical sketches, etc., showing how our people have ever regarded the inventions and practices of worldly religionists. 25 cents per copy; \$2 per dozen. Send to

JOHN M. NORMAN,  
Moultrie, Colquitt Co., Georgia.

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#### BIOGRAPHIES AND PORTRAITS OF PRIMITIVE BAPTIST MINISTERS.

For several years I have felt that the biographies of Primitive Baptist ministers of the United States should be preserved in substantial book form; and after prayerful consideration, I trust, and the endorsement of the idea by brethren I have concluded to undertake the collection of material for, and the publication of, such a book.

It is my desire to compile a work that will be correct, useful and interesting, and one that our denomination will be proud of; but I cannot do this without assistance. I therefore request our editors, moderators and clerks of associations, and any others who will, to send me sketches of their own lives—if ministers—and the lives of other ministers of their acquaintance, *together with the subjects' photograph*, whenever possible.

Proper credit will be given for assistance rendered.

R. H. PITTMAN,  
Luray, Va.

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#### LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

Plain Sheep, single copy 65 cents; dozen \$6.50.

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Gilt Morocco, single copy \$1.15; dozen \$11.00.

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ALVIN CLARK,  
Wilson, N. C.

He prepays all postage or expressage. Send cash with orders.

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#### PROFESSIONAL NOTICE.

Dr. E. A. Gullledge, Union City, Obion Co., Tenn., is a Primitive Baptist physician, and makes a specialty of diseases of the lungs, heart, and rectum, and guarantees to cure piles without the use of the knife. He treats, without charge, afflicted, poor, and deserving patients.

Vol. 29.

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, 1907.



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.

Edwards and Broughton Printing Co., Raleigh.

# The Gospel Messenger.

SEPTEMBER, 1907.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 29. WILLIAMSTON, N. C., SEPTEMBER, 1907. No. 9

## NAZARETH.

“Nazareth, town in Galilee,”  
What wondrous thoughts you bring to me,  
As oft in twilight’s deep’ning haze  
I ponder o’er thy ancient days,  
On which men cast a lasting stain,  
By asking with a high disdain,  
Can any good come out of thee,  
Nazareth, town in Galilee?

Nazareth, town in Galilee,  
Our Saviour placed no “woe” on thee,  
But other towns He hailed with scorn,  
From honest indignation born;  
For thee He wore a chaplet green,  
Honored the name of Nazarene,  
And made His life-time home to be  
Immanuel’s town in Galilee.

Nazareth, town in Galilee,  
This hidden life we fain would see,  
This quiet preparation hour,  
Ere yet our Lord set forth with power.  
His lowly home, His feeble town,  
His province, too, without renown—  
All these we would most gladly see,  
Nazareth, town in Galilee.

Nazareth, town in Galilee,  
Yet greater issues we would see;  
And how He met the rising storm,  
His father’s business to perform.

The manger, where the infant lay,  
 With menial work had passed away;  
 No more His hidden home He'll see,  
 At Nazareth, in Galilee.

O Nazareth, in Galilee!  
 Look out with us, behold and see;  
 The babe has grown to man's estate;  
 The King has come, for whom we wait;  
 He comes to do the Father's will,  
 And all His righteous work fulfill;  
 He comes the Lord o'er land and sea,  
 Nazareth, town in Galilee!

Crawfordsville, Ind.

S. B. LUCKETT.

#### A UNION MEETING.

DEAR BROTHER HASSELL:—I have been spared and blessed to attend our annual Union Meeting held at Glenwood, Ala., with New Providence church, and having enjoyed it so very much my mind still lingers upon it with sweet memory of the many dear faces that met with tears of joy, and the evidences of genuine Christian love and fellowship manifested throughout the entire meeting of three days. Elders J. J. Byrd, W. M. Bullard, C. W. Hardin, N. M. Cook and I. P. Bradley, and licentiate W. A. Green, were present, and all bore a part in the services; also Brother T. J. Fain, of Ozark, Ala., rendered beautiful song and prayer services, and gave excellent admonition to the young people.

The churches represented in this meeting are, namely, New Providence, Crenshaw County, Ala., Beulah, (proper) Troy, Ala., Mount Zion, Ramah and Concord, Pike County, Ala., Bethel, Phoenix City, Ala., Union, Midland City, Ala., Bethel, Coffee County, Ala., Pilgrim's Rest, Dale County, Ala., and Pleasant Grove, Ozark, Ala. The meeting embraced the fifth Sunday in June, Friday and Saturday before, and the time was devoted to preaching, prayer, and praise; eight sermons were delivered, all of which were able and received with joy and comfort by the dear brethren and sisters, and listened to very attentively by the congregations from day to day.

The custom of holding annual District meetings originated with the organized Associations in this country, and are so called for the reason that each Association, for the convenience of the brotherhood, was divided into several districts, assigning each church to one or another of the several districts as best suited their convenience, numbered First, Second and Third Districts, etc. Several of the churches named above once constituted the Third District of the Conecuh River Association; but since the reformation and abandonment of the confederated system of Associational compact as an organized body, separate and distinct from the church, our meetings are held for united social worship only, as requested by some orderly gospel church, and when responded to by any number of churches or their ministers or deacons or lay members attending voluntarily upon such invitation, the church calling for such meeting takes the same under charge and assumes the responsibility of conducting the business and order of services as she deems proper under the divine rule and authority of the Supreme Head of the church. The same rule is applied to our Union Meetings, which differ in no respect from our Association, except in name only. We believe that such gathering together of the saints is fully warranted by the Holy Scriptures, not only as a privilege but as a duty. Heb. 10:25.

Our Association, as we still call it, will (D. V.) be held with the church at Rama, ten miles east of Banks' Station, A. C. L. R. R., commencing on Friday before the second Sunday in October next. And, Brother Hassell, should the Lord so provide that you should come and be with us, many hearts would be made glad by your presence, although we feel unworthy to ask such favor. A general invitation is extended to the ministers of our faith and order to come and be with us.

Should you find space in THE MESSENGER for this letter, please publish it in the September number and oblige.

Yours in love and fellowship,

J. E. W. HENDERSON.

## HUMILITY, LOVE, AND PEACE.

DECATUR, MISS., July 10, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Oh! that our dear brethren were less selfish, and wiser in spirit, so that in practice there would be not only a manifestation of but an adherence to the fruit of the Spirit. We would then be swift enough in hearing and in understanding to run our race with patience, and slow enough in wrath, maliciousness, envy, and all fleshly works to live in peace. Then we would not run in vain, but sit together in heavenly places in Christ Jesus, and love one another and bear one another's burdens. Surely, if we would consider the importance of knowing the true meaning of the works of the flesh and the fruit of the Spirit, understanding what the consequences are in either case as they follow, we then would choose to suffer and be afflicted rather than bite and smite and devour one another, as it seems there is a disposition to do in some places. Oh! that we all could always remember that it is better to be afflicted, under the cross of Christ, walking in spirit, (even mourning and weeping), than through fleshly pride and carnal ambition to seek to gratify ourselves through zeal that is not according to godly knowledge. For the apostle taught the Romans that they were not debtors to live after the flesh, for he said, "If ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live."

Writing to the Galatians, the apostle itemizes both the works of the flesh and the fruit of the Spirit; and to educate them to the full standard of gospel living, He says that "They that are Christ's have crucified the flesh with its affections and lusts." Then he says, "If we live in the Spirit, let us walk in the Spirit; let us not be desirous of vain glory, provoking one another, envying one another." Now if our Christian life is in Christ (and it is, for we are dead, and our life is hid with Christ in God), should we not strive against our own carnal nature, and, like Christ, being reviled, revile

not again; being persecuted, suffer it without railing accusations; and bless and curse not, that is, be kind in return, and in honor prefer others rather than ourselves, esteeming others better than ourselves; then would carnal unguarded strife abate.

Unworthily,

T. J. STAMPER.

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### THE RESURRECTION.

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WISE, VA., July 24, 1907.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER IN GOSPEL BONDS:—I am constrained this morning to write you a few lines on a very important question. I live in the Three Forks of Powell's River Association, and it seems that some of the preachers are trying to get up a division over the resurrection, which is the most uncalled for controversy I have ever seen. One side claims that the body is raised natural and goes to heaven natural; and the other side denies it, and seem almost to deny the resurrection of the body, although the side that denies the change also denies the soul or inward man, while the others accept it. When I read the little article written by you in the June number of THE MESSENGER, my very soul was made to leap for joy; for I had almost begun to think that nearly all the Baptists had gone off on the soul-denying doctrine. It is only the leaders in this controversy that have taken that position; most of the private members are sound and, of course, some of the preachers. They accuse me of being a non-resurrectionist; so that I want to state my position on the resurrection, and, if you think proper, you can publish it in the next MESSENGER, and make some remarks, either for or against it, as it seems good to you; and I ask the prayers of all the readers of THE MESSENGER to the great God to enable me to stand for the faith of God's elect. I believe it would be of benefit to show the brethren generally what you, with the great mass of Baptists, do believe on these subjects. Now I want to be as brief as possible. I will refer to the 15th chapter of 1 Corinthians. I understand, when the last trumpet shall sound, that Christ

will raise these our bodies and translate or change them like unto His glorious body, and that this our natural body is the image of the earthly that Paul speaks of, and that, when our change comes, then we shall be made like His glorious immortal body; that the Lord will gather our dust together, and His power is sufficient to change it to a heavenly body. It is sown a natural body, and the same body that is sown natural is raised spiritual. I think there is less grounds for a controversy over the resurrection than any other question in the Bible, and also the new birth. Jesus says that what is born of the Spirit is spirit.

Your remarks in regard to Elder Sikes' book set forth my views precisely. I hope you will not think I am trying to get a controversy into THE MESSENGER, for I am not. I fully endorse your plan in running that paper. I am begging the brethren here to lay down such questions as gender strife. I hope you will give this your attention, and pray for me, Brother Hassell, and may the good Lord enable you to contend for the faith once delivered to the saints.

Yours in gospel bonds,

W. H. RIGGS.

#### REMARKS.

As declared by the Apostle Paul in 1 Cor. 15:12-20; 1 Tim. 1:18-20; 2 Tim. 2:16-19, the doctrine of the resurrection of the body is a vital principle of the Christian religion, the denial of which is a denial of Christianity, and all who deny it should be at once excluded from the church. "If the dead rise not, Christ is not risen, our preaching is vain, and your faith is vain, and ye are yet in your sins, and those who have fallen asleep in Christ have perished." The denial of the resurrection of the body is a canker or gangrene or mortification, and the church that does not speedily get rid of it will die. Christ's same natural body was raised changed into a spiritual body; and so will He raise and change all the natural bodies of His people into spiritual bodies, and then will death be swallowed up in victory (Isa. 25:8; 1 Cor. 15:54-57).

S. H.

CLANTON, ALA., R. 2.

*Elder Sylvester Hassell—*

DEAR BROTHER:—If you will allow me to call you brother, I will try in my weak way to write what I hope the Lord has done for me (as I could not express myself when I joined the church).

I was only about seven years old when first I saw myself a sinner in the sight of God. I was out in the yard playing with my toys, when all at once something seemed to say, "You are a mean little girl." I began to cry, I was so bothered about it. But after awhile this all left me, and I went on and tried to have a good time as ever, but my burdens would return again. Often when I would be playing with my little friends, this feeling would come to me again, that I was a mean girl, and oh! I would want to get away from them and be all alone and cry. I went on in this way until in the summer of 1903. My burdens were so great I could hardly endure them. I would often wet my pillow with tears before I closed my eyes in sleep. One night, as I had retired to my room, I seemed to turn sick. I did not know what to do. I fell across my bed, and how long I lay this way I don't know. All I knew was I was falling into a dark "pit." Everything was so dark around me, I could see no way to get out; all my efforts failed me, and I had given up in despair, and cried, "Lord, have mercy on me," when it seemed as if I was raised and placed on a beautiful plain, where everything was whiter than snow. I came to myself just here, and I was sitting upon my bed rejoicing and giving God the praise for His goodness and mercy. I thought, "When morning comes, I will tell papa"; but I failed to do so. Something seemed to say, "You are mistaken; you just imagined these things"; so I went on and said nothing about it. But still my burdens did not leave me. I wanted to join the church, but was afraid I was too young, as I was only about 15 or 16 years old. I was afraid they would not receive me, as maybe I was deceived anyway, and would just be deceiving God's people, and that I would not have done for anything. As I could not get

my consent to go to church, I thought, "Well, nobody knows my little secret, so I will just keep it and tell no one at all. I am going to have a good time and enjoy myself anyhow." In September, 1905, there was an Association at Bethel, and I went on Saturday, keeping my little secret "hid," as I thought. But when they met at the stand before services, and the brethren and sisters were greeting each other, Elder J. P. Nobles came to me and took me by the hand and called me little sister, and said, "I hope to see a day when that will not be a nickname." Just imagine my feeling if you can. There was no use for me to try to hide my secret any longer. Oh! I wanted to get away from everybody and be all alone, where I could cry. But before I would deceive those people I would stay at home and not go to meeting. I only went to church twice during the winter, but I could hardly stay away. I would wait until papa and mamma would go and sit down and take a cry about it. I went on in this way until Saturday before the second Sunday in April. I went to meeting that day, thinking if I have an opportunity to-day I will offer myself; but I changed my notion and thought I would wait for a better day. I went again on Sunday, and it seemed as if Brother Nobles just preached it all to me. I felt just like I wanted to fall at his feet and cry. I went home that day with an aching heart, promising myself that the next opportunity I would offer myself to the church. It seemed like I could hardly wait until another meeting. At last another meeting time came, but I had got out of the notion by this time. I went to meeting on Saturday again, but I had no notion of joining that day at all. But when they gave an opportunity for members, I went before I knew myself and, to my surprise, they received me. I was baptized on Sunday, May 13, 1906, by Elder J. P. Nobles. Everything did seem so bright when I came out of the water, and I felt so light that it seemed like I could almost fly away. I have never regretted that day yet, although I have many doubts and fears. I am young and want the prayers of all of God's people. I am 19 years old.

Your sister, I hope,

IDA SCOTT.

## EDITH AUSTIN'S ENQUIRY.

MADISONVILLE, TEXAS, July 28, 1907.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST:—Under the preserving hand of God I am on the rise from a month's confinement at my temporary home from sickness, and am feeling hopeful this beautiful Lord's day; and I want to make a suggestion through THE GOSPEL MESSENGER. I had frequently thought of doing this, but would put it off. But in a sample copy of *The Footprints of the Flock*, June issue, sent me by the editor, I suppose, I read the following expression, which is the same thought I had had:

"One of the best books (except the Bible) we have ever seen to put in the hands of an inquiring soul is 'Edith Austin's Enquiry.' We read one chapter to some brethren the other day and took orders for nine copies."

My suggestion is that, if ministers—traveling or local—would keep a supply of this pamphlet, calling the attention of people to it, and sell to all that would purchase it, good results would follow. Like Elder Fairchild, I regard it as "one of the best"—if not the very best—"books I ever saw"—the Bible excepted—to be placed in the hands of enquiring souls. Not only the young in Christian experience, but the aged who have been doctrinally misled, and need to be enlightened and set free from Arminianism, will find the little book to be of great help to them; and I would suggest that any church wishing to do a good work among the people where she is located, extending the light and influence of our doctrine among them, could do so by managing to circulate "Edith Austin's Enquiry." The price is 25c. postpaid. Elder P. T. Oliphant, of Buenavista, Monroe County, Indiana, the author, will supply all demands for the book at that price.

Yours in a humble hope,

J. C. DENTON.

CULLODEN, GA., June 18, 1907.

DEAR BROTHER HASSELL:—We hope it will be in the providence of God for you to visit us at our churches and at our home sometime this year. We are having some disagreement here in regard to new things in the dear old church; but we feel sure, though the winds are contrary, that Jesus is in the mount, and perhaps His disciples will get discouraged at His being away from them, but His eyes are ever watchful. Though He taries until the fourth watch of the night, He will just as surely come as He did when His disciples so much needed His presence to calm the storm for them. The winds of this world are as contrary to His people to-day as they were in the past; but I feel we can only look to Him to bring peace, to calm the storm. May God's richest blessings be with you to comfort His tempest-tossed people with the truths contained in THE MESSENGER, and give you strength to comfort with Jesus' presence and words wherever it is His will that you should go. Pray for us, that we may be guided in the way of righteousness.

Your sister in hope,

LIZZIE BENTLEY.

FARMVILLE, N. C., August 5, 1907.

DEAR BROTHER HASSELL:—I enclose check for \$5.00, from which take price for subscription, and the remainder, if you do not need it, please give to those who do, or to any worthy cause. My health is such that I seldom leave home, and letter-writing is a burden.

It seems that the church at Farmville is forsaken; the traveling ministers have quit coming, and we have had no pastor this year. THE MESSENGER and *Landmark* are always welcomed with delight. I hope you will pray that our little church may be revived. We regret so much the loss of Brother Williford. The last times must surely be upon us, for worldly pleasure seems to engross the minds of the people; they care not to hear the truth. Pray for me that my faith fail not. Hope you will come and preach for us in the near future. May the Lord sustain you in your defense of truth. Remember me kindly to Frank.

Yours in hope of a better world,

MRS. H. L. DIXON.

## EDITORIAL.

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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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

*Subscriptions* will be continued for a reasonable time after expiration, unless notice to the contrary is given.

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The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"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 BESEECH YOU, BRETHREN, SUFFER THE WORD OF EXHORTATION.

Heb. 13: 22.

Scripturalness is soundness, and unscripturalness is unsoundness. No other writer in the Scriptures ever wrote so much about predestination as the Apostle Paul; and yet no other writer in the Scriptures ever wrote so many gospel exhortations as the Apostle Paul. Therefore any predestinarian who opposes exhortation does not believe in predestination as the Apostle Paul did, and is unscriptural and unsound. The combination of predestination and exhortation is not a human mixture but a Divine harmony. The chosen, redeemed, and regenerated children of God are created in Christ Jesus unto good works, which God hath before ordained that

they should walk in them, and into these good works the servants of God, leading the way after Christ, should exhort all His people to follow them (Eph. 2:10; Matt. 16:24; John 10:27; 1 Cor. 11:1; Philip. 3:17).

S. H.

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## THE MEEKNESS AND GENTLENESS OF CHRIST.

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\* 2 Cor. 10:1.

The Apostle Paul beseeches his Corinthian brethren, by the meekness and gentleness which dwelt in and were manifested by Christ, and which were derived by him from Christ, not to so yield to his Judaizing traducers as to disparage his apostolic authority and to compel him, when he again visited them, to treat them with severity. By "meekness" is meant the humble unselfishness of the spirit of Christ in His birth, life, sufferings, and death," and by "gentleness" is meant the fair, sympathetic forbearance which Christ manifested in His dealings with poor sinners, even those who opposed, despised, persecuted, and murdered Him. Only on very rare occasions did He, as the righteous and omniscient judge of men, denounce His hypocritical opponents; and, as their loving Saviour, tenderly reprove His erring disciples. He broke not the bruised reed, and quenched not the smoking flax. When He was reviled, He reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously. And so the Apostle Paul desired to treat his bitter and determined enemies; he became all things to all men that he might save or gain some (1 Cor. 9), and said that he could even wish himself accursed from Christ for his kinsmen according to the flesh; he was mild and kind, and exhorted other ministers to be so towards those who opposed the truth. This is the **only** way to reach the heart and to reclaim the erring. O that all the people of God might possess and manifest the meekness and gentleness of Christ to all men and especially to their brethren!

S. H.

## ANALOGOUS.

In the prophetic age, as well as at the present time, the desolation of the sanctuary of God was considered a paramount calamity to the Jews, and therefore their adversaries sought by various stratagems to bring about that result; prompted by envy, deepened into malice and bitter hatred, kings and potentates combined their forces and diligently sought the overthrow of that favored nation, the typical people of God. By comparing the prayer of Hezekiah, (Isa. 37:16-20) with David's pathetic complaint and earnest prayer (Psa. 74), for the restoration and perpetuation of the sanctuary of God, it will be observed that those two men of God were deeply affected in the same cause, and in memory of what God had done for their nation, and supported by one faith in His sovereign power, they prayed for the same divine interposition, and praised Him alike for the former manifestations of His goodness.

At that particular time Sennacherib, King of Assyria, seemed to be their most dreaded and most dangerous enemy; and in a simple, child-like manner they reiterated to their Sovereign some of the destructions and overthrows of kings and kingdoms by the ruthless hand of Sennacherib, King of Assyria, just as little children are wont to tell their woes to loving parents, forgetting, as it were, the fact that the Lord knew all about those things, and that He held all things under His control. But the fact may have dawned upon their minds later that the proud, arrogant King of Assyria was but a sword in the hand of God, and was being wisely and mercifully used for the punishment and correction of His own favorite nation. God's ways and thoughts are as high above ours as the heaven is above the earth (Isa. 55:9), and therefore we should "Judge not the Lord by feeble sense, but trust Him for His grace."

In applying this rule to the present age, the church of God in this world is the one object that I wish to comfort and encourage, as well as to warn and admonish. There is nothing going on now in all the world that is new or surprising to the Almighty and Allwise God;

nor is there any evil work nor device in operation by men or devils which are unobserved by Him nor over which He has not perfect and easy control.

The Kings of Assyria had indeed become fearfully famous through successive victories over other kingdoms and had overthrown their temples and their gods, "which were no gods," but the works of men's hands, and by repeated triumphs, Sennacherib, it seems, was encouraged to undertake a conquest of the world; and therefore, being ignorant of the power and wisdom of the God of Israel and of His unchangeable promise to the seed of Abraham, he boldly threatened to deal with them as he had dealt with other nations and their gods. But how ignorant was Sennacherib of the fact that he had been but a sword or instrument in the hand of God for the punishment and correction of other nations, and that the tide of adversity was soon to be turned against him and his armies.

Oh! could the adversaries of Zion but know the character of Israel's King, and the everlasting, unchangeable love that binds His subjects to Himself and one another, they surely would not dare to raise a weapon against them.

Pursuing the wise example of Hezekiah, when they are threatened by the overwhelming numbers of idolaters, who still boast of what they have done, and of what they yet mean to do, the children of God may, and do bring their seeming desperate case to Him in prayer, trusting in God alone to protect and deliver them. And they have only to wait on the Lord a little while e'er He will show who is the only Potentate, King of kings and Lord of lords. How easy was it for the Lord, in one night, yea, in a moment, to slay by the word of His power, one hundred and eighty-five thousand of the Assyrian army, and soon afterward Sennacherib, the king, was slain by his own sons. Isa. 47:36-38. Dear brethren, the same God still reigns, and will reign forevermore; and, Oh! blessed thought, He is *our* God.

J. E. W. H.

## JOHN THE BAPTIST.

John the Baptist was the first Baptist preacher, and he baptized the Son of God, who is the head over all things to the church. How did the first Old Baptist preacher know the Lord? Carnal reason tells us to-day that we know the Lord through human agencies or external environments. Many humble children of God have been deluded with the thought that we can know the Lord or learn the Lord by human teachers just like we can learn language or mathematics. It is as true in the spiritual kingdom as in the natural that teaching belongs to teachable subjects. There has never been such a thing as a teacher teaching the dead or the unborn. Teaching does not produce life nor birth. John the Baptist leaped for joy before he was born. He knew the Lord. He was beyond the reach of human agencies, he could not read a Bible or hear preaching. If preachers and Bibles are essential to one person's knowing the Lord it is essential to every person's knowing Him. There is only one faith. Here is one that knows the Lord before a Bible could reach him, or preacher or Sunday school teacher. He did not have to perform conditions in order to live. He could not repent, believe or obey. He was unborn. Men have made many wonderful discoveries, but none have discovered a process of teaching that will reach the unborn. There was nothing that John the Baptist did or nothing in him that merited the favor of God. It was all of grace. The Lord came to him and made this revelation to him without consulting him or without his seeking after it. We see the doctrine of God's purpose or predestination in John the Baptist. God had foretold of this wonderful child, and it was what He was going to accomplish for John the Baptist and not what John the Baptist would do for the Lord. God elected him. Election is taught in his experience. It was the electing love and discriminating grace of God that made him differ from other children. Millions of children were born that never had the experience of John the Baptist. Why this? Because it seemed good in the sight of the Lord. Other children

had no claims upon God, and revealing Himself to John the Baptist and not to others did not injure the others. Everyone who knows the Lord will know Him just like John the Baptist—by revelation, no matter how old or young. John the Baptist was filled with the Holy Ghost from his mother's womb. He could not designate a time when he had a long conviction for sin and received a hope. He loved the Lord from infancy and was full of the Spirit. Doubtless there are many children of God who from childhood have loved the Lord, and have felt a consciousness of sin, and have had a pure, fervent desire in their souls to serve God and to follow Him, but they could not date an experience like Paul or others, and hence took it as an evidence against them. Some who have such gracious evidences are not satisfied with the Lord's way, but want to be led in their way. God brings His people by a way they know not. John the Baptist was as much a child of God as if he had experienced a sudden change like Saul of Tarsus. They both knew the Lord just alike—by revelation. There are different operations, but all by the same Spirit. Samuel, David, Jeremiah, and John the Baptist seemed to have known the Lord from childhood. Many of God's children are thus led to-day. John felt his unworthiness to baptize the Son of God. This is the experience of all of God's children. They all feel unworthy of the mercies of God and for the service which He has required at their hands. When they examine themselves they can say, "Behold, I am vile." They feel that vileness in their very souls, and feel to deserve to be spurned from the presence of God instead of experiencing His approving smiles.

John was not sent to make children of God, or as an instrument to give life, or in his own greatness and strength, but he was sent in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord. These people were prepared of God, and John was sent to make them ready by baptizing them. "They were baptized of John in Jordan, confessing their sins." This is the way that God's humble children have to come yet, not in their

own strength, but come confessing their sins. They were spiritually alive before John would baptize them. He refused to baptize those who came in their own strength and righteousness; so do Old Baptists to-day. It was not quantity he was after, but quality. Doubtless he felt a deep love for those whom he baptized, and had a great concern for them.

We should ever feel a deep concern for God's humble poor, and ever be ready to strengthen the weak hands and confirm the feeble knees by speaking words of encouragement to them, and comforting them with the comfort wherewith we have been comforted of God. The gospel preached in its fulness of grace and love has a drawing tendency to the spiritually taught children to turn from the vain allurements of the world, forsaking all for Christ's sake. John did not feel worthy to even come to the feet of Jesus. Jesus says, "Suffer it to be so now, for thus it cometh us to fulfill all righteousness." We should obey Him, regardless of our unworthiness. When Jesus was baptized of John the Spirit of God descended from heaven in a bodily form shaped like a dove, and abode upon Him, and the Father said, "This is my beloved Son, in whom I am well pleased." What a wonderful assurance did John have that he was God's child and had baptized the Son of God. It does not seem that one with such sweet assurance could ever doubt. Notwithstanding the wonderful and unmistakable evidences that John had, he sent to know, "Is this the Christ, or shall we look for another?" One manifestation of the love of God in the soul is not sufficient evidence to us. We need these evidences shown to us again and again. Jesus says, "Go, show John again." The evidence that I had yesterday that I was God's servant will not suffice me to-day. I need Him to-day. I need manna from heaven daily. We need fresh manifestations of the love of God in the soul continually. We are all poor beggars. I have been a beggar all of my life. I beg the dear Lord for His approving smiles, to bless me with His presence, and to guide me aright. Of all things let me be right in the sight of God. John had the same experience that we do to-day. He was sincere and wanted to be guided aright. John the Baptist

needed grace all through the journey of life, and so do we. He was beheaded for his loyalty to God. We should not think it strange to-day, when we are persecuted and suffer for righteousness' sake. If the world had the law power, no doubt many Old Baptists would experience the fate of John. But our times are in God's hands. He will take care of us. L. H.

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"DEMAS HATH FORSAKEN ME."

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Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica. 2 Tim. 4:9, 10.

From this and other Scriptures it appears (see Col. 4:14, Philemon 24) that Demas was at one time a disciple of the Lord Jesus, and a companion and friend of Paul, and doubtless Paul regarded him as a true friend and follower of the blessed Jesus. I suppose that Paul had often held sweet converse with him concerning their faith in Christ and their trials and tribulations while on their pilgrimage route. But alas! alas! he forsakes Paul in his old age and in the hour of extreme peril. I imagine that among the severe and sad experiences of the great apostle and noble servant of God, this was one of the saddest of the sad. His very language, it seems to me, is that of a grieved and wounded spirit. The language has touched a tender chord in my heart, though it relates to an incident of the long ago.

Dear reader, may we be enabled by God's grace to so resist worldly lusts as to never betray the confidence reposed in us by our brethren and friends. I have often thought that one of the best, wisest, and safest rules for us to observe in all the relations of life *is to do that which we know that our brethren and friends have a right to expect us to do.*

When professed friends turn away from us and from their former profession of faith in Christ, whether we are in prosperity or adversity, it constitutes some of the most distressing and humiliating experience that we are incident to in our pilgrimage here below. The amount of pain, regret, sorrow, humiliation, and anguish of soul caused by the apostacy of professed friends is beyond

conception or expression in human woe. Let us study, then, to be quiet, and do our own business; to live simply and economically; to live moderately and decently; peacefully and prudently; honestly and industriously; consistently and brotherly; *and never disappoint the rightful expectations of our brethren and friends*, the dear Lord by His grace being our helper. There is, however, one way or sense in which we may disappoint them commendably, and that is by doing more for and better by them than they supposed we would. My dear old brother John Frazier, then about eighty years of age, went twelve miles to visit brother Jason Thigpen in his last sickness, and on learning that the sick brother felt like he could eat some squirrel or soup, went back home, and the next morning took his gun, went to the woods, killed two squirrels, and carried them at once to the sick brother, thus, doubtless, disappointing the expectation of his sick brother, but O! how agreeably and amicably.

I feel sure that our highest ambition and chief joy in this life should consist in loving and serving the Lord alway, and in living in the confidence and esteem of our brethren, sisters, and friends. G. W. STEWART.

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LET US WALK IN THE GOOD OLD PATHS OF  
CHRIST AND HIS APOSTLES AND OF OUR  
FATHERS (1 Cor. 3:12-15).

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“Every man’s work shall be made manifest. \* \* \* The fire shall try every man’s work, of what sort it is.”

I have not had a great many additions to the churches of my care. I have felt discouraged at times when our members have died and moved away, and some grown cold, and there have been but few additions. I have not studied revival methods, nor sought the aid of men who were revivalists. It is delightful to see our churches strengthened by the coming of worthy persons who love our church and understand and love the doctrine and practice of our people, who “will be satisfied with the goodness of Thy house, even of Thy holy temple.”

“Let every man take heed how he buildeth thereon.”

If we build of "wood, hay, stubble," our work shall be vain and worthless; we may do worse than nothing even while we are prospering, as the world would say. True prosperity is not always evidenced by large additions. The strength of a church is not estimated by the number enrolled, but by the number that attend and share in the duties and burdens of the church. A revivalist may visit your church, and gather in much material that will be hard to manage—some that will quit attending when the revival is ended, and others that will soon show a discontent with the plain ways of our people, and it will be apparent that the church is safer without such revivals. "The Lord added to the church such as should be saved." "If thou believest with all thy heart, thou mayest." "O generation of vipers, who hath warned you to flee from the wrath to come?" "Bring forth fruit meet for repentance." "If ye love Me, keep My Commandments." These places indicate that we should not try to get everybody into the church. If we preach right, it will feed those that love divine things, and they will enjoy our meetings. Truth spoken in love will not only draw together those who have hearts to love truth, but it will drive away the Pharisees and hypocrites. It gathers the wheat and drives away the chaff. We preach well when we comfort and encourage the mourner, and feed the lambs; but, when we encourage the superficial and carnal, we are doing harm. The Lord has not sent us with smooth words for the self-righteous, nor to build the church out of unprepared material, but to build of "gold, silver, precious stones." We may build slow, but if we live right, preach right, and walk in love, we will see some fruit of our labors. There is more real sweetness in receiving one true and real child of God into our church than could result from taking one hundred unworthy ones; besides, the one will be a lifetime companion to share our trials and encourage us in our afflictions, while the one hundred will soon want something new.

Let me encourage our little preachers who feel discouraged at times, with so few additions and small congregations. Is your little church in peace? Do they love one another? and do they devoutly love the comforting, discriminating truths of the gospel? I asked Elder

E. D. Thomas once if he thought our little church would die. I felt so low and discouraged. He said, "No; not while these people love each other and God's truth as they do." I know I have had much experience with little churches. I do thank the Lord they have not died, nor become extinct; and when our denomination has been tried by the restless spirits that hunt for new ways and methods, these little churches have escaped and been spared. We have had some additions all along, and there is evidence of the Lord's presence among us. Our mission is not to please men or the world, but it should be to please God. Christ suffered and died on the cross for us to redeem us from all iniquity. He sought us in the dark night of nature; He forgave us all our sins; He called us into His holy service to bear aloft the torch of His truth in this dark sin-ruined world. Let us seek to please Him. He is more to us than all the world. One smile from Him is more to be desired than the applause of all the world. Why then should we dread the frowns of the world? Why should we desire its caresses? Sickness, poverty, reproach, death—all is well with Christ as a friend, and where He shows His smiling face. What fools are we to crave popularity! It is temporary, uncertain, and momentary; but the approbation of God, no mathematician can tell its worth. We have lived among and served small churches, but let us be willing our churches should grow smaller still rather than yield the principle that the Bible is our guide. We can better afford to be few and uninfluential than we can to fall in with the customs of wordly churches. We have been told that our children will leave us unless we mend our ways; but the Saviour can make our children understand and love the truth; and when He does, then our regenerated sons and daughters will love us all the more because we stood firm for truth. Nearly forty years ago I felt the need of a Saviour. I went to hear that preaching that was suited to my condition. Those dear men are nearly all dead now; but they were true men; they were not trying to modernize our people or popularize them. They studied the needs of the churches. They comforted the mourner. And often in those days I regretted to see the Book closed; the sermon seemed short. I try now to preach as they

did. I try to preach for the good of those who know what it is to be lost. Such people can bear the doctrine of total depravity; they can endure the much-hated doctrine of election, effectual grace, etc. When we preach these things right, such people will come to us, and they will make good members, that will not be carried about by every new breeze. Let us thank the Lord that He has enabled us to see our needs, and to know where our help must come from. He has brought us to know His truth and His faithful people, and have their society and fellowship. Dear brethren in the ministry, suffer one of the least, if one at all, to exhort you to be steadfast. Don't yield to a commercial, greedy spirit, but be willing to pursue the way our fathers have trodden before us. Don't be discouraged at the trials that confront us. Our discharge will come by and by. We will meet the last storm; and the last wave of trouble will land us in that home where the Lord shall wipe every tear away. O! think of our hope, that, like an anchor, holds us to our Saviour. Let us stand together in love for the truth, and against the ceaseless efforts being made to turn the great ship of truth into new and strange waters. Let us pray the Lord to raise up among us young men that will still contend for the old paths.

