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

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Vol. 34

No. 1

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THE GOSPEL MESSENGER

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

Williamston, North Carolina.

700

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JANUARY, 1912.

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The Gospel Messenger

JANUARY, 1912.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 34.

WILLIAMSTON, N. C., JANUARY, 1912.

No. 1.

THE CENTURY.

Farther from God today,
Say the Church what it may,
Say the world what it will,
And in spite of its growing skill,—
Farther from God is the world than it was
A hundred years ago.

There was a Bible then,
To which professing men
Turned for decisive word,
And they waited upon the Lord,
His light to see, and His will to know,
A hundred years ago.

Today men can not see
Why Devil or Hell should be;
And ministers will not brook
The miracles of the Book;
“We were blind,” they say, “and science slow,
A hundred years ago.”

“Men have been *growing* things,
And will soon develop wings;
Their swift *improvement* needs
An utter change of creeds;
But they *were* sinners who breathed below,
A hundred years ago.”

Prate on, O man, but still
Reigneth the changeless Will;
Still waits the Judgment Day
For our resurrected clay;
Nothing has come which God did not know
A hundred years ago.

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A deathbed is the same;
 Albeit a priest in name
 Mutters an absolution,
 There is the same pollution
 Reigning or resting, which wakened woe
 A hundred years ago.

Oh for an old-time faith
 In the verities of death!
 For one strong yearning cry
 From the Church to the Lord on high,
 That His Spirit would breathe on the land as it did
 A hundred years ago.

We think it a vast concern
 Which way time's tides may turn;
 But for us the important thing
 At the century's withering
 Will be, "Was our godliness *life* or *show*
 A hundred years ago?"

—Mrs. M. A. Chaplin, in *Chimes for the Times*.

"BE SURE YOUR SIN WILL FIND YOU OUT."

Numbers 32:23.

[Republished again, by request, from THE GOSPEL MESSENGER of May, 1892. Elder Chick never wrote a better article, nor one that has so often been republished in Primitive Baptist periodicals. S. H.].

"And be sure your sin will find you out."—Numbers 32:23.

DEAR BRETHREN:—The other day I heard the above words referred to, and they have been in my thoughts more or less ever since. Today I feel like putting down on paper for the MESSENGER such reflections as have occurred to me upon them. These words seem to me to be only another way of saying, "what a man sows that shall he reap," or, "as is the tree so shall be the fruit." Perhaps the common saying, "Murder will out," expresses much the same thing. The idea is, that we may be sure always, that sooner or later we shall meet the

consequences of our wrong-doing. This is a law of the whole universe. It is fixed and unalterable as the laws which govern the stars in their courses. From this law no man—no being in all the universe—can be exempt. Somewhere, somehow, a man's sin will confront him; if not in this world, then in the next. There is no escape from this decree of the great Ruler of all. It is true of ALL VICE, ALL CRIME, ALL SIN; for vice and crime against self, and against the law of man, are but sins against God. It is well to remember that the word "vice" relates to what injures us or others individually, though there may be no statute against it, while crime relates to that which violates the law of the land, and the word "sin," always means transgression against God. And all VICE and CRIME are also sins against God, as said just before. No matter how secret the sin may be, nor how much we may try to hide from it, sooner or later it will find us out, and we shall reap the harvest of shame, of disease, of poverty or of death. This, as I said before, is the general truth which all the world must face. The language of the text is not special—that is, true only for that time and place—but it is a special application of a general truth. It is true of the young and the old, of the learned and the unlearned, of the rich and the poor, of all classes and conditions of men. It is true with regard to all wrong steps, whether taken willfully or inadvertently. If I sow tares knowingly, I shall reap tares; if I sow tares, not knowing that they are tares, all the same I shall reap tares. Though my sin be of folly rather than of deliberate wickedness—though it be a mistake rather than a purposed thing—still the law holds good, "As a man sows so shall he reap," "Be sure your sin will find you out." This is true of nations, of tribes, of families, and of individuals. It is as true of the rulers as of the ruled. No age, no sex, no condition of life can escape from it. It may never happen that a man's neighbors may find him out, but his sin will find him out. He may hide from man, but he can not hide from his sin. It is a Nemesis with flaming sword, always pursuing him. No dungeon cell is so hidden, no desert is so trackless, no city is so crowded, that a man can in any of these places hide himself from his sin. It

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shall appear in the shape of a blighted life, or of wasting disease in the body, or of a weakened intellect, or of ruined fortunes, or in the shape of that remorse which drove Judas to hang himself.

The sin of Cain found him out when the voice of his brother's blood called to God from the ground against him. The sin of the brethren of Joseph found them out when, as suppliants, they stood before him in Egypt. The sin of David found him out when, at the rebuke of Nathan, the prophet, he was forced to confess, "I have sinned." Absalom could not escape from his sin, as he was caught in the branches of the tree by the hair of his head, and met his death at the hands of Joab. The sin of Peter found him out when he had denied his Master and Lord, and he went out and wept bitterly. The sin of Israel as a nation always found them out, and the seventy years' captivity first, and now their dispersion in all the world, oppressed and peeled, attest the fact, and the truth of the words of the text. Everywhere, all over the world, in the life of every man, these words are verified, "We may BE SURE our sins will find us out."

Thus far my reflections have been with regard to this general view of the text. But to us, as churches of God—to us as individual believers in our Lord Jesus Christ—do these words come with peculiar force. The same law that says in all created things, "What a man sows that shall he reap," applies to the world and to the life that is spiritual as well. It is only the application of the natural law to the spiritual world. And we need not think this is strange or new, for again and again the Saviour Himself said the kingdom of heaven is LIKE some natural thing. We need never fear to use natural things to illustrate the spiritual, seeing that the Bible is full of such illustrations. In fact, we can talk about spiritual things only by the use of words just such as we use in every day life. We speak of sight and blindness, of night and day, of light and darkness naturally, and we use these same terms when we would speak of spiritual things. And so the words sowing and reaping express things natural first and then things spiritual. And so the sin of the people of God finds them out by the law of the kingdom that is spiritual, as well as in

the natural order of the providence of God. In this view of the matter, what solemn, weighty words are these for us to consider: "Brethren, if we sin in any way our sin shall find us out."

But I desire to notice the one special sin meant by Moses in the text as quoted from the book of Numbers. The time was near the end of the wilderness journey just as Israel was about to enter into their long-expected inheritance in Canaan. As the time drew near the tribes of Reuben and Gad, who had much cattle, seeing that the land of Jazer and the land of Gilead was a good place for cattle, came to Moses and the rulers of the people, asking that this land on the wilderness side of Jordan should be given them as an inheritance. This land was already in possession of Israel. Moses reasoned with them concerning their selfishness in desiring to dwell in territory which was already theirs at ease. While their brethren must cross over Jordan and wage a fierce and toilsome warfare, they could rest in the land. Moses said, "Shall your brethren go to war while ye rest here?" And again, "Why discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?" He also said to them, "Thus did your fathers when I sent them to see the land." They also, he says, disheartened and discouraged the people, and the Lord was angry with them. "And behold ye have risen up in your fathers' stead, an increase of sinful men to augment yet the fierce anger of the Lord toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness, and YE SHALL DESTROY all this people." How clearly this all sets forth the need which the people of God have for each other, and how the presence and help of one encourages another, and how the sin of one is felt by all, so that no man lives to himself and we each are in a sense our brother's keeper. How many times a few faithful brethren have been disheartened and discouraged because the rest did not stand by them. *Perhaps it ought not to have been so, but yet it was so.* And it will be so to the end of time. I wish our brethren everywhere would read carefully the whole of this thirty-second chapter of Numbers, it is all so full of les-

sons for our instruction, and sets forth so clearly the duty and necessity of standing by one another before God.

Now, these two tribes come forward and give a faithful promise that their armed men shall go over and do their full share of fighting, while their wives and children remain in this goodly land, and then would they return and dwell there. Moses assented to this. But he tells them if they do not do this the Lord will chasten them. He says, "But if ye will not do so, behold, ye have sinned against the Lord; *and be sure your sin will find you out.*" Let us mark this well: if they forgot their brethren in their warfare, their trials, their hardships and necessities, and refused to hold out a helping hand to them, it would be a sin, not against their brethren, but against God. They owed it to God to help each other. Not to help each other was a sin against God. Almost entirely the same are the words of Jesus, who said, "Inasmuch as ye have not done it unto one of the least of these my brethren, ye have not done it unto Me." And so when David made confession of his wrong toward Bathsheba and Uriah, he said before God, "Against Thee and Thee only have I sinned and done this evil in Thy sight." David had deeply and irreparably wronged his faithful captain and his wife, but yet his sin was against God only. If believers are bound up together in the bundle of life, they are also bound to their head, and are one with each other, because one with Him. If, therefore, there be not fellowship and helpfulness toward each other, what evidence is there of any oneness in Christ? Failing to help one another, we deny Christ, and so sin against Him. If Gad and Reuben failed to go over and help conquer the country it would be practically denying that these were their brethren, and so would be a denial of the God who has brought them out of the land of bondage, and to the borders of this land to inherit it. And this would be a grievous sin against God. Brethren, it is most solemnly true that if we do not manifest a spirit of helpfulness toward all the people of God, everywhere they may be, we also have sinned against God, and we may *be sure that this our sin will find us out.*

The special sin meant in the text is the sin of indifference towards the condition of our brethren. If we are not willing to help our brethren when they have need, we do sin against God. If in our prosperity as churches we go on, careless of how our brethren may be faring, sooner or later we shall meet the due result. If our love for the people of God be not in word only but in deed also, well is it for us. We may settle down at our ease and say, "I am rich and increased in goods," and shut our eyes and ears to our afflicted and struggling brethren, and dwell in fancied ease and security, *but our sin will find us out.* If we strive not to help our brethren in their need, soon shall our souls be parched and dry. It is true in this, as in all other things, that "there is that scattereth and yet increaseth, while there is that withholdeth more than is meet but it tendeth to poverty." And when this poverty comes, *"be sure our sin has found us out."*

Is there a spirit of interest in each other and a desire to help each other, among Baptists, North, South, East and West, in America and in Europe, and all over the world, today? If a spirit of dwelling at ease, of careless indifference be so bad, what shall we say of a spirit of envy, jealousy, strife and debate when it appears among us? Moses thought it a sin for which God would keep them all out of the promised land, when but two tribes seemed indifferent to the well-being of the rest. What penalty would be sore enough for them when they should begin to war and strive with each other? Let the seventy years' captivity, and their dispersion for the past eighteen centuries answer. Brethren, these things are written for our ensamples. As surely as these things exist among us, so surely will our sin find us out. And the sin of one surely brings the reproach and the shame upon the whole.

Let no church or member say, "I am but weak and small; my help will avail nothing; its absence will not be felt." Gad and Reuben were small compared to Judah and their forces—small compared to the hosts of all the other tribes together—and yet Moses said, "why discourage ye the heart of Israel?" Brethren, there is no minister so strong, no church so numerous, as to

afford to get along without the presence of the smallest or weakest among God's children. Their absence discourages; their presence encourages. We all have experienced the truth of this.

Oh! brethren, are we growing cold and indifferent to each other, and to the cause of God? Is there a spirit of strife and emulation and controversy among us? Are we for trifling causes angry with each other? Are we insisting upon having our own way regardless of the feelings and rights of others? Do the conflicts and sorrows of others excite no compassion and no desire to render them help in our hearts? Then indeed is our sin great against God; *and be sure it will find us out.* Poverty, barrenness and leanness of soul will soon be ours to lament. As the sin of the churches in Asia, whom John addressed, found them out, and their candlestick was removed, so shall it be in every case. Pride, vanity, self-will, neglect of the word and commandments of God and selfishness, either in an individual or a church, when indulged, will surely result in a bitter harvest. Such a church, such a believer shall lie down in sorrow, and shame shall clothe them as a garment.

Oh! that God might give us all the spirit of love and helpfulness; for it is no more true that our sin will find us out than it is that our obedience will also find us out, and the "well done, good and faithful servant," shall fill our hearts and all the churches with blessings. I leave these remarks with you. I trust I have spoken the truth. I believe I have. May God bless it. I remain your brother in a precious hope,

Reisterstown, Md.

F. A. CHICK.

Sin is the source of every ill,
It draws the heart from God;
Darkens the mind, perverts the will,
And leads the downward road.

But every heaven-born child of God
His every sin bewails;
Looks at the Saviour's flowing blood,
And holiness prevails.

—*R. Burnham, of England (1785).*

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. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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BEGINNING OF VOLUME XXXIV.

With this number the thirty-fourth volume of THE GOSPEL MESSENGER begins.

By the urgent request of Elder J. R. Respass, I became an associate editor of THE GOSPEL MESSENGER in 1892, and so remained until his lamented death in 1895 and my purchase of THE MESSENGER from his children in 1896, since which time I have been the chief editor. For five years I was then ably and affectionately assisted by our dear brother, Elder Wm. M. Mitchell until his decease in 1901, as well as by our beloved brother, Elder J. E. W. Henderson; and I have also been kindly and faithfully aided by our dear brethren, Elders Lee Hanks, J. H. Oliphant, and G. W. Stewart, and by many

esteemed brethren and sisters who have contributed to our pages. I believe that the leading desire of our editors and contributors has been to glorify God and to benefit His people. We have endeavored to speak in love the truth as it is in Jesus, and to write in a way that tends to peace and to the edification of the body of Christ. We have no unkind feelings towards the editors of other Primitive Baptist periodicals. We do not question their sincerity and Christianity. And we would rejoice if all of them and all of our members were perfectly united in faith and practice, and would advocate and exemplify the pure and entire truth of the Holy Scriptures. May the Lord bless all His dear people, and enable them thus to teach and thus to live! S. H.

THE COST OF SALVATION.

It is estimated by Arminian so-called "evangelists" or "revivalists" and periodicals, that the cost of saving a soul varies from \$20 to \$620 in different places; and that it costs, on an average, in heathen lands, about \$600 to make an Episcopalian; \$250, a Congregationalist; \$230, a Presbyterian; \$120, a Methodist; \$70, a Campbellite; and \$35, a (New School) Baptist.

In contrast with such irreverent and blasphemous calculations, Primitive Baptists believe that, according to the Scriptures, we "were redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19; Rom. 3:23-26; Eph. 1:7; Rev. 5:9, 10). S. H.

THE LIFE THAT NOW IS.

"But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—1 Tim. 5:8.

The above language of the inspired apostle should convey to the Christian reader a large degree of comfort and encouragement in his efforts to obey or practice the teachings of divine grace, which teaches us that we should live soberly, righteously, and godly in this present

world. (Tit. 2:12.) Surely every rational child of God has the desire to live such a life, and we are not without promise of sufficient grace to prompt and support us in our efforts to glorify God in our bodies and our spirits, which are God's. (II Pet. 1:3, 4.)

Faith is given by the divine power and is prerequisite to all acceptable and pleasing devotion to God; for "without faith, it is impossible to please Him," and "whatsoever is not of faith is sin." These passages prove the impotency of the creature, man, to recover himself from the fallen state of depravity he is in, and that whatsoever he does in honor and praise to God must be the product of faith. The work must be of faith and the labor must be of love in order to Divine approval and acceptance. Hence the apostle says, "Bodily exercise profiteth little"; bodily exercise without the Spirit of grace may yield some fruit to profit, a *little*, but can not transcend the bounds of carnality. The activity of the natural body and the exercise of the natural mind are necessary to the enjoyment of the life that now is, and upon these our carnal hopes depend; but they do not constitute a basis for hope of the life that is to come.

The present life is our earthly existence; the life beyond, or to come, is our existence beyond the resurrection of the dead. Godliness is a divine principle imparted to the soul in the spiritual birth of the children of God. This spirit or principle does not separate the children of God from the relation they bear to this life and its obligations and sufferings, neither from the lawful enjoyments thereof; but serves to strengthen them for the duties and enjoyments of the present mode of existence and, best of all, the sure promise of the life that is to come. (I John 2:25; 5:11.) Thus it is apparent that godliness is not only profitable unto all things here below, but also constitutes the link that binds us to the better and enduring substance in heaven. (Heb. 10:34.)

Moses, in his choice between the treasures of Egypt and the afflictions of the people of God, was influenced by faith of the heavenly reward, and faith was his triumph in every trial and every sore conflict of his event-

ful life. And many other instances on the holy record might be referred to wherein the text under consideration is proven to be true, that godliness is profitable unto all things, ever leading toward the promises of God.

Through the revealed knowledge of God and His Christ all things are given that pertain to life and godliness (II Pet. 1:2); and by these heavenly gifts the children of God are partakers of the divine nature, and these manifestations of the Spirit are given in order to the exercise of the spiritual gifts in the church (I Cor. 12:7); and in the exercise of such gifts under the power and influence of the Holy Ghost the servants of God are partakers of the divine nature, and so also in all manner of conduct on the part of any and all whose actions are influenced by the principles of life and godliness. And we might say, furthermore, that this is to live and walk with God in the Spirit of the Lord Jesus Christ; for having received Christ Jesus the Lord, we are commanded to walk in Him.