Affectionately,

J. H. O.

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### COVETOUSNESS OF SOUL-SAVERS.

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At the close of the war in China a few years ago, in which several nations of Europe were engaged, and also our own nation, there was demand made on China for indemnity by the different powers, and these demands were excessive, no doubt, in many instances.

The *Literary Digest* for June has an interesting article concerning this matter, showing how prone men and nations are to oppress those in their power, and to take advantage of the unfortunate. The writer in question says, "When the powers turned in their bills, most of them treated China as an unfortunate debtor, who was not in a position to object to anything. The most extravagant demands were made. The looting of the palace was almost respectable in comparison with their claims." Here were Christian nations dealing with

heathen nations, and this was well calculated to give the poor heathen a poor opinion of Christianity. "China protested from the first that the indemnities demanded after the Boxer troubles were excessive. The United States was willing to grant China's plea for reference of the claims to the Hague tribunal. The European powers refused, and China submitted under military duress."

"America has chosen to investigate for itself. It has found that the missionaries who claim \$10,000,000 were entitled to \$2,000,000."

No doubt the United States allowed enough for the claims of missionaries; but this is a sad showing for missionaries. While they are converting them to Christianity, they improve their opportunity to filch from these poor heathen the snug sum of \$8,000,000; and if our government had not been more honorable than they most likely they would have succeeded. While these missionaries claim a deep concern for the good of the souls of the poor heathen, they betray too great a concern for the pockets and purses of these poor people. The common people of China pay the taxes; and when we remember that famine has prevailed among these people that were expected to pay to the missionaries this \$8,000,000 that has been declared unjust by a United States commission, it will certainly prove that their influence over these people will be feeble. J. H. O.

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### QUESTIONS AND ANSWERS.

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1. Q. How should we regard the Apocrypha? A. The old London Baptist Confession of Faith, of 1689, very well says in Chapter 1, Section 3:—"The books commonly called *Apocrypha*, not being of Divine inspiration (Luke 24:27, 44; Rom. 3:2), are not part of the canon (or rule) of Scripture, and therefore are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings." And the same views of these books are held by the Jews, the Greek Catholics, and all Protestants except the Church of England (or Episcopal Church), which, in her Thirty-nine Articles of Faith mentions the Apocrypha as books

“which the Church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine.” The Roman Catholic Church has always highly favored these books, and in the Council of Trent (1545-1563) received them in part for edification, but not for “the establishment of doctrine”; yet the Romish Church, in its translations of the Bible, mixes these books with the books of the Old Testament, and derives from them its unscriptural doctrines of purgatory, prayers for the dead, and the meritoriousness of good works; and in the Apocrypha, as derived from the Persian Zend-Avesta, two-seedism, or dualism, finds its strongest arguments. The Apocrypha is not in the Hebrew Old Testament, but is in the Septuagint or Greek Version of the Old Testament. It consists of the following fourteen books:—1st, Historical (First Esdras, First and Second Maccabees); 2d, Legendary (Tobit, Judith, Additions to Esther, Song of Three Holy Children, Susanna, Bel and the Dragon); 3d, Prophetical (Baruch, Prayer of Manasses); 4th, Apocalyptic (Second Esdras); and 5th, Didactic (The Wisdom of Solomon, and The Wisdom of Jesus, Son of Sirach, or Ecclesiasticus). These books were written between 300 B. C. and 75 A. D. They are not quoted at all by the writers of the New Testament, and they abound in fictitious stories and doctrinal errors, and they show the workings of the carnal Jewish mind just before and after the coming of Christ.

2. Q. What was the proportion of the Gentile to the Jewish population in Canaan during the time of our Saviour? A. At that time Canaan was divided into three districts—Galilee in the north, Samaria in the middle, and Judea in the south. It seems that in Galilee and Samaria, the Gentiles outnumbered the Jews; but in Judea the Jews outnumbered the Gentiles (see Matt. 4:15; John 4:9; 11:7, 8, 45-57).

3. Q. Were the Jews, during the ministry of Christ, still sacrificing domestic animals and making burnt offerings to the Lord in the temple area? A. They were.

4. Q. Were wild animals ever used as sacrifices? A. Only sheep, goats, cattle, doves, and pigeons were thus used; all of these were clean animals, according to the

Levitical or Ceremonial Law, and they were all, with the Jews, domestic animals—raised and kept by the Jews near their homes.

5. Q. Was the temple free at all times for any one to enter it? A. The temple proper (the temple house) could be entered only by the priests, and at the times appointed by the Lord; the Holy of Holies, or Most Holy Place, the innermost apartment of the temple could be entered only by the high-priest, and by him only on the Day of Atonement; but in front of, or to the east of the temple-house were temple-courts or yards, separated by walls, and containing porches or halls, which could be entered at any time by the classes whose names they bore; easternmost was the Court of the Gentiles; next west of that was the Court of the Women (these two formed the Outer Court); next west of that, the Court of the Israelites; next west of that, the Court of the Priests (these last two formed the Inner Court); and next west of the Court of the Priests was the temple building, or temple proper.

6. Q. Does the description of the wonderful city that "lieth four-square" (Rev. 21 and 22) refer typically to heaven? A. It refers typically to the church of God in its spiritual, heavenly, and eternal glory—made by God perfectly pure, loving, great, strong, safe, bright, satisfied, blessed, and glorious. S. H.

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### REMARKABLE PROVIDENCES.

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"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.

"A minister was once sent to a wild and dangerous part of Australia on some errand of duty and mercy. He traveled 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 whom 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 brush with all this 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 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.

Sometime 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 murder and rob him, but he 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 man with the minister in that hour of terror when he cried to God; but no doubt God 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 not all the angels ministering spirits sent forth to minister for them who shall be heirs of salvation?' Heb. 1:14." S. H.

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#### TOUR TO GEORGIA POSTPONED.

I had, in accordance with the solicitations of many brethren, thought to have made a preaching tour in Georgia in September, 1907, visiting four Associations and churches between them; but circumstances beyond my control have constrained me to defer this contemplated visit. My second son, Charles, has for several months been Secretary of Congressman John H. Small, of this district; my third son, Calvin, is Secretary

of the Division Engineer of the Norfolk & Southern Railroad at Wilson, N. C.; both of them have been absent from me at school and at work a long time; and now my first son, Frank, a lawyer, who has been living with me more than a year, and has attended to the business of THE GOSPEL MESSENGER in my absence, has entered into a partnership with his mother's brother, Mr. John E. Woodard, of Wilson, N. C., and has removed to that place. He has been thinking for months to locate in a larger town; and I wrote a Georgia brother some months ago that, if Frank did remove elsewhere, I did not see how I could make an extended tour anywhere. My only daughter, Mary, has lived, since her fifth year, with my half-sister, Sister Cordelia, and her husband, Brother William Slade, of this place, who are very feeble, and have no children of their own, and who need her services now more than ever. Thus I have no one to attend to the MESSENGER in my absence. And some of the Associations and several of the churches that I expected to visit in Georgia are now so confused, excited, and divided by the new measures adopted by some of our brethren in that section that I might do them more harm than good if I should make a tour among them at present. Far more than nine-tenths of our people (the Primitive or Old School Baptists) are not disturbed by these attempts to popularize our churches, and are not at all likely to be thus disturbed.

If I had gone to Georgia this month I intended to visit both our "progressive" and "conservative" brethren, and, in the interests of a universal and permanent gospel peace, I expected to entreat the "progressives" to lay aside the disturbing methods that they have recently adopted and that were not used by Christ and His Apostles, and to entreat the "conservatives" to bear with the "progressives" a while longer. While all the religious world is against us, let not our few people, who believe in salvation by the sovereign and fruitful grace of God alone, bite, devour and consume one another.

SYLVESTER HASSELL.

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## EXTRACTS.

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GURLEY, ALA., July 23, 1907.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER:—As my time for renewal for THE GOSPEL MESSENGER for another year is close at hand, enclosed please find post-office money order for two dollars—one for renewal for our paper another year, and one dollar to pay for some poor sister or brother that is not able to pay for it. We are very well pleased with the paper, and it comes regularly every month laden with good news. I have been taking it for over twenty years. I do not remember ever missing a single number. It is always eagerly looked for at my house. I hope the good Lord will spare you long to still continue to send the same good news to His dear people that are scattered abroad. We are having peace in our Association and also in our corresponding Associations. We are opposed to all new things.

Yours in hope of eternal life,

J. H. LAWLER.

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LARGO, FLA., July 29, 1907.

*Elder S. Hassell—*

DEAR BROTHER:—Please find enclosed one dollar to pay my subscription for this year to THE GOSPEL MESSENGER. I have received the July number, and have enjoyed it to the full extent. The writers are so

tender towards the brethren everywhere that no objections can be found to it. O that brethren would write and speak that way all the time! then strife would cease among us, and all would be peace and love. We should follow after the things that make for peace, whereby one may edify another, speaking the truth in love, and let alone things that are not mentioned in the New Testament.

Your unworthy brother, if one at all,

J. D. McMULLEN.

LOCUST GROVE, GA., March 2, 1907.

DEAR BROTHER HASSELL:—I believe my time for the MESSENGER expires the 7th inst., which is next Thursday, and I will take pleasure in renewing for same to-day. I look forward with very much pleasure to the coming of the MESSENGER. I enjoyed reading of your long journey, leaving sick and returning well. 'Twas plain to me that the dear Lord carried you all the way and landed you back home safe and better than when you left.

Bro. Hassell, I trust you will be spared to us until you are real old, and continue to contend for the truth. I'm glad you work so hard for peace. May the Lord bless and be with you all the days of your life, and give you grace to sustain you through the work He has for you to do. I will inclose the amount of two dollars, one to pay for MESSENGER one year and one for you as a gift. May the Lord bless your labors.

Your sister, I trust,

MRS. J. L. GARDNER.

WAYSIDE, GA., Feb. 18, 1907.

*Elder Sylvester Hassell—*

MY DEAR BROTHER:—As the subscription of my GOSPEL MESSENGER expired with the February number, I now send you postoffice order for the renewal of mine and that of my invalid sister (Miss Alice Bazemore, of Perrine, Florida). Dear brother, I want to continue taking the dear old MESSENGER as long as I can raise a dollar for it, for it is sound in its contention for the truth as it is taught in the Scriptures, as I believe it.

Your brother, I hope, of eternal life,

T. J. BAZEMORE.

DALLAS, GA., April 16, 1907.

DEAR BROTHER HASSELL:—I feel so grateful that you are spared to edit the GOSPEL MESSENGER, and that I have the privilege of reading it regularly. How I desire to strike hands with you and associate editors, and Brother Luckett, whose writings are a continual feast to my poor soul. But whether this shall ever be or not, I trust that we may meet some sweet day beyond this vale of tears.

Yours in love,

W. A. HARRIS.

COLUMBUS, GA., April 23, 1907.

*Elder Sylvester Hassell—*

MUCH ESTEEMED AND BELOVED IN THE LORD:—The time has arrived and I am spared to renew again for the dear old MESSENGER, which I do love, because it speaks the truth as I believe it. I am always glad to see it come. I see in the last MESSENGER another good letter from Sister Kate Swartout. I have so long loved her writings, and thought so many times that I wanted to write to her, but never did. I come short, so much, in doing my duty in many ways, that I feel like I am good for nothing, anyway. I enclose money order for one dollar.

As ever, your unworthy sister in the Lord,

MRS. J. B. LAND.

PIMENTO, INDIANA, May 2, 1907.

*Elder Hassell—*

DEAR BROTHER IN CHRIST:—Do you remember your short stay in Pimento last fall, and the sermon in which you were so carried away with the subject that I had to notify you about your train time? Wonderful discourse! How could a man preach so unless the Spirit of the Lord was with him?

It is time to renew my subscription again. Inclosed find money order for \$2.00, one for yourself, and one for the paper.

I hope this will find you well, that you may be spared to a ripe old age, that you may continue in the future as you have in the past to hold up the cause for the truth's sake.

Your brother in hope of eternal life,

I. N. KESTER.

KOSCIUSKO, MISS., Feb. 23, 1907.

*Elder Sylvester Hassell—*

ESTEEMED BROTHER IN THE LORD:—I send you one dollar to pay my subscription to the GOSPEL MESSENGER for the year 1907. The MESSENGER is a most welcome visitor monthly. I notice many others express themselves as delighted with its management and contents generally. A great majority of its readers are of the class the Saviour spoke to Nicodemus of, that must be born of water and the Spirit to enter or see the Kingdom of God. This Scripture doubtless will admit of a twofold interpretation, and suffer no violence. There is one Lord, one faith, and one baptism, and that one baptism must be administered to a proper subject, by a proper administrator, before entering the gospel church or Kingdom of God on earth. The nature of water is to cleanse, and when put and kept in motion it will cleanse itself—a beautiful figure indeed of the cleansing influence of the Holy Spirit. The Apostle Paul tells his brethren of the church at Corinth not to be deceived, that the unrighteous could not inherit the Kingdom of God, and that such were some of them, but they were washed, justified, and sanctified by the Spirit of our God. The same Apostle tells us how we are not saved and also how we are saved. That we are not saved by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Spirit. The alien sinner must be born of the Spirit of God to become an actual child of God, then he is a son and heir of God by the spirit of adoption, and fit, meet for the Master's use. In the new birth the child of God receives the Spirit of adoption, and in the resurrection adoption in its fullest sense. If the Spirit of Him that raised up Jesus from the dead be in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you. The Saviour said to His disciples, "You did not choose Me, but I chose you, and ordained or appointed you that you should bear fruit." And also, "By their fruits ye shall know them." The corrupt tree can't bear good fruit. The crab tree, cultivated and fertilized, only bears more corrupt or sour fruit.

Brother Hassell, I hope you and your associate editors will long live to comfort, instruct, and encourage the Israel of our God.

Yours in fellowship and love,

JAMES M. SIMMONS.

SCOTLAND NECK, N. C., April 19, 1907.

DEAR BROTHER HASSELL:—I enclose money order for one dollar for the GOSPEL MESSENGER, for Mr. R. Gardner, Scotland Neck, N. C., Box 16. He is my neighbor and has been reading my papers, and loves

them so much that he subscribes for himself. Wife and I both love to read it, and feast each month on the sound doctrine it contains. May the Lord bless the editors and spare them yet many years to glorify His name. Remember us in your prayers. My wife joins me in love to you and the whole household of faith.

Your brother in Christ, I hope,

W. H. LEGGETT.

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HEATHSVILLE, N. C., June, 28, 1907.

DEAR BROTHER HASSELL:—My daughter Nevee's vision was as follows: While she slept she saw the image of a man standing by her bedside. As she saw it, she wondered what it might be. Then it was revealed to her that it was Christ. Then He spoke to her and said—"Among all denominations there is only one that is right for you." Then she said to Him, "Pray tell me which that is." Then He said to her, "That is the Primitive Baptist; go and join them and be baptized."

Brother Hassell, I am glad to tell you that you and the doctrine that you preached up here have been highly appreciated and well spoken of by all that heard you, so far as I have heard. I trust that the good Lord may so bless you that you may be with us again before very long. Brother Hassell, please remember me in your prayers that the blessed Saviour may give me grace and strength to take up my cross and follow faithfully in His footsteps. May the Lord teach me to trust in Him. I feel unworthy to be your servant.

J. W. ADKINS.

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WASHINGTON, N. C., June 4, 1907.

*Elder Sylvester Hassell—*

DEAR FRIEND:—Pardon me for troubling you with my imperfect scribble, but, as you are sending me the GOSPEL MESSENGER free of charge, I feel it my duty to write and thank you the best I can. I can not tell you the great comfort and pleasure it is to me and my good but feeble wife in our lonely condition. We have no one but ourselves. Reading the GOSPEL MESSENGER is good preaching to us, for it seems to help us bear our afflictions. Julia, my wife, is a member of the Primitive Baptist church at Smithwick's Creek; but it is not often that she can go. I am not in any church, but I love the Primitive Baptists, but I can not go to hear them preach. Sometimes some of them come in and talk with me, and that is a great pleasure to me and my wife. Elder Hassell, pray for me and my wife; I feel that we need it. May the Lord bless you and give you a long life to help the poor, hungry, and thirsty souls with your kind and comforting words.

From your friend,

GILBERT BALL.

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409 SOUTH COLLEGE ST., NASHVILLE, TENN., April 15, 1907.

*Elder S. Hassell—*

DEAR BROTHER:—Please find postal money order for one dollar, which will pay my subscription for another year, I think, until 1909. I am well pleased with the MESSENGER.

Your unworthy brother,

R. D. HUNT.

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DUBLIN, TEXAS, March 21, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I am well pleased with the MESSENGER. I do enjoy reading it. May God bless you and guide you through life.

Your brother,

W. L. COMPTON.

AUSTIN, TEXAS, April 13, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—You will find enclosed one dollar, to pay on the GOSPEL MESSENGER. I am yet behind some for this year, but will send it soon, for I do not want to read it on a credit. I have thought of writing you to stop it, but I don't see how I can get along without it. It is always full of something good to me. May the good Lord spare you many years to contend for the truth in the future as you have in the past.

Your brother, I hope,

W. T. JACKS.

PILOT POINT, TEXAS, June 4, 1907.

DEAR BROTHER HASSELL:—I write again to send you one dollar for the continuation of the MESSENGER. It has been nearly thirty years since I first took it, and I would not want to discontinue. The last (June) number is worth a year's subscription, properly read; and very especially do I appreciate Bro. Lockett's piece. I can not for my life see how a child of God can for one moment believe that his own or others' salvation depends upon his own puny works, or filthy lucre. I hope your health is good, and that the good Lord will deal gently with you in your declining years.

Very unworthy,

W. H. LEDBETTER.

LURAY, VA., July 22, 1907.

DEAR BROTHER HASSELL:—I enclose you check for one dollar, payment on MESSENGER subscription from Mrs. Lucy G. Bumback, Mountain Home, Stanleyton, Va. We both love the MESSENGER, and desire to pray God's blessings upon its editors and correspondents. "Speaking the truth in love," as you do in your writing and preaching, is the grandest, most glorious work man ever attained to, and may God spare your life many, many years, and continue His blessings to you that you may continue to comfort, teach, and edify your brethren in the faith of Jesus, our Lord.

I have lived with the dear Baptists in this beautiful valley for a year now—having left my home and business in South Carolina last July—and I sometimes have reason to believe that God has blessed my labors here. The four churches I serve are in peace, and all have had additions by baptism this year; yet I so often feel unprofitable and so cast down. God knows my heart; I want to be a blessing to His precious church—I want to see His people walking in peace and love in the footsteps of the flock and feeding their kids by the shepherd's tents. Pray for me, my dear, much beloved brother. Come to see us whenever you can. The hearts and homes of the Baptists of this country are ever open to you and those who bring the pure doctrine of God.

With love, your brother,

R. H. PITTMAN.

## OBITUARIES.

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

### I. J. CARTER.

It is with a sad heart I make an attempt to write the obituary of my dear old grandfather, I. J. Carter. I know I can not do the subject justice. He was born April 30, 1830, and died March 16, 1907, making

his stay on earth 76 years, 11 months, and 16 days. He was married to Susan L. Taylor in 1878. They lived happy together until March 9, 1903, when the good Lord saw fit to take her to her resting place. Unto them were born six children, two of whom survive them. He was a member of the Primitive Baptist church, and attended often as convenient, being twenty miles from any church. He joined the church in 1881, at Elizabeth church in Cumberland County, and was baptized at Garrett's Eddy, Cumberland County, by Eld. James Wilson. He would attend the Little River Association every year, and seemed to enjoy them, oh! so much. But his seat will be vacant forevermore in this world. But I hope he has a more glorious seat in heaven, and I hope, if it be the Lord's will, we will all meet him there. He died in full faith. May all the brethren and sisters pray for us.

Written by his loving granddaughter,  
*Manchester, N. C.*

MARY C. STEWART.

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J. O. HARRIS.

The subject of this notice was the son of R. B. Harris, of Wadkinsville, Ga., and a greatnephew of the late Judge L. G. Harris, who was, for more than a quarter of a century, one of the leading citizens of Athens, Ga. Mr. Harris was born in Oconee County, Ga., December 2, 1873. He was married to Miss Lillie McCowen, of Macon, Ga., and daughter of Jas. A. and A. F. McCowen, on October 26, 1904. He died in Athens, Ga., June 5, 1907, making his stay on earth 33 years and 6 months. Those who mourn his departure are a loving wife and one little son about two years old, a father and several brothers and sisters, all of whom were present at the time of his death. While Mr. Harris had never connected himself with any church on earth, he was of the Baptist faith, and so expressed himself to his family many times. He lived an honorable, honest, and business life, at all times conducting himself as a gentleman and a good citizen. His friends were numbered by those who knew him. He was popular, and perhaps had as many friends in Athens, where he was reared, as any one of his age. He was an affectionate husband, a true father, and a good provider for his family. After the prospect of his recovery was given up, none realized it more thoroughly than did Mr. Harris himself. And in a calm, deliberate way, he acknowledged to those around him, that he had been, and was a sinner, living out of his duty. And said but for Christ's sake and the love and mercy of a merciful God, he would certainly be lost. He also, in the presence of the writer, made a free and open confession of all his short-comings and errors in life, and expressed himself as still having a hope, that a merciful God, for Christ's sake, had pardoned and saved him from his sins. If so, he said it was by His long forbearance, and through his great mercy, and for nothing that he had done. Having thus confessed, we feel that our friend died in hope of eternal life. Then we have hope that he is at rest. May the Lord reconcile his little family to the will of a merciful God, and enable his bereaved wife and friends to feel assured that what the Lord does is done well and right. The Lord giveth, and the Lord taketh away; blessed be His holy name.

JAS. A. McCOWEN.

*Macon, Ga., July 1, 1907.*

---

MRS. ELIZA CALHOUN.

At her home in Bibb County, Ga., my beloved mother, Mrs. Eliza Calhoun, daughter of Angus and Mary McAllum, quietly closed her eyes to the things of earth, May 25, 1907, to enter that house of many

mansions prepared for those who love the Lord. She was blessed with a cheerful disposition, had a kind word for those she met, was ever ready to help those who were in trouble. She was faithful to her convictions of right, a true friend, a good neighbor, a helpful, devoted wife, a tender and loving mother. She loved her church, and filled her place there when she could. Her house has long been a Baptist home. The Lord was so merciful to her; when her work on earth was done she did not have to suffer long, as many do. She was only sick a few hours, and like a little tired child she went to sleep. We feel that she was a faithful soldier in life's battle, and through the merits of a crucified Redeemer, the victory has been won, and now she can so sweetly rest where the pains of old age can never come, where the trials, perplexities and disappointments of life are unknown. How sweet the rest must be to the weary pilgrim who has traveled in this life for eighty-four years!

She leaves four sons, W. A., J. W., A. W., and G. E. Calhoun; all residents of Bibb County; three daughters, Mrs. S. T. Bentley, Culloden, Ga., Mrs. T. A. Kendrick, Roberta, Ga., and Mrs. A. S. J. McKenney, Lakeland, Fla. Her husband, J. W. Calhoun, and one daughter, Mrs. Lenus Holleman, preceded her to the grave many years ago. She was a great lover of flowers; they seemed to speak to her as one of the many blessings the Lord has given to His creatures to brighten their pathway here. Her friends not only covered her casket with beautiful flowers when she was gone, but they brought her flowers when she could appreciate them, and my sad heart would say to them all, we thank you; and may loving friends do the same for you. We feel that too much can not be said of our mother. Words seem too poor to express what she was to us. She left the greatest legacy she could have left to her children. We hope God will guide us through this life, and may we be one united family in that home beyond the skies. It seems that we ought to be willing to say, "Thy will be done"; but when we think that we can never see her again on earth, the tears unbidden flow, and like a little child we want to see mother. Comforting words were spoken to the bereaved ones by her pastor, Elder W. J. Heard, and her son-in-law, Elder S. T. Bentley; after which her body was laid to rest until the resurrection morn.

LIZZIE BENTLEY.

*Culloden, Ga.*

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#### IN MEMORY OF W. T. McCOWEN.

Born November 30, 1865, died July 4, 1907; age 41 years, seven months and four days. He was the second son of Eld. D. G. and Effie McCowen. Married December 7, 1887, to Miss Mamie Smith, of Houston County, Ga., they had born unto them seven children—six now living (one having died in infancy), their names Bernard, Lucile, Julius, George, Harry and Kathern. Besides his aged father and mother, wife and children, he leaves three brothers, one sister, John D., Robt. G., James H. and Sister Emma Shi. Brother McCowen was born and reared and lived in Monroe County, Ga., all his life. He united with the Primitive Baptist Church together with his wife at Smyrna Church September 23, 1893, was baptized the following day by his brother, and lived a consistent member the remainder of his life. His illness lasted about five weeks, and was pronounced typhoid fever by his attending physicians (who were the best that could be procured). No one thought him dangerously ill until a few days before his death. Funeral services were held at his residence, Forsyth, Ga., by the Methodist minister that is stationed here, Mr. Timmerman. Eld. W. W. West, of Atlanta, was

dispatched for. Although he did not arrive in time for service at the home, but was here in time to follow the procession to the cemetery, five miles in the country, at the old McCowen homestead, where a short service was held. Brother McCowen was a good and useful man, a leading citizen in everything that looked to building up his country; ready at all times to do his neighbors and friends a kindness. Though his school days were limited, he was a natural mathematician, one among the best in the State. Truly a good man has been called to his reward. We can only bow our heads and heart in sorrow and mourn our loss. The loss to his dear wife and children is the loss of the dearest and greatest friend that you ever had or can have on this earth. Then console yourselves by knowing that he is not dead but sleepeth. Let us all try to emulate his virtues, that it may be well with us when we are called hence.

J. W. NEWTON.

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#### BIOGRAPHIES AND PORTRAITS OF PRIMITIVE BAPTIST MINISTERS.

For several years I have felt that the biographies of Primitive Baptist ministers of the United States should be preserved in substantial book form; and after prayerful consideration, I trust, and the endorsement of the idea by brethren I have concluded to undertake the collection of material for, and the publication of, such a book.

It is my desire to compile a work that will be correct, useful and interesting, and one that our denomination will be proud of; but I cannot do this without assistance. I therefore request our editors, moderators and clerks of associations, and any others who will, to send me sketches of their own lives—if ministers—and the lives of other ministers of their acquaintance, *together with the subjects' photograph*, whenever possible.

Proper credit will be given for assistance rendered.

R. H. PITTMAN,  
Luray, Va.

---

#### THE OLD PATHS DEFENDED.

This is the title of a pamphlet now being published, containing letters and extracts from many of our oldest and most able ministers and Primitive Baptist editors in the United States on the innovations of the day. Also historical sketches, etc., showing how our people have ever regarded the inventions and practices of worldly religionists. 25 cents per copy; \$2 per dozen. Send to

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#### DISCOURSES AND PHOTOGRAPH OF ELD. J. R. RESPESS.

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Your friend,

W. D. RESPESS,  
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L. HANKS.

## NOTICE TO OUR SUBSCRIBERS.

I send the "Messenger" free to hundreds of our poor and afflicted ministers and members, and no date is written on their "Messengers." When a date is written on your "Messenger," that is a sign that you are charged for it. If you are in arrears and can pay for the "Messenger," please do so as soon as convenient, as it takes not only a great deal of time and work, but a great deal of money to publish one "Messenger." If you cannot pay for it when your subscription expires, but still desire the paper sent to you, please write me to that effect, and I will continue to send it to you; and if, when your subscription expires, you do not wish the "Messenger" continued to you, please let me know, and I will discontinue it. I would gladly send the "Messenger" free to all who wish it, if I were able; but I am not able to do so. I would like, of course, to retain all my present subscribers, and also procure new ones to help me pay the heavy expenses of the publication of the "Messenger." Few religious periodicals pay even their expenses.

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S. HASSELL.

## OUR MEETINGS IN WASHINGTON, D. C.

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Vol. 29.

No. 10.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN — Eph. iv. 15.

J. G. Griffin  
Route No. 1  
June 03

Williamston, North Carolina.



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OCTOBER, 1907.



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Edwards and Broughton Printing Co., Raleigh.

# The Gospel Messenger.

OCTOBER, 1907.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 29. WILLIAMSTON, N. C., OCTOBER, 1907. No. 10.

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## PERFECT TRUST.

My boat is on the open sea,  
Which storms and tempests toss;  
I know not of the ills to meet  
Before I get across.

I do not know how long or short  
The fitful voyage may be,  
But, patient, I'll abide His time,  
Who built the boat for me.

'Tis fully manned in every part,  
Hope is the anchor fair;  
The compass that it has is Faith,  
And every oar is prayer.

Sometimes I see the breakers' might—  
The ocean madly roars;  
But all I do is simply this—  
Bend closer to the oars.

At times the waves run mountain high,  
And threaten me to strand;  
I fear not, for He holds them in  
The hollow of His hand.

The fog at times obscures my path,  
I see the way but dim;  
But well I know I can not drift  
Beyond the sight of Him.

I know not where the shoals may lie,  
 Nor where the whirlpools be;  
 It is enough, dear Lord, to feel  
 That they are known to Thee.

And thus, content, I glide along,  
 If either slow or fast,  
 Believing He will bring me safe  
 To the heavenly port at last.

—*Selected.*

LOGANVILLE, GA., July 22, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER AND ALL THE REDEEMED OF THE LORD :  
 Let one poor sinner say, God be praised in the highest  
 for His great love and mercy to me. O, that my tongue  
 might be loose and praises could flow to ocean's end and  
 soar to the mountain's top. I just feel that I want to  
 tell all the kindred in Christ what a merciful God is  
 ours and what great blessings we enjoy. And am just  
 writing this little letter to send the above good poem for  
 publication in the MESSENGER, if you see fit. This poem  
 was found in a paper, and it is so rich that I just felt  
 that many poor pilgrims could get sweet comfort from  
 it. I know it strengthened my little hope. All praise  
 to Jesus. As I watched the last rays of the setting sun  
 this evening I saw my Saviour in His agony on the  
 cross. Oh! I was there, it seemed, and I wanted to say  
 to all, Behold the Lamb of God, which taketh away the  
 sin of the world. He bore our sins in His body on the  
 cross; the iniquity of us all was laid upon Him, and O,  
 what wondrous love! The Lord has so graciously blessed  
 us all, and to me it seems so much more than I deserve.  
 My path has been rough; at times I have been almost  
 ready to give up. But in it all I have been made to see  
 the wonderful works of our God. And, like the poet,  
 can truthfully say—

“ But though I have Him oft forgot,  
 His loving kindness changes not.”

And to all His dear ones who are weary, I would say,  
 Take courage; Jesus is your friend. He will be with

you. I have been in the very depths of hell, but feel to say, Thanks be unto God, who giveth us the victory through our Lord and Saviour, Jesus Christ.

Brother Hassell, I just felt impressed to send this poem, and felt that I wanted to tell His blessed children what a merciful Saviour He is. He will be with us to the end. O may we be faithful! I am yet a little babe, but do love the brethren and the truth—not man's work, but Christ Jesus crucified. Do with this as you see fit. Give God all praise for His mercy, and pray for a sinner who hopes for a better day.

SILLA WILSON.

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“LORD, WHAT WILT THOU HAVE ME TO DO?”

---

Amid the smoke of arms, and the glittering of the sword of division, and under the crushing weight of confusion now pressing upon us as a denomination, I am led to utter in heart-language, “Lord, what wilt Thou have me to do?”

A striking peculiarity of my ministerial impressions has been to labor for peace among our afflicted people. I interpret the laws of our Saviour to mean “*Live in peace.*” “Be of one mind” (2d Cor. 13). “Be kindly affectioned, one toward another”—“With one mind and one mouth glorify God.” “Wherefore receive ye one another as Christ also received us to the glory of God” (Romans 15). “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you” (1st Cor. 1-10). These pointed words of inspiration, and others of like significance persuade me that divisions and strife are wrong and sinful before God. My heart is smitten with sorrow and grief as I see brother arrayed against brother and the bloody sword of division being wielded unto destruction, and tearing asunder loving children of God, who do not even know what they are being separated for. Oh, brethren, let us stop and think what we are doing. God will not hold him guiltless who sheds his brother's blood, and who unlawfully thrusts out of the church the children of the Master. Upon the other hand, he who introduces illegal measures to the

disturbing of the peace of Zion should feel that he is standing on dangerous ground. I feel that I can sacrifice any personal preference of mine which I am not commanded of the Lord to perform if it will relieve the pressure of confusion now prevailing in our beloved, yet bleeding, Zion. I am loath to mention any disputed question or to refer to contested ground, but the hard pressure of duty seems to impel me to speak in the interest of peace. I do hope I am not moved by a spirit of selfishness, or demanding more of others than I myself am willing to contribute.

I will now mention instrumental music associated with the public worship of God, for this seems now to be the leading topic of disturbance. I mean not to discuss the merit or demerit of the question, for this would perhaps only irritate the cause. But what must we do under the prevailing dissension? One party refers to the fact that the Scriptures thoroughly furnish unto all good works, and holds that it is a sin to use the organ in church service because the New Testament does not specify its use. The other party takes liberty from the Scripture that says "Sin is the transgression of law"; and since there is no New Testament law forbidding its use "there is no transgression," though we use it. In deciding this question, former customs, personal preference, and musical tastes go a long way in placing the balance of power in the scale of judgment. We should all seek to look at the case from our brother's point of view, even if he is wrong. It might help us to forbear with him, and to correct his error. Those who use the organ say to their opponents that we can not allow your argument that all things are forbidden that are not specified, from the fact that we could not do all things that are commanded without doing some things not commanded: since we have no specification of procedure by which to organize churches, and yet we are taught that churches were ordained of God, and we all believe that it is right to organize them. Another thought worthy of consideration is, that we are now practicing a number of things which we have no command for. Such as organized associations, with their written by-laws, decorums, etc. Church decorums, which direct the churches in matters not pre-

scribed in Scripture are found numerous among the churches. From this view it would appear difficult and quite inconsistent to undertake to force a law at the peril of peace and fellowship, based ONLY upon the absence of command.

Upon the other hand, it is well understood that the use of instruments in our churches in Georgia has been, for the most part, within the last ten or twelve years; and it is no surprise that our people would refuse to welcome them, since it is a fact well known, and one worthy of practice, that our churches make changes slowly. If there is no direct command against their use, we are commanded to follow after the things which make for peace, and we should not burden our dear Saviour's cause with discordant procedures, and I feel that it will be an act of Christian service rendered to a needy cause if our churches which are using organs in their services would discontinue them. None claim it to be a command in the New Testament to use them. It can be considered only a privilege, and if by the sacrifice of this privilege we could contribute something in the interest of peace, it would be a good work, and those who are willing to thus act would evidently be blessed in the deed. I have confidence to believe that if our churches that use organs could believe that it would bring peace to abandon their use they would be suspended at once. I can not say that peace would surely result from such acts, but I would be glad to see the experiment fairly tried.

Dear brethren, I beg to submit the following proposition:

Let all churches that have instruments agree in the interest of peace to separate their regular church worship from the use of the instrument, at least for a period of time long enough to determine if this will stop the war and bring peace. Then let those who oppose the instrument agree to suffer its use in class singing, or at an hour apart from the regular church service. This would allow those who are opposed to the organ to attend the church worship without being burdened by it, and it would also allow some privilege to those who believe that the instrument encourages correct singing. I

know some churches which have organs in their houses, and they are handled in this way: They sometimes have special singing occasions and use the organ, and even on church-days they gather early and have singing and use the organ, but when the hour for church service arrives, and the pastor enters the stand, the organ is suspended, and the congregation sing in the old way. The membership of these churches differ in sentiment upon the use of the organ, and they have, in quite a friendly way, agreed upon this plan, and it seems to work smoothly. Brethren, can we not all make this much sacrifice, and stop this cruel war? Then let us use all diligence to regain lost or weakened fellowship. Be careful to speak and act kindly, and avoid extremes. Strive earnestly to maintain good order and sound doctrine, and I do believe that our great differences will evaporate and vanish out of sight.

The organ question, I consider, is the only real issue now before our Georgia Baptists. The matter of salaried ministers, fleshly revivals, federal government, etc., etc., are questions upon which there is very little difference of sentiment, except that which has grown out of misunderstandings. I make these suggestions after a deep, heart-searching of myself, and, as I trust, solemn prayer for the light of truth.

The churches I serve, none of them have organs; not one in our Association, and none want them. I have never belonged to any society except the Old Baptists, and never intend to. I have attended a very few meetings which lasted more than three days, and these were conducted on Old Baptist lines, and not on the modern revival plan. I want none to join my churches except those whom God has changed. As to a salary for preaching, much or little, I have never for a moment entertained the idea; and all the remuneration from the churches which I have ever received as a minister I suppose would not amount to fifty cents per day above railroad expenses for the time required in the service, yet I have lived equal to the average of the people I have served, and cared for a large family. I have no complaint to render for lack of care for me. I have observed some slight tendency to modern popularity which I think

should be counteracted by faithful teaching and brotherly reproof, but I see no cause for special alarm along this line. Back-biting, worldliness, and general decay in Bible charity I regard as much more threatening at present, and a greater strain upon the order and life of the church. While we are planning to amputate the wounded limb to protect the body from death, we should not forget to administer a cordial and a general tonic, lest the amputation should prove more fatal than the wound.

I write this and send it forth, for myself alone, but if my brethren are willing to accept its principles in place of the confusion and division now pressing upon us I would be indeed pleased to learn of the fact.

Sorrowfully, yours for peace,

Ocilla, Ga.

T. E. SIKES.

#### REMARKS.

I have repeatedly said that I do not wish to publish, in THE GOSPEL MESSENGER, anything more, at least for a long time, on the subject of the use of organs in our churches; and I publish this humble, gentle, and moderate communication of Elder T. E. Sikes only in the interest of gospel and lasting peace, and I again earnestly request our members to quit writing to THE GOSPEL MESSENGER on this subject. About twenty of our five hundred churches in Georgia have *very recently* adopted the use of the organ in public worship. Are they not spiritual and humble and loving enough to discontinue this *very recent* practice for the sake of fellowship and peace with their brethren, and see if such discontinuance will not restore broken or weakened fellowship and peace? And are not the great majority of our brethren who oppose the use of the organ in public worship spiritual and humble and loving enough to bear with those who have introduced it and see if they will not discontinue it? I am satisfied that it would be easier to make the Savannah River reverse its course and run up to its source than it would be to make the three thousand churches of Primitive Baptists in the United States willing to use instrumental music in public worship. Even among the

Jews instrumental music ceased with the destruction of the Temple, and still is utterly opposed by all Orthodox Jews and the most of Reformed Jews, and by Greek Catholics, and by many Protestants. The inspired and Christ-like Apostle Paul declares—"If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. 8:13). O that the Lord would pour out upon all our brethren in Georgia the same spirit of humility, forbearance, and love! Each church must, in the light of God's Spirit and word, decide this question for herself, and not for another.

S. H.

---

## PEACE.

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### No. 1.

"The Lord will bless His people with Peace."—Psalm 29:11.

We learn by reading the different periodicals that certain churches and whole Associations are in peace, but by making tours among them we also learn that some of these churches and Associations of churches are not in peace with other churches, and *vice versa*. We are most glad truly to find peace even in one church and anywhere among the dear saints; but why not have peace more universal in Zion? If one church can have peace at home, why not more have the same peace by the same scriptural rule, and if all are at peace alike at home, why not be at peace abroad, as they are of the same faith and order? God makes His people *one* in heart and His *one* book teaches them to be *one* in practice. Why not be more diligent in search of the meaning of God's holy word, so that we may all see the truth alike and be agreed and walk together in peace? Let us think of peace and love peace and labor in love for peace. "Behold how good and how pleasant for brethren to dwell together in unity." How pleasant it is to clasp hands with perfect confidence and sweet fellowship throughout the entire kingdom of God. Dear brethren, can we not have more peace? There is peace in working for peace by the divine rule of holy writ. Peace is a bright motto.

God grant our very tone of voice to sound like peace. May our deeds provoke peace and our words, both oral and written, mean peace. May the countenance of the Lord's humble poor be the loving picture of peace. Let us live for peace and die for peace. Pray for me.

Yours in love,

SPENCER F. MOORE.

No. 2.

VALUE OF PEACE.

The elating news of peace and liberty upon the ears of the faithful patriots of the thirteen colonies who survived eight bloody years of war for their freedom was inexpressibly full of bliss. At the close of this great Revolution "joy pervaded every patriotic heart. All the hardships of the past were forgotten in the thought that America was free. The news reached Philadelphia at the dead of night." "Some were speechless with delight; many wept, and the old door-keeper of Congress died of joy." Congress met at an early hour, and that afternoon marched in solemn procession to the Lutheran church to return thanks to Almighty God." (Barnes' Historical Series, pages 140-141.) Think of such peace in the noble hearts of the true. God abundantly blessed those dear ones who dared to fight a good fight for freedom and peace. Life itself could not express the ecstasy and peace even of an expiring, humble door-keeper. And just so the spiritual peace of a lowly door-keeper in the house of God is great. And if the saints will take up their cross and observe the orders and commandments of their Captain in the Christian warfare, the Lord will crown them with a foretaste feast of eternal peace. A true spiritual patriot loves the liberty wherewith Christ has made him free, and he enjoys the heavenly peace of that freedom more than human language can tell. The value of real peace in the souls of the saints, flowing like a river from breast to breast, is much better felt than told. The very feet of those who preach peace and bring glad tidings are beautiful indeed. They speak the doctrine of Christ which makes for peace. As good soldiers of Christ Jesus our Lord, and as true soldiers of

the cross for peace, let our weapons be spiritual, and our speech be "sound words"—"the wholesome words of Christ," "which can not be condemned." Oh that we could speak more like the sweet angels when they exclaimed, "*Peace on earth*" and "*good will toward men!*" Oh how glad the heavenly host were to hear the *glorious* news of the long-looked-for advent of our peaceful Redeemer into the world. The very sight of Him was peace for His people, and so it is to-day. Amen.

SPENCER F. MOORE.

### No. 3.

Peace is found and kept by thinking on things pure and lovely. The Apostle Paul would thus teach for the learning and spiritual profit of the saints. "Rejoice in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: If there be any virtue, and if there be any praise, *think on these things*. Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Phil. 4:4-9.) We know that a child of God can find peace and rest and delight in his God and in the law of the Lord, for we read:—"His delight is in the law of the Lord; and in His law doth he meditate day and night." (Psa. 1:2.) Such true devotion affords perfect peace.

When our minds with admiration dwell together upon the wonderful works of God, they are pleasantly fixed upon the same objects, and we are most apt to arrive at the same right conclusions, and thus be of one mind in true peace. We will have the same view of God, and learn the same lessons of His will concerning His creatures. Oh can we not even see the grand and needful

lesson of harmony and peace taught in God's perfect handiwork of the heavens? We see the harmony of God in all visible creation; and it should be manifested in the actions of God's people. Even the bees and ants have governments by which they work and live in peace. Shall we concede the insects superior to the saints in loyalty to good law? Is the civilization of bees and ants more worthy of toleration than the peaceful religion of Christ? If not, then let us live in peace.

Like busy bees respecting  
The florid fields of earth,  
Let us go out collecting  
Sweet peace to fill the dearth,

From every lofty mountain  
Made by our precious Lord,  
We see each living fountain  
Sea-bound with one accord.

There's union in the beauty  
Of flowers in the vale;  
They bloom in silent duty,  
And peace reigns in the dale.

Each ant, in his own calling,  
With harmony and peace,  
Works truly without falling,  
Nor does he often cease.

Behold those orbs up yonder  
In peace so calm and fair,  
Bid us their conduct ponder  
That we such peace may share.

SPENCER F. MOORE.

No. 4.

Dear Brethren, I would not think of dictating for the peace of the saints, but I am still interested in their welfare, and would advance a few more ideas, praying the Lord to bless them to our profit. I am not able to wield a wide influence for the good of the dear people of God; but if what I write serves to unify and comfort the children of God in the least, may the Lord have all the praise. Peace with you and our God is enough for my part and more than I feel worthy of. Fame is not my goal in this article, I trust. Fellowship is worth far more than worldly fame. Peace by the truth between churches and saints, and peace in each individual heir of

God is the object of my search in this letter, if I am not deluded in mind.

We find that one strong part in the sacred remedy for peace is "Love"; for where love rules among the saints there is Christian kindness and peace even while some irregularities still exist. Love prompts willing scriptural forbearance until all difference can be rightly adjusted, ending in unity and spiritual peace. Love or charity hides and covers a multitude of sins, and that is peace. Love provokes unto confessing and repenting of our faults, and love reciprocates the gracious favor of forgiveness among the Lord's people. Hence love re-proves sin, teaches righteousness, and begets and preserves real peace in Zion. But if love is gone, all else is gone. Where there is no love there is no fellowship—no union—no peace. Love is first in all things that make for peace. Jesus says, "If ye love Me, keep My commandments." "If ye love Me, ye will keep My words." "A new commandment I give unto you, That you love one another as I have loved you." Love comes first; then peace soon or immediately follows. Love continues in the perfect law of liberty—delights itself in the law of the Lord, and peace is the divine product of it all for the church and saints of God. Oh then, "let us follow after charity," and not mar such a dear blessing as heavenly peace with harsh words and unscriptural things. Dear saints, let us not engage in offensive disputes one with another; but come let us reason out of the Scriptures together. We can give our views of the teachings of the Bible; but why not let the Spirit of God in the other give him the understanding? We can not force our views upon one another—can we, dear brethren? If I am wrong in this admonition to us, I hope that I am ready to hear you tell us how to follow Jesus, who was silent for our peace and who spoke for our peace. The poet said of Him:

" Peace He speaks with every breath,  
Peace He brings you by His death."

Pray for me. Farewell,

SPENCER F. MOORE.

## 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.

### GLORYING IN THE LORD ALONE.

"Thus saith the Lord, Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord, who exercises loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord" (Jer. 9: 23, 24). God hath chosen and called not many wise, mighty, or noble after the flesh, but He hath chosen the foolish, weak, base, and despised things, and things that are not, to bring to naught the wise, mighty, and noble, and things that are, that no flesh should glory in His presence; but of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and

redemption, that, according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. 1:26-31). Man is the creature of God; and everything of value that man has, materially, mentally, morally, and spiritually, is the gift of God, and is entirely dependent upon the will of God; and any of these natural gifts may be taken from man in a moment, and will all be taken from him at death, which may occur at any time, while the spiritual gift of eternal life will never be taken from him. Therefore, in the uncertain and transitory things that God has given him, man should not boast or glory, but feel under humble obligation to God for them, and endeavor to use them for the honor of God and for the good of his fellow-creatures; and all the boasting and glorying of the child of God should be in the Lord, who has freely given him all his natural and spiritual, His temporal and eternal blessings, especially His dear, only, incarnate, sinless, crucified, risen, and glorified Son, who is revealed to the believer by His Spirit as His Wisdom, making him wise unto salvation—as His Righteousness, the complete ground for his justification—as His Sanctification, the entire source of his holiness—and as His Redemption, the assurance of his final deliverance from all sin and sorrow, suffering and death. Thus the pride of vain man is crucified, and all His haughtiness is utterly abased, and the Lord alone is exalted and glorified. Those that are blessed with these feelings are the children of God; they have been eternally loved by Him; and will be at last saved by Him from every enemy with an everlasting salvation. He is All in all to them, and will be so forever.

S. H.

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#### EXCELLENT AS FAR AS IT GOES.

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I see, in one of our periodicals, a very important statement signed by eight of our brethren who are called "progressive," declaring their opposition to several unscriptural principles and practices of some or many of the religious denominations of the religious world. They say:—

"1. We are opposed to the position that the Commission was given to the church [instead of to the ministry].

2. We are opposed to a Federal Government for our churches.

3. We are opposed to receiving alien baptism.

4. We are opposed to Sunday Schools as practiced by other denominations.

5. We are opposed to *fleshly* revival meetings.

6. We are opposed to a salaried ministry.

7. We are opposed to exhorting alien sinners to gospel obedience."

I am heartily glad that these brethren have made this scriptural statement. I know six of these eight brethren personally, and have heard them preach to my satisfaction; and, while I am not personally acquainted with the other two, I have long had a pleasant correspondence with them. If they would go a little further, and abandon two or three other things introduced during the last century among us, I think that they would put themselves in line with Christ and His Apostles and with all genuine, old-fashioned, thorough-going Primitive Baptists, and that peace in our churches in their section would succeed the distressing confusion now prevailing there. It is a human impossibility to revolutionize and popularize the 3,000 churches of Primitive Baptists.

S. H.

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### THE BIRD LAW.

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The law of God to Israel, relating to the use of birds, is recorded in Lev. 11th and Deut. 14th chapters. All fowls that subsisted upon animal food were declared unclean, and the Jews were forbidden to eat them. The nature and habits of some of these birds serve to illustrate the nature and character of the human kind, or at least some of the most prominent characteristics of a certain class of men and women whose influence is exceedingly dangerous to the temporal interests of the children of God.

I wish to note the characteristics of some of these birds of prey, in order to warn my fellow-pilgrims of the danger to which we are exposed in this present world, so that if we should be favored enough to escape it we will have abundant reason to thank and praise the Lord.

The eagle (Job. 39 : 27-30), a large and powerful bird of prey, called the king of birds (of which there are several species, all of which are unclean and forbidden as an article of food), with its exceeding swift and lofty flight and its keen, penetrating sight and scent, directs our minds to the so-called great men of the world and their carnal wisdom and knowledge than which the foolishness of God is wiser (1 Cor. 1 : 25), and by which they can never know God, (v. 21), nor the "way which no fowl knoweth"—the "high way," untrod by lions. And yet it must be admitted that the power of human intellect has accomplished very wonderful and astonishing ends, and so far as human wisdom and power, under the all-wise providence of God, extends to the betterment of our earthly condition, we should for the same give praise to the great Creator.

But the great evil that I am trying to point out is found in the fact that those wise men of the earth assume too much authority and arrogate to themselves a power which they do not possess. If the zeal of such men, together with their works, could be confined to legitimate and reasonable bounds, they would be a blessing to the world; but they go so far beyond this as to claim co-operation with divine power, presuming to "ascend up into heaven to bring Christ down from above" to accept souls which they presume to have converted to the Christian faith. They soar so high in their vain imagination as to photograph the angels of God, peering over the parapets of heaven, and beholding sinners at the mourners' bench, and trembling with intense anxiety for their eternal salvation, which Jesus Christ is represented to be offering them upon their voluntary acceptance. They picture in words of human eloquence the sad scene of vacant seats around the throne of God, which were freely offered to souls who are now in the torments of hell, simply because they refused them when they might have accepted and received them; and many such like things they declare. Beware of those fowls who thus claim to have explored the celestial world, and offer such unscriptural and, therefore, false reports. These birds are unclean and forbidden to the Israel of God, and so of all their kindred religious stock. Like the owl and night-

hawk, they are birds of prey, and their operations are veiled by the shadows of the kingdom of darkness, as it is written, "Behold, the darkness shall cover the earth, and gross darkness the people." Isa. 60:2. But the promise to Israel is that her light shall rise in obscurity (Isa. 58:10), and that the Sun of righteousness shall arise to them who fear the name of the Lord (Mal. 4:2).

Most of these, in the type, are night birds; they are active in their operations now in this dark age of the world, yet they put darkness for light, and light for darkness; bitter for sweet and sweet for bitter—in short, they pervert the truth in all their religious works. A ray of divine light would make these night-hawks as blind as Saul of Tarsus. It is said that the night-hawk sometimes attacks sleeping children, and therefore it is needful that the children of God should be on the alert and watch and pray, as Jesus taught His disciples to do, on the night when He was betrayed. No doubt that many vile traitors have lived since Judas perished, who, like him, have professed to love Jesus, and have filled a nominal seat in the sanctuary, who have such little interest in Christ that they would sell out at a nominal price.

In conclusion, I will say to my brethren in Christ, that I am growing old, and all my mortal strength must soon fail, and I must faint and die; but my faith and hope in Jesus have not yet declined or failed me, and I do not believe that God will forsake His people; therefore, I wish to commend you to God and the power of His grace to defend and uphold you "against the rulers of the darkness of this world, against spiritual wickedness in high places"; for in His strength only can you overcome the power of sin and Satan. This arch enemy has already invaded the sacred precincts of Zion and has put in some fearful work, while his main army of aliens are closely besieging the already broken walls of the militant church. But his power and rage are surely bounded by the will and purpose and power of Him who "plants His footsteps in the sea, and rides upon the storm." "Trust in the Lord and do good, so shalt thou dwell in the land, and verily shalt thou be fed."

J. E. W. HENDERSON.

## BE COURAGEOUS.

“Be ye strong and courageous.”—Deut. 31:6.

These words were spoken by Moses, and addressed to the Israelites while yet on their wilderness journey toward the land of Canaan. Many of those people, no doubt, were constitutionally strong and possessed with great physical courage, while others may have been weak and timid; for this difference between men has existed in all ages and among all nations. The words of the above text, therefore, were not sufficient, neither were designed to impart any constitutional strength to the people, nor any physical courage; but to stir up and put in action that which they already possessed. Again, there is this difference among men. Some who have but little bodily or muscular strength are possessed with great courage, while some who are of great bodily strength are cowardly and easily intimidated and subdued by the weaker, yet more intrepid antagonist. Therefore, it is needful that strength and courage be combined in order to victory in a struggle or conflict with an enemy. It is well to be strong, yet when courage fails the battle is lost.

Courage often prevails against fearful odds in numerical strength. Hence the importance of the many encouraging assurances given to the people of God both by Moses and Joshua before they came in contact with the Canaanites. It was very heart-strengthening to those who believed the word of promise, that the Lord God, who had brought them out of bondage, would go before them and fight their battles. And how much more encouraging it must be to the children of God who are endowed with spiritual strength, and supplied with the shield of faith, the helmet of hope, the breastplate of righteousness and shod with the preparation of the gospel of peace. I feel that it is proper, in these times of peril, this day of conflict, in which the power of darkness is arrayed against the children of light, to endeavor to stir up the pure mind of my companions in tribulation, and exhort them, in the language of the holy

prophets and apostles, to "be strong in the Lord and in the power of His might." (Eph. 6:10.) To be strong in the Lord is to believe what He has promised and practice what He has commanded—nothing more, nothing less.

The "Captain of our salvation" tells us that in the world we shall have tribulation, but in Him we shall have peace; and also bids us be of good cheer, for He has overcome the world. These precious promises are received by the faith of Him who spake them. Every promise of God is sure—not one has failed nor ever will fail. What though the sons of Anak appear in the land, and we be as grasshoppers in their sight and in our own; the faith that prompted the courage of Joshua and Caleb is our faith, and confiding as they did in the power of God, we are able to possess the spiritual land that flows with milk and honey, and see, as they saw, that the defense is departed from our adversaries (13th and 14th chapters, Book of Numbers). Among the many exhortations to be strong and courageous is one by Paul (1 Cor. 16:13), "Watch ye, stand fast in the faith, quit you like men, be strong"; and the following verse shows in what spirit this should be and must be done if any good results follow: "Let all your things be done with charity." Charity is the climax of all Christian virtue, nor can we do any good by all our gifts and sacrifices, nor by the exercise of any gift in the kingdom of grace without charity. (1 Cor. 13th ch.)

Be the tongues of men and angels loosed, in eloquence sublime; but the perfect bond of charity must seal the work divine. Human strength and courage are often exerted in accomplishing good, but oftentimes in evil works; but the strength and courage of the children of God is of a far different kind and nature, and is generally regarded by the world with contempt and scorn. To believe as David did, that the Lord is our refuge and strength, a very present help in trouble, and that God is our light and our salvation, is indeed sufficient to dispel our fears and endow us with holy boldness to "stand in the evil day, and having done all, to stand." We stand in faith's bright view of final victory over the last enemy (death) that is to be destroyed, and beyond this glorious conquest

and victory, which God giveth us through our Lord Jesus Christ, there remains no appalling clouds, no threatening storms, no battles to be fought, no rising fears to quell, no bitter tears of anguish; but we "shall be satisfied" with the likeness of Him who redeemed us by His blood.

All will joy and glory be  
When from corruption's bondage free.

J. E. W. H.

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### UNITY.

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"Behold how good and pleasant it is for brethren to dwell together in unity."—Psalm 133:1.

It is not only good but pleasant too for brethren to dwell together in unity. We must be born again, born from above, born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Born not of a corruptible seed, but of an incorruptible, by the word of God, which liveth and abideth forever, to be children of God and brethren in a spiritual sense. To be brethren organically we must be crucified to the world and the world unto us; we must be dead to the law, and all self-confidence or human righteousness, and united to the church of God by experience, and baptism by a legal administrator, performed by the authority of the church. No other sect or society can perform or have performed the ordinance of baptism. The ordinance of baptism was given to the church of God and to no one else. Mr. Fuller had no right to found a church, neither did Wesley, Campbell, Randall, Luther, Calvin, Fox and others. These men could not make a church for Christ. Jesus says, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Jesus is the head of all things to the church. He is the Husband, and His church is the bride. All these human institutions are not the church of God. The church that Christ founded had no boards, conventions, theological schools, Sunday Schools, salaried preachers, secret orders, ladies' aid societies or auxiliaries of men to aid her. Christ does not have a plurality of wives,

but His "dove," His undefiled, is but *one*. The church is but *one*. Her faith and practice is "one." She may be differently located and have different environments, but the true faith and practice is but one. Some little customs in different localities may differ to suit the surroundings where no principle is involved and no faith denied, but yet the true faith and order that has distinguished the church from the world is exhibited in each local church. In the aggregate they are one. "One Lord, one faith and one baptism." I am receiving papers published in different quarters of the earth, and the dear children of God love the glorious doctrine of grace, and I can see grace in their experience, election, predestination, effectual calling, final preservation of the saints, the resurrection of the body, and final glorification of all the redeemed in heaven are all taught in their writings. The great body of Baptists are a *unit* on these things. They are agreed on standing aloof from the institutions of men and love Jesus and His church too well to want anything that would divide or alienate the Lord's children. In order to have unity or for unity to exist, we must love one another, and so act as to let that love continue. We do not have to produce the love, but let it continue. The love is shed abroad in our hearts, and we should do nothing to obstruct that love. There is no unity without love, and if we depart from the faith we are preventing that love from continuing. If a brother becomes immoral in practice he goes out of your confidence, and your love becomes faint, and unity of spirit ceases. If members of the church are negligent about serving the Lord, and treat their obligations to God and one another with indifference, your love in a measure ceases for him as a brother, and there is no unity. There is no unity of spirit when brethren go to meeting as a matter of convenience, and serve the Lord as a secondary matter. The churches of God have made a great profession; they claim to have more faith in God than any people on earth. But where is your confidence in God when you seem to care so little for His service and for one another? Unity will cease when you begin to invent new laws to govern the church of God instead of Christ's law. If one believes in salvation by grace and another by works,

there would be no unity of spirit. If one church believes and practices one thing, and another local church something to the reverse, there could be no unity. We are *one* family, we are *one* body, we are *one* bride, and we all receive our life and law from Christ, our Head and Husband. I love dear Elders Hassell, Gold, Lester, Chick, Thompson, Waters, Cayce, Cash, Webb, and many others that I shall not meet here, but I want their love, confidence and fellowship. I want to dwell in the church of God with them in unity. If we do we must all have the same faith and practice. If I were to say I will introduce a doctrine and practice that I know would divide us or sever that union, and I would say it is none of those brethren's business what I do or practice, could I hope to dwell with them in unity? I feel like the safe way to dwell together in unity is to introduce no measure that would divide us or cause confusion in the body, and if in our zeal we have introduced measures that are offensive and would alienate the family of grace to cease at once and beg for forgiveness. We should love unity too well to have any hobby or measure that is hurtful to the body. You may not see any harm in it, but others do, and we should not eat meat or drink wine whereby our weak brother is made to stumble. Let us remember that he is our brother and we should nurse him in all tenderness and not please ourselves. If one can not see everything as we do, we should not say he is not a child of God, for we are in the flesh and are imperfect creatures, and need forbearance and longsuffering. Yet, we should be firm. Sometimes it is necessary to amputate a member to save the body. We need a strict, wholesome discipline for the safety and unity of the body. We should walk worthy of the high vocation wherewith we are called, being humble, gentle, kind, and esteeming others better than ourselves; should be willing to suffer for Christ's sake. It is good and pleasant in a church for sweet peace and unity to exist. How pleasant in our Associations to meet together, all being of one mind, all seeing eye to eye, and speaking the same things. In such meetings we feel it is pleasant and good too. Many times when feeling all alone I receive a letter from a

brother, and I can see there is oneness between us. We are dwelling together in the kingdom of God in peace and love. How my poor soul rejoices to have the love, confidence and fellowship of my dear brethren. When a sixteen-year-old boy I united with the church of God, and though living in the State of West Virginia, I read the writings of dear Elders Henderson, R. T. Webb, Gilbert Beebe, Wm. S. Montgomery, P. D. Gold, Dameron, J. C. Hall, Respass, Mitchell, and many others, and though I had never seen them at that time, my poor heart went out in love to them. I loved them dearly. What a sweet privilege that I can dwell in the house of God with kings and priests and be numbered among them! Oh, I felt that it was too much for one so unworthy as I, but nothing else would satisfy the longings of my poor soul. I have read the writings of God's humble children many a time and could say, "Thank God for the fellowship." Yes, I have shed many tears of joy. It is grievous indeed to be alienated from each other, and my heart's desire and prayer to God is for all of our hearts to be full of love, and that we may love each other so well that we will abandon all hobbies, and confess our faults and remove every offensive thing from Israel. "See that you love one another with pure hearts fervently." When you do sweet love and fellowship will abound, and we will be kindly affectioned one toward another. When we are dwelling together in unity we are living in peace, love abounds in our hearts, the flesh is crucified, self is denied, we are glad for our meeting days to come and we serve God as a sweet privilege from a principle of love. We speak often one to another of the goodness and mercies of God, and the church of God is a banqueting house, and the banner over us is love. We find an abiding love in our hearts cleaving to the church of God, cleaving to her doctrines of grace, to her wholesome laws, to the simplicity of her worship, to her peculiarities, and distinctiveness from the world, inso-much that we can say: "Entreat me not to leave thee, nor to return from following after thee, for where thou dwellest I will dwell, and where thou diest I will die, and there will I be buried, for thy people shall be my people, and thy God my God!"

L. H.

### “AWAKE THOU THAT SLEEPEST.”

The gospel minister has to endure many hard things, and encounter many discouraging incidents by the way. The brethren and sisters should ever be mindful of this, and should pray for him—pray for him while he is trying to preach the word unto them, and give close attention to what he has to say. Sometimes we look around and see a brother, who, instead of paying attention to what is said, is perusing his hymn book or some other writing, apparently unconcerned about what the preacher is talking about. The wise man tells us that there is a time for everything under the sun, and it seems to me that when we go into the meeting-house to hear preaching the time has come to lay aside reading and give heed to what is said. But one of the most common and yet one of the most discouraging incidents to preaching, especially in the summer time, is that of sleeping and nodding while the preaching is going on. Talking about this, not long since a good brother of another county remarked to me that sometimes it is mighty hard for one to keep awake during preaching, to which I replied by saying, “Yes, and I know of but about one thing that is harder to do than that, and that is trying to preach to the brother that is in that state.”

I suggested to my brethren not long since that, if they must sleep or nod during the service, that they bring a pallet along with them and take it and spread it down in a good, cool place and go to sleep and go to sleep right, for I would rather a brother was out under a good shade asleep than sitting up there in the congregation asleep.

Spurgeon said: “Of all devils, the worst is the devil of slumber. He haunts places of worship, and it is not easy to chase him away, especially in warm weather.”

Old Brother (Elder) Daniel Dozier, of southeast Alabama, wrote something like the following, which may be considered an answer to the question, Why do people go to church?

“Some go to laugh and chide;  
Some go to take a ride;

Some go to take a walk;  
 Some go to see and talk;  
 Some go to knock about;  
 Some go to stay without;  
 Some go to *sleep* and *nod*;  
 And a *few* go to *worship* God."

I hope the reader will not conclude that I have a special grievance concerning this matter, for I have not, but I speak of it because it is one of the evils which I have beheld under the sun and one which is common everywhere and among all people. As we are inclined to sleep literally when we should be wide awake, so we are asleep figuratively concerning many things that pertain to our peace and edification and the glory of God. Lord help us.

G. W. S.

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### THE GOSPEL.

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The gospel is not a system of salvation dependent on conditions; it is rather a proclamation of salvation. Primarily the word means "good news," and I believe that in every place the word "gospel" is used the words "good news" would make good sense; it is certain that the word, primarily, means "good news." It is often used in another or a larger sense. It includes the whole history of our Saviour as in the evangelists. "The beginning of the gospel of Christ." Mark 1:1. It is called the "gospel of God"; "the gospel of the grace of God"; "the gospel of Christ"; "the gospel of your salvation." It primarily means "good news," and as "good news" it is first received and enjoyed. It is called "the power of God unto salvation." Rom. 1:16; by which is not meant the *force* or the *energy* by which men are saved, but rather the meaning is that the gospel sets forth the ground upon which God can be just and yet justify the ungodly. "To declare, I say at this time, His righteousness that He might be just and the justifier of him which believeth in Jesus." The gospel *reveals* a righteousness. Were the gospel a law, or if the gospel is the same nature with law, it would *require* righteousness. Law requires righteousness; while the gospel reveals a righteousness, upon which God can be just and yet justify

the ungodly. The gospel is the power, or authority of God unto salvation. God can not deny Himself, nor can He save a sinner in a way that sets at naught the law of God; so the gospel is the "power of God unto salvation," because it sets forth the principles upon which God can righteously and justly save the guilty. It points out Christ as the great atonement or sin-bearer—as putting our sins away from us. It also points out the righteousness of Christ as imputed to us. It *reveals* His righteousness as ours, and on this account it is the power or authority of God unto salvation. While Christ opens the prison door and sets the prisoner free, yet He does not unlawfully set him free. He finds a ransom, He pays our debts, and clothes us in a pure righteousness, and all this is set forth in the gospel—so the gospel is the "power of God unto salvation." It is not the *energy* or *force* by which men are saved, but it is rather the authority upon which God does take the vilest men on earth to heaven. Grace reigns, but it reigns "through righteousness." Grace does not reign *unlawfully*, but it reigns *through righteousness*, in a righteous way, *justly, lawfully*, because the gospel is "the power (authority) of God unto salvation." A sinner redeemed by Christ, and regenerated by the Holy Spirit, washed in the blood of Christ, is equal to the law's most rigorous demands. The law is no more his enemy, but the law itself demands his salvation. In the salvation of sinners there is no suspension of law—no relaxation of it, but there is a satisfaction of it, an atonement of it, and a righteousness bestowed equal to the most rigorous demands of the law. So grace reigns *through righteousness*, and the gospel is the power of God to save those who are guilty.