Finally, brethren, by the means indicated above, the children of God are furnished with the armor of righteousness, with the whole armor of God, and are commanded to take or put it on. Christianity means simply to follow Christ in His ordinances and commandments; having the shield of faith, add to it the virtue of humble obedience to Him who is its Author and finisher. This is what we call practical godliness when prompted by the Spirit of God that dwelleth in us. "Godliness is profitable unto all things."

J. E. W. H.

SWEET ASSURANCE TO ALL WHO TRUST IN THE LORD.

"They that trust in the Lord shall be as Mount Zion, which can not be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even forever."—Psa. 125:1, 2.

What a blessed assurance this is to God's afflicted and poor people who are conscious of their sins and feel their need of Jesus! They that trust in the Lord are such as have been crucified to the world and the world unto them. They are crucified with Christ; nevertheless they

live, yet not they, but Christ liveth in them. Their experience teaches them that vain is the help of man. If they trust in their own prayers, repentance, historical belief, external observance of the ordinances, their reformation, their good morals, worldly honors, literary attainments, prayers of the preacher, and the prayers of parents, or any human auxiliary, it is all a vain thing—God will not accept it. The cherubim and flaming sword, which turns every way to keep the way of the tree of life, cut off all the works of man in his salvation.

"To the law I trembling fled;
It poured its curses on my head."

This is the experience of God's poor, afflicted children. Man will never trust in the Lord as long as he can trust his own strength. He goes to the Lord from necessity. There is a famine in his soul. His very being is a barren waste. The mountains are made waste, the pools are all dried, the lofty looks of man are humbled in the dust, and he finds all human attainments a barren desert. The Lord brings the blind by a way they knew not and paths they had not seen. He makes darkness light before them and crooked things straight; these things the Lord does for them, and will never forsake them. The parched ground becomes a pool, thirsty land springs of water, and in the habitation of dragons, where each lay, is now grass with reeds and rushes. The grace of the Holy Spirit of God fills that soul that was once inhabited by all the evil principles of our corrupt nature, with the living principles of peace, love, joy, prayer, thanksgiving, longings of soul for the sweet service of God, and a willingness to trust God for all things. They now feel that every good and perfect gift is from above, and cometh down from the Father of lights, with whom there is neither variableness nor the shadows of turning. They feel that the Lord is good to them, a stronghold in the day of trouble, and knoweth them that trust in Him. They trust the Lord for wisdom, righteousness, sanctification, and redemption. They trust in Him for supporting grace. They feel that what He does is right. If the world, the flesh, and Satan turn against them, they implicitly trust in God to preserve them. They are an afflicted and poor people,

but they trust in the Lord for all things temporal and spiritual. They are satisfied with the goodness of the church, feeling that the Lord has richly supplied them with every doctrine, practice, and promise that was for their good. Though weak in themselves considered, they are strong in the Lord and the power of His might, and can say with implicit trust, "My God will supply all my needs." "The Lord is my shepherd; I shall not want." "They can not be moved." They have their standing in Christ. "He is the Rock; His work is perfect." All who trust in the Lord are created in Christ Jesus, and all demons can never move them out of Him. You can dethrone Jehovah as easily as to destroy one of the precious jewels whom the Lord has sealed. How poor, weak, and worthless we often feel! We sometimes can say as David, "I am a worm and no man." But the Sovereign over all worlds keeps us as the apple of His eye. He never slumbers nor sleeps. We are as unalterably established in Christ if we trust in Him as the literal mountain of Zion was fixed by the hand of God. That mountain can not be moved; neither can we. Fire can not destroy, nor lions devour the little flock whom Jesus feeds. Their trusting in Him is not the cause of their stability, but it is an evidence that all who trust Him are born again, made new creatures in Christ, and He with all His holy attributes will as securely preserve them, and they shall be as unmovable as the mountains that surrounded ancient Jerusalem. My soul now is filled with joy, as I, a poor sinner, can by faith claim these blessed promises mine. "Bless the Lord, oh my soul, and all that is within me, bless His holy name." Can we not trust Him for the salvation of our children, the regeneration of His people in heathen lands, and the perpetuity of the dear old church?

L. H.

GOD CALLS AND QUALIFIES TRUE MINISTERS FOR THEIR WORK.

"Necessity is laid upon me"; "Yea woe is me if I preach not the gospel," said the Apostle Paul. Korah, Abiram, and Dathan sought to force themselves into the

public service of God; but they were usurpers, and the wrath of God came on them for their sin in forcing themselves into the office of Moses and Aaron. Jude describes false teachers: "They have gone in the way of Cain" (Arminianism); "Ran greedily after the error of Balaam for reward" (a covetous spirit); "And perished in the gainsaying of Core." Jude here points out three characteristics of false teachers: 1st. A self-trusting, Arminian spirit; 2d. A greedy, money-loving, covetous spirit; 3d. A proud, boasting spirit that delights in the uppermost seats and in being prominent, and in leadership. Aaron's rod that budded proved that the Lord only can fit men for the pulpit. Aaron's rod was dead and as dry as the other rods; and when they beheld it loaded with buds and blossoms and fruit, they were convinced that God only can fit men for leadership among His people. God only can make a dry rod bear buds and fruits, and fill the air with a sweet odor. So He only can take a poor sinner, and fit him to serve His people as a minister, and fill his heart with a "Woe is me if I preach not the gospel." He has not sought the office, but it is forced upon him, and he leaves his half-finished furrow and goes to his task, conscious of his inability and unworthiness to do such a thing, so he must needs trust the Lord and pray for "grace to serve God acceptably, with reverence and godly fear." "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." He has felt sin as a burden, and so is fitted to encourage poor sin-burdened men and women. He has groaned over sin in self and others, and learned by experience that the Lord's time to deliver comes, and so he can speak encouragingly to them that are in "any trouble." What a blessed school is this that fits men for the ministry, clothes them with humility, and enables them to feed the sheep and lambs of the fold! It is for such men and gifts we are told to pray the Lord of the harvest, and to covet earnestly the best gifts. These are they. We have a peaceable gospel to preach, and our preaching ought to promote peace and tend to peace. We ought "to speak the truth in love"; "contend earnestly for the faith once delivered to the saints"; but do this in the spirit of Him who

has called us to so great a work. I am sure we will meet the "grievous wolves" and "the men of your own selves" by the way, and we must be faithful and honest in our encounters with them, protect the dear people of God, and save them from "being carried about by every wind of doctrine" "and the cunning craftiness of men that lie in wait to deceive." It seems sometimes that it can not be true that the Lord has required this at my hands—so high and great a work, and I so vile, so unable, and so unworthy. The true servant of God feels the need that his people should pray for him that the Lord will not forsake or desert him in the fiery trials that he encounters.

Affectionately,

J. H. O.

VISITING.

By special request I visited the following meetings and Associations in the order named:

1. The annual three days' meeting at Mt. Olive Church, of Lee County, Alabama, near Opelika, commencing on Friday before the fourth Sunday in July. This is the church with which Elder W. M. Mitchell held membership so long, and of which he was the pastor for many years. He was a patriarch, father, and great man in Israel, and one whose life and labors will be long remembered by the faithful in Christ Jesus, and "he being dead yet speaketh." Elder J. T. Satterwhite is the gifted and highly appreciated pastor of this church now, which is content with the old landmarks and the old-fashioned gospel of Christ. The meeting was pleasant, harmonious, and edifying. There were several elders present; among the number Elders J. E. W. Henderson and Jenkins. They have a good large membership here.

2. Mt. Zion Association of North Alabama, held with Clear Creek Church, Marshall County, Alabama, commencing on Friday before the second Sunday in September. A goodly number of elders were present, and we had a pleasant session, located in a fine section of country. This Association has been sorely tried and

afflicted by being charged persistently but erroneously with disorder, which has led to her order being more carefully considered and scrutinized than any other Association in the State, I suppose. The points of order in dispute have been presented, considered, and passed upon by such elders as W. M. Mitchell, J. R. Respass, Hassell, Chick, Hanks, Caycer, Jenkins, and others, and this Association is in line and fellowship with the great body of Primitive Baptists in the United States. My much lamented brother, Elder J. T. Stewart, was for a long time connected with this Association.

3. The Echeconnee Association, of Georgia, where there were about twenty-two elders present. We had a pleasant union indeed, which convened on Tuesday after third Sunday in September. This Association is rooted and grounded in the bed-rock principles and practice of the grand old church of Christ, and has its face fixed like a flint against innovation, whether it comes from within or without. May the Lord continue to bless and sustain her. This is Elder Lee Hanks' Association.

4. The Choctawhachie Association, which convened with Union Church, near Midland City, Dale County, Southeast Alabama, on Friday before fourth Sunday in September, where we had another pleasant session. This body is planted immovably upon the apostles' doctrine, and presents an uncompromising front to innovation. She is the home of such able and faithful ministers as M. E. Petty, J. J. Byrd, A. L. Ray, Cummins, Kelly, and others. God bless them all.

5. The Conechuh River Association, convened with New Providence Church on Friday before the first Sunday in October. Pleasant and harmonious. Here Elder J. E. Adams, of North Carolina, met me and continued with me on up to the present, and accompanied me on into Mississippi, much to our comfort and edification. This is Elder J. E. W. Henderson's Association. They had nine visiting elders, and the preaching was harmonious and encouraging, giving God all the glory in the salvation of sinners. This Association has had some sad and distressing experiences, but I think there is a brighter day dawning for them. The Lord grant it.

6. The Good Hope Association, of Mississippi, which

convened with Union Church, Newton County, on Friday before fourth Sunday in October. The meeting was encouraging and edifying. These people are content with the good old way, and want no innovation nor innovators among them. They have not been troubled with that spirit so far, and it is to be hoped that they will not be. Blessed people!

G. W. S.

QUESTIONS AND ANSWERS.

1 Q. In Solomon's Song, 6:8, 9, it is said—"There are threescore queens, and fourscore concubines, and virgins without number; my dove, my undefiled is but one; she is the only one of her mother; she is the choice one of her that bore her; the daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her;" what is the meaning? A. By "my dove, my undefiled," no doubt the Church of Christ is meant; and by the "threescore queens," Solomon may mean the wealthy so-called State Churches; and by the "fourscore concubines," the less wealthy but more numerous denominations not endowed by the State; some of the leading members of all these orders, while they hate the true church, yet acknowledge her virtues. The "virgins," or "daughters" here spoken of, whom man cannot number, have spiritual life, or a hope in Christ, and they see and extol the Church, but have not yet united with her.

2 Q. Who are the five wise and the five foolish virgins mentioned in Christ's Parable, in Matt. 25: 1-13? A. During the last half century some have supposed that by the five foolish virgins are meant disobedient Christians, who are shut out of the felt joys of God's salvation; but the old interpretation, and that which I and the great majority of Primitive Baptists accept, is that these five foolish virgins represent only nominal Christians, who have no oil of divine grace in their lamp of profession, whom Christ did not know as His, and who will be shut out and left out of the marriage supper of the Lamb. We know, from Christ's language in His parable of the wheat and the tares (Matt. 13:24-43, especially the 24th and 41st and 42d verses,) that by the

expression "Kingdom of Heaven," He meant, in his parables, the visible or nominal church, including both the elect and the non-elect, believers and unbelievers; and we know, from His language in Matt. 9:13; 25:26, 27; Mark 2:17; and Luke 5:35, that He calls or addresses men according to their profession, and thus judges them out of their own mouths.

3 Q. Paul says—"By grace are ye saved through faith" (Eph. 2:8); how "through faith"? A. The Pharisaic and heathen doctrine of salvation by works is false; we are saved entirely by the free grace or unmerited favor of God; and true faith, the fruit of His Spirit (Gal. 5:22; John 16:13, 14; 1 Cor. 12:3), is the channel or medium through which we realize our interest in His salvation. Even John Wesley, one of the wisest of Arminians, in expounding Eph. 2:8-10, says that not only grace but also faith and salvation are all the gifts of God. "It is of faith, that it might be by grace, to the end the promise might be sure to all the seed," says the Apostle Paul in Rom. 4:16.

4 Q. Did any ministers go outside of Palestine independently of Paul and Barnabas? A. Mark and Luke and Silas and Timothy and Titus went outside of Palestine in connection with Paul or Barnabas, according to the New Testament; and Peter went to Babylon (1 Pet. 5:13); and Apollos went to Ephesus (Acts 18:24); and John went, by banishment, to the Isle of Patmos (Rev. 1:9), and probably to the seven churches of Asia Minor (Rev., chapters 1, 2, and 3). And Mark (16:14-20) says of the eleven Apostles, whom Christ, after his resurrection, commanded to "go into all the world, and preach the gospel to every creature," that "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." And Paul says "their sound went into all the earth, and their words unto the ends of the world" (Rom. 10:18); and that "the gospel was preached to every creature under Heaven" (Col. 1:23).

5 Q. What is the spiritual meaning of the "fragments" of the loaves and fishes that remained after Christ had miraculously fed the five thousand men and women and children in the desert or uncultivated region

east of the Sea of Galilee (Matt. 14:15-21; Mark 6:34-44; Luke 9:12-17; John 6:5-14)? A. Perhaps the comparatively smaller portions of the Scriptures, or of the discourses that we have heard or read, or of our meditations on the word of God, which we should not forget or waste, but remember and reconsider and use for the glory of God and the good of His people.

6 Q. In 1 Cor. 13:12 the Apostle Paul says—"Now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known"; what does he mean? A. That, in the present state of existence, we see and know spiritual truths, the attributes and blessings of God, His angels and His saints, only indirectly, dimly, and partially; but, in the heavenly state, we shall see and know the Divine attributes and blessings, and His angels and saints, directly, clearly, and fully, even as now God sees and knows us.

7 Q. Is it orderly for a church to have a disorderly minister preach for her, and to exclude those of her members who object to having him preach, and for other ministers to preach with the disorderly minister or to preach with Arminians in their protracted meetings? A. I think that such a course is decidedly unscriptural and injurious.

8 Q. If a church is divided on a point of order, or the pastor and members are mad with each other, is it orderly for her to receive and baptize members, or to ordain deacons or elders, or for other churches to aid her in such ordinations? A. A church should be lovingly united in receiving members and in ordaining deacons and elders.

9 Q. If a church is divided on a point of order, is not the order in that part of her membership that stands firm against the disorder? A. Certainly.

10 Q. Has there ever been a time when the church was in such a low state, and when the word of God was so little regarded, nay, despised by those who profess to be His people? A. In my own experience I have never known a time when error, unbelief, coldness, and worldliness more abounded among the professed followers of Christ. It is almost invariably true that, as

material wealth increases, spiritual health declines. This richest, proudest, most self-righteous and insane of all the centuries will probably witness one of the most terrible exhibitions of the wrath of God against the ungodliness and unrighteousness of men (Rom. 1:18; 2 Thess. 2:3-12; 1 Tim. 4:1-3; 2 Tim. 3:1-13; 2 Pet. 3:3-10). Yet, after these awful judgments, God, by His almighty power and grace, will make "a new heaven and a new earth wherein dwelleth righteousness" (2 Pet. 3:13; Isa. 11th and 12th chapters; 65:13-25; Zech. 14; Rev. 20th and 21st chapters). S. H.

REMARKABLE PROVIDENCES.

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

THE DYING GIRL.

"I went once," says Mr. C. H. Fowler, "to see a dying girl whom the world had treated wrongly. She never had a true father; she never knew her mother. Her home had been the poor-house, her couch a hospital cot; and yet, as she had staggered in her weakness there, she had picked up a little of the alphabet, enough to spell out the New Testament, and she had touched the hem of the Master's garment, and had learned the new song. And I never trembled in the presence of such majesty as I did in the majesty of her presence as she came near the crossing. 'Oh, sir!' she said, 'God sends His angels. I have read in His word—"Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" And when I am lying in my cot, they stand about me on this floor; and when the heavy darkness comes, and this poor side aches so severely, He comes, for He says: "Lo, I am with you," and He slips his soft hand under my aching side, and I sleep, I rest!"

—S. B. Shaw's *Touching Incidents*.

S. H.

 ERRATUM.

In the *Gospel Messenger* for December, 1911, on page 372, under "Remarks," the date at the end of the second line should be, not 1837, but 1827, as I wrote it in the manuscript. It was in 1827, five years before the convention of the Old School Baptists at Black Rock Church, Maryland, that the Kehukee Baptist Association withdrew fellowship from all modern religious inventions.

S. H.

 IF IN ARREARS, PLEASE REMIT.