"Therefore, being justified by faith, we have peace with God." A quickened sinner wants rest, but he wants it lawfully. He wants "peace with God," but he wants it in a way by which peace is lawful and just; and when faith apprehends Christ as a redeemer and as our righteousness, this brings a sweet inward peace. I am a poor sinner, but Jesus died for me. I am unrighteous, but the pure righteousness of Christ is mine, and this puts things at rest, so we have peace, not as we consider what we have done for the Lord, but what He has done for us.

"Blessed are they which do hunger and thirst after righteousness." Here is pure gospel in its primary sense—it is *pure gospel*. One may place on this text the most powerful microscope, and not one atom of conditionality can be seen. Remember the plain distinction between law and gospel—the one tells what you must do, and the penalty if you fail to do it; the other is good news—it tells what the Lord does for you and what He will do for you. "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation"—the good news of your salvation or the good news *that you are saved*. When the gospel comes to us this way, it comes in "power and in the Holy Ghost, and in much assurance." Jesus pointed out the man that hungered after righteousness, and said he is "*blessed*"—no conditions to perform to make it so; it is so; it is good news to him. "The poor in spirit" are "*blessed*"; this is gospel; it is not law, it is gospel, and, when we hear the gospel this way, it is pure, sweet gospel without law.

If we preach the gospel as a chance to be saved, or as the "law of pardon," or as a bundle of conditions upon which we can be saved, this would not be *gospel*, it would be *law*; but if we point out the poor in spirit, and say he is *blessed*—state this *as a fact*; then we are preaching the *gospel*. "Christ Jesus came into the world to save sinners," "to seek and to save that which was lost"—these are *pure gospel* sentences. If you know yourself sorrowfully to be a sinner—if you know the sinfulness of your sins—if you know yourself to be lost, then the gospel comes to you *primarily*—it comes as "good news."

I went to church thirty-eight years ago. I went as a sinner. I knew what it was to be lost. I was sad and filled with despair. That day the gospel came to me as "the gospel of your salvation"—not the terms upon which I could be saved, but the good news that I was saved. I saw the star of hope arise. I am a poor, vile sinner, but Jesus came to save sinners. I am lost, but Jesus came to save that which was lost. I hunger and thirst for righteousness, and Jesus says such are blessed. I went home hopeful. O how sweet is the gospel when it comes to the lost, to the sinner, as the good news of his salvation!

J. H. O.

## QUESTIONS AND ANSWERS.

1. Q. What does the fable of Jotham, the youngest son of Gideon, teach (Jud. 9:7-15)? A. As shown by the remainder of the same chapter, it teaches that reverent, unselfish, humble, quiet, and loving usefulness is far wiser and happier, and yields more glory to God and good to man, than irreverent, selfish, proud, turbulent, and cruel ambition. This is true both in the world and in the church.

2. Q. What does the Apostle Paul mean when he says "the letter killeth, but the Spirit giveth life" (2 Cor. 3:6)? A. As proved by the third verse and the whole chapter, he means that the law, the old covenant of works, is a ministration of condemnation and death, while the gospel of Christ, the new covenant of grace, applied by His Spirit to our hearts, is a ministration of righteousness and life. While the law and the gospel are, both of them, glorious revelations from God, the gospel far surpasses the law in glory, for the law is external and leaves sinners in death and misery, while the gospel, applied to us by the Divine Spirit, is internal, and imparts to us eternal life and happiness.

3. Q. What is the unpardonable sin? A. The sin of blasphemy against the Holy Ghost—calling the Holy Spirit, with whom Christ was filled, an unclean or unholy spirit, Beelzebub or Satan (Matt. 12:22-37; Mark 3:22-30). Christ is not here now in His visible personality, and it may be that this sin can not be committed now; and those who are under the influence of His Spirit will not think or speak evil of the fruit of that Spirit in others (Gal. 5:22-26).

4. Q. Should the word *Saviour* be spelled with or without the *u* in the last syllable? A. Either *Saviour* or *Savior* is considered correct; but *Saviour* is the older and the more usual form, and is the form used in the King James or Authorized Version of the Bible.

5. Q. When was Kehukee Church, the mother Church of the Kehukee Association, constituted? A. In 1742, near Kehukee Creek, in Halifax County, in the north-

eastern part of North Carolina. The Church bears the Indian name of the Creek.

6. Q. Should insurance of any kind be made a test of fellowship? A. Our Churches have not made it such.

7. Q. Why do members of the same Church not speak to one another, or give each other the right hand of fellowship? A. Because they do not love one another as they should. As instructed by Christ in Matt. 18: 15-17, if a member feels that another member has trespassed against him, he should go alone in humility and love to the offender, and seek to gain him; and, if the offender will not hear him, the offended member should take one or two more members with him to see the offender; and if the offender will not hear them, the offended member should tell the case to the Church, and then, and not before, does it become a Church matter, and it disturbs the peace or fellowship of the Church, and the Church must, in the fear and love of God, consider and decide the case according to the dictates of His Spirit and His word.

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.)

CADE'S COVE, TENN., August 12, 1907.

*Elder Sylvester Hassell—*

MY DEAR PRECIOUS BROTHER:—I have thought several times lately that I would like to write some of the dealings of the Lord with me, but would put it off until now, when, if you think it proper, I will venture to say a few things to the readers of the MESSENGER, which I hope will be of some interest to our people and all who read it. I have been afflicted with sciatica and spinal trouble for twenty-one years, and at times would have to use crutches, and suffer severely. For the last two or three years I had been better and could ride horseback all day, and could work pretty well, until last April. The Third Saturday and Sunday was my meeting time across the mountains, fourteen miles away. I did not feel very

well, but thought I could go. I saddled my mule, as I had no other way of conveyance, and went on, and stood up all right until Sunday after I dismissed the congregation and started away, I felt a light pain in one of my hips; and after riding a short distance I found I was getting worse. I rode out of the road and made me a bed on my overcoat by a log, and rested a little, but soon decided to get home if I could without taking up. I yet had to ride about eight miles, and I was so bad that I could not get off and on any more, and so rode home suffering greatly. My wife helped me off with my shoes, and in the bed. I still got so bad it took two of my folks to get me in and out of bed; it was the worst spell I had had in twenty-one years. I thought of dying, and talked to my folks about it. I felt prepared to die, but was suffering so. Sleep left my eyes, and for two or three nights I did not know myself asleep. I had been trying to pray as best I could; and about midnight a text of Scripture came into my mind, "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye." And I thought how quick that was; but then I thought this text applied to the general resurrection, but something said, "Yes, but if it is good then, why not do me good now?" I was helpless and needed help. In a moment I felt something run all through me like electricity, and I gave myself to the Lord, and felt so calm and easy that I concluded to see if I could turn over, which I did, and did not feel a pain. I believed in the Lord and in His blessed word, and felt happy. I did not have another pain like I had been having. And now my Chilhowee meeting came into my mind; before this I had concluded that my going was done; but now, as I lay calm and easy, this meeting came into my mind, although it was fifteen miles away in the other direction, and I had no buggy, and was so weak I could not ride horseback. So I told my son, as he passed by carrying the mail, to ask Bro. Shields if I could have his buggy to go to my meeting, and he came back and said, I could have it. My wife opposed my going, in the fix I was in; but I believed I could go, and told her if I could have the baptizing done satisfactorily that I would not go into the water. So I drove myself over the rough roads and got there without a single hurt,

had a good meeting, and announced baptizing next morning at 10 o'clock. There was another trying test. Sunday morning I asked Brother John Neal, a good preacher, if he would not do the baptizing for me and told what I had told my wife before I left home, and he said to me, "Bro. Oliver, you are the man. As I came up here yesterday, I said to myself, Will Bro. Oliver be here, and will he go into the water, and will it hurt him! and something seemed to say, Yes, he will be here, and the water won't hurt him, but will help him; and Bro. Oliver, you are the man." So I went into a room and changed clothes and went into the water, and baptized five happy souls, two of them mothers of children, and one over sixty years of age. We had a happy time, and then went to the house and had a good meeting, rejoicing in the Lord. And the next day I drove home and did not feel that it hurt me, and have been going to my meetings ever since. So now, in conclusion, I want to say that I believe the good Lord is able to raise the dead and will do it. Then why not believe He is able to remove all pains in our bodies while we live here on earth, as to believe He will raise our dead bodies after death? Bless the Lord, O! my soul, and all that is within me bless His holy name. (Psalm 103.) And let everything that hath breath praise the Lord. (Psalm 150.) Praise ye the Lord.

W. H. OLIVER.

The Lord healeth all our diseases (Exod. 15:26; Psalm 103:3); and, if He gives us the prayer of faith for healing, He will restore us (James 5:13-16).

S. H.

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SOLD.

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All The Ramah Council pamphlets have been sold, so that no more copies can be furnished. J. E. W. H.

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ELDER J. C. SIKES' BOOK ON REGENERATION.

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As Elder J. C. Sikes is arranging to remove to New Mexico, all orders for his book on Regeneration should be addressed to Elder J. H. Fisher, Graham, Tex. Price by mail, postpaid, 25 cents.

S. H.

## HISTORY OF THE PRIMITIVE BAPTISTS IN TEXAS, OKLAHOMA, AND INDIAN TERRITORY, BY J. S. NEWMAN.

The first volume of this history, containing 334 pages, has just been printed by Elder J. G. Webb, editor of the *Baptist Trumpet*, Tioga, Texas; and he sends it, in paper binding, postpaid, for \$1.00; and in cloth binding, for \$1.25. It is a valuable addition to our literature, and contains the history of 23 Associations and of many of their churches. Each faction of the Primitive Baptists is allowed to give its own account of its history, doctrine, and practice. It is the fullest history of the Primitive Baptists of Texas, Oklahoma, and Indian Territory that has yet been published. It is to be hoped that the sale of the book will justify its publication, and that the second volume will be compiled and published before very long. Address all orders to J. G. Webb, Tioga, Texas.

S. H.

## ANTI-ARMINIAN LITERATURE.

Send thirty-five cents to Elder J. W. Fairchild, Editor of *Footprints of the Flock*, Green Forest, Arkansas, for his "Predestination Versus Chance" and "Utility of Gospel Preaching," and Elder P. T. Oliphant's "Edith Austin's Enquiry," and Elder Wm. Gadsby's "Everlasting Task for Arminians." Read these little works, and let your neighbor read them. They are very instructive and valuable.

S. H.

## OUR MAILING LIST IN TYPE.

I have now had, at considerable cost, the names of all the subscribers to THE GOSPEL MESSENGER and their addresses set up in type, so as to make it easier and quicker to mail the MESSENGER. The work was done by the *Richmond Press*, of Richmond, Va. In the transportation of the heavy boxes of type, the railroads broke one of the boxes, disordered the contents, and lost a part of

them; so that there may have been mistakes and omissions in mailing the September MESSENGERS. The inaccuracies will be corrected as soon as I learn of them. In making entries of new subscribers and changes in the dates and addresses of former subscribers, there may be a delay of a month in some cases; but my immediate answer by mail to our subscribers will show that the proper changes have already been made on my books. Notify me at once of any uncorrected changes in dates, names, or addresses.

S. H.

## EXTRACTS.

PORT TAMPA CITY, FLA., January 30, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed find P. O. money order for \$1 to pay for my GOSPEL MESSENGER another year. This should have been done before this time, as my subscription was out in December, 1906, but I could not do so, and could not say stop the MESSENGER, for it would be like stopping the visit of a dear old friend. No; I still want it to come. May God bless you and all that love our Lord.

I am, I hope, your sister in Christ,

MRS. M. E. CLOWER.

FAYETTEVILLE, GA., R. F. D. 4, February 27, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE LORD, AS I HOPE:—Please find a one dollar money order to pay for the MESSENGER for this year, 1907. I thought the February MESSENGER was the best I nearly ever read. I wish they could all be filled with good reading, and no strife among the brethren. I have been taking the MESSENGER a long time, and am always glad when it comes. I am now in my seventy-sixth year, and my greatest pleasure is to hear good preaching and reading and talking with brethren and sisters. I hope you will live long to tell about Jesus and His wonderful works.

Your poor, afflicted brother, I trust,

W. L. BANKS.

DAISY, GA., Route 3, July 15, 1907.

DEAR BROTHER HASSELL:—You will find enclosed a one dollar money order, for which please send the dear old MESSENGER to D. H. Purell, Daisy, Ga., Route No. 1. I hope the good Lord will still bless you in its management as He has heretofore. I feel sure it is the best periodical now in the old Baptist ranks, or I like it the best, and will speak up for it as long as I see the humble and Christ-like spirit that I see in you. I hope God will bless you long in its circulation. I would be so glad to meet you, as I do so much agree with you in all your writing, and the way in which you conduct the Messenger and the loving spirit in asking the brethren to seek for the things that make for the peace of us all.

As ever your brother in hope of eternal life.

A. R. STRICKLAND.

EDISON, GA., July 12, 1907.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—You will please find enclosed one dollar to pay on my subscription to the GOSPEL MESSENGER.

We do certainly enjoy reading the good pieces in the MESSENGER, and do heartily agree with you in contending for the old fashioned principles of the old Baptists. I don't think that we need any of these new measures that are being advocated among some of our people.

Yours in Hope,

MRS. B. D. JONES, JR.

FARMERVILLE, LA., January 9, 1907.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—I again send remittance to you for the MESSENGER. I do enjoy reading it. It teaches the doctrine of God our Saviour. It is true to its motto, "Speak the Truth in Love."

Your brother in hope,

W. A. PATTERSON.

CAMP HILL, ALA., Aug. 20, 1907.

*Dear Brother Henderson—*

When you left our home almost three weeks ago I had it in my heart to write you, to try to keep in touch with you, O man of God; for I felt that an occasional word from you, dear Bro. Henderson, would do much to keep me in the path of duty—being ever prone to wander. But it was not given to me then to know that my first letter would be written under such trying circumstances. Just one week ago to-day my precious father was called home. O the heartache of it! To think of being able to see him on this old earth no more! To think that sweet hand will never again rest on mine in blessing! Never again to hear that always kind voice, never to see the light of those dear blue eyes! But praise be to God, who doeth all things well, there is a "sweet bye and bye," a glorious hope of the resurrection, in which he believed so strongly. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." I have great faith in his being "asleep in Jesus." It is not for him, dear Bro. Henderson, that I weep, but for the lonely life ahead without dear papa—for the long weary years, if God wills it so, without his gentle counsel. He has left us a very precious memory. But O for the sound of his voice, for the touch of his hand! God give us grace to bear it. I shall always be thankful, Bro. Henderson, for that last sweet visit of yours, and that of your dear, kind wife. How much papa enjoyed it! Indeed, we all did. He loved you so well. How often have I heard him speak of "Bro. Henderson, the sweet preacher." He loved the gospel—lived in it. It surely is hard to think of going back to that little church and not be able to look across from my seat to his and see his dear face. How can it be, Bro. Henderson; how can it be? Pray for me, dear brother, I beg you, that I may follow in his footsteps in serving the living God. I've wandered far, God knows, but I feel that He also knows that even though the flesh is so weak I have a desire to follow him more closely. I want to do the Lord's will, if I know my own heart. Will you not pray for me to that end? If I am not mistaken in myself, I do want to keep more closely in touch with God's children here in this world of sorrow. Now, my dear Bro. Henderson, I want to ask your prayers, too, for all the family, though I'm sure they already have them.

Dear mama, how faithful, tender and true she was to him who is gone! Through all the years of his infirmities she faltered not—she tired not in ministering to his wants. Could a life of devotion on my part repay her? I'm sure not; I hope, though, it may be in my power to lighten the cares of life for her in her declining days. My sisters and brothers—all papa's children—I ask your prayers for all. It would be sweet indeed if we might be brought together at Jesus' feet. God grant it may be so. You know something already of my dear Hortensa's hope. If I mistake not I see Christ in her. She is undergoing a terrible warfare. Will you not pray for her that the "peace that passeth understanding" may soon be hers? I wish it were God's will that you and Sister Henderson might make us another visit soon. Do you think you could arrange it so? I am not unmindful of the weak condition of you both. If at any time you feel that you could stand the trip we would indeed be glad to have you come and would take pleasure in bearing your expenses. It would have been a comfort to us to have had you with us in our sore trial, especially so as papa had expressed a wish to have you preach his funeral; but we know that was impossible. Bro. Hanson spoke very sweetly and comfortingly to us. We tried to phone Bro. Bullard the night of papa's death, but failed. The next morning we learned he was not at home.

Bro. Henderson, I should certainly like for you to write something for the MESSENGER of my dear, ever dear father, if you feel it wise to do so. I would rather have this done by you than anyone in the world.

I enclose \$1 to renew my subscription to the MESSENGER. If you write this of papa I shall want several extra copies, for which I will pay. Knowing of your feeble state, it is asking a great deal to ask you to write to me; still I feel that it would be a great comfort to have even a short letter from one whom my sainted father loved so well.

May the Lord of heaven bless and keep you, and may He spare you for a long time yet to comfort His people. May He also bless your dear wife and children.

If a sister at all, I am,

Yours unworthily,

JANIE ROWE CLARK.

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CAMP HILL, ALA., August 16, 1907.

MY DEAR PRECIOUS FRIEND:—Your beautiful letter, so tender and true, was very comforting to us all. My precious father loved you so much and has told us so many times how sweetly you preached the gospel. We all loved him and miss him sorely. I pray God that if I'm permitted to live days, months, or even years, his memory may ever be as precious to me as it is now.

Dear Mr. Henderson, he had been afflicted so long I didn't realize he could be taken from us so quickly, and I have that longing for him that I can not help. I feel that I could have been better to him in so many ways. I know, though, if he could speak to me he would say, "My dear daughter, do not feel that way." He was sick a week. I don't think he suffered so much pain during this time, but was so deathly sick all the time. He bore it so bravely; talked but little, because he was too sick for words. I believe that he felt that the end was near, but he loved us so dearly that he did not tell us. We had Dr. Theodore Langly to attend him, and Dr. Homer Bruce, of Opelika, came up to see him Tuesday afternoon; but no medicine could help him. He tried to take it, though, and told us Monday morning, I believe, if he could not retain it not to think hard of him. Dear, precious father, I tried so hard to pray that the end might not be such a hard struggle for

him. I hope God remembered us, for it came as easily as death could, I think. Dr. Langley said he knew us all, but he couldn't speak toward the last, but those beautiful eyes had a glorious light in them that isn't of this world. I felt them tenderly shining on me one time. "Blessed are the dead, who die in the Lord." I have that most precious hope that he is "asleep in Jesus." He loved the Lord. I opened the Bible yesterday and turned to Revelation, and read this verse in the second chapter: "He that hath an ear, let him hear what the Spirit sayeth to the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a *white stone*, and in the stone a new name written, which no man knoweth saving him who receiveth it." Dear papa had written in his trembling hand, "I hope for the stone." Oh, I hope he has it! In the same chapter I saw a cross-mark at this verse: "And I will give him the *morning star*." Though our hearts are so sad, I would not call my precious father back to this world of sorrow.

Mr. Henderson, when you were here my papa told me that you thought maybe I would join the church. It would be a comfort to me all the days of my life if I could have done so, but my heart was cold and I felt that I had no experience. I know he wanted me to come, and it is sad to me that I could not. This great sorrow has softened my heart, but even now I fear and tremble and wonder if there is any hope for a sinner like me. I hunger and thirst after righteousness, and I hope that I may be filled. When I first grew up I became very much troubled about myself. I tried by every way to do better, but this gave me no relief. I was troubled for a long time, when one night I dreamed the end of the world had come. I was frightened nearly to death, but I saw the word "Insurance" written in the sky. I was glad that I remembered the word, and told my papa about it. He said he thought it meant something for me. It has been a comfort to me many times, but I am always afraid. Even as I write this I'm almost afraid to send it. I'm so glad you remembered my father that last night; your prayer went to God, I know. I hope you will still remember us in your prayers. My dear brothers are much affected, I pray that our father's departure is for our good. Whitt thinks so much of you. Randal asked us this morning if your letter had been kept. He said he felt like he wanted it framed. Mattie sends you her love. We all love you. Mamma, my precious mother, is so heartbroken. She was a most faithful wife, and papa loved her devotedly. It is so sad for her to be left, but I hope God may comfort her. She is such a blessing to us. I am so glad, too, that you and papa were together once more. He enjoyed your visit so much. He seemed so anxious to call you here to preach in September. Can't you come back again soon? We all want to see you once more. I hope you will come soon.

Eld. Hanson was here to say the last words when papa was laid to rest. You were here in spirit, which was the same, I believe.

Dear Mr. Henderson, remember us all at a throne of grace. Give dear Mrs. Henderson our love, and bring her with you to see us. I hope your health may be improved and you may be spared yet a while, because you are a comfort to many. Write to us again, please, your letters are so comforting.

Yours with love and in sorrow,

HORTENSE ROWE.

Eld. Hassell—

SWAN QUARTER, N. C., February 1, 1907.

DEAR BROTHER:—As we have failed to receive the MESSENGER for January, I will write to notify you. It is indeed a messenger—one laden with the message sent of God, as I feel to believe. It is received

with much joy, and it is always filled with good news from a far country, whose builder and maker is God.

May you live long to still sound the trumpet and to declare the counsel of God, and to cry aloud and spare not, and to lift a warning voice and to proclaim the faith that was once delivered to the saints.

I am, as I hope, your sister in the atoning blood of the Lord,  
EFFIE I. HARRIS.

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HEBRON, OHIO, February 6, 1907.

*Bro. Hassell—*

Enclosed you will find one dollar for the "GOSPEL MESSENGER." I am in my eighty-third year, and this may be my last year. We always enjoy the reading of the "MESSENGER" very much.

Your brother in hope of a better life,  
NATHAN HOUSE.

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EUCHEE, TENN., August 9, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—Please find enclosed one dollar to pay for the GOSPEL MESSENGER till August 1908. I love to read the MESSENGER so well. It seems like I can't do without it. May the good Lord bless you and the other editors and give you health and long life so that you may send out the blessed truth for many years to come.

Your brother in Christ, I hope,  
J. T. MOULTON.

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KINGSBURY, TEXAS, February 14, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Here is two dollars to pay you for the GOSPEL MESSENGER. The MESSENGER is good to all who like sound truth, as far as I am able to understand.

May the God of all grace bless you in your labors.  
Your brother in hope (hope that is seen is not hope),  
A. J. BAKER.

---

## OBITUARIES.

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"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.

W. T. ROWE, SR.

The subject of this notice was born in Meriwether Co., Ga., Sept. 24th, 1839; was married to Janie S. Hart, Jan. 27th, 1863. To this union were born a son and three daughters, to wit: John Albert, Sallie Lee, Janie Z. and Mary Lou. After the death of his first wife, which occurred in 1871 or '72, he was married to Nancy E. Herren, Dec. 9th, 1873, to which union were born two sons and three daughters, to wit: Whit T., Randal, Mattie, Hortense and Nannie. This mother and seven of the above named children are left to mourn the departure of the beloved husband and father which occurred at Camp Hill, Tallapoosa Co., Ala., Aug. 13th, 1907. He was buried on the following day in the Camp Hill Cemetery. The funeral services were conducted by Elder W. C. Hanson in the presence of a large number of citizens and friends

who could but deplore the loss of one who had won their esteem by a noble, faithful and useful citizenship. The *Camp Hill News*, a newspaper published at that place, testifies that brother Rowe was "one of Camp Hill's most highly respected citizens," and also that he had for 30 years served the people there as Justice of the Peace, which office he held at the time of his death.

Brother Rowe joined the Primitive Baptist Church at Canaan, Tallapoosa Co., Ala., in 1877 or '78, and was baptized by the writer, and proved himself to be a loyal citizen of Zion, earnest and fervent in devotion to the sacred cause of the blessed Saviour, he was kind and tender, yet firm and true to his convictions, especially in matters pertaining to the church, which he devotedly loved and of which he continued a faithful and beloved member from the day he was baptized until the blessed Lord was pleased to call him away from the church below to the church above, of which fact he left on the pages of fond memory the most gratifying and satisfactory evidences.

My last interview with the deceased was on the occasion of a visit to his home, and two days meeting with his church, at Camp Hill in July 1907, in company with my wife and sister Sarah Key, of Opelika, Ala., when we found him suffering from a chronic disease of the kidneys and bladder of many years standing, but which was not the immediate cause of his death. He was able to attend the two days services with the church, and expressed a feeling of pleasure and comfort which come to the believing heart only by the communication of divine grace. Thirteen days later the sad message came over the Telephone that W. T. Rowe, Senior, was dead. I felt, and still feel that I had lost a true personal friend and christian brother, one whom I loved in the truth for the truth's sake, and who I am sure, was worthy of the ardent affection bestowed upon him by his family and the high esteem in which he was held by all who knew him. Above all I feel the assurance that he is a subject of divine love which has borne him resistless from the domain of human administrations into the haven of eternal bliss.

We invoke heaven's choice benedictions upon the sorrowing family.

J. E. W. H.

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MRS. MAGGIE E. CLIETT.

In loving memory of sister Maggie E. Cliett, who, as Maggie E. Manard, was born August 13, 1849, and was married to J. H. M. Cliett Oct. 29, 1867, and with him was baptized into the fellowship of the Primitive Baptist Church at Fellowship, Houston County, Ga. in July 1874, and lived a consistent and devoted member of the same till the Lord called her to her house not made with hands, on May 20, 1907. Truly it may be said of her, what Jesus said of one of old, "she hath done what she could," as to every Christian duty and obligation till her health failed a few years since; after this her gentle heart and spirit manifested the same desire and solicitude for the brethren and sisters and especially for visiting brethren, the servants of God, whom she always so gladly entertained at her home, and for the cause generally, but now she lacked the physical strength. Let it suffice to say she did her duty as a disciple of Christ—what more or better could be said? But it was during her lingering affliction of body from consumption that her spirit shone brightest, even brighter and brighter unto that perfect day when released from mortal infirmities she came forth as pure gold to triumph by faith over every evil and fear of death, so much so that when breathing her last she lifted her emaciated hands heaven-

ward and said, "There is rest for the weary." How blest—oh! how blest of the Lord to be thus given faith to triumph over this her last enemy, and what a consolation to her faithful and devoted husband! I have been her pastor for two years and when visiting her always found her the same sweet patient child of God awaiting her Father's call home. And now she is there. She has left a devoted husband and son here to battle on in life. Oh! how our heart goes out in sympathy for them, and we pray that God may comfort and reconcile them to this sad bereavement and at last unite them in heaven.

WALTER J. HEARD.

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MRS. MARY F. DUNN.

On the 13th day of June, 1907, at about 8.30 o'clock a. m. the Lord of heaven sent His holy angel in our midst and claimed for its victim our dear friend and beloved sister, Mary Dunn, the wife of Bro. M. B. Dunn, who was born June 23, 1832; hence she was about 75 years of age. Sister Dunn was married Sept. 30, 1858, to Bro. Dunn by Wm. Hickory, Esq. This union was soon temporarily severed by the Civil War, but God returned the husband to her again in bodily strength. In early life Sister Dunn united with the Methodists, but later joining the Church of Christ at Phillippi, known here as Primitive Baptist, her own people, and was baptized by Elder Respass. With them she spent the residue of her life in love and sweet fellowship, nearly always attending her meetings until old age and a complication of diseases rendered her unable to longer attend. For the last few years of her life she lived here in Ellaville, near my home, her husband being county treasurer; and it was my privilege to see her nearly every week. Sister Dunn was very dear to me, being the only living aunt I had in the world, and in her last illness she so much reminded me of my dear mother, who preceded her to the grave only a few years. My visits though frequent were not long ones for I felt that she must soon die. Her greatest regret seemed to be the thought of leaving her husband alone in his old age. She left five daughters, namely: Mesdames Lizzie Spurlock, Mollie Gunter, of Worth County, Georgia, Rebecca Eason and Ida Murray, of Schley County, Georgia, and Vessie Pool, of Milledgeville, Georgia. By her request we met at her home the next day where the funeral services were conducted by the writer, after which her body was gently laid away in the cemetery of Ellaville to await the summons of the God she so much delighted to serve. May the rich blessings of the Lord sustain the bereaved husband and children throughout life and finally save them in death, is my prayer.

J. M. MURRAY.

Ellaville, Georgia.

---

MRS. AMANDA SPARKMAN.

*Elder C. H. Cacye—*

DEAR BROTHER:—By request I write the obituary of Sister Amanda Sparkman, who departed this life May 24, 1907. She was born Sept. 4, 1828, and joined the Primitive Baptist church at Leipers Fork and was baptized by Brother King. Sister Sparkman was a devoted Christian. She loved to talk about the Bible and the goodness of God, and was a strong believer in the doctrine of salvation by grace. She would not have anything else in point of salvation. She was well versed in the Scriptures, and was a great lover of her church, always filling her seat at every service when she was able. She went to church as long

as she was able to go, and was often made happy and shouted the praise of God. She had broken up housekeeping and gone to live with her daughter, Mrs. Asken. She was sick sometime before the Lord called her home. I would say to the children, weep not, your dear mother is resting with Jesus in that sweet home that he prepared for all of his people. Then let us all say, sleep on, dear mother, until Jesus comes, and he will wake you up with a glorified body like his, and then you will be satisfied, dear sister. The writer preached her funeral to a large congregation of people, after which she was laid in the grave to wait until Jesus comes to awake her from sleep. May God bless all the children, and prepare all of them to meet their dear mother in the glory land, is the prayer of your brother and friend.

Watertown, Tenn.

DAVID PHILLIPS.

---

MRS. TABITHA McCLENDON, NEE JOHNSON.

Sister McLendon was born Sept. 11, 1871, and departed this life Aug. 1, 1907, making her 35 years, 10 months and 20 days old. She was married to W. C. McLendon of Opelika, Ala., Oct. 31, 1894. Joined the church at Mount Pisgah, while quite a girl, and was a bright light in the kingdom of grace from first to last, and died in the triumph of a living faith in Jesus, whose name she loved above every name. She had been in declining health for the past three years; and while she greatly desired and prayed to live to raise her children and to comfort her father and mother in their declining years, still she was patient and submissive in all her afflictions. The writer baptized her, and officiated at her marriage, and also preached her funeral, at Mount Pisgah Church, the day after her death, to a large concourse of relatives and friends who manifested in many ways their great love and fellowship for her. She prayed to live to train and educate her two little boys, and, next to this, to live to repay her father and mother for their untiring efforts in her behalf during the many months of her illness. She being the only surviving one of four children, it was only to her that they could look for comfort in old age. But she is gone from us to her reward. We must look to "the God of all comfort" in this hour of tribulation. He comforteth those who are cast down, and binds up the broken heart. May we ever look to Him.

J. T. SATTERWHITE.

*Primitive Baptist please copy.*

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KEHUKEE ASSOCIATION.

The 142d Annual Session of the Kehukee Association is appointed to be held with the church at Smithwick's Creek in Martin Co., N. C., Saturday, Sunday, and Monday, Oct. 5th, 6th, and 7th, 1907. Visitors from the North, West and South will be met at the depot in Williamston, N. C., Friday, 6 p. m., Oct. 4th; and those from the East will be met at the depot in Williamston, Friday, 4:30 p. m., Oct. 4th, and conveyed to the Association. All the lovers of truth are cordially invited to attend.

S. HASSELL, *Moderator.*

M. J. LAWRENCE, Clerk.

## APPOINTMENTS OF ELD. S. H. DURAND.

Eld. S. H. Durand, of Southampton, Va., has appointments to preach as follows:

Mount Zion, Monday, 3 p. m., Sept. 30.  
 Conoho, Tuesday, Oct. 1.  
 Spring Green, Wednesday, Oct. 2.  
 Flat Swamp, Thursday, Oct. 3.  
 Shewarkey, Friday, Oct. 4.  
 Kehukee Association, Sat., Sun. and Mon. Oct. 5, 6 and 7.  
 Wilson, Tuesday, Oct. 8.  
 Raleigh, Tuesday Night, Oct. 8.  
 Durham, Wednesday, Oct. 9.  
 Greensboro, Wednesday Night, Oct. 9.  
 Winston-Salem, Thursday, Oct. 10.  
 Reidsville, Friday, Oct. 11.  
 From Reidsville he expects to return directly home.

TROY, N. C., Sept. 3, 1907.

*Dear Brother Hassell—*

I send you herewith two letters, written by daughters of our late lamented brother W. T. Rowe, soon after the death of their father. Sister Clark is a member of the church at Camp Hill, and we hope that Miss Hortense Rowe, her younger sister will also become a member of the same church at the time of their next church meeting. This family is surrounded by a host of life-long friends who love and respect them for their excellent character and moral worth, and if space will admit, I would be glad to see these letters in print in the GOSPEL MESSENGER, the same number bearing the obituary of brother W. T. Rowe, which has been forwarded to you.

I can account for brother Rowe's fervent esteem for myself only from the fact that his heart abounded with charity, which hides the faults of others and impresses us with a feeling sense of our own, for I am sure there is nothing in my nature nor the conduct thereby influenced that would justify the thought of personal merit on my part. But, as Miss Rowe has written, "He loved God," and therefore loved all those who he thought bore evidence of an heavenly birth. I believe that his love for the cause of Christ was deep, profound and pure, being the fruit of the Spirit by which the children of God are sealed with the Holy Spirit of promise. Eph. 1:13; 2 Cor. 1:22.

O, that it may please the Lord to give unto all the surviving members of this dear family the gracious preparation of heart and ready inclination of mind to become members of the dear old church of which the sainted father was a faithful and devoted member.

J. E. W. H.

---

NOTICE!

I will send my book, "Conflicts of a Poor Sinner," "Church History," "Doctrine and Practice of the Apostolic Church," "Comforting Words to Mourners," price 50 cents, and Gospel Messenger, price \$1, both for \$1.25. The Gospel Messenger is a good, solid old Baptist paper and I hope all the brethren will labor to circulate it. L. HANKS.

## IF IN ARREARS, PLEASE REMIT.

A large number of our subscribers are in arrears for one or two years or more. As the expenses of publishing THE GOSPEL MESSENGER are heavy, I earnestly request those who are in arrears to remit the amount of their indebtedness and to renew their subscriptions as soon as they can. I would be glad to give the MESSENGER to every one that wishes it, if I were able. S. H.

## NOTICE.

I wish to say that I am still collecting material for proposed book—Biographical History of Primitive Baptist Ministers of the U. S. Have collected about 300 sketches. Please assist me in this work. If a minister, send sketch of your life, and ask other ministers to do so. If not a minister, send sketches of living ministers or obituaries of deceased ones of your acquaintance. If only a few lines about life, labors in ministry, age, etc.; that will do, but give as much information as possible. I will re-arrange for publication. Clip from papers sketches and obituaries and send me. Moderators, clerks of Associations, and editors, please assist by sending your sketches, minutes of Associations, publishing this notice, etc. I want to make the work useful, interesting, and reasonably correct. R. H. PITTMAN,

P. S.—Please send photos when possible.

Luray, Va.

## SPECIAL NOTICE.

I have about 300 copies of the Shepherd and His Flock on hand yet. A few of them have a few leaves soiled a little. As I have now received almost enough to pay all expenses of publication, and desiring to close them out at once, I make this last offer:

Single copy, postpaid, 60 cents. Twelve copies, postpaid \$6.

*Fifty copies free.*—Until 50 copies have been given away. I will mail a copy to any person writing me and assuring me that they are unable to buy the book even at this price, provided they send 10 cents for postage.

This book sold at first at \$1.50, and all who have written us were well pleased with it at that price. I trust the poor of our churches will take advantage of this offer. This notice will not appear again.

Address

ELDER WM. H. CROUSE, Cordele, Ga.

## PROFESSIONAL NOTICE.

Dr. E. A. Gullede, Union City, Obion Co., Tenn., is a Primitive Baptist physician, and makes a specialty of diseases of the lungs, heart, and rectum, and guarantees to cure piles without the use of the knife. He treats, without charge, afflicted, poor, and deserving patients.

## OUR MEETINGS IN WASHINGTON, D. C.

Eld. J. T. Rowe, of Roland Park, Baltimore, Md., preaches on the third Sunday of each month, at 11 a. m. and 3 p. m., at 509 G street, N. W.; and Eld. (Dr.) C. H. Waters, of 5706 Brightwood Ave., N. W., preaches on the first Sunday in each month at 7:30 p. m., and on the third Sunday at 11 a. m., at Pythian Hall, 1012 Ninth street, N. W. Both are very worthy men and excellent preachers.

## LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

Plain Sheep, single copy 65 cents; dozen \$6.50.

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W. T. ALLEN MEDICINE COMPANY,  
Greenfield, Ind.

## THE OLD PATHS DEFENDED.

This is the title of a pamphlet now being published, containing letters and extracts from many of our oldest and most able ministers and Primitive Baptist editors in the United States on the innovations of the day. Also historical sketches, etc., showing how our people have ever regarded the inventions and practices of worldly religionists. 25 cents per copy; \$2 per dozen. Send to

JOHN M. NORMAN,  
Moultrie, Colquitt Co., Georgia.

## 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.

## DISCOURSES AND PHOTOGRAPH OF ELD. J. R. RESPESS.

DEAR ELD. HASSELL:—Will you please announce in THE MESSENGER that I have begun the publication of Naaman, the Syrian, with a photographic print of my late father? I have some of the sermons now ready, and will begin sending them out at once.

The price will be 30 cents, which may be sent by registered mail or money order to me.

Your friend,

Z. D. RESPESS,  
Guyton, Ga.

## NOTICE TO OUR SUBSCRIBERS.

I send the "Messenger" free to hundreds of our poor and afflicted ministers and members, and no date is written on their "Messengers." When a date is written on your "Messenger," that is a sign that you are charged for it. If you are in arrears and can pay for the "Messenger," please do so as soon as convenient, as it takes not only a great deal of time and work, but a great deal of money to publish one "Messenger." If you cannot pay for it when your subscription expires, but still desire the paper sent to you, please write me to that effect, and I will continue to send it to you; and if, when your subscription expires, you do not wish the "Messenger" continued to you, please let me know, and I will discontinue it. I would gladly send the "Messenger" free to all who wish it, if I were able; but I am not able to do so. I would like, of course, to retain all my present subscribers, and also procure new ones to help me pay the heavy expenses of the publication of the "Messenger." Few religious periodicals pay even their expenses.

SYLVESTER HASSELL.

## CHANGE OF ADDRESS.

Eld. A. P. Koen has removed from Shive, Texas, to Hamilton, Texas.

Vol. 29.

No. 11.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN

MS. WILHE H RIDDICK JAN 08  
p. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

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

NOVEMBER, 1907.



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.

Edwards and Broughton Printing Co., Raleigh.

# The Gospel Messenger.

NOVEMBER, 1907.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 29. WILLIAMSTON, N. C., NOVEMBER, 1907. NO. 11.

## WE'RE PASSING AWAY.

The *generations!* How they come and go,  
As Time sweeps on—a stream of ceaseless flow!  
And as the nations rise, and then decay,  
We're passing away; we're passing away.

As fades the light from out the golden west:  
Or stars dissolve before the rising day;  
Or like the dreams and hopes of those unblest,  
We're passing away; we're passing away.

Swift as the hast'ning past, or eagle's flight;  
Darkly, and gloomily, as falls the night;  
Sure as joys depart from happiest day,  
We're passing away; we're passing away.

As on death's stormy banks, there only grow  
The sighing cypress and the weeds of woe;  
Our souls are fed with sorrow day by day,  
To think how all the race must pass away.

O, why then cling to earth with fond desire,  
Or chase the rainbows of a dripping day?  
Why not to better, purer joys aspire;  
Joys that will never, *never* pass away?

There is, thank God, an everlasting home,  
That's incorruptible, and undefiled;  
And till I share that home with her I love,  
My mourning soul can not be reconciled.

S. B. LUCKETT.

Crawfordsville, Ind.

## AN OLD-FASHIONED EXPERIENCE.

[Republished by request from the *Signs of the Times* of September 15, 1853. Brother John Bryan, the writer of this letter, was one of the most intelligent and godly men that ever lived in Martin County, North Carolina. He was born in 1788 and died in 1865; he had seven children, and has nine grandchildren and a large number of great-grandchildren. Many who will read these lines have either seen him or heard of him. This is an old-fashioned Baptist experience of grace.]

BROTHER BEEBE:—For the satisfaction of some of my friends I will try to give a brief statement of some of the dealings of the Spirit of the Lord, as I hope, with my soul. I was born in Martin County, North Carolina, in the year 1788. My parents were of the Old School Baptist order before my recollection. And I had the opportunity of seeing and hearing many Baptists preach and talk, and I felt very partial to the Baptists, more especially to such of them as I but seldom saw, and who were engaged in talking about good things. But those with whom I was most frequently in company, when I saw them get angry and do wrong things, I did not like them much, for I thought that good folks were without defilement. In those days, when I was about ten or twelve years old, I had many serious thoughts about death, and I would frequently try to pray, and from the age of ten to twenty years, I had many castings in my mind about death and eternity. I told my mother that I thought it was a wonder that such thoughts did not drive men distracted. But, notwithstanding this, I was as full of vanity and wickedness at times as many others. In 1810 I got married, and passed the time as before until 1816. Indeed, some two years before this I was greatly alarmed at what was called the camp fever, which spread from Norfolk, Va., in 1812 and for some years following. But in 1816 it got into the family; it was awful to witness the scene that followed. Nearly all who went into it took it and fell victims to it in a very short time. In November, 1816, my wife's brother sent for me to come and see him die; and on that night I walked his yard through midnight shades and frosty ground, as it was very cold. The next day was to me the most awful and dark, though still I think it was a fair day. I could not rest nor let my poor distressed

wife rest till we went home, and when we got home I was no better off than before. I prayed to the Lord with the best heart and understanding I had; made vows and broke them, and then vowed again. All this time I could not see how I was justly burdened, as I had come into the world without my knowledge or consent. I read the Scriptures and heard preaching to the very best of my ability, and prayed to the Lord to instruct and lead me right, whether it appeared to me to be right or not. All this time my conduct was very good, for I left nothing undone that I could do. Here I wish to make a remark or two. There are some who stand up as teachers, who tell sinners to go to the altar or mourner's seat, and to do as well as they can, and all will be well. They might as well spit against the wind to stop it as to tell me so, for all the men in the world could not make me believe but what I had done my very best. At about this time I began to find fault with my own heart. When I would bend my knees before God, my heart would not bend. I could not control it at all, and I prayed the Lord to take it away, and to give me a better one. My heart and nature were shown to me, by little and little, if at all. And to me it appeared like an onion—it was coat upon coat. I did not wish to lay hands on my own life and rush heedlessly into hell; but, if I could have believed that I could have lived without it, I would have torn it from me. My heart was so deceitful that I was as much afraid to trust it as I was to trust Satan. My poor, pitiful prayers appeared to be contemptible, and only calculated to sink me lower. One day while plowing in my field, I came to the conclusion that I would quit the practice of trying to pray so much, as it must be hateful in the sight of God, and I would be more uniform—I would try to pray the best I could three times a day, and the balance of the time I would devote to other things. But I do not think that I had plowed more than fifty yards before I caught myself at my old practice, calling upon God for mercy. I passed my time in this way for about three years, sometimes distressed more, and sometimes less, very often grieving because I could not grieve as I thought I ought. I also thought I would have been better off if I had never read a word

nor seen a book, for I read and studied nearly all the time when awake; and when asleep I was very often dreaming about it. I felt that I loved Christians, and would have given the world, twice-told, to become one. Under such circumstances, I had my hopes and fears; sometimes I tried to hope that it was a work of grace, and then again I feared that it was not. But I had a more perfect understanding of my own wretchedness after all this. As I was plowing in my field one day, I got into a train of reflections. I thought perhaps the day might come when I would be better off, and Satan seemed to persuade me that I had the Christian principle, but did not have the evidence. In a moment it was suggested to me that it was not so, that I was one born out of due time, and that it was not for me, and that I must not make any such calculations; and, as quick as thought, my heart seemed to swell with rage, and my teeth were clinched together. This wretched feeling did not last more than a minute or two, and, to say the least about it, I was as sorry for having had such thoughts as I could be, but still it was so. I then enquired of myself, "Is this the Christian?" To which I answered, "Yes; and the Devil is just as good." Notwithstanding all my hopes, fears, and tremblings, I had never had any such feelings before. Before this I frequently felt tender, and could shed tears freely; but then I felt awful, and shed no tears. I then saw plainly, and felt it sensibly, that I was an enemy to God, and justly deserved His displeasure. I feared that I had committed the unpardonable sin. I saw plainly, if not mistaken, that there was no necessity for a judge to pass sentence upon me; for I felt the power of condemnation in my own bosom. I tried to enquire if it was possible for God's mercy to stoop so low as to embrace a wretch so vile. There were two or three portions of Scripture addressed to my mind, as follows: "I am come that they may have life." Also that He came to seek and to save that which was lost. And that the Son of man had power on earth to forgive sins. These Scriptures seemed to keep me from despair. I concluded that my condition could not be worse, except sentence was executed on me; and, if God would give me a heart to pray, I would do

so until the day of my death, let me go finally to heaven or hell. I am not able to describe my feelings, but I will try. I felt pressed with a load on my heart, and a gloom was on my countenance, and still I was unable to shed a tear, and I lived this way about four months. I had a very tender companion, who had been baptized a few months before; she would sometimes try to encourage me. And then there was an old black man, who was a Baptist, who flattered me by speaking well of me to my face. If I can tell anything correctly about this matter, I felt ashamed for my friends to know how mean I was. I felt ashamed for God to know, and ashamed to know myself. I was sure that it was so, and that God knew it, and I felt it too plainly to be mistaken. If I could tell all the impressions of my mind on that subject for years, it would fill volumes. Once while I was pulling fodder in the month of September by myself, the following words came to my mind with force—"Blessed are they which hunger and thirst after righteousness, for they shall be filled." To describe my feelings as well as I can, I felt as though I could walk on eggs without breaking them. And I thought, when I got near the house, I would go and tell my wife; but, before the time came, I thought these feelings might wear off. I could not bear that a report of the kind should be circulated about me; so I did not tell her or any others of it till the March following. These six months I lived a kind of up and down life—sometimes just ready to rejoice, but always something to prevent it. The promises I thought the best or equal to the best in the book of God, for this, that, or the other person that I could name, but I thought them too good for me. But, notwithstanding they were so very good, and I was so very unworthy, I could neither have them fully, nor fling them entirely away. But I said to myself, I will turn a leaf there, in my memory, that I may never forget. But in the last of March, 1821, if not mistaken, while conducting a cart through my field, I discovered that my mind was entirely off the subject, and I was thinking about some worldly matters, and the thought pierced me like a spear. I concluded that I was getting back on the old ground, and eventually I should die, and hell would be my doom at last. I was

troubled much at the thought, and wondered why it was I could not have the promise and be satisfied. It was in the words of the Saviour Himself, and I surely did hunger and thirst after righteousness, for, if I had everything else, I would willingly give all for it; and, unexpectedly to me, in the twinkling of an eye, my burden was gone, and I felt as a locust looks when he has slipped out of his shell. Then it was that I sung the song of deliverance if at all. I felt a perfect peace with God, through our Lord Jesus Christ, and peace with man and towards man. Thirty-two years have passed since that time, but what my condition and feeling were then is still as fresh in my mind as though it had been but yesterday. My first song of praise was

“Amazing grace! how sweet the sound!  
That saved a wretch like me,” etc.

And I admire it this day above all others. I was delivered on Saturday at about two o'clock. I then concluded that it was enough; but, as I did not go to the house very soon, I thought that I would not tell my wife, for fear that a change might take place in my feelings. But on Monday night, after bed-time, I said to her:—“I have something I wish to say to you, provided you will not divulge it without my consent.” She promised me she would not. But the next Saturday being Conference day at Conoho, we set out to go, and on our way we met my wife's mother, who was a member, and a very fond mother, and the poor thing had to tell it before we got to meeting. But she was overjoyed, and I never blamed her in the least. I talked before the conference that day, and thought I would be glad for them to know in regard to my religious exercises, even as God Himself knew me. They received me, and the next day I was baptized in Conoho Creek by Elder William Hyman.

Now, brother Beebe, as your strange and unworthy brother, I will say to you, I am in the 65th year of my age; I have been a Baptist 32 years, if not mistaken, and I have never written the first word for publication before, and I frankly acknowledge that I have no talent for it, and my education is very limited. But that my children and grandchildren and all others may know how it has been with me, you may publish this if you think proper to do so.

JOHN BRYAN.

## PEACE.

## No. 5.

I pray that what I may now write will be for peace and for the comfort of those who love to let brotherly love continue.

But the question would arise in our minds: "How are we to have peace, keep peace, and to let brotherly love continue"? Ignorance of duty will not help to make nor keep peace; neither will a knowledge of duty alone enable us to have peace. But we can have the richest peace, full of praises to our Lord, by reducing His holy truth to practice and by provoking unto love and good works. As it is written, "Fear God and keep His commandments; for this is the whole duty of man"; and Jesus says, "If ye love Me, keep My commandments"; and "if ye love Me, ye will keep My words." So, dear brethren and sisters, we find no duty outside of our "whole duty" in the commandments of our Lord. Hence, when any of us feel disposed to devour, backbite, or hate a saint of God, let us remember that such is not our duty, and that it is not commanded of God, but that such conduct is forbidden and condemned by the Lord. All such things as envy, hatred, malice, and evil speaking one of another should be laid aside; for they never can make for peace. Oh, dearest Lord of love, melt our poor icy hearts with Thy blessed presence; so that we may rejoice together once more with fervent charity toward one another! Help us to love one another and to love our enemies, that righteous peace may pervade Thy dear children.

We should not say "Lord, Lord," and do not that which He commands; neither should we add anything to that which is already our whole duty. If we do, He that can not lie has said that He would add the plagues cited by His book to us. All things added to our godly duty are of men, and prove to be the heavy galling yokes of bondage, and can not give us peace. Oh, the dear, *blessed* Bible! May we humbly heed its holy lessons and enjoy the precious peace the Lord will bring us. We

should not omit any part of our duty which is but our reasonable service to our Redeemer. If we leave a part of our duty undone, surely then our peace will be less and our joys diminished. God will and does place curses upon every idler in His vineyard. If we sin, let us confess it and repent of it for Christ's sake, and receive forgiveness, and thank God for the peace within us.

As much as in us is, let us live in peace with all men. If a man's ways please the Lord, He will make his enemies to be at peace with him." We will always feel blest with peace if we will trust in the Lord. "Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee." "Mark the perfect man; the end of that man is peace." Oh that this writer was more of that kind of a man! Dear brethren, will you pray for me? I would ask this of you from my heart, for I am so poor and needy and feel that you have ascended to a higher elevation of Christianity, and the fervent petitions of the righteous avail much. How sweet to feel the lovely peace of Christ in our souls! The Lord bless you all with love and peace.

SPENCER F. MOORE.

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NOTICE!

I will send my book, "Conflicts of a Poor Sinner," "Church History," "Doctrine and Practice of the Apostolic Church," "Comforting Words to Mourners," price 50 cents, and Gospel Messenger, price \$1, both for \$1.25. The Gospel Messenger is a good, solid old Baptist paper and I hope all the brethren will labor to circulate it. L. HANKS.

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THE OLD PATHS DEFENDED.

This is the title of a pamphlet now being published, containing letters and extracts from many of our oldest and most able ministers and Primitive Baptist editors in the United States on the innovations of the day. Also historical sketches, etc., showing how our people have ever regarded the inventions and practices of worldly religionists. 25 cents per copy; \$2 per dozen. Send to

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## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

*Subscriptions* will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"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.

## SPIRITUALITY OF TRUE RELIGION.

God is a Spirit, and they who worship Him must worship Him in spirit and in truth (John 4:24). His nature, His law, His worship, and His service are spiritual. Man, the creature of God, has both a body and a spirit or soul (Gen. 2:7; Eccles. 12:7; 1 Kings 17:21, 22; Matt. 10:28; Luke 23:43; Acts 7:59; 23:8; 2 Cor. 5:8; Philip. 1:21-26). In saving His people, God justifies them from guilt by the righteousness and blood of His Son (Rom. 3:19-26; 2 Cor. 5:21); and He sanctifies them from sin by the power and operation of His Holy Spirit (Ezek. 36:26, 27; John 3:3, 5-8; Titus 3:4-7; Eph. 2:18-22). He takes away their old heart of stone, hard, cold, and dead, and gives them a heart of flesh, soft, warm, and living, and puts His own Spirit, the

Spirit of Christ, within them, and thus dwells in them, and causes them to walk in His statutes (Ezek. 36:26, 27; Rom. 8:9-39; 2 Cor. 6:16; Eph. 2:10; Gal. 5:22-26). The Lord their God circumcises their heart to love Him with all their heart and soul (Deut. 30:6). And this circumcision is made without hands, that is, not by man, but by God (Colos. 2:11); it is not outward, or visible, in the flesh, but it is inward, or invisible, in the heart, and in the spirit (Rom. 2:28, 29). And it manifests itself in the true love and worship and service of the living God, sincerely, though imperfectly now, but wholly, perfectly, and eternally in heaven. S. H.

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### THE GOOD OLD WAY.

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“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. But they said, We will not walk therein.” Jer. 6:16.

The Lord God is the speaker. “Thus saith the Lord”; and should not all intelligent human beings acknowledge with reverence His sovereign prerogative to command His creatures? Israel, God’s chosen people, are the subjects of the above address. “Stand ye,” signifies that they were in a state of progress in some way, and that it was an evil way, hence they were commanded to halt. “Stand ye in the ways, and see,” shows that there were more than one way in which they had gone astray, and had lost sight of the way of uprightness. “And see,” signifies that they were blindly and recklessly pursuing a course of conduct that would shortly precipitate them into utter destruction, not eternal, but temporal,—judgments of God being proclaimed against them, provided they did not repent.

Those people objected to the good way, and said they would not walk therein, yet they gave no reason for this determination, they were not able to sustain any objection to the old paths, while they persistently pursued the newly discovered ones. They had by little steps lined up with the other nations, and adopted their modes and methods of life and conduct, by which, no doubt, they presumed that they would derive benefits with which

the old way did not supply them. They were a progressive people, but in the wrong way. The good way was thought to be too strait, and the resources thereof too stringent under the rules and regulations which God had given, drawing a distinct line between them and the outside world. They were determined not to deny themselves the privileges and carnal enjoyments of the things of the world, in which they could see no harm, by observing the restrictions of the law of God. Such is the way that seems right to man; but the end thereof are the ways of death, which the sêquel so fully disclosed in this case.

Do you suppose, dear reader, that the Jews were an exception to the rule in this particular? Are not the people of this American nation also in a mad rush toward the same dreadful end? Are we not as deaf to the warning voice of the God of nations and as oblivious to the gulf of destruction which yawns for our national downfall as were the ancient Israelites, and other wicked nations, with the details of whose utter overthrow the pages of sacred and profane history abound? Stand and see, if but for a moment. Compare the moral condition of our people with that of the Jews, the Sodomites and Babylonians, and tell us if we deserve a better fate.

I have no hope of a general reformation, because the methods which are employed and operated by the wisdom of this world are being pushed forward with the utmost energy and perseverance; but the saddest feature of it is, The principles are wrong, and the eye of human wisdom is forever closed against this fact. The blind are leading the blind, and are only insulted when warned.

The masses of our people will not stand long enough to hear nor read a sound argument; they will not endure sound doctrine; for their teachers whom they have heaped to themselves have them well drilled under the forms and ceremonies of carnal religion, and everything must be "up to date" or it does not appeal to their favor.

What are the children of God to do? The text says stand; and shall we plead that the popular current is so strong against us that if we obey this holy injunction we shall be overrun and obliterated by it? Is it enough to say to our souls, secretly, that we do not believe nor en-

dorse the perverse doctrines and religious practices of the world, and by silence and inactivity consent to all these abominations? How does this suggestion compare with the course of the prophets and apostles, and of the church of God in the good old way? Saul of Tarsus was guilty of a passive crime when he stood and gave silent consent to the murder of Stephen, but when the Lord took him into custody, by the power of quickening grace, he felt as guilty as if he had cast a stone at Stephen.

Dear brethren, if you have to any extent, however small, been drummed into line with the religious world in their "progressive" movements, do stop and examine the old field-notes, the Holy Scriptures, by which, under the guidance of the Holy Spirit, you may be able to find the old and well established lines which determine the lawful bounds of all Christian duties and privileges; and do not cross those lines except to get back on your own blessed premises. These ancient paths are paths of peace, and the good way is one of pleasantness. This way is unknown to any fowl; the vulture's eye hath not seen it; nor shall any lion or lion's whelp disturb or retard the progress of the Lord's ransomed people who walk there.

The internal strife and confusion among our people is positive evidence that some, if not all, have criminally forsaken the old paths, and conformed to the world. May the Lord mercifully reclaim us and forgive our sins, for Christ's sake. Amen.

J. E. W. H.

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#### NOTICE TO MY CORRESPONDENTS.

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TROY, ALA., September 24, 1907.

DEAR BROTHER:—Please say to my correspondents once more through THE GOSPEL MESSENGER that they will confer a great favor on me by addressing all letters to me as follows: 501 East Elm Street, Troy, Ala. We have free mail delivery here, and if all my correspondents will address me as above, it will save me the expense of box-rent, and also the fatigue of walking half a mile and back each day to and from the post-office.

Yours very truly,

J. E. W. HENDERSON.

## WHAT ARE BROAD, LIBERAL VIEWS?

That is, what are broad, liberal views concerning the doctrine and practice of the church of God, or of Christianity? My conception of a correct answer to this question is this: A truly broad and liberal view or opinion concerning the doctrine and practice of the church of God, or of Christianity, is that which concedes to every other intelligent or sane human being the right, so far as we are concerned, to think and act for himself, religiously, as to him seems right in the sight of God, without fear of, or carnal restraint or molestation from, any other fallible creature like himself, and without thereby forfeiting any of his civil or political rights, privileges or immunities, and his claim upon our respect and kindness.

I conceive this to be true in our relation to each other as the fallible and sinful creatures of God; but in his relation to God, no man has a right to think, believe, or act except as God teaches or in harmony with God's law and infallible will. A view or opinion, to be broad and liberal in the strictest sense of the term, must be scriptural, must be according to God's will and word.

In the common or ordinary acceptation of these terms, to be broad and liberal in one's views or opinions, is to be in harmony with that which is most common, popular, or pleasing to the greatest number of people, creeds, or orders of people, and with such people, *popular opinion is the standard of orthodoxy—their Bible.*

Let us illustrate: We will first take modern Sunday schools as an example. Why does nearly everybody favor them? Because nearly everybody else does.

Why do Primitive Baptists object to their children attending such schools? Because such schools are without precept or example in the New Testament, and because in such schools the tendency is to teach and encourage children to trust in their own obedience to the law, or their own righteousness, for salvation; and because the tendency of each denomination that has them is to proselyte children to their religion; and because

they claim it to be a part of divine service—indeed, one writer on the subject, right here in this county, claimed and boldly asserted that “the Sunday school is the great right arm of the church.” Robert Raikes, of Gloucester, England, in 1781, is credited with originating Sunday schools, and then he did not claim it as a divine institution, but merely introduced it for the purpose of instructing poor children in the elements of a common school education, and in the catechism. To-day they claim it as a part of divine service and the “great right arm of the church.” Poor, deformed church, was it not, without a right arm for 1,781 years? Without a right arm until Robert Raikes came along and gave it one. Paul did not teach this way. He taught that the church is complete in Christ, and that it pleased the Father that in Him (Christ) all fullness should dwell, and that the church in Christ is holy and without blemish, spot or wrinkle, or any such thing. God, infallibly wise and good, has appointed the parents of children to be the teachers and trainers of their children. Listen: “And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.” Eph. 5:4. Paul, in pointing out the qualifications of a bishop or preacher, showing what he must be, says: “One that ruleth well his own house, having his children in subjection with all gravity: (For if a man know not how to rule his own house, how shall he take care of the church of God?” 1 Tim. 3:4, 5). Again, to Titus, on the same subject, he said: “If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly” (Titus 1:6). These Scriptures show clearly that parents are the divinely appointed moral and religious teachers of children.

Now, if we are satisfied with this *divine arrangement*, why should any one fault us for objecting to their *human arrangement*, and claim that we are running them down when we give our reasons for our practice. We do not disagree with our religious neighbors and fellow-men as to the *necessity* of training, culturing, and instructing *children*; but we do disagree with them as to the *manner* or system of instruction that should be followed.

Now, if any prefer the *human* method—the modern Sunday school—we agree that, so far as we are concerned, they have a right to it, and we would not disturb or molest them in the exercise of that right, (unless we do so by advocating sound doctrine), nor do we claim that they are running us down when they teach their system and give their reasons for it.

James F. Edens, in *Southern and Alabama Baptist* for April 29, 1903, says: "The parent, the guardian and the Sabbath school teacher are telling the children—be a good little boy, be a good little girl, and you will get to heaven. Is that so? We solemnly answer, No. We wish to say that all such writing, teaching, and preaching are utterly false and criminal, and that God will not hold him or her guiltless who does it. This kind of teaching and preaching dishonors God and His word, and opposes God's way of salvation by grace, through faith in Jesus Christ." Thus speaks a Missionary Baptist. C. L. Chilton, a distinguished Methodist preacher, says: "The modern up-to-date Sunday school is one of the veriest humbugs of the land."

Let's have one more illustration. We believe that salvation eternal and glorious is wholly of grace through Jesus Christ our Lord, and that, too, according to God's "eternal purpose, which He purposed in Christ Jesus our Lord." Why should we be considered narrow and illiberal because we believe this doctrine, since the Bible plainly teaches it? and when we labor earnestly, as we do, to show that this is true according to the word of the Lord, why should people conclude that we are running them down, any more than that we should conclude that they are running us down when they labor to prove a *conditional* salvation?

I was in a distant and strange section on one occasion where I found that prejudice against the Mormons was running so high that the people were ready to resort to violence against them, and I took the liberty to speak publicly in defense of civil and religious liberty, and advised them to let the Mormons alone, unless they had violated the law of the State or country, and if they had done that, then proceed against them according to law—

not that I had the least sympathy for Mormonism, for I consider it one of the most hurtful delusions of our day.

On another occasion, while I was traveling by rail, a popular preacher of one of the popular orders, was telling me about the so-called "holiness people" of his section of country, and of how much harm he considered they were doing, and of some of the evidence he had of their *unholiness, hypocrisy, and deception*, and then suggested that while he did not favor persecution, he thought it would be a good idea for the people to drive those men (preachers) out of the country. But I said, "No; let those men account to God for themselves; for I believed in civil and religious liberty." Here we have an example of what some consider broad and liberal views, but the most striking and hurtful example we have of the broadness and liberality of this modern, popular religion occurred in 1900, when five world-powers marched upon China, and, at the point of the bayonet and the mouth of the cannon, forced them to sign an indemnity of \$333,000,000, doing all this in defense of what they called "Christianity," but really in defense of their greed.

An able Missionary Baptist writer says: "It destroys confidence in the Christian religion among heathen when efforts are made to blast it in with dynamite, shoot it in with thirteen-inch guns, and trade it in with mean whiskey."

How would you like to see a ship loaded with whiskey, idols, Mauser rifles and missionaries start out on a mission tour? That is the way it is done. "State and church form an alliance, the State for trade and territory, the church for ecclesiastical conquest, and when the church can not convert the heathen it begs the State to shoot the rascals, and the State shoots them."

We are informed that the missionaries from the United States made out a claim of \$10,000,000 against the Chinese for their loss resulting from the Boxer uprising in 1900, but the United States government appointed a commission to consider and investigate their claim, and this commission considered four-fifths of their claims a fraud and cut them down to \$2,000,000. These things illus-

trate modern broadness and liberality of sentiment. The narrow way, the good old way, the way of Jesus was, "If they persecute you in one city, flee into another." In that good but narrow way the weapons of warfare are not carnal, but mighty *through God*, and not through guns and dynamite.

Reader, search and consider the oracles of God, the Bible, and you will find that the faithful followers and servants of the Lord, in all generations and ages of the world therein represented, have been in a very small minority when compared to the religionists of their day, and hence were, by the masses, considered narrow, selfish, and illiberal; and yet, I would not have you infer from this that a people being few in number proves that they are right.

G. W. STEWART.

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#### ASSOCIATIONS VISITED.

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During the month of September I have attended the Upatoie, Ocumulgee, Echeconnee, and Yellow River Associations, besides a number of other appointments. I met Elders G. W. Stewart, Wm. Hollingsworth, A. P. Tucker, H. B. Wilkinson, J. A. Monsees, W. J. Heard, S. T. Bentley, W. T. Everett, R. H. Jennings, W. C. Hanson, R. A. Thompson, L. W. Rowe, J. M. Murray, Wm. Bullard, J. T. Clayton, J. E. Battle, H. Phillips, L. F. Phillips, W. W. Riner, D. F. Woodall, and H. Bussey at the Upatoie Association. At the Ocumulgee, Elders H. B. Wilkinson, J. A. Taylor, D. W. Taylor, J. A. Monsees, R. L. Cook, W. J. Heard, J. T. Reynolds, D. G. McGowen, J. H. Gresham, W. J. Green, Joseph Hudson, J. A. Adams, licentiate, and J. M. Adams, licentiate, were present. At the Echeconnee, I met Elders J. A. Taylor, H. B. Wilkinson, W. T. Everett, J. H. Gresham, W. J. Green, B. C. Caldwell, W. T. Everett, J. E. Battle, J. M. Murray, L. T. Bentley, W. J. Heard, J. T. Reynolds, J. T. Young, B. F. Williams, ——— Spillers, L. W. Aldman, licentiate. I had the pleasure of meeting Elders J. T. Jordan, J. A. Jordan, D. M. Matthews, J. B. Brown, W. T. Almand, J. F. Almand,

J. A. Monsees, P. N. Phillips, B. C. Caldwell, J. H. Cook, R. L. Cook, A. J. Webb, D. Webb, T. J. Bright, H. G. Mitchell, W. H. Smith, T. I. Samford, C. H. Anthony, L. M. Chandler, — Livesy, Thomas Karnes, — Champian, J. A. Monsees, and others, at the Yellow River Association. These Associations were all pleasant, the preaching was good, and such as tends to unify the Lord's people. They had some little trouble at the Upatoie and Echeconnee Associations, as a few churches were on the progressive line, but the sister churches, after patient labor and withdrawal from them, notified the messengers of the Association and said churches were dropped from the statistical table until they set themselves in order. We do pray that they may see their error and love the sweet fellowship of the Lord's people better than any measure that would divide. Doubtless they are sincere, but it is safe for us all to live at the feet of our brethren. If each church will return to their organization and stand by the principles upon which they were organized, sweet fellowship will be restored. We were satisfied with the Old Baptists when we joined them—all were. Let us all return unto the Lord, our God, and walk in the "old paths." I never heard greater harmony in the preaching than at these Associations. Great love seemed to prevail and general good feeling. Of course the brethren feel sad to give up some good brethren, but they feel kindly toward them and their prayer is that they may return. Even if they have to drop them they should all be kind to each other and do nothing in an unkind spirit. It is painful to amputate a member of our body, but sometimes it is essential for the safety of the body. It is sweet to know that the dear Lord is keeping His people as the apple of His eye and sweetly uniting them in love and binding them more closely together than before. It has been said of the dear old church in days of old, "Behold, how they love each other." The great afflictions through which the church of God have passed, has had a tendency to unite them together more closely in love, and make them feel their insufficiency more and to look to Jesus, whence cometh all their help. We hold in sweet remembrance all the dear saints who so kindly cared for

us, and spoke so many cheering words, which was as cold water to a thirsty soul. The seasons of joy experienced will serve as a green spot in the pages of our memory. Many that we met in sweet spiritual love and communion we shall see their lovely faces no more below, but we hope to meet them again in that celestial city, where there will be no more heart-aches and briny tears, but we shall bask in the sweet smiles of Jesus forever.