I have sent out no accounts to our subscribers for years; the date of the expiration of subscription is written plainly on each MESSENGER. I have to pay cash for the printing and mailing of the MESSENGER; and I am, therefore, obliged to beg our subscribers, who are in arrears, to please send me the small amount of their indebtedness as soon as convenient, and also to renew their subscriptions. If any wish THE MESSENGER, and are not able to pay for it, they may, as heretofore, have it without charge. Pure scriptural truth is becoming more and more unpopular in this world; and the person who proclaims it by tongue or pen need not expect carnal reward or applause; but it is impossible for a poor man to print and mail periodicals containing such truth without the financial aid of the readers. In paying their own subscriptions our patrons are helping to send the MESSENGER to hundreds of aged, indigent, and afflicted members.

SYLVESTER HASSELL.

 EXTRACTS.

ANDALUSIA, ALA., Nov. 21, 1911.

Eld. Sylvester Hassell—

DEAR BROTHER:—As my subscription expires with the December number, I enclose one dollar to pay for THE GOSPEL MESSENGER to December, 1912. I surely enjoyed the November number. Every contribution was dear to me, and especially the Remarkable Providence, as I was intimately acquainted with Bro. and Sister L. E. Moore when I lived in Lee County, Ala. And the selection, "Husks,"

was so appropriate to my case. I have not heard a gospel sermon since I visited dear old Mt. Olive church in Lee County during the three-days' meeting in July, including the fourth Sunday, where I met all the members of my home church, and Eld. Satterwhite, the pastor, and Eld. G. W. Stewart, of Hale County, Ala., and four or five other preachers. O! what a feast it was to me; and now as I sit here alone, meditating on these things, and send in my mite for THE MESSENGER, I want to send my love and greetings to all the readers of THE MESSENGER. I want to live in the fellowship of the dear Baptists the few days I remain in this life.

Your sister in hope, MRS. E. J. THOMPSON.

Eld. S. Hassell—

GRAY, GA., Sept. 6, 1911.

DEAR BROTHER:—Enclosed please find money order for \$1.00 for my subscription another year. I have been a subscriber to THE MESSENGER ever since its publication. It is a source of great pleasure to me. May God's blessings rest upon all connected with THE MESSENGER.

Yours sincerely, MRS. E. A. BRAGG.

CALHOUN, GA., Aug. 31, 1911.

DEAR BROTHER:—I enclose \$1.00 to pay for THE MESSENGER another year. I have been taking it ever since it was first published, and hope to continue.

Yours in love, J. B. F. HARRELL.

R. 1, RANDOLPH, LA., Oct. 29, 1911.

DEAR PEOPLE OF THE LIVING GOD:—Something like a year ago I wrote you my condition. Perhaps some of you are wondering what has become of me and mine and would like to know how we are getting along. For this reason, and for the *love* that I *feel* in the cause of our dear Lord and Master, I again write you.

In the first place I want to extol the God of Heaven for His mercy, love, and power in preserving and sustaining us. O, praise Him in the highest strains! He has been *so precious* in our lowly condition! In deed and in truth, we can testify that He is good, merciful, faithful, and powerful to those in distress. The greatest thing keeping His people from Him is sufficient afflictions, sorrows, persecutions, distresses, destitutions, etc. I think I know whereof I speak. *All* of these things I have had in abundance, and I *rejoice* that they have driven me *further* into Christ. At any rate, I feel to *know* that He is savingly, powerfully, mercifully, and anointingly my blessed God from day to day. He has taken me up for some purpose known only to Himself. But oh! I can not go without Him. At once I am dejected when He leaves me, staggering like a drunken man, and coming to my wits' end. Yet when He comes again from a far country, oh, how precious and refreshing to my poor soul in a weary and parched land! Then my soul leaps as a roe to meet my dearest Lord and *bathe* in His love and passively inquire His blessed will.

So, dear people of God, I am lowly, yes, lowly in spirit and in body; yet I have dear Jesus as my daily companion. He is blessing me with heavenly food, and I feel that He will provide for us naturally. This may not be done to the honor of men, but what are we to be humbled in the sight of men when God is in the soul and is being glorified in our mortal bodies? Let us be beggars if it glorifies God!

In conclusion, I want to express my love to you, and thank the few who aided us in response to our *appeal* one year ago. May Heaven's blessings be yours. Pray for us. Remember us when it goes well with you naturally and spiritually. O, may you realize (understand) our state and share especially the sweet union and communion this poor mortal is sharing since this stroke has come upon us! O get out of self, the world, and the Devil, and you will have peace with God! I do wish I could give you the contents of my poor heart! It fairly heaves, and tears overflow my eyes while trying to write you this epistle of love. May the Holy Spirit sanctify these words to your souls! Some *far away* brother or sister may be in a like situation, and be refreshed some by reading of me and mine in our castaway condition. We feel indeed to be cast off for some wise purpose. Let us "watch and pray" continually in our cave, for here indeed is our Jesus. Then, dear humbled people of God, help me sing of the love, mercy, power, and goodness of God. O, praise Him! Farewell in the Lord, N. B. BIRD, JR.

PLYMOUTH, N. C., Nov 23, 1911.

Eld. S. Hassell—

DEAR BROTHER:—I will write and tell you of our sad loss. Our little baby boy was taken with measles and then bronchitis and pneumonia, and lived three weeks and died last Monday, the 13th. It seems so hard to give him up, for he was old enough to be interesting, was walking and talking. I desire to be resigned to the dear Lord's will; but our flesh is so weak that it is hard to say, "Thy will be done." I hope you will pray for me and mine. I hope, D. V., to move up into Virginia about December 1st. You can send THE MESSENGER to Front Royal, Va. I would love to hear from you.

Your poor, cast down brother, A. L. HARRISON.

GRIMESLAND, N. C., Nov. 27, 1911.

DEAR BROTHER HASSELL:—Please find enclosed \$1.00 for THE GOSPEL MESSENGER for another year. I have read with much comfort the sweet contributions from other brethren and sisters, with the rich editorials of its pages, and I feel I wish to be blessed with a continuance as long as I am spared here and can get the money to pay you. May you long be spared to write and preach, is my prayer.

Affectionately yours, AUGUSTA FAUCETTE.

FRANKLIN, TENN., R. 7, Box, 50, Nov. 24, 1911.

Eld. Sylvester Hassell—

DEAR BROTHER:—As my time is out for THE MESSENGER, I wish to renew, and you will find enclosed money order for \$1.00. I value your book very highly for the truth's sake, and hope to be able to take it as long as I live. Wishing you many more years of prosperity and a happy Christmas, I remain, your brother in hope of a better world than this, G. W. WEST.

GAINESVILLE, TEXAS, Nov. 20, 1911.

Eld. S. Hassell—

DEAR BROTHER:—The Lord has blessed me through another year, and given me the privilege of renewing my subscription for THE GOSPEL MESSENGER, for which I hope I feel thankful. I do not feel

that I would be satisfied without it, and my subscription will be out with the December number, and I do not want to read it unless I pay for it, as it and the *Trumpet* and *Signal* is all the preaching I hear. I am now in my 86th year, and I have not been to church in several years on account of bad health and hearing. I was confined to my bed nearly all last winter and spring, but I am up now, and can read, which is a great comfort to me in my lonely condition. May the Lord bless you and enable you to continue to contend earnestly for the faith once delivered to the saints, in the unity of the Spirit and of peace, for Christ's sake.

Your old, afflicted sister,

MRS. W. H. DANIELL.

SELECTIONS.

ART IN CHRISTIANITY.

What is the relation of art to civilization, morality and Christianity?

1. Art is naturally materialistic and sensuous in its character and influence. It employs material objects to affect the sensibilities through the eye and the ear. Form, color and sound naturally appeal to the æsthetic rather than to the moral nature. As the beautiful has no necessary connection with the true and the good, so the sense of beauty is not connected with duty. Indeed, all history shows that high and complex art has commonly been used in the service of pride, worldliness and vice. Art was born in Paganism, and it reached its highest perfection there.

The Greeks declined in virtue as they progressed in art. No nation ever equalled them in the exquisite conception and execution of the beautiful, and perhaps none in the refinements and varieties of sensual pleasures and moral corruption. The most refined and cultured Roman matrons were often harlots and passionate admirers of bloody gladiatorial scenes. The "shaggy demons of the wilderness" who destroyed Rome were more moral than their civilized, cultured and refined foes.

"All history," says Delitzsch, in speaking of the world culture which was born among the sons of Cain, "has shown that the refinements of civilization are always in direct relationship with forgetfulness of God." And Nietzsche says, in his "System of Doctrine," that "All progress resulting from the natural faculties and powers of man augments corruption and accelerates the real ruin of race."

2. God has never encouraged, but rather discouraged, high or complex art in religious worship. Indeed, worshipping Him through the medium of material forms or artistic symbols, except so far as God especially appoints, is forbidden in the second commandment.

In Acts 17:29, Paul condemns such worship; and in 1 Cor. 2, he discards rhetorical art in preaching the gospel. Paul gave but a passing glance to those creations of art among which he moved, and which have ever since been the wonder of the world.

God and His prophets never encouraged art among the Hebrews, and hence it remained far below that of surrounding nations. The Hebrews never had a theater or an art gallery. Even the Temple and its furniture, though never so costly, presented no specimens of high art which would satisfy Grecian taste. Jewish worship was simple and inartistic. Its most striking part was the slaughter

of animals, presenting a scene quite repulsive to the æsthetic nature, and, even to this day, abhorrent to "refined flesh."

We find nothing to encourage high art in Christian worship in the teaching or example of Christ while on earth, nor in the writings and life of the apostles. Order and decency, but simplicity and spirituality, are characteristic everywhere. Stately and elegant forms introduced to embellish worship and make it attractive, almost inevitably become "formal" by constant repetition.

3. The whole history of the church shows that when artistic and elaborate forms and ceremonies of worship have been assumed, spirituality and power have declined. Whenever power has declined, forms have multiplied.

The simplicity and directness of apostolic worship gradually gave way for a more elaborate and showy service, to satisfy the taste and excite the sensibilities of the cultured, and to foster the superstition of the ignorant.

Thus came in the "Poisonous Honey" of Romanism, with its cathedrals, sculptures, paintings, images, processions, antiphones, vestures and gestures, all appealing to the tastes, sensibilities or superstitious nature of man, and constituting a spectacular and sensuous religion, which can not please God or make men holy.

The reformers of the sixteenth century, regarding these complex forms invented by art and man's device as hindrances rather than helps to spiritual worship, reformed the worship of the church as well as the doctrine. God's eternal truth was unveiled and enthroned again. The truth directly spoken in the power of the Holy Ghost took place of artistic forms, colors, sounds and motions, addressed to the senses.

We do not apprehend God by the æsthetic, but by the spiritual nature—hence Divine truth is addressed directly to the conscience, and the less media intervening the better. God does not want "our best in architecture and art," if it hinders our worship in "the beauty of holiness."

The higher ecclesiastical art, like "higher criticism," begins with but little Divine grace, and is soon able to get along without any at all. Even the infidel Rosseau wrote a book, showing that the revival of art and science in France resulted in a corruption of morals.

Æsthetical Roman dandies who would rise and writhe in agony at the misplaced accent of a poet, were filled with ecstasy at the brutal cruelties of the amphitheater.

How often we observe that as vital godliness declines in a church, "Sweet Art" comes in with all her showy attractions in architecture, classical music, elocution, dress, decorations, floral offerings, and, perhaps, a tasteful liturgical service is desired to crown the display. But what sinner was ever saved by these devices?

The emotions are indeed stirred and the taste is gratified, but the worship is spurious and God blows upon it. The incense is not holy and it is kindled with "strange fire," and not fire taken from the brazen altar of sacrifice. The truth about the Divine person and the atoning work of Jesus Christ is the genuine fire with which to kindle our worship. These artists who seek to enkindle devotion otherwise are Nadabs and Abihus with strange fire. Like them, they bring in sensational preaching, operatic singing, and orchestral fiddling, instead of Christ crucified. Like Cain, they bring fruits and flowers, instead of the atoning Lamb. Away with them. Divine worship is not a fine art, employed to gratify the taste of the natural man, but a simple, grateful and spiritual exercise of the ransomed

powers. The Holy Ghost does not keep us in fellowship with the Father and His Son, Jesus Christ, by the use of complicated machinery, but we have freedom to enter the holiest by the blood of Jesus.

Salvation is not by taste, but by grace. Let us not mistake the gratification of the æsthetical nature for spiritual worship. Continental Europe has tried ecclesiastical art long enough to test its value in spiritual things, and under the culture and sway of its Gothic cathedrals and unequaled art, it has drifted almost in a body, either to Papal superstition or blank infidelity.

No, if our gospel is dull and our worship is barren, it is not for lack of liturgical forms, but spiritual power. We do not want elegant, repetitious forms to gratify our taste, nor galvanic batteries to stimulate our sensibilities, but the Holy Ghost to give us life more abundantly.—*E. P. Marvin in Western Recorder.*

OBITUARIES.

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

MRS. HULDA DIXON.

Mrs. Hulda Dixon, widow of the late John R. Dixon, died at Farmville, N. C., Saturday, October 7, 1911. She was born October 26, 1842, at Danielhurst, near Tarboro, N. C. She was the youngest daughter of Elder John H. Daniel and Maniza Long Daniel, and had many relatives and friends in Edgecombe County. She was educated at Salem Female College, and even down to old age was an honored member of its alumnae. It was her delight to impart knowledge to the young, and many of Edgecombe's daughters remember her lovingly as their teacher.

During the Civil War she was ever ready to relieve the sufferings of the wounded soldiers, and went often with her father to visit the sick in the hospitals. During one of these visits she met Mr. J. R. Dixon, of Greene County, whom she afterwards married, and went with him to live at Sunny Side, their beautiful, hospitable home near Farmville, N. C. It was here that her friends and relatives loved to gather, to listen to her wise counsel and encouraging words; and it was here she lived with her only child, J. Thomas Dixon, his lovely wife, Lula Smith Dixon, and her three grandsons, Hubert, Cecil and John Daniel, and her three granddaughters, Louise, Ada Gray, and Lula Lee, until October 7, 1911, when her spirit took its flight. Without a struggle, without a pain, she fell asleep in Jesus.

She loved her family devotedly, and the grace of her true womanhood was evident by the useful lessons taught and the impressions made on their youthful minds. She was frugal and intelligent and looked well to the ways of her household. She ate not the bread of idleness. Faithful in all her works, she was also fruitful in her worship, loving her Lord and the church, of which she was a consistent member, always striving to do her duty, looking to the Lord for guidance.

She was buried in the Dixon burying ground beside her husband. Dr. Caldwell of the Christian Church and Elder Frank Farmer of the Primitive Baptist Church conducted the burial service, while her friends softly, sweetly sang "Nearer my God to Thee," "Asleep in

Jesus," and "Abide with Me." We extend our deepest sympathy to the bereaved ones, and hope they will be comforted by the assurance that she had grace given her to live a Christian life; and she was able by that same grace to die a calm and peaceful death.

MRS. EFFIE GILLESPIE.

Sister Hulda Dixon was baptized many years ago, by Eld. J. B. Burch, in the fellowship of the Meadow Church, in Greene County, N. C., and afterwards transferred her membership to the Farmville Church when that church was formed. The last survivor of the many children of her godly parents, she was an invalid for many years, but bore her sufferings with Christian patience and fortitude, and was at last suddenly called to her eternal home. She was a most excellent and noble woman, and, we feel assured, has entered into heavenly rest.

S. HASSELL.

MRS. MARY ANN BRINSON.

Mrs. Mary Ann Brinson, the daughter of Isaac and Elizabeth Wood, was born August 30, 1854, in South Carolina; and, when a child, moved with her parents to Atlanta, Ga.; and in 1882 moved to Texas, and on February 8, 1887, she was married to Brother J. I. Brinson. To this union five children were born, three boys and two girls—T. I. and J. C., and J. W., Mary E. and Annie C., all of whom survive her. Sister Brinson was born on Wednesday, and departed this life on Wednesday, August 16, 1911, making her stay on earth 56 years, 11 months, and 16 days. She joined the Primitive Baptist church called Antioch, in Comanche County, Texas, on Saturday before the third Sunday in July, 1893, and was baptized by Eld. W. H. Hutchison; since which time she lived a faithful and devoted Christian life up to the day of her death. She suffered with cancer four long years, but was at all times in the best of spirits, bearing her troubles with patience, and resigned to the will of God and to the judgment of relatives and friends who administered to her during her illness. She was a good woman, and was loved and esteemed by those who knew her, and will be sadly missed by the people of Zion Hill Church, and as far as her acquaintance extended. This fact was demonstrated by the very large funeral procession at Zion Hill Cemetery, where her remains were interred. The funeral services were conducted by the writer, who tried to speak words of comfort to the bereaved family, and to the honor and glory of my Master. Then why should we be stricken with grief because she is gone? She has only found a sweeter and brighter home.

"Although in gaining heaven she leaves a vacant chair,
We're sure with a crown of glory she fills another there."

E. L. KEMP.

The *Primitive Baptist* and *Baptist Trumpet* are requested to copy.

REUBEN S. ROGERSON.

Born in Martin County, N. C., April 22, 1830, departed this life August 18, 1911, making his stay on earth 81 years, 3 months, and 27 days. He was united in marriage to Miss Sallie Ann Rogerson, May 24, 1854, and to this union twelve children were born, of whom six children and his widow are left to mourn their loss; but we do not mourn as those that have no hope, for we feel sure that our

loss is his eternal gain. It is a pleasure to me to bear testimony to the grace of God which was given him, for he was, I believe, taught of God, and, therefore, of course, well taught. Under this effectual teaching he learned to know himself as a sinner and to see and feel the plague of his own heart. This made him a really humble man, and gave him that savour of brokenness which is so desirable and sweet evidence of the work of the Holy Ghost. He was a firm believer in the doctrine of free and discriminating grace. Though he never united with any organized church, I feel sure that he was a member of the Church Triumphant, and was one of those who never worshiped the beast. He was a good neighbor, kind and forgiving, being and living to others as he wished to be done by.

I have written this by the request of my wife, who is a daughter, and other members of the family, feeling very unworthy, and realizing my weak and imperfect and sinful nature. Yet with love and good will to all, I am a poor sinner, dependent on the mercies of God, and, I hope, trusting in Jesus Christ, the Son of God, for what He has done for me, that we will all meet each other again.

J. H. RAWLS.

WM. L. JOHNSON.

William Levi Johnson was born in Bibb County, Alabama, October 4, 1830; moved to Wetumpka, Alabama, with his parents, in 1831; in 1835 moved to Coosa County, Alabama, near Nixburg, and there lived until his death, June 5, 1911—having lived on the same section of land for more than seventy-five years. He married Martha Weed in 1855, and to this union were born eleven children; two died in infancy, the other nine—six boys and three girls—all reached maturity, seven of whom are still living. W. L. Johnson entered the Masonic lodge while a young man, and served as W. M. for twenty-seven years out of twenty-eight. He held many other responsible positions, socially as well as politically, having represented his county in both houses of the Legislature. While he never attached himself to the church, he was always a very firm and outspoken believer in the Primitive Baptist church; so was his wife (who departed this life some fifteen years ago), and in fact all of the children, three of whom are members. Two weeks before his death—which occurred suddenly from heart failure, while walking in the pasture—he related his experience to Eld. D. M. Jenkins and the writer (a son), and I think no good Baptist could have heard it and then doubted his being a child of grace. He spoke of his physical condition, and said that he knew he had but a few days "to spend on earth"; that he was not alarmed at it, but, instead, looked on death at that time in life as a great privilege. I feel confident that father and mother are now eternally united on that blissful shore "where the wicked cease from troubling, and sad partings come no more."

Respectfully, J. H. JOHNSON, JR.

Dadeville, Ala.

CHANGE OF ADDRESS.

Elder A. L. Harrison has removed from Plymouth, N. C., to Front Royal, Va.

CHURCH CASE IN BOOK FORM.

DEAR BROTHER HASSELL:—Please allow me to say through your paper that I am authorized by Mt. Carmel church, and requested by many friends, to publish in book form the recent trial with the "Burnam" or "Regular" Baptists over our church property. These people brought about the suit by enjoining us from the rightful use of our church property—took us in Circuit Court, where, after an able legal contest, they lost their case. They then got an appeal to the Supreme Court, but failing to pay certain necessary costs within a time limit, the case was dismissed, which had the effect of sustaining the decision of the lower court.

There was *much interesting and valuable testimony*, by many witnesses on both sides, given in this case, all of which was taken down by an expert stenographer. This *testimony*, together with the "briefs" or skeletons of speeches by the lawyers, the able decision by Judge Haas, etc., with other valuable matter, will be in the book, if published.

I calculate it will make a book of 500 pages, and will cost about \$1.50 per copy, well bound in cloth. Our people think the publication and circulation of this important case would be of value to our cause now, and in the future. But I can not afford the outlay of money unless I am sustained by a reasonable prospect of sale. I therefore ask every reader who wants a copy, and will take one when published, to write me. *Don't delay. Subscribe now—pay later.* A postal card will do. Yours for the truth, R. H. PITTMAN,
Luray, Virginia.

THE BEST BIBLE.

The best Bible that I have seen for private study is the International Self-Pronouncing Teachers' Bible. It is in long primer type, and has the name of every person and place divided into syllables and accented, and the quantity of each vowel marked; and contains 60,000 references and marginal readings, numerous important helps for the understanding of the Scriptures, including illustrations and maps, and a Word Book, giving in one alphabetical arrangement an Index to Subjects, Persons and Places, a Concordance and a Gazetteer. It is an octavo volume of 1,580 pages, in French morocco, with overlapping covers, round corners and red-under-gold edges. The publishers' price is \$3.00. I will send it by registered mail for \$2.50. S. HASSELL, Williamston, N. C.

PRICE REDUCED TO \$1.50.

I am now running off balance of my Biographical Histories of Primitive Baptist Ministers of the United States at \$1.50 per copy, delivered postpaid. If you want one, send order at once. And if you are a Primitive Baptist you can get a copy and pay for it at your convenience, if this is any accommodation to you.

R. H. PITTMAN, Luray, Va.

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A new book of 170 pages, in large type, giving the suggestions of the wisest men of ancient and modern times for living The Right Life. Fifty cents a copy; or five copies for two dollars, postpaid. Address all orders to the author, Eld. Jas. H. Oliphant, Crawfordsville, Indiana.

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.

FRONT ROYAL, VA., Sept. 6, 1911.

DEAR BROTHER HASSELL:—Please allow me to say to your readers that I now have in the press a book, setting forth my views on the Eternal and Time Salvation of God's Children; also showing the charges brought against our people and our disposition of them. The book will appear in pamphlet form, containing about 100 pages, with good paper back, and also containing an Appendix of two chapters. The price of the pamphlet will be 50 cents.

We have now nearly ready for the press a book containing a sketch of our early and later life, giving my experience and call to the ministry, together with my views on many parts of God's Word. This book will be bound in good cloth, will contain about 300 or 350 pages. The price of this book will be \$1.25, making both books \$1.75.

I have given my life to the Baptists, and now I am old and nearly worn out, I feel the Baptists should do me the favor to take these books and help me on that much in my old days. Those who feel to take the books (one or both), please write me, and they will be sent as soon as they are out, and those who can possibly send the money in advance will confer a great favor on me, and will aid me much in getting the books out.

I might say further, if, after you have read the books, you are not satisfied that you have your money's worth, return the books and we will cheerfully refund your money.

Please let me hear from you as early as you can, and greatly oblige,
Your true but poor brother, T. S. DALTON.

Elder Dalton is one of the most able, tender, and faithful ministers that we have now living. His books will undoubtedly be of great interest and value.
S. HASSELL.

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We would thank you for name and address of any young man or woman from your neighborhood who will likely attend school somewhere this fall.

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SYLVESTER HASSELL, Williamston, N. C.

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TAYLER LEWIS'S SIX DAYS OF CREATION.

I will give five dollars for a well-preserved second-hand copy of the above work.
W. T. FLOWERS, Tolbert, Texas.

Vol. 34.

No. 2

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



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FEBRUARY, 1912.



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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

FEBRUARY, 1912.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 34.

WILLIAMSTON, N. C., FEBRUARY, 1912.

No. 2

“AS THY DAYS, THY STRENGTH SHALL BE.”

Deut. 33:25.

Another year has rolled around,
And on this earth, I still have found,
Tho' trials may beset my way,
Strength has been equal to my day.

The mercies of a Covenant God—
Would I could sound His praise abroad!
Then would my heart rejoice to say
Strength has been equal to my day.

And when that day, which soon must come,
When my dear Lord will call me home,
May my last words His praise display—
Strength has been equal to my day.

In that vast home beyond the skies
Anthems of praise do ever rise.
May this poor tongue so feeble here
The loudest sing among them there.

—Mrs. Sarah M. Higgons (of New York).

“IS THERE NO BALM IN GILEAD?”

Jer. 8:22.

Further than thought can unbrokenly go down the vista of time, we find records of ointment, balm, and other antiseptics. The Ishmaelites, unto whom Joseph was sold, had their camels laden with “spicery and balm and myrrh,” which they were bringing from Gilead;

and in all ages this commodity has been esteemed by civilization as one of the great material blessings of God's providence.

The fact that God, in creation, provided plants and trees from which balm and antiseptics might be compounded is evidence that He foresaw the putrescible nature that man's flesh would be subject to after "the fall"; and the fact that man so early sought the ingredients of an antiseptic is further evidence that the human family were to some extent afflicted with sores. So also the fact that these ointments and balsams were considered *precious*, is evidence that they were in a large measure effective; and because of the soothing and healing qualities they were, and are yet, staple articles of commerce.

The balm of Gilead was highly medicinal for both internal and external uses: being considered by the ancients as a fine tonic for the stomach, and an excellent and capital remedy for fresh wounds, bruises, and old sores; and was therefore spoken of, in a parabolical sense, by Jeremiah when he inquired—"Is there no balm in Gilead: is there no physician there?"

But knowing that this small hill country was teeming with balsam, and had physicians in plenty, he further asked the question, as ordered of the Lord—"Why then is not the health of the daughter of my people recovered?" There is but one answer obtainable from sound reasoning—they have not gone up to seek a physician or to make application of the balm, or in other words, they had not confessed and turned away from their errors. The Apostle Paul declared (II Cor. 4:2) that he "had renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commendeth himself to every man's *conscience* in the sight of God." This honesty of handling the truth is what we, as Progressive Baptists, need today. It would be the Balm of Gilead for our faction, for it would prove an antiseptic that would cleanse and heal our departures. Let us lay aside all dishonesty with craftiness and deceitful handling of the word of God, and the rather manifest the truth in our lives in a manner that will

commend ourselves to the consciences of men before God, and this will recover the health of the daughter of God's people, who number so many among the Progressives that are mourning today on account of the good old order of Primitive Baptists being gone from among us. There is but one affliction that the children of God need to fear, and that is applied with God's own hand for their disobedience; and He has graciously supplied a balm, through repentance, for the healing of this disobedience and will sanctify it, through the mediation of Jesus, to our recovery when we apply the remedy—the application of which is a confession and turning away from our errors.

That there has been dishonesty, craftiness, and deceitfulness in handling the *word* of God, among some of the leaders of our faction, none can afford to deny. This has been done in trying to justify and sustain the order they have set before the old Baptists by their priestly ruling or influence. We as a faction (not as individual members and not as a whole as churches, but as in *toleration*), have slipped organs into the church between conferences—laying aside all honesty and resorting to this cunningness to evade the opposing brother; we have put them into churches when we knew that it would drive away some members; we have refused to allow the liberty of speech when brethren endeavored to raise an objection in conference to such conduct; we have recommended, that if any could not endure the organ to get letters and get out of the way, and we have held *uncompromisingly to this disorder* of things, regardless of the fellowship and association of the great body of Baptists, and regardless of the word of God. We have heard the 14th chapter of Romans, concerning offenses, so dishonestly, craftily, and deceitfully handled, until it was made, by our Progressive leaders, to rather *license*, instead of prohibiting an offense. I have seen the leaders of our faction just as cunningly and craftily manipulate affairs, that would hold them in the forefront where they could be sure of the steering that would progress toward getting the old church out of “the ruts,” as they termed it, as I ever beheld among the Mission Baptists, during the nine years that I was asso-

ciated with them, beholding their order from their Sunday Schools to their colleges, and back from their colleges through their pulpits, aid societies, associations, and conventions, to the valley of humiliation, where my soul wept in disgust and where I resolved to come out from among them and be separate. We have seen the week's meeting conducted with two or three specialized ministers to do the preaching, *to the* EXCLUSION, in the ministration of the word, of all other elders of good report who might or did attend such meetings, and we have heard this conduct of *inequality* followed with the argument that a church had the sovereign right to do as she pleased in such matters. We have seen churches flourish like a green bay tree, for awhile under this administration, but today are dead while they live, and are sorely burdened while trying to carry the *form* of godliness without the principles that assure the *power*. What a child of God who loves the plain and simple order of God's house can promise himself lined up with such conduct we are unable to tell, for no prophet or apostle has left any consolation for the self-willed and disobedient child in the organized church.

Why should we prefer sickness to health? Why remain sick when there is a balm that will heal? The boasted fact that we preach the same doctrine that we have always preached will not keep us alive. James declares, that as the body without the spirit is dead, so faith without works is dead also; neither will our faith in the doctrine, without the orderly work that should follow in our customs, save us. Satan beguiled the Mission Baptists to take identically the same position, in *principle*, when they left the true body of Baptists. He flattered them with the idea that they could maintain the same articles of faith and preach a doctrine commensurate to the ends they desired to reach, and remain the true church. In this last division Satan rehashes the same dish, only he adds a little *flavoring* of doctrine, and says to the Progressives, that with the old London Confession or "Articles of Faith," and with the preaching of the *doctrine*, you can *practice* what you please, and it is absolutely sacrilege for any one to question your sovereign right to make improvements upon the

Old or Primitive Baptists. But alas! the experience of my life, while with the Arminian world, teaches me that Progressive Baptists are *fast drifting* into something else—something far beneath, in principle and far above in fair show, to the old apostolic church; and unless we apply the balm—turn from our error, we will no more be worthy the name of Primitive Baptists; and to embrace these Old Baptists and their heaven-born principles, I forsook all fleshly ties, over ten years ago, when I left the Mission Baptists and united with the Primitive, and it will take more than the *mere label* or name to satisfy me the remainder of my days. I want the *principle in doctrine and practice*; hence my pleading, that we apply the antiseptic and be healed. Claiming as we do that our brethren (the nonprogressive) did not labor with us with that forbearance that should have been shown, but withdrew from us without making any distinction between the guilty and the innocent, save in the case of those that also withdrew likewise, does not justify us to continue in our disorder; neither does it justify the grounds we have come over, and if the *true Baptists* of this immediate section never acknowledge the awkward *way* in which they arrived at their position, we should acknowledge their *principles of contentions against this disorder*, and behold how good and how pleasant it is for brethren to dwell together in unity.

There remain three *inevitable facts* that confront every faction leaving the great body of Baptists—a repenting and coming back, or drifting into another order, or dying upon the scene; and as for me the former is a thousand-fold preferable; and we desire to carry out household goods from under a burning roof as long as it is safe to enter; still we have no desire to allow the flames to envelop us that we perish. But our hope is that others may be enabled, through our labors and long forbearance, to see the fleshly spirit, in which the leaders of this Progressive Band are so cunningly misleading many of God's children from the true order and spirit that should characterize an old Baptist church; and that the conservative, or genuine Primitive or Old

School Baptists will yet gain the victory, and prove their *oneness* by their *works*, from Maine to California.

Submitted with much interest for the cause of the Master and love for the Old Baptists.

Yours in hope, E. W. POWELL.
Statesboro, Ga., Box 406.

FOLLOW JESUS IN DOCTRINE AND PRACTICE.

328 E. STATE STREET,
COLUMBUS, GA., December 5, 1911.

Dear Brother Hassell:

We had here in Columbus, Ohio, a year ago J. Wilbur Chapman [the most famous of living American so-called "evangelists" or "revivalists," a Presbyterian, born June 17, 1859, in Richmond, Ind.], and eighteen of his co-workers. He stopped at the finest hotels for three weeks, and it cost twelve hundred dollars to entertain them, and he took away in cash thirty-five hundred dollars for the three weeks' work. They had 1,145 cards signed, and yet there was not satisfactory evidence of one real, genuine conversion. A few weeks ago William Ashley Sunday, called "Billy Sunday" (a Presbyterian "revivalist," born at Ames, Iowa, November 19, 1863, who was, from 1883 to 1890, a professional baseball player), held a meeting in Springfield, Ohio, for six weeks, had 6,543 cards signed by persons professing to have been converted, and went away with fourteen thousand dollars.

I desire to thank the Lord for what I believe a real experience of grace, a new birth, a new creation, a circumcision of heart, and a change of life. All this took place at three o'clock in the morning of July 6, 1889, without a mourners' bench or a hireling preacher. I believe that it was the work of God's Holy Spirit.

Jesus tells us: "There shall arise false Christs, and false prophets (preachers), and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore, if they shall say unto you, Behold, Christ is in the desert (in the worldly church), go not forth; Behold, Christ is in the secret chambers (secret

societies), believe it not" (Matt. 24:24-26). I was a member of six secret societies before my conversion; but God's word and Spirit showed me they were of the world, and a child of God had no business to be in one of them. I came out, and I use my means to preach the gospel and to help worthy poor. Since my conversion, and since I read and believe the New Testament, I try to follow Jesus, what He taught, and not follow men. The Catholic "Church" is the mother of harlots; and the Lutheran and Episcopalian "churches" are her oldest daughters, and the other "churches" that came out from them are her granddaughters, and every one of them has something of the old harlot hanging on them. I told them yesterday, in a Methodist "church," I have my eyes on Jesus, and follow Him, not John Wesley, nor Martin Luther, nor George Fox; they are not my examples. I follow Jesus. He made the atonement for me. My experience and change of life came from Him, and He has kept me.