Blessed thought! May this be my happy lot.

L. H.

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## LOVE.

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I Corinthians, 13th Chapter.

We are to covet the best gifts, and in this chapter is pointed out the great essential of our gifts; one may be learned and eloquent and yet void of love, and be no more than a sounding brass or a tinkling cymbal. To suffer martyrdom may evidence that a man believes what he suffers for, but it seems that giving to the poor or giving one's body to be burned may be done without love. We may be actuated by a party spirit and a spirit of contention, and imagine that we have a holy zeal. Let us examine ourselves and find out, if possible, what our motives are.

Love suffers long, and is yet kind. With love in the heart we have the root of forbearance and long suffering. With love in the heart we will be patient when we are treated unkindly. Our contention for truth will not be with an envious spirit of strife, and a desire for pre-eminence or vainglory. Love to God and our fellowmen will not be attended with a proud, boastful spirit, but with a meek and gentle spirit. "Let him deny himself." A proud spirit refuses this but serves self, "seeketh" "her own." Books have been written by those who were seeking their own, and so they teemed with strife and a desire for the mastery. "Let nothing be done through strife and vainglory." But without love much has been done to secure and hold "the saddle," to vindicate self, and keep self in the lead. We are not easily provoked when we are actuated by love. Love is not an evil sur-

miser. Without love we are ready to judge our brethren and others harshly, to criticise their motives, unjustly, and so to cultivate weeds of strife. We need not grow angry for every offense, or feel offended every time others, even our brethren, differ with us. We are not to think our opinions the standard for everybody else.

How beautiful and sweet is a meek, gentle, loving spirit. Our talents may be small, and our knowledge limited, but with true charity in the heart we will be useful and needed by the churches.

If we love God we will rejoice in the truth. We will hate sin in ourselves; and the best of men see in themselves sin—they see it in their thoughts, words, and actions; they see it in their motives; they see prowling beasts that demand their attention in themselves. Pride still lurks in the flesh, and in the “flesh there dwells no good thing.” Pride nourishes envy and jealousy among brethren; it kindles strife and inaugurates war in the house of the Lord.

Covetousness has a place in men, and needs much attention. This beast has bounded upon the Lord's people, and smirched their fair name, and given them much to do at home. Love makes us hate sin in ourselves; it turns our minds to self, and busies us with the beam that is in our own eye as much or more than with the mote that is in our brother's eye.

We have long labored among the churches, but has our's been a labor of love? Have we sought the glory of God and not our own? Have we been peace-makers or peace-breakers? Have we denied ourselves, or have we served self all the way? We are in the presence of One who knows all.

Love bears patiently all things—all the reproach and calumny of the world. It bears the cross of Christ and its reproach. Love believes all the promises of God, however contrary to nature and unreasonable from a human standpoint. The Lord's promise is enough.

“Charity never faileth.” Where love is once kindled in the heart, its flame will never entirely die away. It will last to old age—to death, and beyond death it will still live. Though the outward man perish, the inward man will still be renewed, and love will still triumph

when the work of death is done. O, how good it is to love God! What a blessing to have that jewel that never grows dim! The gift of prophecy fails; learning fails; and earthly wisdom fails; and all earthly greatness shall vanish; but love never faileth.

When we were children, we had childish ways; we had our pets and whims; but when we became men, we put away our follies. We are all little children now; we know only in part; we have our pets; we fall out by the way and annoy each other with our passions. But when we get home, this will all be over; we will put away childish things; we will be men then. We see now through a glass darkly, but then we shall see face to face. We shall know then that we are the Lord's children, and all doubts shall be laid aside. We shall know ourselves to be the redeemed even as others know us to be.

We now have faith, hope, charity; and, indeed, wherever one is, they all are; no doubt they are inseparable, but the greatest is charity. Faith and hope will attend us to death, but love will be ours while endless ages go by. It is love that gives value to all our service. Our feeblest prayers and poorest efforts in the pulpit will be a blessing if they be delivered in love. Let us search our own hearts for this jewel, and bless God for it. "Love is of God," and "he that loveth is born of God."

J. H. O.

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### QUESTIONS AND ANSWERS.

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1. Q. When Jesus spoke of calling sinners to repentance, did the call mean words spoken to men's natural hearing, or a spiritual or inward impression? A. The merely general and always ineffectual call to repentance is outward, and comes from nature, providence, or simply reading or hearing the written word of God; but the special and always effectual call to repentance is inward, and comes from the presence and work of the Spirit of God in the heart.

2. Q. What does Christ mean when He says, "Many that are first shall be last, and the last shall be first" (Matt. 19:30; 20:16)? A. That those who are

first in their own and the world's esteem are last in God's esteem; while those who are last in their own and the world's esteem are first in God's esteem. The Jews were called before the Gentiles; but the Gentiles are now far more favored with spiritual blessings than the Jews. The self-righteous Scribes and Pharisees are much further from the kingdom of God than humble publicans and harlots (Matt. 21:31).

3. Q. How is it easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of heaven (Matt. 19:23-26; Mark 10:23-27; Luke 18:24-27)? A. The going of a camel through a needle's eye would be a natural miracle, while the entrance of a rich man into the kingdom of heaven is a spiritual miracle. Each miracle is impossible with man, but possible with God, who can and does make some rich people cease to trust in their uncertain and fleeting and material riches, and feel their destitution and need of heavenly, eternal and spiritual riches, and He thus prepares them by His almighty grace for an entrance into the kingdom of heaven. They will then delight to use their riches for the good of their brethren and sisters and their suffering fellow-creatures and for the glory of their Heavenly Father.

4. Q. Does the pope of Rome, in his pomp and power, correspond with what is said, in the Bible, of Anti-Christ? A. Of the many Antichrists, spoken of in the Bible, the pope of Rome, in many respects, seems to be the chief—in his claiming to be the vicegerant of God on earth; his assumption of infallibility in judging of faith and morals; his making the material ordinances of his communion the real and the only means of eternal salvation; his idolatrous worship of Mary and "saints" and images and relics; his diabolical persecution of the people of God for more than a thousand years; his commanding to abstain from meats; and in his forbidding to marry, and thus making Roman Catholic institutions—monasteries, nunneries, and schools—not only in the Dark Ages but even now in Italy, dens of unspeakable vice, Sodoms and Gomorrahs, bringing down the righteous vengeance of the Italian Government and the Ital-

ian people upon the vile perpetrators of these horrors, closing these institutions, and imprisoning their priest-professors and their sister-teachers to be tried for their unnatural crimes (see *Watchword and Truth*, of Boston, Mass., for September, 1907, price ten cents).

5. Q. What does the Catholic "Mass" profess to be or do? A. It is the Catholic observance of the Lord's Supper, in which Catholics claim that the bread and wine are turned by the prayer of the "priest" into the actual body and blood of Christ, and that the bread and wine thus changed are offered then and there as a *sacrifice* to God for the forgiveness of the sins of people living or dead. Contrary to this most monstrous and Christ-dishonoring falsehood, the Scriptures teach that Christ by His one offering of Himself purged our sins and forever perfected them that are sanctified or set apart to the worship of God (Heb. 1:3; 10:10, 12, 14).

6. Q. Is it not the doctrine of devils to teach that God fits and qualifies and sends forth men to corrupt the doctrine of His church and destroy the peace of His people? A. God is truth, and He is the God of peace; and not He, but the Devil, is the author of falsehood and confusion (Deut. 32:4; John 14:6; 1 Cor. 14:33; John 8:44; James 3:13-18).

7. Q. What is meant by "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:21)? A. The Old Syriac Version of the second century renders this "the completion of the times of those things which God hath spoken by the mouth of His holy prophets of old." And, in accordance with this oldest translation of the words, John Gill thus explains the 22d verse, after giving the 21st verse ("And He shall send Jesus Christ, who before was preached unto you"), "whom the heaven must receive, hold and retain in His human nature, which does not at all hinder His coming to His people, in the meanwhile, in a spiritual way, to their joy and comfort, until the times of the restitution of all things, not of all created things to their original estate, which there is no reason to believe ever will be, but until the times of the accomplishment of all promises

and prophecies concerning the bringing in the fulness of the Gentiles, and the conversion of the Jews, and so the gathering in of all the elect of God, and concerning all the glorious things spoken of the church of Christ in the latter day; which God hath spoken by the mouth of all His holy prophets since the world began; ever since the world was, God has had more or less holy men set apart and sanctified by Him, and on whom He bestowed the spirit of prophecy, and by the mouth of every one of these He has spoken one thing or another concerning His church and people, and the filling up of the number of them, or the gathering of them all in, and till this is done, Christ will remain in heaven and reigns there." In Matt. 19:28 the period of Christ's second bodily coming to the earth is called "the regeneration" (translated, in the Old Syriac Version, "the new world"; and translated in the seventh edition of Liddell & Scott's Greek-English Lexicon, "the resurrection"). In Rom. 8:18-23 "the restitution of all things" is called "the manifestation of the sons or children of God," "the deliverance of the creature or creation from the bondage of corruption into the glorious liberty of the children of God," "the adoption, the redemption of our body." And in 2 Pet. 3:13 "the restitution of all things" is called "new heavens and a new earth, wherein dwelleth righteousness." At this restitution or renovation God will bring the world and the aerial heavens around it and all His loved, chosen, redeemed, and regenerated people "out of the confusion caused by sin into the harmony of creation before the Fall of Man; and will make redeemed man and all his surroundings spiritual, holy, peaceful, happy, and eternal; and the Lord having done all this blessed work, will receive all the glory of it.

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.)

## JESSIE FINDING JESUS.

In Mr. S. B. Shaw's "Touching Incidents," occurs the following interesting narrative:

A little girl in a wretched tenement in New York stood by her mother's death-bed, and heard her last words—"Jessie, find Jesus." When her mother was buried, her father took to drink, and Jessie was left to such care as a poor neighbor could give her. One day she wandered off unmissed, with a little basket in her hand, and tugged through one street after another, not knowing where she went. She had started out to find Jesus. At last she stopped, from utter weariness, in front of a saloon. A young man staggered out of the door, and almost stumbled over her. He uttered passionately the name of Him whom she was seeking. "Where is He?" she inquired eagerly. He looked at her in amazement. "What did you say?" he asked. "Will you please tell me where Jesus Christ is? for I must find Him," said she with great earnestness. The young man looked at her curiously for a minute without speaking, and then his face sobered; and he said, in a broken, husky voice, hopelessly: "I don't know, child; I don't know where He is."

At length the little girl's wanderings brought her to the park. A woman, evidently a Jewess, was leaning against the railing, looking disconsolately at the green grass and trees. Jessie went up to her timidly. "Perhaps she can tell me where He is," was the child's thought. In a low, hesitating voice, she asked the woman: "Do you know Jesus Christ?" The Jewess turned fiercely to her questioner, and, in a tone of suppressed passion, exclaimed: "Jesus Christ is dead!" Poor Jessie trudged on, but soon a rude boy jostled against her, and, snatching her basket from her hand, threw it into the street. Crying, she ran to pick it up. The horses of a passing street-car trampled her under their feet—and she knew

no more till she found herself stretched on a hospital bed. When the doctors came that night they knew she could not live till morning. In the middle of the night, after she had been lying very still for a long time, apparently asleep, she suddenly opened her eyes, and the nurse, bending over her, heard her whisper, while her face lighted up with a smile that had some of heaven's own gladness in it: "O Jesus, I have found you at last!" Then the tiny lips were hushed, but the questioning spirit had received an answer.

S. H.

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### CENSUS OF THE PRIMITIVE OR OLD-SCHOOL BAPTISTS.

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ARE THERE ONLY ONE-THIRD AS MANY PRIMITIVE BAPTIST CHURCHES IN THE UNITED STATES AS THERE WERE SIXTEEN YEARS AGO?

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In the last published Religious Census of the United States (that of 1890), three thousand and one hundred and seven Primitive Baptist churches reported their statistics; but for the Religious Census of 1906 (which is now being taken by the United States Government), only about eleven hundred churches have reported their statistics. Solely to endeavor to prevent the disappearance of two thousand of our churches from the official records of our Government, and the consequent though false inference that they are dead, I have (reluctantly, however, on account of lack of time and strength) consented to act as Special Agent of our Census Bureau in order to attempt to obtain reports from those of our churches who have not yet sent in their statistics to the Director of the Census at Washington, D. C. I would rather our Government had chosen any other Primitive Baptist than myself to have undertaken this difficult and laborious work.

Brethren, let us be subject to the powers that be, which are ordained of God. Repeatedly in the Old and New Testament Scriptures national and spiritual Israel were numbered; and only on one occasion was it displeasing to the Lord, when David did it in a spirit, probably, of

kingly pride and unhallowed ambition. We number our members on our church books and our associational minutes in no such spirit, for our religious adversaries are two hundred and forty times as numerous as ourselves, and we have this Bible mark of being the Lord's people; and we report to our Government in simple submission to its authority. We can not and do not add up all our numbers, and give the seating capacity of all our meeting houses, and the value of all our church property; the Government does these things. Each association and each church simply report for themselves.

I desire to send a question-blank to the clerk of every one of our churches in the United States, whether in an association or not, unless a clerk has already reported his church for the census of 1906; and, for this purpose, I request the moderator or clerk of each association to send me, as soon as convenient, the minutes of his association for 1906, and the names and addresses of the clerk of each church in his association; and I request the pastor or clerk of every unassociated church, that has not reported for the Census of 1906, to send me, on a postal, his name and address, so that I may send him a question-blank. It will take but a few minutes to answer the questions, and it will require no postage to return me the filled-up blank.

SYLVESTER HASSELL,  
Williamston, N. C.

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## EXTRACTS.

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*Elder Sylvester Hassell—*

LA FAYETTE, ALA., September 1, 1907.

DEAR BROTHER, AS I HOPE, IN CHRIST:—I have thought for months that I would write you and let you know that I am still pleased with the dear MESSENGER. I never get a copy but I think one single piece is worth the price of the MESSENGER. You have such an able editorial staff. I have had the pleasure of hearing each one preach except Bro. Oliphant. I also take the *Primitive Baptist*, *Pilgrim's Banner*, and *Youth's Guardian Friend*, all good papers. I read them all and then go read them to a dear blind sister, and how much she does appreciate it! I fear our people, as a whole, don't read their Bibles and good papers as much as they should. Christ's commands are so plain and simple: "If ye love Me, keep My commandments," "If ye have not the Spirit of Christ, ye are none of His," "He that loveth is born of God because God is love." Christ always returned good for evil; who of us does that? "Vengeance is Mine; I will repay, saith the Lord." Why can't we trust in His

blessed promises of which there are so many to the faithful? Oh! that I could live nearer my God what few days I have to spend. My life seems such a failure. "What shall I render unto the Lord for His goodness to me?"

We still have our beloved Bro. J. T. Satterwhite to preach for us. May the Lord spare you to continue your work of love and edifying in the dear MESSENGER.

Enclosed find two dollars from one that loves everybody, especially the Primitive Baptists. Remember me and mine at a throne of grace.

M. J. BURTON.

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ROUND OAKS, GA., September 12, 1907.

DEAR BROTHER HASSELL:—Enclosed find one dollar, which renews my subscription to THE GOSPEL MESSENGER. It has been the will of the Lord to permit our (the Ocmulgee Association) to hold another session, which was one of joy, peace, union and love. Our correspondence was full, and the preaching throughout was in demonstration of the power of God, though tempered with conservatism and love. Our Association as a body is endeavoring to walk in the old paths, and inquiring after the old landmarks, for which we feel to praise the Lord. May the Lord remember Zion.

Yours in love,

J. A. ADAMS.

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CRAWFORDSVILLE, IND., September 2, 1907.

MY PRECIOUS BROTHER HASSELL:—The clipping from our home paper enclosed will not take you by surprise. You may have received one, as some names were left at the printer's for mailing, as no one could write. Your dear card came. It was tender and good, and I well know how sincere. It is dark and gloomy to me, but, bless the Merciful One, not without brightness. Were it not for this sustaining grace and the consolation of the Gospel, I do not know how I could live. My wife's death was calm and peaceful—a sweet sinking to rest in Jesus' arms. But few have any adequate knowledge—no one as myself. She was so pure in heart, so noble and high-minded, and yet so unassuming and retiring in disposition. But, dear brother, I am reconciled in mind, though hot tears well down my face and my heart is rent with agony and grief. I feel that I can now realize, better than before, some of your own fiery trials.

Late Wednesday evening, August 21, we walked up to Bro. M. M. Canine's, and returned home after dark. She was taken sick in the night, as she thought, with cholera-morbus. She remained in the bed Thursday without rousing up, which we thought was best—taking no nourishment and not noticing anything round her. Thursday I was frightened, indeed, there was a glassy look from her eyes, and it was not very long till she was picking at the bed-clothing, and her fingers would sometimes engage in mimic sewing, and she often spoke of wanting to go home. Our sorrow is made intense from not having any communication with her during the time of her sickness.

Bro. R. W. Thompson was here at the funeral. Eld. Oliphant spoke with great power and comfort to us all. But I cannot write more. I need not tell you to keep me in remembrance in the dark trial. I shall not be long in my own departure.

In love and sorrow, your poor brother,

S. B. LUCKETT.

*Elder Sylvester Hassell—*

MIL0, IOWA, AUGUST 12, 1907.

DEAR BROTHER IN CHRIST:—Another year has rolled around, and I haven't paid for my paper. I love to read THE GOSPEL MESSENGER, for it advocates what I believe to be the true doctrine. I have been deprived of attending church very much for the past year, and your paper came as a very welcome visitor to my boarding place, and was read with much comfort. I feel as though I am very weak and unworthy to be called one of God's children, but He who is all-wise knoweth our most secret thoughts. I love the dear old church and love to mingle with her people. May the God of all grace give you strength and power to send forth the truth as it is in Christ Jesus our Lord. I am sending you one dollar to pay my subscription for another year, as I feel I can not do without THE MESSENGER. Will you please change my address from Indianola, Iowa, to Milo, Iowa.

I ask an interest in your prayers. Your Sister in hope of eternal life,  
ADA B. BAUGH.

ALBANY, MO., Route 4, August 11, 1907.

*E. Inman and Family—*

VERY DEAR BROTHER:—Your letter to hand a few days ago. Glad to hear that you are well. Your letter contained the truth as I have seen it for many years, and I have often asked myself why it is so. I have seen very wicked men prosper in this life; and when they fell sick, the people would gather in great crowds to administer to their wants, and if they died, the people, it seems, could not make a display big enough in their honor, and then they would enter into a jury of the whole and give decision that they had gone to the glory world. You will see their verdict in the funeral discourse, in their obituaries, or on their grave stones. They are of this world, and the world loves its own and will do honor unto itself, and it seems that they know not that their silver and their gold will canker, and that their honor and glory will soon fade away. They have no will to administer to the poor and afflicted unless it can be done in a way that they can receive the greater glory, and two-fold more value received than they give. It is more trouble to receive a gift from one of them than it is to dig it out of the ground with a mattock. The world never gave gifts to Lazarus: they despised him, but suffered him to be carried to public places that he might beg alms. But when the rabbis and their followers passed him by, penniless and without bread, alas! the dogs came and administered unto him by licking his sores. But, their lives being equally short, but a vapor, a bubble on water, a shadow of the cloud that passes over the field to be seen no more, in this world, the rich man entered into torment, into eternal fire, while Lazarus was carried to Abraham's bosom in Paradise, in glory, in eternal happiness. While Lazarus and many other poor have suffered in this life for want of both food and raiment, the question has often been put to me why the Saviour did not give to Lazarus great riches, seeing that the Lord loved him so. The only answer I can give is that the Lord had not where to lay His head, and that, as His kingdom was not of this world, and He had chosen Lazarus out of this world to be His loved one, and had made him a joint heir to all of His kingdom in the glory-world, then it is no wonder that the rabbis pass him by for they have their part in the lake of fire. They have no will to administer to the children of the living God, for they are of another family; they are of their father the Devil, and the lust of their father they will do. But the poor have the Gospel preached unto

them. The Gospel is good news and glad tidings to the poor and to the weary, those that come up through the wilderness, through much distress and tribulation. The good news and glad tidings are to all weary, the distressed, the poor, the despised of this world, and not to that other man, the rich, the honored of this world, that fare sumptuously every day; for we have found that the destiny of the latter is not in Abraham's bosom in paradise, but in torment. They had no love for the poor, the holy One that claimed nothing in this world, not even a place to lay His head; they did not love Lazarus, nor his Master, the Lord, but despised and hated them even unto death. The poor have been despised and hated and gainsaid, even unto death, because they have nothing in this world, but have steadfastly looked to Jesus, the author and finisher of their faith. And their destiny is eternal happiness; because they have been born again, quickened or made alive and are brought home to Jesus their Lord and Master in Glory, to enjoy eternal happiness in the presence of the Great I Am. So be not troubled if so be that you feel to be poor in spirit and often cast down and despised and hated by the rabbis of this world for it is your Father's good pleasure to give you the kingdom.

The weather is very warm, we had plenty of rain; the stormy season is over here; the crop is made and is good.

Your brother.

J. W. INMAN.

James says (2:5), "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" And Paul says (1 Cor. 1:26-29), "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, and things which are not to bring to naught things that are, that no flesh should glory in His presence." In saying that God hath chosen *not many* wise, mighty, and noble, Paul plainly implies that God has chosen *some* of these classes, but only a few of them. S. H.

WILLIAMS, IND., Route No. 16, August 25, 1907.

DEAR MESSENGER:—As it is raining to-day, and as I happened to pick up a back number of the GOSPEL MESSENGER dated January, 1907, the first I noticed was the writings of Elder James H. Oliphant, of Crawfordsville, Ind. The re-reading of the same called to my mind several years back when he was pastor of old Indian Creek Church. He attended that church unceasingly for 14 years, and the church prospered under his care. Brother Oliphant is an able speaker and a plain speaker. I like to see a minister tell what he knows plain so that all God's children can understand. Brother Oliphant strikes straight out from the shoulder, let it strike whom it may. Touching the subject he wrote on in said MESSENGER regarding Christ's Sermon on the Mount, the hungering and thirsting after righteousness, I have been made to rejoice one more time. Oh! how often do I hunger and thirst after righteousness. Brother Oliphant's piece has renewed my hope, and has caused me to take new courage. When I was young I was not established in the doctrine of God our Saviour as much so as I am now; but I have grown in grace and in the knowledge of the truth till now I feel at times, thank God, that I know something about a change of heart. I have doubts and fears and many serious thoughts about my case, and

I pray often for God to teach me and lead me into all truth as it is in Christ our Lord. I love all the children of God. I despise wickedness of all kinds: but when I think of my own sins that I have committed in times past, oh! how I hate it but too late to call back those times. And if I could, I am made to think what good could I do to atone for my acts and thoughts? Thus I go on from time to time, trying to do right, longing to be right, praying that God would set me right. Sometimes I almost despair, and again it seems the good Lord reveals to me or causes me to see my way a little better, so I again take fresh courage, and I try to press on to the mark of the prize of the high calling of God in Christ Jesus. Permit me, kind MESSENGER, through you, to thank Brother J. W. Inman, of Mo., for sending me THE GOSPEL MESSENGER. I get much comfort from its able teachings and able writers. Brother Hassell I received a copy of the *Messenger of Peace* this week, published by Elder Cash, of Mo. It is hard telling which I like best the *Messenger of Peace* or the GOSPEL MESSENGER. I think I like both of them best. Brother Hassell, publish this scribble if it don't crowd out other better matter. I love to read all your able correspondence, for they are all comforting writers to me. I may never appear again in print; but, if I don't, dear writing brothers and sisters, I exhort you to go on writing, for you, through divine grace, are feeding the flock of God.

Yours in hope of eternal life,

ELKANA INMAN.

WILSON, N. C., Sept. 23, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—You will find enclosed a money order for THE MESSENGER for another year. The longer I read it, the more I love it. All the five churches that I am trying to serve are in peace. I baptized ten this year, for which I hope I feel very thankful to the good Lord.

Your very little brother in hope of eternal life through Jesus Christ,  
G. W. BOSWELL.

KNOX CITY, TEXAS, February 9, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—You will find enclosed one dollar for renewal for THE MESSENGER another year, which comes regularly. I don't think I have missed but two numbers, and you supplied them. I love the doctrine it advocates—salvation by grace alone, which is my only hope of a sweet home in heaven. I am not ashamed to contend for this doctrine, for I know it is the doctrine of God, our Saviour, and will stand. May God bless you, dear brother, and may you live long to publish THE MESSENGER in the interest of the dear old Baptist cause.

Yours in sweet fellowship,

J. A. REID.

WILLS POINT, TEXAS, September 12, 1907.

*Elder Sylvester Hassell—*

MUCH ESTEEMED AND BELOVED IN THE LORD:—The time has arrived and I am spared to renew again for the dear old MESSENGER, which I do love because it speaks the truth and I believe it. I enclose money order for one dollar.

I remain as ever, your sister in hope, Mrs. W. A. NEAL, SR.

STRASBURG, VA., September 6, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Please find money order enclosed for two dollars to pay for THE MESSENGER. It is a valuable paper. I cannot estimate its worth.

Yours in hope,

A. J. BRUMBACK.

## SELECTIONS.

## BOSTON MORALS.

A year ago, one of Dr. Gordon's staunchest friends refused WATCHWORD AND TRUTH, because we were "*too severe and unfair*" in our representation of the morals of Boston. But now comes a report from a committee appointed by the Episcopalians, that staggers the thoughtful people of the city. It is too bald and bare for our columns, but it fully justifies all we have said about the utter failure of the culture, the colleges, the libraries and schools of this city. Boston has forsaken the Bible and the Son of God, and has substituted scholarship, human intellect, progress, the example of a philosopher, and the result has come—moral degeneracy. When will the lesson be learned?—*Watchword and Truth.*

## VICTORY.

When you are able to feel in your own soul that you have overcome a strong temptation, the fiercer it was and the more terrible it was, the louder has been your song and the more joyful your thanksgiving. To go back to Mr. Bunyan again: When Christian had passed through the valley of the Shadow of Death during the night, and when he had come entirely out of it and the sun rose, you remember he looked back. He was long in taking that look, I warrant you. What thoughts he had in looking back! He could just discern that narrow track with the quagmire on one side and the deep ditch on the other; and he could see the shades out of which the hob-goblins hooted and the fiery eyes glanced forth. He looked back on the sunlight and thought within himself: "Ah, me! What goodness has been with me! I have gone through all that, and yet I am unharmed!" What a happy survey it was to him! Ah, the joy of having passed through temptation without having defiled one's garments! How must Shadrach, Meshach and Abednego have felt when they stepped out of the fiery furnace, and were not even singed, neither had the smell of fire passed upon them. Happy men were they who had lived in the center of the seven-times-heated furnace, where everything else was consumed. Here again is "a piece of an honey-comb."—*Spurgeon.*

## OBITUARIES.

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

## MRS. MARY J. LUCKETT.

Our precious sister, Mary J. Lockett, fell asleep in Jesus, August 28, 1907. In her sudden sickness of several days duration, she was blest with a sweet submissive spirit, and her death like her life was calm, peaceful and serene. She was born in Shenandoah Co., Va., March 14, 1830, but spent the principal part of her life in Indiana. She, and our precious Brother Lockett, enjoyed a married life of almost fifty-four years. Of six children born to her, five preceded her in death, the last—Jessie—dying twenty-four years ago at the age of twenty-four.

Free from pain and toil, mother and children will rest in death's dreamless sleep till reunited with their triumphant spirits in the last great day. Sister Lockett leaves her aged husband, one son, George Bruce Lockett, wife and daughter, who gave her the most unwearied care and devotion in her sickness it was possible to give. Besides these, two sisters, Mrs. Charlotte Martin of Indianapolis, and Mrs. George Lockett of Corydon, mourn her departure, though conscious that her life's work was long since well and faithfully done.

Sister Lockett was a Primitive Baptist nearly fifty years. She was meek, plain, and unassuming, though blest with rare judgment and discernment. She was truly a follower of Him that had not in life or death where to lay His head. Candor, sincerity, and simplicity of heart and conduct were the ornaments of her beautiful life. She was a Primitive Baptist in doctrine and in life, and as she lived for some years just across the street from our home, I fully knew her devotion to the church and how faithfully she performed her duties to it and to her Saviour. Her home was long a sweet resting place for her brethren and sisters; and many of our preaching brethren have shared her kind hospitality and have been encouraged by her intelligent and Christian conversation. I knew, too, of her excellence as a help-meet, and the happy life she and dear Brother Lockett were blest with.

She was not only patient and submissive in her last sickness, but her tone of voice was sweet and musical as of a chastened and subdued spirit just entering into rest. We feel our loss in many ways, especially in the church and as a companion, but O how sweet and dear at such a time as this, is the hope of the Gospel. Brother Lockett is bearing his great loss with becoming patience. He realizes more than any other can, her great worth, but he knows she is beyond sorrow and tears, and he cherishes a sweet hope that he will soon join with her in sinless rest.

Her funeral was conducted by the writer, and Elder R. W. Thompson, at our church at Crawfordsville, after which she was buried at Oak Hill, one of the most beautiful of cemeteries, to await the great day of the second coming of our Lord. At the request of the church I have prepared these few lines, but both Brother and Sister Lockett were too near my heart for such a task.

J. H. OLIPHANT,  
Crawfordsville, Ind.

#### TAR RIVER CHURCH MEMORIAL OF ELDER ALBERT BLALOCK.

We, the Church at Tar River, Granville Co., N. C., recognizing and feeling the loss we have sustained in the death of our beloved pastor and brother, Elder A. Blalock, feel it our duty to manifest our love for him and appreciation of his services as a minister of the Gospel of Christ.

Therefore be it Resolved, 1st, That we feel in his death we have lost an humble and sincere pastor and a wise, safe and faithful counsellor and under-shepherd; and though he is taken from the evils of this world, we sorrow not for him as those who have no hope, but believe he has fought a good fight and gone to a good reward.

Resolved, 2nd, That a copy of these resolutions be spread on our Church Book, and sent to the LANDMARK and GOSPEL MESSENGER, with the request to publish the same.

ELD. J. M. HENDON, *Mod.*  
J. C. TAYLOR, *C. C.*

## ISAAC M. ABERCROMBIE.

Isaac M. Abercrombie, of Brady Island, Neb., departed this life September 10, 1907, aged 74 years, lacking 10 days. He was born September 20, 1833, in Carroll Co., Ga. Married to Miss Mary Adams, January 26, 1862. Served through the war on the Southern side and was with Gen. Lee at the surrender, April 9, 1865. Came to Nebraska in 1874 and settled on homestead just north of Gothenburg. His long life was filled with many stirring events, and a history of the same would be far more interesting than many lives whose histories have been written. While not a member of any church, yet his faith was that of the Primitive Baptists, and many times has the writer sheltered under his hospitable roof and talked to him of Jesus Christ, the sinner's Friend. We have seen the silent tears trickle down his cheeks at church as he sat listening to the glorious gospel of God's grace, and this certainly was bright evidence that Jesus was precious to him, as he is to all true believers. He leaves a widow (who is a member of the Primitive Baptist Church, called Loup River) and three children to mourn his loss. Funeral held in the German Lutheran church at Gothenburg, September 12.

The writer talked about the resurrection and power of Christ to save and pray God to comfort the bereaved. Interment near Gothenburg.

O, will not the grave be a glorious rest  
For these care worn limbs of mine!  
There to await the glorious morn  
When Jesus shall call them home.

Then why should you weep, dear friends, for me,  
When you know that I long so for rest?  
But rather rejoice when my grave you see,  
For my spirit now roams with the blest.

W. S. CRAIG.

---

 MRS. ELIZA TURNER.

Eliza Turner, wife of David Turner, was born in Wayne County, N. C., near Waynesborough, August 23, 1815. Departed this life August 29, 1907. She was formerly Eliza Powell, daughter of Lewis Powell and Nancy Howell. Was married to David Turner January 26, 1834, in Baldwin County, Ga. She made a dutiful wife, a devoted and beloved mother; to whom was born 14 children, 6 girls and 8 boys. Only 4 survive her, the eldest and youngest sons and the eldest and youngest daughters: J. L. Turner, Troy, Ala., J. F. Turner, Chipa Grove, Ala., Mrs. Susan Penn, Pope County, Ark., and Mrs. J. C. Curry, China Grove, Ala. In addition to the four children to mourn her death, there are 46 grandchildren, 67 great grandchildren, and 2 great great grandchildren. Oh! she was a grand and noble woman and a good neighbor. No better nurse could be found as long as she was able. She raised four noble soldiers who fought in the Confederate army. One only, returning home. She also raised an orphan babe, gave her an equal education with her own children, and set her up in house keeping when married. She moved to Pike County, now part of Bullock County, Ala., with her husband in January, 1850. Joined the Primitive Baptist Church August, 1863, was baptized by Elder W. J. Pouncey, and lived an exemplary life 44 years. Was a widow twelve and one-half years; was confined to her bed five years and eight months. Was 92 years and 6 days of age. We all miss her dear face and weep when we

look around and see the vacancy, where she lay so long; but we were, as I hope, sustained by the grace of God to carry our burden well, as I trust we have done, knowing that God has called her home. We try to comfort our bereaved minds, feeling that we are all better off, and hoping that we will meet in that blessed world of peace.

Her loving daughter,

MRS. J. F. TURNER.