Many of the so-called "come-out-ers" tell us they have the second mark (or blessing); and we have some in Ohio who say they have the third mark. But, if I was in business, as I was years ago, and those second or third markers came to my store and asked me to trust them, very few, if any, would get goods on credit. The prophet Hosea tells us (4:1, 2)—"There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and committing adultery, they break out, and blood toucheth blood" (that is, they break out into open transgressions, and murders abound).

When I sold out my clothing store in Newark, Ohio, I had preachers and church members who had owed me money for years, and they never paid me. In a Methodist class-meeting the class leader wanted to debate with me one Sunday morning, and I told him, before all the people, that if he would pay me the five dollars he owed me, I would debate with him. He never paid me, and we never debated. He is dead and gone now.

The Apostle Paul says (II Tim. 4:2-4)—"The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves

teachers (preachers), having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Many of these hireling preachers buy story books, and they learn those lies so that they can recite them, and they use them in the pulpit to entertain the people, so that they can hold their position and salary. They have no experience of grace; all they know they learned in an ungodly and Christless college, and what can you expect from such preachers? Jesus tells us—"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15). Jesus the Messiah saw two thousand years ago the condition of the present worldly churches in this country, and we see it today with our natural eyes.

What the end of all this will be, none but God knows. His children ought to be careful to follow Jesus in His teaching and His example, so that, when Divine judgments come, they will not be swept away by them.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

Your Brother,

MOSES NYE,
A *Converted Jew*.

TRUE RELIGION.

You know what the *Bible* teaches
 Of sin and death and hell,
 While the glorious work of a dying Christ
 Is opened up right well;
 And the only thing that is needed
 To rescue men from sin,
 Is a Hand of mercy on the heart,
 And the Holy Ghost within.
Mrs. M. A. Chaplin in Chimes for the Times.

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. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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APOSTOLIC DOCTRINE AND PRACTICE.

As shown by Elder E. W. Powell and Brother Moses Nye, in their articles published in this number of THE GOSPEL MESSENGER, the only right and safe and peaceful and truly prosperous course for the churches of Christ to pursue, is to adhere to the simple and spiritual doctrine and practice of the Apostles, as taught them by their perfect, Divine, and unchangeable Saviour, Physician, and Master, the Lord Jesus; and *to return to that infallible standard of doctrine and practice, if they have departed from it.* If those who have departed do not thus return, there remain for them, as Elder Powell has truthfully declared, only two other alternatives—either a gradual drifting into another order, in reality if not in name, or a dissolution of their church organizations. I

have noticed for years that some of our "Strict Baptist" brethren in England, speak mournfully, in their periodicals, of their "dying churches"; organs and Sunday Schools and salaries and meansism (regeneration by human preaching) cannot, nor can specialized meetings, nor can all modern, humanly invented machinery preserve the life of a dying church, nor make the pure, spiritual truth of God, salvation by sovereign grace alone, acceptable to the darkened, self-righteous, carnal mind. We must walk in the good old way of Jesus' teaching and example; and, if we have departed from that everlasting standard, we must return thereunto (Jer. 6:16; John 16:6).

Only by "continuing steadfastly in the Apostles' doctrine" (which includes both their faith and practice), can we continue in church fellowship (Acts 2:42).

S. H.

HEAVEN—WHAT IS IT?

Heaven is God's throne (Isa. 66:1); but who can tell what, how and where it is? We read of God sitting upon the throne of His holiness (Psa. 47:8), as though He sometimes occupies a sitting posture. It is also written (Eccl. 5:2) that God is in heaven and men upon earth; and yet there is no place where He is not present. Jesus came down from heaven and ascended up into heaven again; and Stephen declared that he saw Him sitting on the right hand of God (Acts 7:56).

There is one heaven which is visible—the created firmament (Gen. 1:1-8; Psa. 8:19; Isa. 40:22; Rev. 10:6). But the heaven of which I am thinking and trying to write is God's dwelling place (I Kings 8:30; Psa. 2:4; 115:3; 123:1; Isa. 6:1; 66:1; Ezek. 1:10; Matt. 6:9; Acts 7:49; Heb. 8:1; Rev. 4:2). These Scriptures refer to heaven as the dwelling place or throne of the great Creator of the heavens and the earth.

It seems to me that for one to be in the visible, holy, and conscious presence of God, and without blame before Him in love (Eph. 1:4), will be a heaven of happiness fully satisfying to the immortal soul. Fullness of joy, and pleasures forevermore is a bounty so wonderful, so resplendent and so complete that poor mortals are hard

to believe that there is such a glorious inheritance in store for them.

To see God in His purity and holy perfection, to behold His throne of glory, and to have the society of His holy angels, all delightfully engaged in praising Him who made us, loved us, saved us from our sins, and clothed us in robes of righteousness, and made us perfect in the Beloved; no shame nor blame, no stain of sin and guilt, are some of the things which God hath prepared for them that love Him and hath revealed to them by His Spirit (I Cor. 2:9, 10). These things constitute the better and enduring substance that awaits us in heaven (Heb. 10:34). These heavenly, perfect gifts from God to His children endure forever, and they, being possessed with eternal life, will live to glorify God the Giver forever and ever.

It is pleasant and profitable to think on these things, and we are admonished to do so (Phil. 4:8), and we do, hoping that we are *now* the sons of God, and yet we cannot attain to the knowledge of what we shall be in the spirit world; but we have the testimony that, when we shall see Jesus, we shall be like Him, for we shall see Him as He is (I John 3:2). Oh! is not this enough? Jacob said, "It is enough," when he heard that Joseph, his son, was alive, and that he should see him before he died; but what was his joy in the good providence of God compared with heaven, the everlasting kingdom of life and glory? or what were his previous afflictions and sorrow compared with the glory that shall be revealed in us? Rom. 8:18.

From what I have been able to gather from the teaching of the Holy Scriptures, I conclude that heaven is not only God's eternal throne and the home of all the retinue of His holy angels, but also the future, happy, and everlasting state or abode of the righteous (made so by the obedience of Christ, Rom. 5:19), in which state of holiness and divine perfection they shall live and reign with Jesus forever and ever. (As to locality we are not informed.)

In all ages and generations the heaven-born children of God have been led to desire and expect a heavenly reward beyond this present world, and our Heavenly

Father has been pleased to reveal these things to His holy apostles and prophets, and to leave for us the inspired record of His immutable promises, all culminating in the greatest of all gifts, His only begotten Son, and immortality and eternal life through Him. And about 1911 years ago God sent His Son into the world to redeem His chosen people from their sins, and the Son gave Himself for them, that He might redeem them from all iniquity, and purify them unto Himself, and impart to them the spiritual gifts and graces which were ordained of the Father and given them in Him before the world began, and to give unto them eternal life, so that they shall never perish.

Christ put away the sins of His people by the sacrifice of Himself, and by faith they are looking for Him and will look until He shall appear the second time without sin unto salvation from this present evil world and from the bondage of mortal corruption, and receive them unto Himself forever. This is heaven, in my humble conception of the matter, and Jesus is the way, and the truth, and the life of it.

The seventy-third anniversary of my natural birth is near at hand, and I feel to be almost entirely cut loose from the pleasures and enjoyments of this world, and my soul is crying, O that I may be favored to join the host of heaven and sing with the ransomed of the Lord the songs of everlasting joy and gladness in the presence of God and of the Lamb, who are the light and glory of that celestial abode, called *heaven*. Then,

“While worlds on worlds together blaze,
We'll shout, and loud hosannahs raise.”

Compared to this, what are all the joy, the sorrow, and worldly prosperity and adversity that the present world may bring to the people of the living God?

J. E. W. H.

RECONCILIATION TO GOD BY THE DEATH OF CHRIST.

“That God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.”—II Cor. 5:19.

We are reconciled to God, not God reconciled to us. The violated law of God was betwixt us and God, and

prevented our reconciliation to Him. It is a legal reconciliation effected by the death of Christ. "When we were enemies, we were reconciled to God by the death of His Son." It is a work done for us while we were enemies, by which our debt of sin was canceled and paid. "While we were yet sinners, Christ died for the ungodly." "Ye who sometime were far off are made nigh by the blood of Christ." The death of Christ made us legally near. When we were in heart far away, and by wicked works were enemies, He, that "spared not His own Son," commended His love to us in giving His Son to die for us. No stronger evidence of God's love to us could have been given than was given in the death of Christ. It was "while we were enemies" and "far off." The atonement removed our debt, satisfied the law, and reconciled us to God legally. "Not imputing their trespasses unto them." God's method of reconciling was "Not imputing their trespasses unto them." If sin is not imputed to them, legal reconciliation will be the result. "Blessed is the man to whom the Lord will not impute sin." "He was wounded for our transgression." "He shall bear their iniquities." The presence of sins is the ground and cause of condemnation; so the absence of sin is the basis of justification; and in whatever sense our sins were imputed to Him, they were not on us or against us. He stood as a lamb slain from the foundation of the world; and in whatever sense He stood as a lamb slain—in that sense our sins were imputed to Him, and so not imputed to us. And in this sense justification and legal reconciliation existed so soon as the atonement was a fact. Our sins were imputed to Christ as soon as the covenant of grace was a fact, and that was before time. If the world reconciled to God be all the race, then the sins of all the race were imputed to Him, and so all the race were reconciled to God and justified and will be ultimately saved. But the world being reconciled to God is to be understood in a *restricted*, and an explained sense. If the word "world" includes all the race, then the trespasses are not imputed to any of the race; so this would either mean the salvation of all the race, or sin is not imputed to them that are lost.

The atonement is not to make salvation possible.

When we see the cross of Christ as it is, we see it is the soul of all true religion, the source of all power in the salvation of sinners. When we behold the Lamb of God as a hiding place from the wind, we see the cyclone of the wrath of God burst upon Him, but all beneath His wings and shielded by Him are secure, while all the nations that forget God are cast into hell. When we see Him as the shadow of a great rock in a weary land, the merciless rays of the sun beat upon that rock, yet all beneath it are secure. The doctrine that God's way is expressed by "not imputing their trespasses unto them" assigns an important place to the atonement. "I determined not to know anything among you save Jesus Christ and Him crucified." In the cross of Christ lies all that is essential to salvation. Preacher, priest, and pope may be dismissed so far as the certainty of salvation is concerned. "We pray you in Christ's stead, Be ye reconciled to God." Here is a practical reconciliation to God—to His providence and His will in obedience to His word. How earnestly Paul appeals to the brethren—"We pray you in Christ's stead." It is as if he had come to us with tears in his eyes and urged us not to murmur at trials, but bear them with patience and tender submission. Yet we often feel unreconciled to God's ways with us. When loss of health, or property, or loved ones comes to us, we ought to be reconciled to it, and bear it with patience. We ought not to feel discouraged at losses, nor bereavement, nor at the decline of Zion. Right will at last be vindicated. The church and truth is His, and neither one shall ever be crushed to death. The darkest night will end in the rays of the sun; so the night of sin will end in endless day. Let us take comfort in this, and hope on till life's battles are all over.

J. H. O.

THE GREAT PROFESSION.

We have made a great profession indeed. We are called out from the world and enrolled with believers in Christ. We have said, by our actions, that we are risen with Christ, and are dead, and our lives are hid with Christ in God. There is much expected of us. We are

now members of the organic body of Christ, and profess to be children of the light—yea, kings and priests unto God. We are not of the world. We seek a city which hath foundations, whose builder and maker is God. We have said, by our actions, that we hate sin with a perfect hatred. What would you think to see members of this royal family united with gamblers, profane swearers, whoremongers, and the harlot daughters of Babylon in oath-bound secret orders—all under a heathenish form of religion? Can church members afford to engage in such? Can they afford to be unequally yoked together with unbelievers in their idolatrous worship? There is much expected of us, and we should let our light shine by our orderly walk and godly conversation daily. What would you think of a member of the church of God intoxicated? Members of the church should not drink as a beverage. We professed to be in possession of that grace that elevates men and women to a higher sphere of living. A church member should not go to the worship of God with the smell of whiskey on his breath. Grace does not license a child of God to live an immoral life. How can we that are dead to sin live any longer therein? We should follow the blessed Saviour, and be careful how we deport ourselves. There is a tendency to indifference among the professed followers of Jesus. We let the service of God be a secondary matter too much, and are willing to serve the Lord if there is no sacrifice in it. We are made to weep over the sins of omission among the Lord's people. There is too much carnality among the membership, too much foolish jesting, too much sensationalism in preaching, too much selfishness, covetousness, evil-speaking, backbiting, fault-finding, making a brother an offender for a word. We need more love exhibited, more forbearance, more forgiveness, more spirituality, letting our conversation be in heaven. We need more of the old-time experimental meetings. We should talk of Jesus and His goodness more. We should be good to each other, care for the poor and afflicted members of the church, and the poor pastor should be cared for in temporal things from a principle of love. We are brethren and need each other. We should think of the great profession we have made

and remember that there is so much expected of us. We can not afford to go on in the same sinful course that we did before we received a blessed hope. The time past of our lives should suffice us to have wrought the will of the Gentiles. The church can not prosper with a proud, selfish, extravagant, covetous, indifferent, slack, unforbearing, unforgiving, mote-hunting, pleasure-seeking, worldly-minded membership. May God help us all to consecrate our lives wholly to His service. Let us all be meek, humble, prayerful, loving, serving the Lord with reverence and godly fear. Let us not engage in anything nor be found in any place, where we can not humbly invoke the blessings of God to rest upon us and to prosper us. May the Lord help us all to prayerfully examine ourselves, and to amend our ways where we have made mistakes.

L. H.

CREEDS.

JEWISH.—XI Article. “I believe, etc., that God will reward those who observe this (Mosaic) law, and will severely punish such as are guilty of the least violation of it. Eternal life is the best and greatest reward, and damnation of the soul the most severe punishment.”

It is now estimated that there are 10,000,000 Jews in the world.

ZOROASTRIANISM.—“By a true confession of faith, by every good deed, by continually keeping pure his body and his soul, he impairs the power of Satan and strengthens the might of goodness, and establishes a claim for reward upon Ormazd (the good spirit). Man is created free and frames his life here according to his own free will, and the “lot assigned to him after death is the result and consequence of his life upon earth.” See *Werner Encyclopedia Britannica*. It is said that Zoroaster taught about 600 years B. C.

BRAHMANISM.—To attain the ultimate goal, “there was but one way—subjection of the senses, purity of life, and knowledge of the deity. He who in his own soul perceives the supreme soul in all being, and acquires equanimity toward them all, attains the highest

state of bliss." The Brahminists are said to number about 175,000,000. See *New Werner Encyclopedia Brit.*

BUDDHIST.—"Every one's salvation is entirely dependent upon the modification or growth of his own inner nature, resulting from his own exertions." "Salvation was held to be and to depend upon a radical change in man's nature, brought about by his own self-denial and his own self-control." "How great a favor has the Lord Buddha bestowed upon me in showing me his law, by the keeping of which I may escape hell, and secure my salvation." "The doctrine is that every one must work out his own salvation, and that no one can help another except by example."—*Id. and Frank G. Carpenter.*

The Buddhists are said to number about 340,000,000. The largest creed in the world.

MOHAMMEDANISM.—"The conditions under which any one might make sure of heaven were—on the one hand, the performance of good works, that is, of such as had a special, churchly merit assigned to them; on the other hand, faith in the absolute sovereignty of God over the wills of men."—*Id.*

The Mohammedans number about 200,000,000.

HINDOOISM.—

"Man comes into the world naked and bare;
He goes through the world with trouble and care;
When he dies, he goes the Lord knows where;
But if he does well here, he does well there."

—*Opdyke.*

Prof. Frederick Max Muller, the great oriental scholar, who was born in Germany in 1823, and died in England in 1900, said in an address not long before his death: "In the discharge of my duty for forty years, as Professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the Sacred Books of the East, and I have found the one keynote—the one diapason, so to speak—of all these so-called Sacred Books, whether it be the Veda of the Brahmans, the Puranas of Siya and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists—the one refrain—salvation by works. They all say that salvation must be pur-

chased, must be bought with a price; and that the sole price, the sole purchase money, must be our own works and deservings. Our own Holy Bible, our Sacred Book of the east, is, from beginning to end, a protest against this doctrine. Good works are, indeed, enjoined upon us in that Sacred Book of the East; but they are only the outcome of a grateful heart—they are only a thank offering, the fruits of our faith. They are never the ransom money of the true disciples of Christ."

MODERN CREEDS.

Having given the Creeds of Judaism and of Heathendom in few words, let us now notice the Creeds of professed Christendom; and as Roman Catholicism is the most popular and pretentious, let us notice it.

ROMAN CATHOLICISM.—"I also confess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, to wit: Baptism, confirmation, the eucharist, penance; and that they confer grace, and that of these baptism, confirmation, and orders can not be reiterated without sacrilege." Free will, conditional salvation, meritoriousness of good works, etc.—*See Creed of Pius IV, and Hassell's Church History, page 473.*

Roman Catholicism, with Greek Catholicism, now numbers about 300,000,000.