---

#### NOTICE.

I wish to say that I am still collecting material for proposed book—*Biographical History of Primitive Baptist Ministers of the U. S.* Have collected about 300 sketches. Please assist me in this work. If a minister, send sketch of your life, and ask other ministers to do so. If not a minister, send sketches of living ministers or obituaries of deceased ones of your acquaintance. If only a few lines about life, labors in ministry, age, etc.; that will do, but give as much information as possible. I will re-arrange for publication. Clip from papers sketches and obituaries and send me. Moderators, clerks of Associations, and editors, please assist by sending your sketches, minutes of Associations, publishing this notice, etc. I want to make the work useful, interesting, and reasonably correct.

R. H. PITTMAN,

P. S.—Please send photos when possible.

Luray, Va.

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#### SPECIAL NOTICE.

I have about 300 copies of the *Shepherd and His Flock* on hand yet. A few of them have a few leaves soiled a little. As I have now received almost enough to pay all expenses of publication, and desiring to close them out at once, I make this last offer:

Single copy, postpaid, 60 cents. Twelve copies, postpaid \$6.

*Fifty copies free.*—Until 50 copies have been given away. I will mail a copy to any person writing me and assuring me that they are unable to buy the book even at this price, provided they send 10 cents for postage.

This book sold at first at \$1.50, and all who have written us were well pleased with it at that price. I trust the poor of our churches will take advantage of this offer. This notice will not appear again.

Address

ELDER WM. H. CROUSE, Cordele, Ga.

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#### PROFESSIONAL NOTICE.

Dr. E. A. Gullledge, Union City, Obion Co., Tenn., is a Primitive Baptist physician, and makes a specialty of diseases of the lungs, heart, and rectum, and guarantees to cure piles without the use of the knife. He treats, without charge, afflicted, poor, and deserving patients.

## NOTICE TO OUR SUBSCRIBERS.

I send the "Messenger" free to hundreds of our poor and afflicted ministers and members, and no date is written on their "Messengers." When a date is written on your "Messenger," that is a sign that you are charged for it. If you are in arrears and can pay for the "Messenger," please do so as soon as convenient, as it takes not only a great deal of time and work, but a great deal of money to publish the "Messenger." If you cannot pay for it when your subscription expires, but still desire the paper sent to you, please write me to that effect, and I will continue to send it to you; and if, when your subscription expires, you do not wish the "Messenger" continued to you, please let me know, and I will discontinue it. I would gladly send the "Messenger" free to all who wish it, if I were able; but I am not able to do so. I would like, of course, to retain all my present subscribers, and also procure new ones to help me pay the heavy expenses of the publication of the "Messenger." Few religious periodicals pay even their expenses.

SYLVESTER HASSELL.

## OUR MEETINGS IN WASHINGTON, D. C.

Eld. J. T. Rowe, of Roland Park, Baltimore, Md., preaches on the third Sunday of each month, at 11 a. m. and 3 p. m., at 509 G street, N. W.; and Eld. (Dr.) C. H. Waters, of 5706 Brightwood Ave., N. W., preaches on the first Sunday in each month at 7:30 p. m., and on the third Sunday at 11 a. m., at Pythian Hall, 1012 Ninth street, N. W. Both are very worthy men and excellent preachers.

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## DISCOURSES AND PHOTOGRAPH OF ELD. J. R. RESPESS.

DEAR ELD. HASSELL:—Will you please announce in THE MESSENGER that I have begun the publication of Naaman, the Syrian, with a photographic print of my late father? I have some of the sermons now ready, and will begin sending them out at once.

The price will be 30 cents, which may be sent by registered mail or money order to me.

Your friend,

J. D. RESPESS,  
Guyton, Ga.

Vol. 29.

No. 12.

# THE GOSPEL MESSENGER.

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

Williamston, North Carolina.

PUBLISHED MONTHLY.

Mrs Willie H Riddick Jan 08

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DECEMBER, 1907.

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Edwards and Broughton Printing Co., Raleigh.

# The Gospel Messenger.

DECEMBER, 1907.

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# The Gospel Messenger.

Devoted to the Primitive Baptist Cause.

VOL. 29. WILLIAMSTON, N. C., DECEMBER, 1907. NO. 12.

“BEHOLD HE COMETH WITH CLOUDS, AND  
EVERY EYE SHALL SEE HIM.”

Rev. 1:7.

He cometh, He cometh! His coming is nearing,  
When they shall be like Him who love His appearing:  
When suddenly out of our lives shall be driven  
All care, save a care for the favor of heaven;  
When infinite comfort, or awful despair,  
Shall break on the mass of humanity there.

Oh! what will it be to be waked from our slumber,  
To see what we've thought upon times without number;  
To have, though a multitude surges around us,  
No thought save the thought that Jehovah hath found us?  
He cometh, He cometh! Oh, what will it be,  
My children, my children, for you and for me?

And who will dare say that He comes without warning?  
The words are familiar from memory's dawning,  
“Behold I come quickly; watch, watch and be ready,  
Your loins girt about, and your lamps burning steady.”  
The Church, like the world, seems the fact to ignore,  
Though all things betoken the Judge at the door.

O Lord, for Thy Name's sake we ask Thee to waken  
The slothful believers; and those who are shaken  
With terror and doubt, we beseech Thee to nourish.  
Let hope lift her head, and expectancy flourish;  
So those who have loved Thee and longed for Thy grace  
May think without shrinking of seeing Thy face.

We long for Thy coming in sweet revelation,  
 Then why should we fear Thy return with salvation?  
 But oh, the dread length of eternity's story!  
 And we are *such* sinners to step into glory!  
 Lord, quiet our fears; Thou canst suffer no loss,  
 Thou comest to gather the fruit of Thy cross.

M. A. CHAPLIN.

From *The Sower*, London, England.

---

PEACE.

---

(No. 6.)

Let us ever have true peace in love without dissimulation (Rom. 12:9); for peace realized in conforming to the will of God and to the law of grace and liberty in the heart is no fraud, and will be pure and durable. We need and want such peace to even enjoy the salvation of the Lord. Existence here below is worse than an empty death to the saints without peace through spiritual fellowship; for we can not meet one another with glad hearts without real peace between us; but we long to meet those of the saints with whom we are at peace.

Oh let us be at peace!

The church can not be at heavenly peace by covenants with death. God will not approve them; they shall not stand (Isa. 28:18). The religion that is pure is to keep ourselves unspotted from the world (James 1:27), and to be transformed by the renewing of our minds (Rom. 12:2); this will fix the peace of Christ in our souls—will it not? We can not compromise the truth with error; for peace, truth, and error will not mix or agree. Therefore, we can only have a true hope for God's peace upon the teachings of His holy word.

Christ, "the Prince of Peace," does not give peace as the world giveth (John 14:27). No, no; for Jesus gives peace through wisdom from above, which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." (James 3:17, 18.) Then, if we are blest with any wisdom from heaven, let

us sow the fruit of righteousness in peace and thus make peace. The peace that the world gives is made by a compromise or toleration of and with the inventions of men in the affairs of religion—a peace in fellowship with all classes of sin, but not in love nor fellowship with God nor His doctrine. Woe is upon every dear child of God whose heart departs from his Lord in such wickedness! Oh may we all live right in the sight of our Heavenly Father, and be at peace. We can not have peace, the approved of God, if we are at peace with sin or while we fellowship that which God condemns. Then let us be found of God in peace, that we may escape His righteous but dreadful wrath and rebukes upon earth. Let us be silent in doctrine, practice, and in word when and wherever God's word is silent. Let us not persist in mere inferences; for we ought to remember that secret things belong to God and *revealed* things belong to us, etc. (Deut. 29:29.) It is scriptural for the saints to handle plain facts—revealed things, and this will multiply the peace of Zion; otherwise we can not have honest spiritual peace. Christ enjoins that His people should condescend to men of low estate, and that His church should not exercise lordship over the little ones. We can not have comforting peace and violate the charitable and spiritual principles of justice and mercy as found in the Bible; but if we will humble ourselves under the hand of God, He will lift us up. In God's account those who really feel to be the least in His kingdom are the greatest. And if all felt that way, there would be no carnal disputing with us, but peace would follow us to verdant pastures, and at the still waters we could refresh our weary souls in peace.

But if, after we have labored long and patiently in love and mercy for peace, with a "thus saith the Lord," we fail to have peace, then by another "thus saith the Lord" we should withdraw from every brother that walketh disorderly. Can we not have true peace by provoking unto love and good works?

SPENCER F. MOORE.

“WHERE ARE THE NINE?”

---

When Jesus was on earth there once “met Him ten men that were lepers, which stood afar off; and they lifted up their voice and said, “Jesus, Master, have mercy on us.’” (Luke 17:17.)

Leprosy is a most loathsome and fatal disease, and is a figure of sin, which is alike incurable by man. And this unfortunate class were ostracised, isolated, and, according to law, were to stand afar off and cry, “Unclean—unclean” to others who might come near them. And these ten, seeing Jesus passing by afar off, and having heard of His power to heal, in their sore need, cried aloud to Him, “Jesus, Master, have mercy on us”; yes, *mercy*—“have *mercy on us.*” Jesus ever heard that cry—ever heeded that appeal. If one came to Him in the name of the law, or as saying, “What good thing shall I do to inherit life?” He answered him according to the law, “Go, keep the law,” not mentioning mercy or grace. If one came to Him in the name of mercy, He healed him without a reference to law, and said to him, “Thy faith hath saved thee.” And in the case of these poor, miserable, worse than empty-handed lepers, what else than mercy could reach them? Oh, the unfathomable blessing!—the unspeakable gift of the Father in these hands that brought grace and truth and power and will to heal even a leper! I have so often wondered, “Will eternity, that comes to us, be sufficient for the praise and thanksgivings due?”

But before these, there was a leper who came to Jesus whose faith in Him as the Lord was so strong that he, perhaps forgetting the law in his emergency, or as knowing that Jesus, as the Lord, could ward off the disease, went boldly up to Him and said, “Lord, if Thou wilt, Thou canst make me clean.” (Matt. 8:2.) And Jesus put forth His hand and touched him, saying, “I will, be thou clean,” and immediately he was cleansed. I mention this case to show and contrast the different operation of the same hand or spirit to the same end. Here was immediate cleansing that left no room, apparently,

for doubt. While to those ten fearful ones standing afar off, He said, "Go, show yourselves to the priest." It was a goodly distance from this Samaritan village to Jerusalem where were the priests. And, apparently, they would go from Jesus. Yet they went. "And as they went they were cleansed." Not at this particular point, or at that place, but gradually—all along the way; so that they could not tell where, when, or how. Yet each one was as surely and as thoroughly cleansed, and that by Jesus, as the one who, through his natural senses, had felt His touch, and heard His voice, and knew it was Jesus.

And yet, alas! but one of these ten turned back to give glory to God for His cleansing. And lo! he was a Samaritan—an outcast from the Jews—and also a stranger; or as we might say to-day when one such comes to our church, one ostracised socially, and an enemy as having defamed our doctrine and order; and a stranger to our order, customs, and traditions, as having rarely attended our public assemblies; and hence, this last one expected to turn back from nature's legal way and apply for membership, when so many so-called churches about Jerusalem await him with open arms. Then to join the church of Christ, the only one subscribing to salvation by grace, is to give glory to God for cleansing. While to go on, as it were, or join some other so-called church—all of which subscribe to salvation by deeds of the law—is to give glory to works of the law.

I know some may turn aside to the world. Yet, everywhere save in the church of Christ, is a wilderness to a child of God where they seek in vain for a quiet habitation—a city with foundation—a restful home that will satisfy. The truth is, there is no rest and peace, nor safety, for such, but the church. And Zion yearns for her children to come and rest at home.

And when we have been so long waiting and hoping, and praying for our children and our neighbors' children to come home to the church, and, instead, some stranger, some one least expected, comes in; while we gladly welcome him, rejoice and give thanks; yet oh how forcibly it starts anew that question, "Were there not ten

cleansed?—where are the nine?”—were not our friends and children cleansed?—where are they gone?—where are they to-day? Alas! many in Babylon.

When Jesus asked that question I believe His heart was one with the maternal or mother-spirit of Zion, watching, caring for, and often weeping over her wayward children for whom she travails in birth again (Gal. 4:9); and hence will sing about the borders of Zion while time shall last; and this maternal solicitude and loving rebuke, in harmony with the spirit of Jeremiah (Jer. 9) and thousands of others, will linger there and impress itself as a mother weeping over her slain—slain by living after the flesh.

For I verily believe that about nine out of every ten who were “cleansed as they went,” or whose burden of sin left them gradually, will not turn back and give glory to God for their deliverance; and that because they can tell of no precise time and place when relieved. Jesus said to some, “Except ye see signs and wonders, ye will not believe.” And these nine, I believe, will not turn back and give glory to God—which is to join the church of Christ—because they can tell no great big experience with miraculous manifestations, as seeing a great light, and hearing a voice from heaven, or some great sign or wonder to confirm their spiritual birth. Indeed, I believe some believe that the church requires this, when in truth they only require “repentance toward God and faith in our Lord Jesus Christ,” that is, some evidence of these. And the lack of this makes them feel unfit and unworthy of fellowship, not realizing that the more they have of these in themselves the less in Christ; where all must be to gain full fellowship of the church.

Then you, poor destitute straying ones, cleansed as you went, stand no longer without, but come into the house—the home God has prepared for you, and find the rest, peace, and safety of home; for by your love for the brethren and for Jesus, you are as certainly and as thoroughly cleansed, and that by Jesus, as was the one to whom He gave such unmistakable evidences and whom He cleansed immediately. Like the man born blind; when Jesus had opened his eyes, he did not seem to know Jesus did it, or whether Jesus was a sinner or not; and

could only say, "Whereas I was blind, I now see." But when attacked he used and defended what was given him so well that his faith grew stronger in proportion till he could say that it was a marvellous thing that any should doubt Jesus or His divine power in opening his eyes. Thus take your little—as you esteem it—and use it, and Jesus will make you ruler over more. Where little is given, little is required. Consider the proportionate responsibility. Would you take Paul's more abundant stripes and labors for his more abundant grace? Ah, God knows best what is best for each one. But oh! remember, it was your Redeemer and Saviour who died that He might cleanse you from sin—as incurable by human hands as leprosy—who cried in loving rebuke, "Where are the nine?" Did you know that not turning back was to ignore His authority, dishonor His name, and deny Him? Yet there will come a time with you—a time of sorest need, when every earthly arm will fail—when death invades and hovers over a loved one; then for your prayers to be denied before the face of your Father—how awful! *Jesus, Master, have mercy on us!*

Jesus, Master, have mercy on those poor little fearful ones cleansed as they went. Oh be their perfection wherein they feel to lack;—show them Thy fulness for their emptiness; make their hunger, their failure, their sore oppressive need Thy compelling power to bring them home.

R. ANNA PHILLIPS,

Walden, Ga.

October 31, 1907.

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#### TWO WITNESSES.

About 25 or 30 copies yet on hand, and some of them a little soiled, \$1.25 per copy. Send money by registered letter or post-office money order to Akron, Hale Co., Ala. I also have on hand a few copies of Order and Disorder; 25 cents per copy.

G. W. STEWART.

Concerning the Two WITNESSES Elder S. S. Crumpton, of Columbiana, Ala., says: "I have got more general information from it than any other book I ever read."

Elder A. J. Moore, of Whitakers, N. C., says: "It has more useful and invaluable information, especially to the church of God, in small space, than any book I have noticed of recent times."

Elder M. E. Petty, of Abbeville, Ala., says: "I regard it as a masterpiece of God-given labor."

Elder E. M. Verell, Houston, Miss., says: "I think it is the best book I ever read, the Bible excepted."

Elder J. C. Denton, Madisonville, Tex., says: "I think you did our cause a very great service in the publication of that book."

## EDITORIAL.

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Parties desiring to communicate with either of the editors of THE GOSPEL MESSENGER personally, have their addresses above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, N. C.; or those who prefer to do so can hand or send remittances to either of the other editors.

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 Elder James J. Gilbert, Winchester, Ky., and also Elder W. B. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss.

*Subscriptions* will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"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 142D ANNUAL SESSION OF THE KEHUKEE ASSOCIATION.

The 142d Annual Session of the Kehukee Primitive Baptist Association was held October 5th, 6th, and 7th, 1907, with the Church at Smithwick's Creek, in Martin County, N. G. Out of 42 Churches 40 were represented. Sixteen of the ministers of the Kehukee Association were present, and eight from other Associations; of these eight, two were from other States—Elder S. H. Durand, of Southampton, Pa., and Elder John Williford, of Greenville, Ill.; and the other six were from North Carolina—Elders J. E. Adams, Angier, N. C.; C. C. Bland, Ayden, N. C.; P. D. Gold, Wilson, N. C.; L. H. Hardy, Reidsville, N. C.; E. E. Lunday, Wilmington, N. C.; and P. W.

Williard, High Point, N. C. The preaching was sound, able, and perfectly harmonious. The weather was delightful. The order and attention were excellent, although two or three thousand people were present. The hospitality of the members of the Church and of the community was generous. None of the new things that have been disturbing the peace of some of our Churches in other sections of the United States, produced even a ripple on the crystal sea of this session of the Kehukee, the oldest Primitive Baptist Association in the world. The Lord be praised for His wonderful mercy to us! Zion, Jerusalem, the city of our solemnities, is a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken (Isa. 33: 20; Rev. 4: 6). The next session of the Kehukee Association was appointed to be held October 3d, 4th, and 5th, 1908, with the Church at the Falls of Tar River, Rocky Mount, N. C. S. H.

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#### THE CIRCULAR LETTER OF THE EBENEZER ASSOCIATION, VIRGINIA.

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At the Seventy-ninth Annual Session of the Ebenezer Association of Old School Baptists, held with Robinson River Church, in Madison County, Virginia, August 23d, 24th, and 25th, 1907, the Circular Letter, after setting forth the fundamental and central truths of the Scriptures, as believed by nearly all Primitive Baptists, and as maintained by THE GOSPEL MESSENGER, concludes as follows:

“Now, brethren, are not these principles the plain teaching of the written word of God, witnessed to in our hearts and believed and loved by true Primitive Baptists everywhere? If so, we want to walk in this good old way; we want no new doctrine, no modern practice, no perversion of Scripture; we want no golden calves, no pharisaical religion, no modern mission system, Sunday-Schools, theological seminaries, salaried ministry, musical instruments in the church; no Arminianism, fatalism, or any other ism. We want only that doctrine and

practice authorized in God's word, for this alone will glorify our precious Redeemer and benefit His people. May we add nothing to nor take from the testimony of Jesus, but earnestly contend for the faith once delivered unto the saints by speaking, at all times, the truth in love, and be content to be plain, humble, old-fashioned Baptists. The name primitive or old-school Baptist is an honorable one. John was a Baptist and primitive in his ways; so were Peter and James, Matthew, Mark, and Luke, Paul and Silas. Their doctrine and practice are good enough for us. It can not be improved by all the wisdom of the world; and may we ever say with David of old: "We shall be satisfied with the goodness of Thy house, even of Thy holy temple." S. H.

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### PROGRESSION.

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It is certainly good and profitable for the children of God to advance regularly and gradually in the right course, just as clearly indicated in the Holy Scriptures; for progressiveness according to any other rule is for them not progression, but retrogression. Because when they are brought into the kingdom of grace by faith in Christ Jesus they are at once subject to a perfect rule which places them in advance of the wisdom of the world, so that if they conform thereunto by adopting any practice or measure in their religious worship that is born of worldly wisdom, it is simply retrograding from the high and lofty standard upon which they are founded by the great Builder of the church. We should remember that "the mountain of the house of the Lord is established in the top of the mountains," and is, therefore, higher than the highest of them. The gospel kingdom or church is God's building, and Christ is the builder; it is He that, by the grace and power of His Spirit prepares and brings together the chosen material into this grand and glorious building.

As to the active operations of the inmates and servants of this institution here on the earth there is all-sufficient room within the original boundary lines for a

life-long progress of each and every one of them. It is a sad truth that we are far behind our duties as they were taught by our Saviour and His apostles, both by precept and example; then why should we plead for the liberty of progressiveness by adopting new methods? What we need most of all things, in a practical sense, is steady, regular progress in the old way, the observance of which has never yet caused confusion, strife, and division among the people of God, nor ever will. Conformity to the world in their evil course, and religious corruptions is forbidden; but to be transformed by the renewing of our minds is the way to prove what is the good and perfect and acceptable will of God. This presents a wide field for progression—a field that should be faithfully occupied and cultivated by the household of faith.

We should heed the word behind us, saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. 30:21.) This is a word of warning to all who deviate from the straight way that God has made for His people in this desert land. (Isa. 40:3; Jere. 31:9; Matt. 3:3; Mark 1:3; Luke 3:4; John 1:23.) This good way, in which only we are commanded to walk, does not terminate short of our life-time in this world, and therefore gives all the latitude we need for Christian progress; it is supplied with all-sufficient matter and form, a complete pattern being furnished in the Scriptures of the New Testament. This blessed way is straight, and we are not liable to walk too constantly nor too rapidly in it; yea, we may *run* in this way and not be weary, and even if we are too weak to run, we may walk and not faint. Isa. 40:31. David said, "I will run in the way of Thy commandments," and again, "I will walk before the Lord in the land of the living." Psa. 119:32; 116:9.

There is a well defined course for God's children to pursue, there is a race to be run, not in doubtful paths of fear and unbelief, but this race should be run with patience, Heb. 12:1, with the eye of faith steadily fixed upon its Author and Finisher, who will ever lead the flock which He purchased with His own blood to final

victory and triumph, which is the end of their faith when finished.

The Galatian brethren started out on the correct line of progress, and for a short time did run well, but were soon interrupted by false teachers, who persuaded them that they were not doing enough, and their minds were diverted from the simplicity of the gospel and the grace of God, and directed again to the yoke of bondage and were inclined to take up the customs of the law and the traditions of the elders; and for all of this they were soundly rebuked by the apostle of Christ. Gal. 5:7.

Dear brethren, let me further insist upon the fact that there is sufficient room for us to make great progress in the original way, and that we have no occasion to go beyond the limit of the authority expressed in the New Testament Scriptures in order to better our state or build up the church of Christ. In every instance where human instrumentalities have been employed with the view of building up the church and extending her borders it has had the opposite effect, if I am not deceived in my observations. Surely the Lord has and will visit His people with judgment for all such vain, unwarranted undertakings.

This is indeed a progressive age in which we live, but not in every way; the world is making wonderful progress in the arts and sciences, and in religion, too, of a wordly nature, but not in the pure and undefiled religion described by the Apostle James; for if there could be more of the latter, many widows and fatherless children would fare much better, and we would be able to get along as well or better on less of the carnal variety.

May the Lord make this December as pleasant as May to the readers of THE GOSPEL MESSENGER. J. E. W. H.

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### WINTER.

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The cold season is in company with this number of THE GOSPEL MESSENGER, which will be a suitable and pleasant companion in the homes and around the fire-sides of many precious families of Primitive Baptists.

The twenty-ninth volume is complete with this December issue, and with this month expires the seventh year of the twentieth century. But few of the present millions of the earth's now living and active population will live to tell of the events of the next ninety-three years. During this space of time we may justly anticipate many very great changes and startling events upon the face of this great earth. Many sure prophecies of the Bible remain to be fulfilled; and who knows but that the close of the twentieth century will find the harvest of the earth ripe, and the thrusting in of the sharp sickle first that of Him with a golden crown to reap the special harvest of the redeemed, and then that of the angel to reap the residue and cast it into the winepress of the wrath of God. (See Rev. 14th chapter). Yes, the power of divine wrath is to reap a harvest ripe for everlasting destruction, and the power of divine love is to reap the sanctified trophies of the Lamb's most precious blood. The tares and the wheat are growing together in the elements of nature now, while the great Spirit of Almighty God is placing the mark upon the foreheads of His elect, and sealing them with the Holy Spirit of promise, the pledge of their inheritance. Oh! can it be that, at the opening of the next succeeding century the now suffering and tempest-tossed children of God shall behold the glorious appearing of the great God and Jesus Christ our Saviour, accompanied by all the holy angels, to put an end to all their sufferings and institute a system of perfect peace and happiness for them here on this very earth which was cursed for man's sake? Happy thought for those who have a good hope through grace and who are looking for the second personal coming of Christ without sin unto salvation.

It was winter when Jesus, personally, left the earth and ascended up to heaven; will it be winter when He comes again? God alone knows; but should it prove to be the month of December, His presence will make it as pleasant as May.

Oh! blessed King of kings, Thou who gavest Thy precious head to the crown of pricking thorns and Thy body to cruel scourgings; Thou who wore the mock-robe and

suffered the vile to spit upon Thee, wilt Thou surely and quickly come and show Thy power to create new heavens and a new earth and therein reign with Thy people a thousand years? And wilt Thou give us strength to behold Thy glorious face—Thine infinite purity and eternal beauty in peace and love? Who that is looking for such things can not afford to suffer awhile and patiently wait for them? “All the days of my appointed time will I wait till my change come.” J. E. W. H.

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### THE ATONEMENT.

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“Atonement” means “To stand as an equivalent;” “to make reparation for an injury, offence or crime, by which reconciliation is procured between the offended and offending parties.”

If the Saviour atoned for sin, reconciliation is not a *possible* but a *certain* result, and here is the issue between us and the popular churches. We insist that the atonement makes salvation *certain* and not barely *possible*, and we argue this from the meaning of the word. The word itself is too strong in meaning to talk of a *possible salvation* resulting from it. The Socinians denied the doctrine of satisfaction for sin by the Saviour, and of imputed righteousness. They denied that Christ was divine; hence his offering was not a sacrifice of infinite value—hence could not make satisfaction for sin. They saw that, to admit that Christ did atone for sin and that His righteousness is imputed to us, as the grounds for our justification, would be destructive to other positions they sought to maintain. To admit that Christ *atoned* for sin will result irresistibly in bounding salvation and atonement by the same line. The Hebrew word for atonement signifies “*cover*.” The payment of one hundred dollars would *cover* a debt of one hundred dollars. This is beautifully illustrated by the words of David and Paul: “Blessed are they whose iniquities are forgiven and whose sins are covered.” “Blessed is the man to whom the Lord will not impute sin.” If his debt of sin has been “covered” by the atonement of Christ, then his sins are not imputed to him—they are “covered,” and such a

man is blest. It is interesting to look into the question: What relation does the cross bear to our salvation? What does the cross have to do in the salvation of sinners? Does the cross make this result *certain* or is it designed to make this result *possible*? The meaning of the word is clearly on the side that the cross makes salvation certain. (Leviticus 4:20.) "The priest shall make an atonement for them, and it shall be forgiven them." In this verse salvation or forgiveness is bound to atonement. "It shall be forgiven them." (Verse 26, also chapter 12:8.) "The priest shall make an atonement for her, and she shall be clean." In numerous places in Leviticus we find "Shall be forgiven" added where an atonement has been made, and our contention is that the same is true of the great atonement made by our Saviour. "For if the blood of bulls and of goats and the ashes of an heifer \* \* \* sanctifieth to the purifying of the flesh, how much more shall the blood of Christ \* \* \* purge your conscience from dead works to serve the living God."

The word "Ransom" is too strong a word to denote *possible* salvation—it denotes an equivalent. "The Son of man came to \* \* \* give His life a ransom for many." The word denotes the price paid for prisoners, or goods captured by an enemy: "That which procures the release of a prisoner or of captured property, and restores the captive to liberty and the property to its owner." The word "Ransom" means too much to talk of its making salvation *barely possible*. It makes it certain, and in this it is like the word "Atonement." "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." (Isa. 35:10.) If one's sins have been atoned for—if Christ has suffered for one's sins and atoned for them, then for him to suffer for his own sins would be two payments for the same debt—it would be punishing one for sin to whom sin is not imputed, and what is worse, it is to deny that the cross procures salvation.

" Dear dying Lamb, Thy precious blood  
Shall never lose its power,  
Till all the ransomed church of God  
Be saved to sin no more."

Every text that speaks of Christ as redeeming us, or as our redeemer, teaches the same thing. To redeem, is to liberate—rescue from captivity or bondage, from liability to suffer, by paying an equivalent; as to redeem prisoners or captured goods. The merit and the efficacy of redemption is all from Christ. “He entered in once into the holy place, having obtained eternal redemption for us.” “Redeemed us from the curse of the law,” “being made a curse for us.” “Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ.” Redemption, then, makes salvation certain and is not designed to make it possible. Paul said, “I determined not to know anything among you save Jesus Christ and Him crucified.” There are no “middle men” in this matter—the boasted claim of the pope or his cardinals or bishops, or preachers or churches, all is vain. “Ye are not your own, for ye are bought with a price.” The word “bought” is too strong a word to allow that the great price was paid only to make our salvation possible; so also is the word “purchased.” “Feed the church of God which He hath purchased with His own blood.” In the act of “buying” or “purchasing,” the price is paid, and the object bought is given to him that buys it; this is the only use we know for the word, and we insist that all these words are too strong to associate with the idea that the atonement of Christ is only designed to make salvation possible.

The “atonement,” “redemption” and “ransom” must be coextensive with salvation if these words mean in the Bible what they mean in other books. The 53d chapter of Isaiah is a treatise upon this subject. “He was wounded for our transgressions and bruised for our iniquities, \* \* \* and with His stripes we are healed.” “The Lord hath laid on Him the iniquity of us all.” “For the transgression of My people was He stricken.” “When Thou shalt make His soul an offering for sin, He shall see His seed—He shall see of the travail of His soul, and be satisfied.” “He shall justify many, for He shall bear their iniquities.” In all this, salvation is attributed to the death and suffering of Christ in such a way as to exclude the notion that what He did only made salvation possible.

This view of the subject gives the cross of Christ an important place in our salvation; it "ascribes greatness to God"; it points out reasons why Christ should be adored and trusted, loved and obeyed. It plants the hope of God's people on a sure foundation, even upon our Saviour, who is the same yesterday, to-day, and forever. It insists that there is an element in the atonement that insures its own application to all the ransomed church of God, throughout the world, for all time. It maintains that no power on earth can hinder the work of grace in the salvation of men. It cries—

" Bring forth the royal diadem,  
And crown Him Lord of all,"

while the opposite view does not. "Ascribe ye greatness to our God." "He is to-day at the right-hand of God, pleading for His blood-bought people. Can it be that He procures the harps, the crowns, and the kingdom for them, and loses them after all?" "The perishing of one soul redeemed by blood would bring such dishonor on Jesus, that I can not think of it without considering it as blasphemy." "One ransomed soul in hell! O, what laughter in the pit! Well might Satan say, I have defeated Thee! I have torn a jewel from Thy crown! See, here it is; Thou didst redeem this soul with Thy blood, and yet it is in hell! Christ suffered for it, and yet God makes it suffer for itself! Where is the justice of God gone? Christ came from heaven to earth to save this soul, and I have him here in hell." "And the blasphemous shout may well be raised in hell—'We have conquered heaven; we have rent the eternal covenant; we have foiled the purpose of God; we have defeated His decree; we have triumphed over the Mediator and cast His blood to the ground!'" "Shall this ever be? Atrocious question! It shall never be." Let us rejoice that the Lord God Almighty is engaged in the salvation of His people—that its success rests upon the faithfulness of God, and not on a finite arm.

J. H. O.

### “AN AFFLICTED AND POOR PEOPLE.”

“Behold, I will leave in the midst of thee an afflicted and poor people; they shall trust in the name of the Lord.” (Zeph. 3: 12.)

This people is a chosen people out of the nations of the earth. They are composed of all nationalities, and all classes, high and low, rich and poor, the old and young, learned and unlearned. They were chosen in Christ before the foundation of the world that they should be holy, and without blame before Him in love. James, in speaking of these people, says, “God has chosen the poor of this world.” God has chosen the poor, weak, ignorant, and foolish to confound the wise. This people He formed for Himself, and they shall show forth His praise. Jesus came into the world to save this people from their sins, and He accomplished the great and noble work He came to do. He bore the sin of this people in His own body, forever putting them away by the sacrifice of Himself. He made these people a special and peculiar people, unlike all other people. While they are the greatest people on earth, being made kings and priests unto God, yet they are an “afflicted and poor people.” From the very moment the Spirit gave life to these people they began to experience their poverty, and were made to see that the very things upon which their hearts were fixed, making them feel rich, were but nothing, yea but dross in God’s sight. That robe of righteousness that seemed so valuable and beautiful is now a robe of filthy rags. That land which seemed so fertile and fraught with rich provisions and living streams, is now but a parched desert. The poor soul now realizes that he is poverty-stricken and sorely afflicted. He feels that his head is sick, his heart is faint, and from the sole of the foot even unto the head there is no soundness; but wounds, bruises, and putrefying sores. He feels to be maimed, halt, and blind, and is homeless and friendless. He sees that all so-called doctors are physicians of no value. His prayers fail, and the efforts of the preacher, the prayers of father and mother, all fail to reach his

case. He flees to the law, when Paul tells him that by the deeds of the law no flesh is justified. He trusts in human agencies, but the Lord tells him, "Cursed be man that trusteth in man or maketh flesh his arm." He looks to man for help, but he sees that vain is the help of man. The older he grows, the poorer he feels. He would not volunteer to burn up everything he possesses in order to feel poor and get to beg. He is poor not of his own will, but because he can not help it. God's people are all poor beggars. They can't live upon their own resources, but have to depend upon another's. They are as helpless and dependent as the new-born babe. They trust in God from necessity. Joseph's brethren never went to him for supplies as long as they had plenty of provisions at home or in their own land. All who truly went to Jesus went from a conscious need of Him. It was the poor and afflicted that went to Jesus. God's people may get exalted for a time, but they shall be brought low. He will bring down the lofty looks of man. God will have the glory in our salvation, and in every blessing. The afflictions of God's people are many, but the Lord will deliver them out of them all. How often we forget the Lord, and by our disobedience bring sore afflictions upon ourselves. But these chastisements bring us to trust solely in the Lord. "It is good to be afflicted," said David. God's people are afflicted in body; some are afflicted in mind; some have deep soul-trouble; there are local church troubles that bring great grief and bitter anguish of soul for the time being; but in all these afflictions we are emptied of our own righteousness and realize that salvation is of the Lord. We are brought to feel so poor that we can trust in no other power but in Jesus. In all of our grief we have to go to Jesus for help. If we are blind, we go to Him for sight or knowledge. "Lord, what wilt Thou have me to do?" If we need water, we go to Jesus, who gives us that living water clear as crystal proceeding from the throne of God, which never fails to quench our thirst. Yes, He leads us to living fountains of water. When we are hungry, we go to Jesus for that rich heavenly manna. When we are naked, we go to Jesus for clothing, and He clothes us with His spot-

less righteousness. When we are sick, we go to Jesus as the great Physician, who has never lost a case, but He always heals the sin-sick soul. Yes, we have to trust the Lord for everything of a spiritual nature. We trust in Him for peace, love, faith, repentance, joy, deliverance from trouble, to heal our broken hearts, to dry our briny tears. Often when sore afflictions come upon us and our soul is overwhelmed with grief, we ask ourselves the cause of the trouble. What have we done that we should be so sorely afflicted? But we should remember that all afflictions are not chastisements, for our God often afflicts His most obedient children for the trying of their faith, and manifesting His power in preserving them in the midst of the most severe afflictions. God showed that He could keep His faithful servant Job in spite of all the assaults of Satan, and that He could preserve faith on the earth. The Hebrew children, who were so loyal to God, were preserved in the fire, and the Son of God was right there with them as a present help in time of trouble. God preserved His faithful servant Daniel in a den of lions; He preserved Peter and John, who were cast into prison for their loyalty to their Christ; He preserved Paul and Silas, who for their faith were imprisoned; He preserved John in the Isle of Patmos, who was cast there for the word of God and the testimony of Christ; and He has preserved the faith of a host of martyrs who would be burned into ashes before they would prove disloyal to God. These are some of the afflictions of God's obedient children. God's preservation and tender mercy in our deliverances cause us to trust solely in Him. We trust in that dear, precious name, which is the sweetest name of all names. Sometimes I can feel in my soul, "I love the name of Jesus." "How sweet the name of Jesus sounds in a believer's ear." While we trust in Him and look to Him as our refuge, strength and a present help in time of trouble, we are in God's hands and He will care for us. He keeps us as the apple of His eye, and the very fact that we are poor in spirit is an evidence that we are blessed, and that the kingdom of heaven is ours. God is ever mindful of the poor, and will see that the gospel is

preached to them, and that they are preserved from every hurtful snare. He is worthy to be trusted. He is indeed a stronghold in time of trouble; and will afford us strength as our day requires it. Then may we trust in the Lord forever, for in the Lord Jehovah is everlasting strength.

L. H.

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## BELIEVE AND OBEY GOD RATHER THAN MAN.

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**BELoved BROTHER HASSELL:**—In lieu of any composition of my own, please pardon me for sending you a circular letter written by the beloved Elder A. J. Coleman in 1893. He was at one time, you remember, editor of *The Primitive Baptist*, and a sketch of his life and ministry was published in THE MESSENGER last February. The circular follows:

G. W. STEWART.

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TO THE PILGRIM'S REST PRIMITIVE BAPTIST ASSOCIATION:

**DEAR LITTLE FLOCK:**—Twelve months ago you expressed a desire that I write a circular to be appended to our minutes this year. I now proceed to comply with your request, and I pray God to direct my mind so that I may write to your edification and comfort.

When we see the rapid advances of the combined powers of Christendom in the work of proselyting the world and many of God's children to tradition, instead of the doctrine of salvation by grace, not of ourselves, not of works, lest any man should boast, it has the tendency to discourage those who are not conversant with the Scriptures, and those of the world that know nothing of the power of God in a full pardon of sin, by an application of the blood of Christ by the Holy Ghost. These things meet with universal favor and applause among men. "Try the spirits"; it is God's command. Every spirit or theory and practice that does not fully harmonize with God's infallible word is of man, and glorifies man and not God, and is idolatry.

Go to Chicago and see what is going on in that great mart of kingly and queenly refinement. There we see a Roman Catholic Congress composed of six hundred

priests, clothed in their glittering sacerdotal robes, enacting laws for the government of their flocks, that they may deceive them and lead them away from the laws of God. Is that all? No; there is also a congress, composed of twenty-three so-called Christian denominations and others, enacting laws to govern the deluded religious world, and lead them farther away from Israel's God and His divine, infallible word. In this Congress are so-called Baptists, Methodists, Presbyterians, Campbellites, Lutherans, Episcopalians, Jews, Mohammedans, and so on. Such a conglomerated mass of rebellion as is now going on at Chicago has never been on this earth before. Belshazzar had something similar to it when God pointed His finger over the wall and said: "Mene, Tekel—thou art weighed in the balances and art found wanting." (Dan. 5:27.) At which his noble guests, embracing the kings, queens and nobles of the earth, became frantic and a stampede followed.

The humble writer of this hasty circular letter has made the Bible and the Constitution of our State and nation a constant study from his youth, and knows what they teach without money or popularity.

Dear little flock, you were set up in this world as the light of the world and salt of the earth. Your predecessors have gone to the stake by millions because they would not be governed by the doctrines and commandments of men and tradition. Our great Law-Giver don't allow it. He positively forbids it. He has given us a full, complete, and perfect divine code, embracing everything that we need to govern us in all the relations of life. And whenever we advert to or admit any law but His, we dishonor Him, and charge Him with dereliction and folly. Oh! what a fearful responsibility these modern theological law-makers are assuming. "I, Jesus, have sent Mine angel to testify to these things," etc. And he that adds anything to this book, to him shall be added the plague, etc. Read Rev. 22:18, 19, and tremble at His word and cease to do evil, and learn to do good by obeying God and keeping His commandments, and spurn and defy the commandments of man. And He says He will receive you and will be a Father unto you,

and ye shall be My sons and daughters. (2 Cor. 6:17, 18.) Put not your trust in princes nor in the sons of man, for vain is the help of man. The great God that made all things is our Law-Giver, and we owe allegiance and service to Him and no other. Blessed be His name forever, for great and marvellous are His works, and His wonderful mercies to the children of men. He hath done all things well, and His little flock has always acquiesced in His providence, His laws, and His ways.

Dear little flock, we are now passing through the perilous times of the latter days. (1 Tim. 4:1; 2 Tim. 3:1.) They shall compass sea and land. (Matt. 23:15.) They shall go upon the breadth of the earth and encompass the little flock. (Rev. 20:9.) They shall come with all manner of deceivableness, and would deceive the very elect if it were possible (the little flock). (Mark. 13:24.) But evil men and seducers shall wax worse and worse, deceiving and being deceived. (1 Tim. 3:13.) This points us to that class of men, who in their great revival meetings profess to make children of God. In their meetings they seduce many, very many of God's children that He has begotten by His Spirit, away from home and convey them to Babylon, doing bad. (Prov. 7:4-12.) They shall heap to themselves teachers having itching ears, and many shall go after them, by reason of whom the way of truth shall be evil spoken of. (2 Tim. 4:3.) This points to theological schools. None but God ever made a prophet or gospel minister. Schools may make imitations, but they invariably scatter the flock of God. (Jer. 23:1.) What an awful howling and lamentation will take place among the host of blind guides in a coming day! (Rev. 6:15, 16.) I am fully aware that your believing the truth as it is in Jesus and your standing aloof from all these fashionable, popular abominations will cause you to be hated by all men, all idolaters and despisers of the ways of God. Ye shall be hated of all men for My name's sake. (Matt. 24:9.) Why? Because we recognize God only as our Law-Giver, and spurn and defy the laws of man in matters of religion. Now, little, despised flock, hold up your heads and be brave. Be steadfast, immovable, always abound-

ing in the work of the Lord. (1 Cor. 15:58.) Be not carried about with every wind of doctrine by the cunning craftiness of men, whereby they lie in wait to deceive. Be not entangled with the yoke of bondage. Live in peace with one another and with all men as much as in you is. Square your lives by God's law in all things. Mark them that cause divisions among you, or that sow seeds of discord. Keep the unity of the spirit in the bond of peace. Believe no man in doctrine, ordinances, discipline outside of God's law. While the world is running wild in proselyting inventions, let it be your ambition and aim to search diligently the golden pages of the sacred volume of inspiration, and be governed by its laws. Whilst they are wandering after the great beast of error, under the influence of strong delusion, call upon God's little ones to come out and be separate. (Rev. 18:4.) Did you know that, whenever you receive or adopt any theory or practice as an incentive or auxiliary to the religion of Christ not expressly taught by the great Law-Giver, you are wandering after the beast and receiving his mark? (Rev. 13:16.) I know full well that these criticisms or statements of facts will bring down the wrath of man upon us. But as we have breasted many storms, within and without, we fear not its wrath. We are willing to suffer with Christ, our great Law-Giver, that we may reign with Him. Am I your enemy because I tell you the truth? (Gal. 4:16.) If I loved you less I would be less plain. We hold it to be an imperative duty enjoined upon us by every principle of fidelity, religion, and patriotism, to confront and oppose any theory or practice in politics or religion that is in any manner, shape or form antagonistic to the Bible, or the Constitution of our fathers, should it come even from an angel. (Gal. 1:8.) The Constitution of the United States is our offspring; the light of it was handed to the immortal Jefferson in an old log house, Primitive Baptist church, in Virginia, and it would be unnatural in any one not to love and defend an offspring. Standing as we are, a little, despised few, under the light of the Bible we see and feel to our sorrow the departure of our brethren in practice and theory from its infallible

teachings, for the love of money, popularity, and pulpit pride and pomposity. We have no malice or envy against any one, but we are commanded to cry aloud and spare not, and contend for the faith.

Love to all,

A. J. COLEMAN.

#### TWO OR THREE OTHER UNAPOSTOLIC PRACTICES.

In the October MESSENGER, under the heading, "Excellent as far as it goes," after heartily commending a published statement made by eight of our so-called "progressive brethren" in Georgia, I said: "If they would go a little further, and abandon two or three other things introduced during the last century among us, I think that they would put themselves in line with Christ and His Apostles and with all genuine, old-fashioned, thorough-going Primitive Baptists, and that peace in our churches in their section would succeed the distressing confusion now prevailing there. It is a human impossibility to revolutionize and popularize the 3,000 churches of Primitive Baptists."

Although I have clearly and repeatedly said, in THE GOSPEL MESSENGER for the last year or two, what these "two or three other things" are, I am asked to state them again, and I will do so in one plain, brief sentence. They are the use of organs or other man-made instruments in our churches; the holding of humanly pre-arranged protracted meetings of several days to make proselytes; and the payment of considerable sums of money to ministers for conducting these meetings. Christ and His Apostles and Baptists before the nineteenth century never did these things; they are of an unspiritual, world-pleasing nature, and are intensely offensive to nearly all Old School or Primitive Baptists. In regard to the last two practices, if the meetings are not held to make proselytes, and if large sums of money are not paid to the preachers for holding them, and if the Lord manifestly continues the meetings, and if, therefore, His pure scriptural truth is proclaimed for the sole purpose of glorifying Him and edifying His people, I am sure that no child of God would object; and if, under such preaching, trembling believers are strengthened in their hope, and are led to tell the Church what great things the Lord has done for them, and to follow Christ in baptism, both they and other believers will rejoice. But the organ was not used by Christ and His Apostles in the worship of God, and it leads on, as informed people know, to the hired organist, and hired choir, and the theatrical orchestra, and the poor, humble, spiritual people of God can not endure such a carnalization and profanation of His simple, heart-felt, holy, solemn service.

S. H.

#### ELDER HANKS'S REMOVAL TO MACON, GA.

On account of the health of himself and family, Elder Lee Hanks, one of the Associate Editors of THE GOSPEL MESSENGER, has removed from Pelham, Ga., to 134 Winship St., Macon, Ga. His correspondents will please note this change of address.

S. H.

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 THE BAPTIST LIGHT.
 

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This is the name of a new monthly 18-page, sound and excellent periodical just started, at one dollar a year, by Elder F. H. Sills, at Nashville, Berrien Co., Georgia. Elder Sills is a converted Jew; and his interesting "Experience and Call to the Ministry," a pamphlet of twenty chapters and about a hundred pages, containing also his portrait, he sends post-paid for twenty-five cents each, or one dollar for five copies. Only a few copies of the pamphlet remain. S. H.

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 MISSING COPIES SUPPLIED.
 

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We carefully mail each number of THE MESSENGER to every one of our subscribers about the first day of each month; but occasionally some copies are lost in the mails. The magazine should reach our most distant subscribers by the twentieth of each month. If you do not receive your MESSENGER by the twentieth of the month, I will regard it as a kindness for you to inform me, by a postal card, of the fact, and it will afford me pleasure to send you at once another copy. If you do not receive the second copy, please write me to that effect, and I will send you a third copy by registered mail, so as to ensure your getting it. S. H.

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 IF IN ARREARS, PLEASE REMIT.
 

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A large number of our subscribers are in arrears for one or two years, and some few for a longer time. As the expenses of publishing THE GOSPEL MESSENGER are heavy, I earnestly request those who are in arrears to remit the amount of their indebtedness and to renew their subscriptions as soon as they can. The prices of nearly everything else have advanced, but the prices of THE MESSENGER and of our other Old Baptist periodicals remain the same. I would gladly give THE MESSENGER to every one that wishes it, if I were able. S. H.

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 QUESTIONS AND ANSWERS.
 

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1. Q. How do you reconcile Acts 9:7 with Acts 22:9?  
 A. The word rendered "voice" has "sound" for its first meaning; and the word rendered "hear" also means

“understand.” The companions of Saul of Tarsus heard the sound but did not understand the voice of Jesus who spoke to Saul; as in John 12:28, 29, when the Father spoke audibly to Jesus, some of those present said that it thundered, and others said that an angel spoke to Him.

2. Q. Why did Paul circumcise Timothy after the decision of the apostles and elders at Jerusalem (Acts 15:1, 24-29; 16:3)? A. The decision at Jerusalem was as to Gentiles (Acts 15:23); but Timothy was half-Gentile and half-Jew—his father was a Gentile, and his mother was a Jew, so that Paul circumcised Timothy to lessen the prejudices of the unbelieving Jews in Asia Minor, among whom he and Timothy were about to travel and preach the gospel. The divine order was to preach the gospel to the Jew first, and then to the Gentile (Acts 13:46; Rom. 2:10); and unto the Jews Paul became as a Jew, that he might gain the Jews (1 Cor. 9:20). No sacrifice of principle was involved in circumcising the half-Jewish Timothy; but the principle of salvation by grace alone would have been sacrificed if Paul had, in order to please the Judaizing Christians, consented to the circumcision of the full Gentile Titus, which he did not (Gal. 2:3-5). Between the ascension of Christ and the destruction of Jerusalem there was an overlapping or co-existence of the legal and gospel dispensations; and during this interval the apostles allowed the Jewish Christians to observe, for themselves, the ceremonial law, but not to impose its burdens on the Gentiles; and when the temple was destroyed, A. D. 70, the God of providence and grace put away the ceremonial law forever.

3. Q. Have Baptists always believed in predestination and a limited atonement? A. All who read and knew the Scriptures and were taught of God on those subjects have. In the Dark Ages and just afterwards few had or could read the Scriptures, and they were not enlightened on these points of doctrine.

4. Q. Have Baptists always denied the use of means in regeneration? A. In careless expressions some Baptists have advanced this error, but the same men, when taking into consideration the *entire* teaching of the Scriptures on this point, have, in their more exact expressions, repudiated it.

5. Q. Would John Bunyan be regarded as a good Baptist by the Primitive Baptists of to-day? A. John Bunyan was the most profound spiritual and experimental writer since the days of the apostles; but he was not inspired and infallible; he believed in and practiced open communion with other denominations, which few Baptists of any name in America endorse.

6. Q. What is the difference between Andrew Fuller's and John Bunyan's theories of the atonement? A. Fuller believed in the inconsistency of Christ's having made a general atonement for the whole human race and yet applying its benefits of His Spirit to the elect only; while Bunyan believed, as do the Primitive Baptists, that Christ's atonement was only and efficaciously for the elect.

7. Q. Is it the same Greek word that is translated "word" in John 1:1 and Rom. 10:17? A. No. In John 1:1 the Greek word is *logos*, and means the personal and eternal Son of God, the manifestor of the Father's will, and the creator of the universe; while in Rom. 10:17 the Greek word is *rema*, and means the written or spoken word of God, but life precedes hearing and believing, and Christ says to the unbelieving Jews: "He that is of God (born of God) heareth God's words; ye hear them not because ye are not of God" (John 8:47; 1:12,13; 11:26; 1 John 5:1).  
S. H.

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### REMARKABLE PROVIDENCES.

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"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 GOD OF THE FATHERLESS.

'Leave thy fatherless children with Me,' said the Lord to His trusting ones in ancient times (Jer. 49:11). Times without number has He proved His faithfulness as the Hope of the disconsolate, and the Helper of the helpless. And while many have worn out their lives in anxious toil, seeking to lay up riches for their children,

and have either failed in their object, or have left behind them wealth that has proved a curse and a snare to its inheritors, those who have faithfully performed the daily duties of common life, serving their generation by the will of God, content to be poor, and leaving their families to the care of a faithful Creator, have proved that His promises are true, and that He shows mercy to them that fear Him, and keep His commandments, even to a thousand generations (Deut. 7:9).

'I have known,' says an English writer, wonderful proofs of the faithfulness of the Lord in answering the fervent prayers of godly parents who left young and helpless families behind. A friend of mine in the west of England, a faithful, laborious minister, who, I believe, never was master of five pounds (twenty-five dollars) at a time, was dying. His friends advised him to make his will. He replied, 'I have nothing to leave but my wife and children, and I leave them to the care of my gracious God.' Soon after this he died happily. But there appeared no prospect of support for his family at this time. The Lord, however, so stirred up a man, who had always despised his preaching, to feel for the deceased minister's poor, destitute family, that he raised sixteen hundred pounds (eight thousand dollars) by subscription for them; and the clergy of Exeter, who had never countenanced his preaching, gave his widow a house and garden for life, so that she lived in far greater plenty than in her husband's life-time.' This was in answer to the (inwrought) effectual prayers of the servant of the Lord, who committed his wife and children to that God who could *supply all their needs*, and who, he knew, was able to open the doors of relief for them (James 5:16)."

S. H.

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### CLOSE OF VOLUME XXIX.

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The present is the last number of the twenty-ninth volume of THE GOSPEL MESSENGER.

Materialism and Mammonism, skepticism and corruptionism are sweeping over the world; and, as in the days

of Noah, the human race is blindly and madly rushing to its deserved and terrible doom. The dead in sin neither know nor care anything for it; and, unless arrested and instructed by an Almighty Power, they will thus continue until they plunge into the inconceivable horrors of everlasting perdition. But those who are spiritually alive see the abounding wickedness of men and the corresponding awful visitations of Divine wrath upon the world, and they recognize that the end is near and the Judge is at hand, and, with loins girded and lamps trimmed and burning, they wait for the coming of their Lord (Luke 17: 24-30; 18: 8; 12: 35-40; 2 Thess. 1: 7-10; 2 Pet. 3: 3-14).

During the past year there has been, in a few sections, strife and resulting division among some of our people. Remembering the numerous and touching exhortations, in the word of God, to the loving union of His children, I have earnestly labored for peace on a gospel or New Testament basis; and I learn that the matter is now settled, and that there is peace, with separation, between the opposing members and churches. Although mourning over division, I must, as a matter of conscience, stand with those who believe and practice with myself—that is, with nearly all who claim to be Old School or Primitive Baptists, the great majority of whom have none of these troubles and divisions, but are dwelling together in loving union. The Lord deliver us from introducing legalities and carnalities into His worship, and from preferring human inventions and institutions to the sacred fellowship and peace and unity of the dear body of Christ!

Our other periodicals have able and godly editors; and my Associate Editors are as able and godly as any that I know. We propose, by Divine grace, to continue, in THE GOSPEL MESSENGER, to maintain the pure, entire, perfect, and eternal doctrine of God our Saviour as plainly set forth in the Old and New Testament Scriptures, whatever may be the temporal consequences to ourselves.

S. H.

## EXTRACTS.

110 CRAMER AVE., MONTGOMERY, ALA., Oct. 12, 1907.

*Elder Hassell—*

VERY DEAR BROTHER:—Enclosed you will find money order for one dollar, to pay for GOSPEL MESSENGER for 1908. I think my subscription is out in January. I do hope every one that is behind with their dues will pay you, now; cotton and all produce bring a good price.

May God help you keep the dear old MESSENGER clean and pure as you have in the past. Please pray for me and mine.

Your unworthy sister, I hope,

(Mrs.) M. J. HADEN.

HICKMAN, FLA., Oct. 16, 1907.

MY DEAR FRIEND:—Our time has expired for THE GOSPEL MESSENGER, and herewith find \$1.00 to renew same. It is our preacher, and our consulting adviser and consolation. I and my wife and little daughter of 13 years, do not know personally one Primitive Baptist in 50 miles of us. We are called infidels because we do not patronize Sunday schools. We are called spies, fogies and fools, for our faith and practice. But we have yet to find one article in THE GOSPEL MESSENGER that we have found fault with. The doctrine of THE GOSPEL MESSENGER is our only consolation.

I am yours as truly as our limited acquaintance will permit,

J. W. HAGAN.

GRAY, GA., March 31, 1907.

DEAR BROTHER IN CHRIST:—Enclosed you will find one dollar for subscription for THE MESSENGER. I have been taking it ever since its publication; and I don't want to do without it as long as I can pay for it. 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 little sister in hope,

(Mrs.) E. A. BRAGG.

SUMNER, GA., May 17, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER:—As my subscription to THE MESSENGER has expired, I will renew as I want it as long as I live, for I enjoy reading it, and I wish that it had a greater circulation than it has. I hope there will always be enough paying subscribers to enable you to keep sending it, not at your expense.

I think I have a desire that the Lord will always be with you.

I remain, your unworthy brother, I hope,

HENRY STEWART.

BARNESVILLE, GA., Route 2, Oct. 8, 1907.

*Elder Hassell—*

DEAR BROTHER IN CHRIST, AS I HOPE:—Enclosed you will find a one-dollar order for the dear old MESSENGER another year. I certainly do appreciate it, as it is about all the preaching I hear. I keep so feeble it is seldom I feel able to go to preaching. So I would feel so destitute

and lonely without the good tidings it brings in its columns. May the good Lord spare you and the rest a long time to declare the whole truth in its columns, to feed His humble poor, is my heart's desire and prayer.

Yours respectfully,

(MRS.) M. J. PARHAM.

COATS, N. C., Oct. 26, 1907.

*Elder S. Hassell—*

DEAR BROTHER:—Enclosed you will find express money order for \$1.00 for renewal of GOSPEL MESSENGER. I am well pleased with THE MESSENGER. I hope the God of all blessings may enable you to continue to earnestly contend for the faith once delivered to the saints. I am made to rejoice and praise the blessed Lord as I hope that He has given you a mind to stand firm against the new isms that have crept in amongst us. My mind often reflects back to such fathers in Israel as your father and many others that have gone home. I have no fellowship for the new isms. The good old way is good enough for me, and much better than I am worthy of.

Yours in much love and hope,

J. T. COATS.

Route 14, ANTIOCH, TENN., Oct. 18, 1907.

DEAR BROTHER HASSELL:—I enclose money order for one dollar to pay subscription for THE GOSPEL MESSENGER for the next twelve months.

I greatly enjoy reading THE MESSENGER, and feel to ask God's blessing, in an especial manner, upon all of its editors.

Very sincerely,

(MRS.) MATTIE H. SNEED.

RUNGE, TEX., Oct. 15, 1907.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I have not much time to write now. There seems to be trouble in the churches. Some have the golden wedge hid away in a Babylonish garment. I would say, for Heaven's sake leave it off, and be clothed in righteousness and love one for another. The grace of God is far superior to flesh, and fleshly lust. Brethren, lay aside every weight of evil that so easily besets, and cleave to the truth. Let worldly lusts be for them to whom they belong. Cleave unto that which is good. Let brotherly love dwell in you, and Satan's powers will be overcome; but, if we give way in one thing, the gap is down for him to make inroads into the church.

I will send you money order to pay for THE GOSPEL MESSENGER for another year. May you and the other editors live long to propagate the truth.

W. S. COX.

FAWCETT GAP, VA., July 22, 1907.

BARNESVILLE, GA., Route, 2, Oct. 8, 1907.

*Elder S. Hassell, Williamston, N. C.—*

DEAR BROTHER:—Please find enclosed two dollars for the continuance of two copies of THE MESSENGER—one to Mary Robinson, Stevens City, Va.; the other to myself, Fawcett Gap, Va., and very much obliged. Hoping that you and yours are all well, and that the Lord may continue to bless you in your labors to the good of His people, and to the glory of Himself, I am yours in Christian love,

J. H. BRUMBACK.

## SELECTIONS.

## GET BACK TO CHRISTIANITY.

The Church Board met in extraordinary session to consider matters of grave importance. The attendance at Sunday morning services had dropped down far below the danger line. The Thursday evening prayer meeting had been marked off the calendar and the special meeting was imperative.

"We've got to do something to arouse interest in our church work," said the chairman.

"That's true," observed one member. "We've tried putting free baths in the basement, but they didn't draw; and the Cooking School was a frost."

"And we put in a gymnasium that proved a failure," observed another.

"Our Restaurant didn't take in enough to pay for our horse-radish," said another.

"And our 'temperance saloon' fizzled out inside of a month," sadly remarked another.

"Our church socials are failures," piped a small man from a dark corner.

"Our choir members are all joining opera companies," said the one who led the singing at prayer meetings.

"Our illustrated sermons on Shakespeare and Milton, and our kinetoscopic lectures on Mars and Venus didn't bring out the people," sorrowfully remarked another.

"Yes, all these things have failed us," said the chairman. "I wonder what we can try to interest the people? Has anybody any suggestions to offer?"

"Mr. Chairman," said an old-fashioned Christian who had said never a word during the discussion, "perhaps I have a suggestion that might prove of value."

"I am sure that we would be pleased to hear from our good brother," said the chairman. "What would you suggest?"

"I've been thinking that if we tried preaching the gospel of Jesus Christ and practicing it a little bit it might interest people," said the old-fashioned member.

During the silence that followed the wind moaned, the electric lights winked, and the organ's bellows caught a long breath. —Selected.

## STAND IN THE OLD PATHS.

About fifteen years ago C. H. Spurgeon wrote a strong appeal in defence of one who stands for the old paths. Amongst other things are these brave words: "We must at all costs be true. Unity is most desirable, charity is chief among graces; but even these must not be obtained with the blood of a slaughtered truth, or they cease to be acceptable before God. It is hard, very hard, to find out the point where love of erring brethren, and love of truth, can always meet. It is to be sought for with all diligence, and everything of prejudice and self must be trodden under foot to reach it; but, in the endeavor, not one grain of honest conviction must be wantonly thrown to the ground. If, despite

all differences, men who hold the faith once for all delivered to the saints could come together, and quit the rationalism which is the left-hand pillar of the temple of error, while they shun the superstition which stands so formidably on the other side, we should indeed see a new Reformation. It may be that the present unsettling on all hands will lead up to this." —*Watchword and Truth.*

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### THE GIFT OF TONGUES.

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From every direction we are asked to give our judgment concerning the modern assumption that the "gift of tongues" has been restored to the Church. We can not go into this at length now, but feel free to say this much:

1. There is no doubt but evil spirits have spoken in unknown tongues, in these last days.

2. Surely God, by His Spirit, has as much power as an evil spirit.

3. In the days of the Apostles, there seems to have been a tendency to discredit those who did not have all these gifts.

4. The Apostle Paul disparages the gift of tongues and declares that he will be nothing but sounding brass and tinkling cymbal, even if he could speak with the tongues of men and angels, if he were without love in his heart. Indeed, love in the heart is the crowning gift of the Holy Spirit. When everything else shall have passed away, love will still put us in complete harmony with God Himself.

5. Paul exalts the gifts that are most useful. He declares that unknown tongues are for God and not for man, unless there be some one to interpret. The man who speaks for God in the tongue known to the church, will build that church up. He thanks God that he was able to speak "in tongues more than all, yet in the Church he had rather speak five words with his understanding, so that he might teach others, than to speak ten thousand words in an unknown tongue."

6. It is very evident, however, that the whole of the modern movement magnifies the speaking with tongues entirely out of the sphere of its importance. In this they are directly opposed to the teachings of the Holy Spirit in the writings of Paul.

7. Doubtless a very large percentage of these cases of speaking with tongues is from Satan and not from the Lord. This is evident from the spiritual pride, the tendency to criticize, the assumption of superiority and the general harshness that characterizes so many who claim to have the gift of tongues. In a few instances humility of heart, walking softly, behaving modestly, warmth of affection, and consecration of life have been increased with the incoming of the gift. These cases are genuine.

It is not wise to be seeking the gift of tongues which, at most, is only a sign to the unbelieving world, but it is of no use for the edifying of the Church. —*Watchword and Truth*, Boston, Mass.

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### JESUS OUR RIGHTEOUSNESS AND STRENGTH.

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Remember, Jesus for us is all our righteousness before a holy God; and Jesus *in* us is all our strength in an ungodly world.

McCHEYNE.

## DIFFERENT KINDS OF HEARERS.

Some people hear the gospel as a butterfly settles upon a flower, without being at all the better for it. Others hear the gospel as a bee settles upon a flower; they enjoy its fragrance, they imbibe its honey, and return home richly laden with its sweets. And some hear the gospel as a spider visits a flower; they would, if possible, extract poison from the Rose of Sharon.

—*The Sower.*

## 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. MARY E. REDDOCH.

Sister Mary E. Reddoch, whose maiden name was Carroll, was born May 18, 1860; was married to B. F. Reddoch in 1881; was received into fellowship of the Primitive Baptist church at Beulah, Troy, Ala., June 26, 1880, and baptized by the writer on the following day, and remained a devoted member of the same church until her death, which occurred at Campbellton, Fla., July 19, 1907. The body was brought to Troy and interred in the Oakwood cemetery, where rests the body of her mother and other deceased relatives and numerous friends with whom she was associated in life. Brother and Sister Reddoch had but recently left the town of Troy to occupy their newly purchased farm near Campbellton, Fla. They were the parents of three children, a son who died in infancy and two daughters who still survive the tomb. These constituted a lovely and loving little family, loved and respected by their large circle of friends and acquaintances; and the death of the wife and mother is an occasion of deep sorrow to the immediate family and the church, and elicits the most profound sympathy of their many friends. But we should in meek submission say with Job: "The Lord gave, and the hath taken away; blessed be the name of the Lord."

J. E. W. HENDERSON.

## W. A. DYER.

Brother Dyer was born December 6, 1839. Was married to Sister Overton Dyer, maiden name, Terrell, December 6, 1868. Joined the Primitive Baptists at Harris Spring, Newton County, Georgia, June, 1898. Died June, 1907. Brother Dyer was very spiritually minded, manifested great love for the brethren and the cause of his Master. During his last sickness used many gracious words concerning the plan of salvation and the great work of his Saviour.

The funeral services were conducted by Elder R. L. Cook and the writer, with good remarks made by several of the brethren. Colonel Middlebrooks, of Covington, his life-long friend, delivered a beautiful eulogy on the unselfish character of Brother Dyer as a citizen as well as a Christian. Newton County has lost a good citizen, the church at Harris Spring a loving and devoted member.

J. T. JORDAN.

## MRS. KISSIAH BEASLEY.

Sister Kissiah Beasley (nee Hutchinson), wife of Elder W. A. Beasley, was born June 16, 1843; was married to W. A. Beasley November the 24th, 1861; joined the Primitive Baptist church about the

year 1887, and died April 10, 1907. She was a faithful member to her church, a kind friend to her neighbors, a good and affectionate wife and a loving mother to her children. But her dear Jesus has taken her away from this world of sin and sorrow to the home of life and peace and joy, where she will sing praises to her dear Saviour for ever and ever more. Happy thought! With Jesus to live and reign for ever and ever more. Then, my dear brother, you should take courage and rejoice in hope of meeting with your dear wife in the realms of life, when there will be peace and joy, to reign with God as kings and priests for ever. Will say to her dear children, Remember your dear mother, and follow her instruction, for you will never meet her again in this mortal life; but, by the grace of God, you will meet your mother in the great resurrection morning. May the God of grace be with you, dear brother, in your lonely hour, and may He bless you and your dear children with the riches of His grace

Written by request of Brother Beasley.

Primitive Baptist please copy.

HENRY MEEKS, MEEKS, GA.

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#### CHANGES OF ADDRESS.

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Elder W. M. Little has changed his address from Groesbeck, Tex., to Donie, Freestone, Co., Tex.

Elder Lee Hanks has removed from Pelham, Ga., to 134 Winship St., Macon, Ga.

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#### NOTICE.

I wish to say that I am still collecting material for proposed book—Biographical History of Primitive Baptist Ministers of the U. S. Have collected about 300 sketches. Please assist me in this work. If a minister, send sketch of your life, and ask other ministers to do so. If not a minister, send sketches of living ministers or obituaries of deceased ones of your acquaintance. If only a few lines about life, labors in ministry, age, etc.; that will do, but give as much information as possible. I will re-arrange for publication. Clip from papers sketches and obituaries and send me. Moderators, clerks of Associations, and editors, please assist by sending your sketches, minutes of Associations, publishing this notice, etc. I want to make the work useful, interesting, and reasonably correct.

R. H. PITTMAN,

P. S.—Please send photos when possible.

Luray, Va.

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#### NOTICE!

I will send my book, "Conflicts of a Poor Sinner," "Church History," "Doctrine and Practice of the Apostolic Church," "Comforting Words to Mourners," price 50 cents, and Gospel Messenger, price \$1, both for \$1.25. The Gospel Messenger is a good, solid old Baptist paper and I hope all the brethren will labor to circulate it.

L. HANKS.

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