A late Protestant preacher, a D.D., says: "I mean to say, as an ambassador of Christ, that He was a moralist; that from the first to the last of His ministry He preached obedience, and nothing but obedience to the moral law as the condition of eternal life."

In his address before the Alabama Educational Association, 1909, P. W. Hodges, President of the Association, said: "Formal worship in the schools once a day will plant the seeds of worshipful reverence for the character of the Deity and daily dependence upon His bounty, in the fallow soil of childish hearts. * * *

"With the assumption of the existence of this truth, the teacher will find the way made ready for the assertion of the principle that there is an established moral order in the universe of this preëxistent Creator, and that *each creature by the deeds of his body and the*

thoughts of his heart is to determine his relation thereto. Here, then, is to begin the real work of the teacher in the formation of ethical standards and the direction of moral conduct."

Reader, where is the difference, in principle, between this modern, professedly progressive, cultured and refined religion or doctrine and that of heathendom, where? Is it not all salvation by *works*, mental, moral, and physical?

CHURCH OF GOD.

Now let's see what the Author of eternal salvation says about it. Listen: "My sheep hear My voice, and I know them, and they follow Me: and I GIVE UNTO THEM ETERNAL LIFE; and they shall never perish, neither shall any man pluck them out of My hand."—*John 10:27, 28.*

The Primitive, first or Apostolic, or Church of God, in council assembled, after due deliberation and consideration, adopted this: "But we believe that through the grace of our Lord Jesus Christ we shall be saved, even as they."—*Acts 15:11.*

Reader, where do you stand? Do you believe with Heathendom in salvation by works, or, with popular, so-called progressive, cultured Christendom in salvation by works, or with the grand old church of God, in salvation by grace, which?

Lord, evermore let us believe in Thine adorable Son as our life, our righteousness and our everlasting All, and in Thine own holy, revealed, and sublime doctrine of SALVATION BY GRACE. Amen. G. W. STEWART.

REMARKS.

The necessity and the efficacy of redemption by the blood of the Son of God, and of regeneration by His Holy Spirit, in order to the salvation of sinful men and women and children, are unknown throughout Heathendom, and are ignored or denied throughout nearly all so-called Christendom. Greek and Roman Catholics and Protestants preach "another *so-called gospel*, which is not another" (Gal. 1:6-9), but which is some form of *law* (Gal. 2:21; 5:4; Rom. 3:19-31; 11:4-7).

S. H.

ELDER DALTON'S BOOK ON SALVATION.

In a book of 84 pages Elder T. S. Dalton, of Front Royal, Va., gives the views always held by the great majority of Primitive Baptists on eternal and time salvation, and on the resurrection; and he fortifies these views with unanswerable scriptural proofs. The book is well worth the price (fifty cents). Send all orders to him, or to Cayces & Turner, Martin, Tenn. S. H.

ELDER J. A. SHAW.

Elder John A. Shaw, of Elizabeth City, N. C., was for ten years a New School Baptist preacher, but a few years ago left them and the salary which they paid him, and united with the Old School Baptists because he found that the latter believed the doctrine of salvation by sovereign grace as he did. Of course, as Elder Shaw knew, our churches do not pay salaries to their ministers. He has a wife and six small children, and teaches a public school, near Weeksville, N. C., five months in the year, during the winter and spring, but preaches, during those months, on Saturdays and Sundays, and goes on preaching tours during the summer and fall. He is pastor of our church in Norfolk, Va., where our Association is appointed to be held the first Saturday, Sunday, and Monday in next October. Elder Shaw is one of the ablest, soundest, and most precious gifts that the Kehukee Association ever had. He owes about Eight Hundred Dollars on his home in Elizabeth City, N. C., and is greatly burdened with the debt. I hope that our members and friends will help lift this burden. "It is more blessed to give than to receive," says our Lord. Any money for this purpose can be sent to Elder P. D. Gold, Wilson, N. C., or to Brother W. H. Keaton, Elizabeth City, N. C., and it will be faithfully applied as designated. S. H.

DR. E. A. GULLEDGE HAS REMOVED TO MARTIN, TENN.

Dr. E. A. Gullledge, a skillful Primitive Baptist physician, has removed from Gibson, Tenn., to Martin, Tenn. He has also made a change in his Professional Notice, which see on another page. S. H.

QUESTIONS AND ANSWERS.

1. Q. When the Israelites crossed the Red Sea, were they then in Palestine or the Promised Land? A. No; they are believed to have crossed the western arm of the Red Sea, called the Gulf of Suez, just north of the Bitter Lakes, and they were then in the wilderness of the Sinai Peninsula, and were separated from Palestine by the lands of the Amalekites, Edomites, and Moabites.

2. Q. How far is it from the Red Sea to the Dead Sea? A. About 150 miles in a straight line; but the Israelites, for their unbelief and disobedience, were led about under Moses, in the wilderness nearly forty years, and then, under Joshua, crossed the River Jordan about five miles north of the Dead Sea, near Jericho.

3. Q. In Acts 2:38 would the words "for the remission of sins" be fairly or correctly rendered by "as the scapegoat, averter, expiator or remover of sins"? A. The Greek preposition rendered "for," in this passage, is *eis*, and means "into," "unto," or "with reference to." On the day of Pentecost the Apostle Peter, having preached Jesus of Nazareth as the holy, loving, miracle-working, crucified, slain, buried, risen Messiah of the Old Testament, whom God had exalted to be Lord and Christ, and to send down His Holy Spirit upon His redeemed, says to his quickened, convicted, and distressed hearers—"Repent, and be baptized, every one of you, in [literally upon, that is resting upon] the name of Jesus Christ for [or with reference to] the remission of sins, and ye shall receive the [miracle-working—see Acts 10:45, 46, or comforting and sanctifying] gift of the Holy Ghost." Those who truly repented of their sins,

and believed and trusted in Christ as having died for and removed their sins, were exhorted by the Apostle to be baptized in His name. Baptism was *symbolical* of the forgiveness of their sins by the atoning death of Jesus Christ, as in Acts 22:16, when Ananias said to Saul of Tarsus, an already quickened, convicted, repenting, and believing sinner—"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Baptism was but the *sign* or *symbol* that the sins of the baptized were washed away by *the blood of Christ*, which alone cleanses us from all sin (I John 1:7; 2:2; John 1:29). This is the view of all the greatest Bible scholars of ancient and modern times. The phrase "*eis aphasis*," rendered "for remission" in Acts 2:38, is the exact phrase used in the Septuagint or old Greek translation of the Hebrew word "*Azazel*," translated, in the King James Version, "scapegoat" in Lev. 16:26. *Azazel* occurs nowhere else in the Old Testament except in Lev. 16:8, 10, and 26. This word is retained in the text of both the English and the American Revised Versions; in the margin of the English Revision it is rendered "dismissal"; and in the margin of the American Revision it is rendered "removal." In the Septuagint Version of Lev. 16:8, 10, *Azazel* is rendered *apopompaios*, carrying away, and *apopompe*, a sending away. "*Eis aphasis*" in the Septuagint Version of Lev. 16:26, and in Peter's language in Acts 2:38 means "to" or "in reference to letting go." In Lev. 16 the goat for the Lord, on the day of atonement, was slain, and its blood was sprinkled by the high-priest upon and before the mercy-seat in the holy of holies, and an atonement was thus ceremonially or symbolically made for all the sins of Israel; and the high-priest afterwards lays both his hands upon the head of the live goat (called the scapegoat), and confesses over it all the sins of Israel, putting them thus symbolically upon its head, and then, by the hand of a fit man, sends it away, thus laden with all Israel's sins into the wilderness, a land not inhabited, or a land of separation, denoting that God had separated or "removed their sins from His people as far as the east is from the west" (Psalm 103:12), had cast them into the depths of the sea (Micah 7:19), had laid

all of them upon His Righteous Servant, their Covenant Head (Isa. 53, 54, 55), had made an end of them (Dan. 9:24), and would remember them no more (Jer. 31:34; Heb. 8:12; 1:3; 9:28; 10:14). A critical Campbellite scholar, H. T. Anderson, comparing the "*eis aphen-sin*" of the Septuagint Version of Lev. 16:26 with the "*eis aphen-sin*" of Peter in Acts 2:38, well maintains that it may mean "as the scape-goat, averter, expiator or remover of sins," and that it refers, not to baptism, but to Christ; and thus that the Romish doctrine of the remission of sins by baptism is false, and the scriptural doctrine of the remission of sins by the blood of Christ is true. This is, indeed, a wonderful admission for a Campbellite to make. As declared by A. A. Hensler, of Comanche, Tex., in *The Missionary Baptist*, of Little Rock, Ark., of December 20, 1911, this admission "paralyzes the very heart of the Campbellite doctrine on soul salvation or eternal life."

4. Q. Do Rev. 17:1-5 and 18:1-7 refer to the Roman Catholic hierarchy? A. Undoubtedly.

5. Q. Is the soul separate from the body? A. It is the distinct, immaterial, vital principle that now dwells in the body, but is separated from the body at death, and returns to the body at the resurrection (Gen. 2:7; Eccles. 12:7; Dan. 12:2; Matt. 10:28; John 5:28, 29; Acts 7:59; Philip. 1:23, 24; II Cor. 5:1-8; I Thess. 4:13-18; James 2:26). S. H.

REMARKABLE PROVIDENCES.

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

"A LITTLE CHILD SHALL LEAD THEM." ISA. 11:6.

Mr. H. L. Hastings, in *The Common People*, says:

Little Mary Gage was a ten-year-old girl who lived in the country among the farmers, near Woodford's Corner, not far from Portland, Maine. One summer, about the year 1864, there was a terrible drought in that region. The heavens were bright and brassy, the wells were low, the brooks dried up, the grass was dead, the crops were

failing for want of moisture, and the people were in distress; and so a day was appointed for them to fast and pray, that God might send rain upon the earth. A meeting was to be held in the chapel at Woodford's Corner, and the pastor of the little church started for the place in the morning, with one or two friends, and on the way fell in with little Mary, who was trudging along, carrying in her arms her mother's big blue umbrella.

"Why, Mary," said the minister, "why do you bring that great umbrella, on such a bright day as this?"

"Please, sir," said little Mary, "I heard they were going to pray for rain, and I thought I should *be sure* to need the umbrella."

They went on to the meeting; and whether little Mary's confidence helped the unbelief of the others, I know not; but the people prayed for rain. They prayed to Him who "sendeth His rain upon the just and the unjust"; who causeth it "to rain upon one city, and not to rain upon another," who "saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of His strength." They prayed to the Lord God of Elijah, who bowed upon the top of Mount Carmel while he sent his servant to look away over the blue Mediterranean and watch for the coming rain, until he saw a cloud as large as a man's hand, which soon covered the skies and poured down rain on all the thirsty land. They prayed in faith, and the Lord heard their prayers. Before the meeting closed, the clouds had gathered and the rain came pouring down in floods; and when the meeting was over the minister was very glad to walk home dry under little Mary's big blue umbrella, which was the only one there was in the meeting-house. The other people who were afraid of getting wet had to wait and send for their umbrellas before they could go home.

Scarcely a year had passed before this little child fell asleep in Jesus; but she had not lived in vain; she had taught some older Christians a lesson which they will never forget. Too often we pray and expect no blessing in return; we ask and never think we shall receive; we pray for rain and never think to *carry an umbrella*; and in many instances, nothing would be more disap-

pointing to people than to receive the very things for which they have been asking for years.

We who ask blessings from the Lord should stretch out our hands to receive them. We should ask in faith, nothing wavering, assured that we shall not seek our heavenly Father's face in vain.

This is the lesson that little Mary taught, as she trudged along in the burning sunshine with her blue umbrella, and some of those who saw her that day have not yet forgotten it.

S. H.

EXTRACTS.

LAFAYETTE, ALA., Dec. 5, 1911.

DEAR BROTHER HASSELL:—Enclosed find one dollar for THE MESSENGER. It still comes laden with precious truths. I have been reading THE MESSENGER ever since the first edition, and it is still a welcome visitor, and I expect to read it as long as I live and can pay for it. May God bless you and your co-editors in your noble work, and may He spare you many years to defend His great cause.

Your unworthy sister, MARY J. BURTON.

GRIFFIN, ARK., Dec. 10, 1911.

DEAR BROTHER IN CHRIST:—THE GOSPEL MESSENGER is appreciated highly by the members of our little church. While we are few in number, we live in peace, and have the gospel preached regularly, the fourth Sunday and Saturday before, by our much loved and highly esteemed pastor, Eld. J. H. Rawls, who, we believe, is one of God's faithful and humble ministers, walking in the footsteps of his blessed Redeemer. We certainly appreciate the manner in which THE MESSENGER is conducted. May God, in His infinite mercy, bless and spare you many years yet to the Primitive Baptists.

Yours unworthily, MRS. DORA SAXON.

PERRY, GA., Dec. 3, 1911.

DEAR BROTHER HASSELL:—I enjoy reading THE MESSENGER, and hope that the good Lord will spare you many more years of usefulness to the church of God. Your fearless defense of the true principles of faith and practice should receive the hearty approval of all true believers. Enclosed you will find \$2.00 for THE MESSENGER.

Your unworthy brother, in hope of eternal life, F. M. GREENE.

DENVER, Mo., Nov. 25, 1911.

DEAR BROTHER HASSELL:—Enclosed you will find post-office money order for one dollar to pay for the dear old GOSPEL MESSENGER. I am well pleased with the paper—don't see how I could get along without it. Elder George Jones, of Iowa, was with us at our last meeting, and I feel it was one meeting long to be remembered by the dear saints of God. It seemed the truth was so ably declared

that I don't see how any one could fail to see and understand it; but the natural man receiveth not the things of the Spirit, neither can he know them. I feel it is a great blessing to know the truth; and to know the truth as it is in Jesus is the greatest blessing we can ask. We all want Brother Jones to come again. There was another dear Brother Jones from Iowa—brother in the flesh to Elder Jones—whom we would be glad to see come again. May the Lord bless you, dear brother, together with all His dear afflicted and persecuted servants, who go freely declaring His sovereign grace.

I am, I hope, your poor, unworthy brother, J. D. BRIDGES.

Eld. Sylvester Hassell—

DENVER, MO., Nov. 25, 1911.

DEAR BROTHER:—Please find enclosed money order for one dollar, to pay my subscription to THE GOSPEL MESSENGER. I love the paper because of the grand and glorious doctrine it contends for. I feel that we do not appreciate our dear ministers as we ought, as a rule. In the first place, we expect too much of them, and then fail to appreciate them until they are taken away. Then we can see what a great loss we have sustained. So many have gone home of late—grand, noble men of God, of whom this world was not worthy. May God help us all to appreciate His dear servants as we ought. I feel the time to do something to lighten the burdens of life, or speak words of comfort, is while we live; and the time to lend a helping hand is when some one is in distress. May the Lord by His grace enable us all to so live that when we go hence we may not have so many things to regret, that we felt it was our duty to do. May the Lord abundantly bless you, dear brother. Yours is a sacred calling. May He grant grace for every trial.

MRS. STELLA COX.

ANGIER, HARNETT Co., N. C., Dec. 23, 1911.

DEAR AND ESTEEMED BROTHER S. HASSELL:—I enclose one dollar to you as a Christmas present, as I wish to encourage and help you a little in the good work in which you are engaged. I wish to say to you that I had a very pleasant and prosperous journey, I hope, by the will of God, out in Alabama and Mississippi in October and November, in company with our beloved brother, Eld. G. W. Stewart. We found our people—the Primitive Baptists—among whom we traveled, all in love and peace. We attended the Good Hope Association in Mississippi, and spent a week among the churches. I have never met a more lovely band of brethren and sisters. They are united in the good old way of the fathers.

Wishing you a happy new year, your brother in hope,

J. E. ADAMS.

WILSON, N. C., ROUTE No. 2, Dec. 7, 1911.

DEAR BROTHER HASSELL:—I enclose one dollar, for which please send THE MESSENGER another year. It is a great pleasure to me to read the gospel truths it contains, and to realize the Christian spirit manifested by all of its editors and correspondents. I know it must be a source of great joy and comfort indeed to those who are deprived of an opportunity of hearing the gospel preached. May the blessings of the Lord continue with you, and at last may it be His will to call you home to rest.

Yours in hope,

ELLA W. DEANS.

CHALK MOUNTAIN, TEXAS, Dec. 7, 1911.

Eld. S. Hassell—

DEAR BROTHER:—I like THE MESSENGER, and consider it our leading paper among Old Baptists. May you continue, by the grace of God, to edit THE MESSENGER in the future as in the past, and may the dear Lord bless you in so doing.

Your unworthy brother, A. H. RODEN.

OBITUARIES.

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

CHARLES W. CUMMINS.

I was called to attend the funeral of this good man at Fairview, near Falmouth, Ind., November 29. A large audience assembled to pay respect to a worthy citizen. I spoke from Ephesians 2:4, 5. Mr. Cummins, in his latter days, became much interested in the Old Baptist church, though he never attached himself to it. His aged widow is a very warm Baptist, always ready to speak up for the ancient doctrine and able to contend for it, being well versed in the Holy Scriptures. God's rich grace supported her most marvelously to care for her husband through a severe and protracted illness. May that same Hand be her support through the remainder of her earthly career. I append an obituary notice written by a friend and neighbor, which was handed me to read on the occasion of the funeral of this brother.

JOHN R. DAILY.

IN MEMORY OF CHARLES W. CUMMINS.

Once more we are called upon to pay the last tribute of respect to a friend and neighbor. The great tide of life is forever ebbing and flowing, and as it ebbed the spirit of Charles Cummins took its flight into that bourne whence no traveler returns.

Charles W. Cummins, the eldest son of John D. and Caroline Cummins, was born in Bourbon County, Ky., April 19, 1841, and died at his home three miles northeast of Falmouth, Ind., on November 27, 1911, aged seventy years, seven months, and eight days. He was the eldest of a family of nine children—six boys and three girls; four of whom survive—three brothers, Noah, Fillmore and Frank Cummins, and one sister, Mrs. Sarah E. Freeman. When the deceased was ten years old, the family emigrated to Indiana, and settled in Posey Township, Fayette County. His strong right arm helped to clear the land which is now owned by the different members of the family; and if not actually a pioneer, he was the son of one of Indiana's early pioneers. On October 22, 1872, he was united in marriage to Elizabeth C. Hood, and his entire married life was spent on the farm where he died. For months he has been a patient sufferer with an incurable disease, that slowly weakened the physical body until the spirit, weary with the conflict, left the tenement of clay and sought refuge in a "house not made with hands eternal in the heavens." When he realized his condition and knew that death would soon bear the summons to "come," he said to those about him, "I am crossing the line," and he was not afraid to trust even through the valley of the shadow. Although not a member of the Baptist church, he was a firm believer in its doctrine, and ex-

pressed his faith in it as the true church. He lived a quiet, unassuming life, had the hand of a woman in sickness, was ever ready to lend a helping hand, was honest and just in all his business relations.

DEACON R. C. GERMANY.

CHURCH MEMORIAL RESOLUTION.

WHEREAS, It has pleased our Heavenly Father to remove from our midst our brother and deacon, R. C. Germany, who was born May 1, 1837, and was married to Miss Samantha Brooks, December 3, 1857 (eight children being born to them, seven are now living), and who died September 26, 1911. The intimate relationship held by this (Macedonia) church with our deceased brother renders it right and proper that we place on record our appreciation of his services as a deacon and his merits as a man; therefore, be it

Resolved, That while we bow with humble submission to the will of Almighty God, we mourn the loss of our brother who has been called from his labors to rest.

Resolved, That in the death of Brother Germany Macedonia church loses a brother and deacon who was always zealous in his work, ever ready to succor the needy and distressed, active in his work, prompt to advocate the interest of the church, wise in council, fearless in action, an honest and upright man, whose virtues not only endeared him to his brethren but to his fellow-citizens, attested by their selection of him to fill the office of commissioner of his native county until he was physically unable to bear the duties of the office.

Resolved, That the members of Macedonia church tender their heartfelt sympathy to the family and relatives of our deceased brother in their sad affliction.

Resolved, That these resolutions be entered on the minutes of the church, and sent to THE GOSPEL MESSENGER for publication. The *Primitive Baptist* will please copy.

Done by order of the church in conference, this 9th day of December, 1911.

ELD. J. T. SATTERWHITE, *Moderator*.

S. A. JARRELL, *Clerk*.

DEACON THOMAS W. BOYD.

On Tuesday morning, November 7, 1911, at 6:30 o'clock, God, in His infinite wisdom, thought proper to call our dear brother, Thomas W. Boyd, from this sin-disordered world to that sinless, tearless world where all but love is done away. Brother Boyd had been in feeble health for several months prior to his death. Little did his relatives think that his end was so near. He was able to go to the table the morning of his death, and ate a hearty breakfast and afterwards passed away with his kind and loving wife at his bedside. The deceased was the son of Mr. Rufus and Mrs. Eunice Boyd, and was born November 13, 1847, and was aged 63 years, 11 months, and 24 days, at the time of his death. In November, 1875, he was married to Miss Emily F. Bowen, who survives him. He left one brother, Mr. Rufus W. Boyd, three sisters, Mrs. Elizabeth Waters, Zilphia Harris, and Polly Waters. He also leaves eight children, five boys and three girls, and several grandchildren, to mourn their loss. But we believe our loss is his eternal gain. I was present

at his burial, and tried to comfort a large and sorrowful congregation of friends and relatives. The remains were laid to rest in the old family burying ground at Mr. Richard W. Boyd's, near Pinetown, N. C. He united with the church at White Plains on Saturday before the first Sunday in July, 1878. About the date of 1889 he was ordained a deacon in the church by James H. Latham and N. H. Harrison. He served in that capacity until his death. His exemplary walk in the church, and in his family, was hard to surpass. He was a lover of hospitality, and always ready to help the ministry and the poor of the church. He attended to his own business, and worked hard, tilling the soil for a living. I learned that he owes no man anything, and leaves his family in good condition to live. The writer and pastor of White Plains church will greatly miss him. I have spent many pleasant moments with him at church and in his family. May God in His providence sanctify this dispensation to the good of his family and church.

Pinetown, N. C.

N. H. HARRISON.

JOHN R. GRIFFIN.

CHURCH MEMORIAL RESOLUTION.

WHEREAS, God in His infinite wisdom has seen fit to remove by death from our midst our beloved brother, John R. Griffin, who was born February 16, 1859, and in early manhood was married to Miss Margaret E. Woolard, to which union were born nine children, six boys and three daughters; his dear companion and six children survive him; in October, 1892, he united with the church at Smithwick's Creek, Martin County, N. C.; in March, 1911, his health failed him, and in July, as advised by friends and his doctor, he went to St. Vincent's Hospital in Norfolk, Va., and underwent an operation, but the trouble was not removed, which was a cancer; he returned home, and gradually grew worse until November 1, 1911, when, as we hope, he fell asleep in Jesus.

Resolved, 1st, That while we are grieved over our loss, we believe it is his eternal gain, and we bow in humble submission to Him who doeth all things well; the community has lost a good neighbor; the family have lost a loving and faithful husband and father; the church a consistent member.

Resolved, 2d, That we extend to the bereaved family our heartfelt sympathy in this great trial, and point them to that One who doeth all things well.

Resolved, 3d, That a copy of these resolutions be placed upon our Church Record, and a copy be sent to THE GOSPEL MESSENGER, *Zion's Landmark*, and the *Enterprise* for publication.

Done by order of the church at Smithwick's Creek, Saturday before the fourth Sunday in October, 1911.

For the church:

GEORGE S. LILLY.
JOHN J. MANNING.
PLENY PEEL.

MRS. MARGARET J. ROBERTSON.

CHURCH MEMORIAL RESOLUTION.

WHEREAS, God in His infinite wisdom has seen fit to remove by death from our midst our beloved sister, Margaret J. Robertson, who was the widow of our late brother, Benjamin F. Robertson, and was born May, 1835, and in May, 1853, united with the church at

Smithwick's Creek, Martin County, N. C., and died October 24, 1911.

Resolved, 1st, That while we are grieved over our loss, we believe it is her eternal gain, and bow in humble submission to Him who doeth all things well; that the family have lost a good and loving mother, grandmother, and great-grandmother; the community has lost one that had been a good neighbor as long as she was able; and the church one that had been a faithful member for more than fifty-eight years.

Resolved, 2d, That we extend to the family our heartfelt sympathy in this great trial, and point them to that One whom our sister trusted and served.

Resolved, 3d, That a copy of these resolutions be placed upon our Church Record, and a copy sent to THE GOSPEL MESSENGER, *Zion's Landmark*, and the *Enterprise* for publication.

Done by order of the church at Smithwick's Creek, Saturday before the fourth Sunday in November, 1911.

For the church:

GEORGE S. LILLY.
JOHN J. MANNING.
PLENY PEEL.

SPECIAL NOTICE.

Hymn and Tune Book in both shape and round notes, compiled by Elders Silas H. Durand and P. G. Lester. Price, 70 cents; sent by mail, \$6.00 per dozen; sent at expense of purchaser.

There will be sent with each book, upon request, without additional cost, a neat pamphlet of 30 pages, containing Rudiments of Music and graded lessons for use in singing classes in connection with the H. and T. book. Send orders to Elder Silas H. Durand, Southampton, Bucks County, Pennsylvania.

PROFESSIONAL NOTICE.

E. A. Gullede, M.D., Gibson, Gibson County, Tenn., is a general practicing physician. Any one suffering with Piles, Ulceration, Fissure, Fistula, and Eczema will do well to go to him for treatment, or he will send the following remedies and directions for self treatment at home by mail:

Eczema-lin-Oxide (for any skin disease), \$1.00 per ounce.

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E. A. GULLEDGE, M.D.

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He prepays all postage or expressage. Send cash with orders.

FRONT ROYAL, VA., Sept. 6, 1911.

DEAR BROTHER HASSELL:—Please allow me to say to your readers that I now have in the press a book, setting forth my views on the Eternal and Time Salvation of God's Children; also showing the charges brought against our people and our disposition of them. The book will appear in pamphlet form, containing about 100 pages, with good paper back, and also containing an Appendix of two chapters. The price of the pamphlet will be 50 cents.

We have now nearly ready for the press a book containing a sketch of our early and later life, giving my experience and call to the ministry, together with my views on many parts of God's Word. This book will be bound in good cloth, will contain about 300 or 350 pages. The price of this book will be \$1.25, making both books \$1.75.

I have given my life to the Baptists, and now I am old and nearly worn out, I feel the Baptists should do me the favor to take these books and help me on that much in my old days. Those who feel to take the books (one or both), please write me, and they will be sent as soon as they are out, and those who can possibly send the money in advance will confer a great favor on me, and will aid me much in getting the books out.

I might say further, if, after you have read the books, you are not satisfied that you have your money's worth, return the books and we will cheerfully refund your money.

Please let me hear from you as early as you can, and greatly oblige,
Your true but poor brother, T. S. DALTON.

Elder Dalton is one of the most able, tender, and faithful ministers that we have now living. His books will undoubtedly be of great interest and value.
S. HASSELL.

CHURCH CASE IN BOOK FORM.

DEAR BROTHER HASSELL:—Please allow me to say through your paper that I am authorized by Mt. Carmel church, and requested by many friends, to publish in book form the recent trial with the "Burnam" or "Regular" Baptists over our church property. These people brought about the suit by enjoining us from the rightful use of our church property—took us in Circuit Court, where, after an able legal contest, they lost their case. They then got an appeal to the Supreme Court, but failing to pay certain necessary costs within a time limit, the case was dismissed, which had the effect of sustaining the decision of the lower court.

There was *much interesting and valuable testimony*, by many witnesses on both sides, given in this case, all of which was taken down by an expert stenographer. This *testimony*, together with the "briefs" or skeletons of speeches by the lawyers, the able decision by Judge Haas, etc., with other valuable matter, will be in the book, if published.

I calculate it will make a book of 500 pages, and will cost about \$1.50 per copy, well bound in cloth. Our people think the publication and circulation of this important case would be of value to our cause now, and in the future. But I can not afford the outlay of money unless I am sustained by a reasonable prospect of sale. I therefore ask every reader who wants a copy, and will take one when published, to write me. *Don't delay. Subscribe now—pay later.* A postal card will do. Yours for the truth,
R. H. PITTMAN,
Luray, Virginia.

PRICE REDUCED TO \$1.50.

I am now running off balance of my Biographical Histories of Primitive Baptist Ministers of the United States at \$1.50 per copy, delivered postpaid. If you want one, send order at once. And if you are a Primitive Baptist you can get a copy and pay for it at your convenience, if this is any accommodation to you.

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.

PRICES OF PLAIN BIBLES BY MAIL.

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

Pica Type	\$2.75
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New Testament and Psalms, according to size of type, \$1.00, 65 cents, 40 cents, 30 cents, and 25 cents. New Testament, in agate type, 15 cents. These prices include postage.

S. HASSELL.

LED BY A WAY I KNEW NOT.

Price reduced to fifty cents. A new, revised and enlarged edition (305 pages) of my Christian Experience, and reasons for leaving the Missionary Baptists and uniting with the Primitive Baptists, with an exposition of the issues dividing them, and other matters touching the Primitive faith and practice, and supplementary articles on Scriptural subjects. Address,

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SYLVESTER HASSELL, Williamston, N. C.

Vol. 34

No. 3.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



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MARCH, 1912.



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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

MARCH, 1912.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 34.

WILLIAMSTON, N. C., MARCH, 1912.

No. 3

THE SPIRITUALITY OF TRUE WORSHIP.

John 4:24.

When Zion's sons, great God! appear
In Zion's courts for praise and prayer,
Then, in Thy Spirit, deign to be
As one with those who worship Thee.

Till Thou shalt o'er the waters move,
'Twill but a barren season prove;
Lifeless and cold will be the song,
The preacher dull, the service long.

Without Thy sovereign power, O Lord,
No sweets the gospel can afford;
No drops of heavenly love will fall
To cheer the weary, thirsty soul.

Winds from the North and South awake,
Take of the things of Jesus, take;
Diffuse Thy kind celestial dew,
Bring pardon, peace, and healing too.

Confirm the weak and feeble knees,
Unfold the gospel promises;
The truth we hear, do Thou apply,
Nor let a waiter's fleece be dry.

Then shall we count the season dear,
To those who speak, and those who hear,
And all conspire, with sweet accord,
In hymns of joy to praise the Lord.

—*J. Kent, of England (1803).*

THE CHURCH ORGAN.

Is it so that the Primitive Baptists of our country as a denomination—rather as the only Scriptural church, tempest-tossed and time-tried so long—must now be torn asunder, by a thing so pitiful in itself as the church organ? “Tell it not in Gath, publish it not in the streets of Askelon.” How soon would on-lookers rise up and say, “So would we have it”? But I do not despair. All is not lost that is in danger. It is promised that “when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him.” That standard is the Son of God and it is the Spirit’s office to bring all that he said of a united people to our remembrance. Why should division come? Our ranks are already thin, and then, and then

“They are such dear familiar feet that go
 Along the path with ours—for they and we
 Have such a little way to go: can be
 Together such a little while upon the way,
 We must be patient while we may—
 We will be patient, for we know
 There’s such a little way to go.”

“The trump of God shall sound—God’s angel shall declare
 That time shall be no more—the dead shall rise.
 Shall we not claim them as our own
 When they come forth beyond the many years?”

O how painful then to contemplate the redeemed as entering the presence of the Prince of Peace a dissevered host! Hear his parting words: “Peace I leave with you; My peace I give unto you.” “MY PEACE!” Was there ever such a sweet farewell before or such a gift? Why not put upon our banners the dear words, “Love” upon one side, and “Peace” upon the other? It would be like giving bond that we will dwell together in unity till the heavens be rolled together as a scroll! But sad to say, the tie that binds us is sometimes strained, and all too often the specter of division hangs over our horizon.

What then is the Bible standing of instrumental music in gospel churches? I have read the Bible much for three-fourths of a century but found neither precept nor example for such practice. I speak of this with mod-

esty, but has not this been our position during all our history as a denomination? A few brethren, it is true, sanguine of heart, think a precedent for the organ is found in the music of Solomon's temple without once thinking how that would destroy the genuine undisputed precedent—our rejection of instrumental music since Christ's church was founded. Would not some of our people have discovered this precedent long ago? The presumption is, the church organ would have been used a thousand years before Georgia found a place upon the map.

The dedication of the temple was purposely the most ostentatious and magnificent religious display the world had ever seen. Its music, like other features was hedged about in the strictest manner. It was confined to a single tribe and only the families of three persons in that populous tribe were set apart to that service. The Bible teaching is that it would have been at the peril of their lives for others to officiate. For like offenses the angry earth opened its mouth and swallowed up Korah, Dathan and Abiram, their houses, wives and little ones, and made Uzziah, though he was king, a despised leper till the day of his death. Let us beware; have we any of the descendants of those three families to play the organ in our churches? To lust after the temple display, is like Israel lusting after the onions, leeks and garlick of Egypt. What can be more unlike each other than the parade and pomp, and worldly glory of the temple that drew monarchs from far countries to behold it, and the almost hidden assembling of a gospel church in some private house, some upper room or olive grove? Jesus by many precepts, and by his birth and life and death, put a veto upon all display in his churches. "Ye are dead," said the apostle, that is crucified to the world, "and your lives are hid with Christ in God." He could say of organ-playing as he said of a lighter matter, "We have no such custom, neither the churches of God."

To find authority for the church organ let the reader consult the word "organ," in the American reprint of Chamber's Encyclopedia where it is said the organ was introduced by the pope of Rome—Pope Vitalian—in the year 666. This is a peculiar number but it is stranger

still that both common history and the Bible should apply this same peculiar year to the pope, the beast of the Bible. "Here is wisdom," said the Revelator, "let him that hath understanding, count the number of the beast, for it is the number of a man, and his number is six hundred three-score and six." But the strangest of all is, that practically the religious world, down to the Salvation Army vie with each other in honoring the pope's authority in this matter. It may not be strange in those who have cast aside all Bible restraint, but it is strange even to amazement that Baptists who have stood for ages unmoved by it, should now force into their churches this child of Rome! "O," say brethren, "just a little common organ to lead the singing." Yes friends, but is not that first "little" step the fatal one? Would not the growing church soon call for the big pipe organ, and choir, and then why not say the young people, banquets, festivals and other things? Dear ones, shall we now give up and throw away the honor of our past, as well as our hope of the future greeting, "Well done, thou good and faithful servant"? Shall we turn aside like a deceitful bow with heaven's warning ringing in our ears, "Hold that fast which thou hast, that no man take thy crown"?

We may ask, why did the Lord Jesus withhold every particle of worldly display from his churches? Will not the answer be, that he knew how prone his people are like others to love pomp and outward show, and so would remove the tempter's power that he himself, "one star alone," should be the glory of their undivided hearts? Our poor, fallen race was ever the worshiper of false gods—everything created, stocks and stones, a tree from the woods, a lizard from the sea, birds, four-footed beasts and creeping things. Even Israel was little better than an idolatrous nation down to the gospel day. And Paul found Athens (though the most learned and artistic city in the world), wholly given to idolatry. A quaint writer says it was easier to find there a god than a man. Is it better in this day of boasted light? Is not the world-wide Catholic church with all the learning the world can give, bowing down to a bit of bread no larger than one's thumb-nail, believing in their very

hearts that it is the actual Lord Jesus Christ by whom the worlds were made? Do not the other religious systems and societies of an educated world, mingle the worship of God with the glory of man making him the great Saviour of lost souls? Men and women today worship, unconsciously, it may be, magnificent churches, with lofty spires, stained windows, marble vases, and gilded organs. God is not honored by such worship "neither," said the apostle, "is he worshiped by men's hands, as though he needed anything." Human hands can not minister to him nor yet praise him with mechanical devices.

A dear minister whose church used the organ, wrote me some years ago that the harsh singing had caused him sometimes to close the services from mere weariness. What if the Lord wearies of our music and closes our meetings in anger? Did he not say to unfaithful Israel, "I hate, I despise your feast days, . . . take thou away from me the noise of thy songs for I will not hear the melody of thy viols"? And to those who have grown cold towards Zion's simple ways and who turn to music for relief, the Lord's prophet comes with this crushing message, "Woe to them that are at ease in Zion, . . . that chant to the sound of the viol and invent to themselves instruments of music like David, but they are not grieved for the affliction of Joseph." How unmistakably this refers to those who sing to the sound of instruments but have no tears to shed for the sorrows of the gospel.

Why, friends, do you want the organ in your church after years and years of contentment without it? If the Lord Jesus wanted instruments of music *in His church* would there not be somewhere some intimation of it, seeing so much is said of preaching, reading and meditation, of prayer and of psalms, and hymns, and spiritual songs, "singing," says the apostle, "and making melody in your hearts to the Lord; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Singing is commended many times over but never a hint or trace of an instrument in God's house. It came from Rome; it belongs there; there let it remain

till God shall consume that corrupter of religion by the brightness of His coming.

What a boundless ocean rolls between religious Rome and Primitive Baptists, and yet some brethren take the position that a church has the right as an independent body to use the organ if it desires, the sister churches having no right to protest or to be concerned. Of course there are church and individual rights not to be parted with, but are not the churches bound together lovingly and fraternally by one great rule of faith and practice? The details of government and all local matters belong to the churches, but each one receives its organized existence and standing through the action and consent of the other churches and they are one in adhering to the truths of the Bible. Jesus prayed that they might be one as he and the Father were one, and Paul declared, there was one body even as they were called in one hope of their calling. The line of church liberty may be a little dim sometimes, but if we "follow after the things that make for peace" the strain will not be great. But if one church practices infant baptism, sprinkling, or introduces into its worship a cross, an altar, or an organ, the matter is more serious. These things are over the line that separates our worship from the world, are without authority, and will make confusion. A ten-dollar organ will do this, but if the church spends a hundred thousand dollars for a meeting-house no church will claim the right to interfere, no matter what they may think.

Dear brethren, who are introducing organs into your churches, and to whom many hearts go out in warm appeal, if as our churches hold, instrumental music in our church worship, is of the world, and if we through grace have turned our backs upon that world, followed by universal peace and contentment, how tremendous is Paul's question—"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" as ye were before you were changed? Will not the organ lose you more heart-enjoyment than all the instruments in the world will do you good? If separations come, how can you spare

those all-embracing melodies that bind our hearts in one? that show the fellowship of kindred minds is like to that above, and where,

"Before our Father's throne
We pour mutual prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares."

But if we believe our "organ brethren" are in error, let us remember the healing waters, and that wherever there is an erring brother there is the opportunity to prove by patience, tenderness and love, the gospel's power to win men from the error of their way. It is a day of temptation and danger to God's children, the predicted day when some shall depart from the faith for worldly pleasure's sake. It pleased the Lord to give no place in his worship to a single worldly pleasure—pleasures our nature loves so well. Partaking of two natures each one of us has before him a superhuman struggle to be worked out with fear and trembling. This is why we find so many divine appeals to "stand fast," to "hold fast" and kindred expressions, and why we are to be helpers one of another.

I can not do better in closing this little heart-to-heart talk than to press upon all our minds the importance of self-denial and sweet submission to the simplicity and plain humble ways our dear Lord Jesus enjoined upon his faithful followers. The cross in all its humility is ours in this day of pride and falling away. Let us take warning from the finger-boards that point to other bodies. Would their founders claim their own as they now exist? Papal Rome that rules from shore to shore with rod of iron, came from the creeping in, little by little, of worldly things. "Behold how great a matter a little fire kindleth."

The cross is for to-day; the crown is "laid up." It comes with the fadeless inheritance reserved in heaven for all who love God, and who can endure reproach for Jesus' sake. Reproach now, but O the glorious change! As we wait for the fruitage of earth to ripen can we not wait the fulfillment of God's promises, his gracious reward in overcoming the vain charms of earth,

"False as the smooth, deceitful sea,
And empty as the whistling wind"?

What a cluster of these promised rewards follow the rebukes to the seven churches of Asia, "To him that overcometh will I give to eat of the tree of life that is in the midst of the paradise of God."

"Be thou faithful unto death and I will give thee a crown of life." "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."

"Hold fast till I come" and "he that overcometh I will give him the morning Star."

"He that overcometh I will confess his name before my Father, and before his angels."

"Him that overcometh will I make a pillar in the temple of My God."

"To him that overcometh will I grant to sit with me in My throne even I also overcame and am set down with My Father in His throne."

What wondrous gifts are these! Which one of them is not worth more than all the continents of earth? Should not the exhibition of such love fill our bosoms with spiritual heroism and undying resolution to run with patience the race set before us, despising the shame as Jesus did, and looking back at any self-denials we have made for Jesus's sake, say with Job, "When He hath tried me, I shall come forth as gold."

Let us all think how swiftly the wings of time are sweeping us away, and that no earthquake comes more suddenly to shock the earth than will be the coming of the Son of man. Even now, one like Him may sit on the white cloud, as John saw in vision, with golden crown on His head and in His hand a sharp sickle, and the voice ready to cry, "Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." Let us ask each other, "When the Son of man cometh, shall He find faith upon the earth?"

S. B. LUCKETT.

SECULARIZING THE CHURCH.

There are evidences that the movement for church secularization, on the plea that it is necessary to "draw the people," has run its course. We have seen many

experiments tried within the last few years, and many new-fangled notions of "warming up the church," and "making religion attractive" introduced for the purpose of swelling the audiences. For a time, these expedients seemed to be crowned with a measure of success. Athletics, concerts, political and sociological lectures, debating clubs, moving pictures, games, and even modified vaudeville [theatrical exhibitions] were among the attractions. Some of the churches were almost wholly metamorphosed into social clubs. After the novelty of the thing had worn off, it ceased to draw, the crowds fell away, and the last state of that church was worse than the first. These meretricious aids failed to keep up the interest. The one thing was lacking which the human soul needed—the Gospel of Jesus Christ. Two years ago, a church of this up-to-date, secularized character was founded in New York. It was hailed as the pioneer of the new social revolution which was to be the attribute of the church of the people. It was a social center, a place of entertainment rather than a church, with a maximum of amusement and a minimum of preaching. Prayer was sometimes dispensed with. Now, the experiment having run its course, the spiritual harvest has proved so unsatisfactory that the enterprise has been abandoned, as far as the secularization of the meetings is concerned. Hereafter it will be a church in fact as well as in name.

Every faithful pastor must realize the tremendous truth conveyed in the Saviour's words: "I, if I be lifted up, will draw all men unto me." The Gospel does not stand in need of cheap, adventitious aids. It can stand independent of crutches, and when faithfully presented by a preacher who has a message and a call to deliver it, it will never lack an audience. Let the old Gospel have free course, unhindered and unburdened with impediments which have dragged down many a good church that has yielded to the delusive lure of secularization "on popular lines." When a church runs up the flag of the world alongside of that of the Cross, it is not difficult to foresee the end of its spiritual usefulness.—From the *Christian Herald*, N. Y., the most widely circulated religious periodical in the world.

GRAHAM, TEXAS, Dec. 9, 1911.

Elder Sylvester Hassell—

DEAR BROTHER:—It is raining today in West and Middle Texas, and the drouth that has lasted so long is just now broken.

For three years, this great wide West Texas country (we call it west, but geographically it is near middle), has been so burning dry for three consecutive years that it just now has about become a famine. For these three years, the farmers have failed to pay the merchants, and as it seems the merchants can not credit them another year for provisions. It has become very lamentable with the average poor class of people. I have for the last two years been looking to the farm for my support almost entirely, and it has been a failure. This year I received one bale of cotton that cost me twenty dollars to get it picked. Not one farmer in twenty can pay his debts for past supplies, not to say how he will run on next year. If the rains continue now so as to get a winter season, we look for crops next year. But who can tell what the Lord has appointed for us?

I have found some blessed joy of late in the Scripture that says, "For we know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom., 8:28. But this Scripture, like all others, may be misapplied, like the Devil has misapplied all the sayings of God as far as could be. He told Jesus to jump off of the temple, for He knew God had decreed to send legions of angels to protect Him; therefore, "take advantage of the knowledge of the fact, and presume on it, and so not care what you do." The Devil's application of God's predestination is easy for us to imitate. That is to say, "If God is going to make all things work for my good, and has so decreed, why not do anything, it will all make for good any way?" This is the Devil's doctrine, and the Devil's way of explaining God's doctrine. See? May we be delivered from him on every hand.

It is said of King Uzziah that "As long as he sought the Lord, God made him to prosper" (2 Chron., 26:5). But we see that, when he began to go contrary to the

command of God, different calamities overtook him, and he was condemned. So there is no real prosperity in disobedience, but shame, confusion, darkness, and remorse. None can escape the judgments of God. Yet even these judgments work *together*, not separately, but unitedly for the general and special good of God's people. Not for the general or final good of the wicked; for though Pharoah seemed to get some benefit from the receding of the plagues, yet, as he failed to be humbled, but only stiffened his neck and hardened his heart, it only deluded him to wait for the more terrible judgment at the Red Sea. So, O Lord, shall all Thine enemies perish. But all Israel shall be saved—that is, all the covenant Israel. As all natural Israel was saved from Egypt and the Red Sea, so all the chosen or predestinated ones, that were foreseen, and foreknown in the covenant of grace, shall not only be cleansed by the blood, and thus delivered from the bondage of sin, but they shall each and every one travel on to the Red Sea of death where the Israel of God shall pass over to sing the song of double deliverance, but where they shall be conscious of the destruction of all their enemies who shall be eternally overthrown in the second death, never to torment or persecute the righteous again. But the trial of our faith is precious; yea even more so than gold, though it be tried by fire, that at the last day it may be found to the praise and honor and glory of God through Jesus Christ. Therefore there was a necessity in Paul's day, for the destitution of the poor saints at Jerusalem, as it is necessary for God's people to be poor to-day. All these things were to try their faith, to teach them more patience, that they may learn obedience by the things which they suffer.

It is a day of much sorrow for some and joy to others. Some are sad to see divisions among us. Others are glad as they have seen, as they suppose, the unsound elements cut off. The greatest sin of Israel was idolatry. So I believe this is the greatest sin to-day. But not the only sin, that has brought down vengeance on our people. "There is a large class that want extremes on certain measures; there is another class that want peace as far as it is possible, and some of these are

denounced as "compromisers." There are many that are quite jealous, and this, like as it was with Saul, opens the entire field of idolatry. Some are like Jezebel, and none of us can boast, but are made to ask, "Lord, is it I?" Probably the saddest sorrow is for one to make an effort for peace among contending parties, and then be denounced by both sides as a compromiser. This kind of a thing has proven to me that in some of our prominent party leaders, there is a dominant spirit that is of the flesh. This has reconciled me to be willing to be denounced by such, as it proves more directly that a spirit of caution, conservatism, and forbearance is better than one of dictation, even if the latter were theoretically sound. I love the doctrine of the foreordination of God; for in this I see that the great God has set the bounds and limits of all good and even wicked creatures. None can pass their bounds. His eternal counsel shall stand, while all others that are opposed to His shall fall. This is the Bible doctrine. And as I have been made to receive some tokens of His hand in my behalf I am made to sweetly hope that it will be well in the end. Glorious hope! happy hope!

It has been my joy to never see a division or bitter strife in a church of my pastorate, and to know that the first and last churches of my charges are to-day in peace, and have never had a division, nor changed from their general standing from the time I have known them. At Collinsville, Texas, I began my ministry in Texas, where I was born and raised, and that church has ever remained as it was, contending for the simple doctrine of grace and no new things from the world. Then my next at Ft. Worth which to-day stands as it did when I served them; however, some went with the brethren that made a test about the extent of predestination. But the church has never made any change in doctrine or practice, though she has often been denounced. Then for twelve years I have preached here in Young County as pastor of three to four churches, and my home church has never had any strife or division, nor have they ever adopted any council or convention, except the Bible and her short articles of faith, rules of decorum, and order of business.

I have baptized some forty in the fellowship of each of the above-mentioned churches. I have ever objected to extreme bars of fellowship on the mooted questions, and have been bitterly attacked by the leaders on both sides of these issues; but I yet stand exactly about it as both sets of leaders have ever known me. It has been a strange providence that I have baptized a number that have seen me in dreams before they ever saw me. The last person I baptized was a Missionary Baptist preacher that had seen me in a dream (if not the last one, he was one of the three I lately baptized at the same service). These with some other tokens have made me to feel calm, serene, and reconciled, while the battle of personal attack by men has continued to rage at me and those who have labored on the same line that I have.

It is my idea that we should minimize each other's weakness, and cover rather than increase a multitude of sins. While mine have ever seemed like a multitude, there have been some that felt willing to bear with me, and best of all the sweet extra tokens from yonder's eternal world were precious, so that I have felt impressed to go on in the general line of the Gospel that I have ever traveled in, and to make no change in what I have ever held and preached among the Old School Baptists.

If this is the last you shall ever see of me, remember that I am steadfastly now looking ahead for the coming of Him, who has of late sent me sweet tokens of His approval of my general course (not of my sins), although He has led me into a path that has left me poor, and in a famine land, and the loss of my home by fire which was partly replaced, some of the Primitive Baptists helping on it very kindly, and I have not the slightest fear of starving, though in a barren land. If I could, I would thank the Lord for His providential care over me, and also thank the distant brethren and those at home that have showed kindness to me. And especially I would thank Him for the good rain that is yet falling. Natural blessings are needed; else we could not long be able to tell of the power and sweetness of the spiritual. As God is higher than man, so the spiritual blessings

are greater than the natural blessings. Jesus said to Nicodemus, "If I have told you earthly things and you believe not, how shall ye believe if I tell you heavenly things?" Can we see the Lord in both? Let double praise be given Him forever and ever.

J. H. FISHER.

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. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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THOMAS WRIGHT'S LIFE OF A. M. TOPLADY.

Thomas Wright, of Olney, England, the author of a Life of William Cowper, a Life of William Huntington, and a Life of Joseph Hart, has recently written a Life of Augustus Montague Toplady (the author of the grandest hymn in the English language, "Rock of Ages, cleft for me"); and his Life of Toplady has just been published by Messrs. Farncombe & Son, of

London, England, and can be had, for \$1.40, postpaid, of Mr. J. T. Higgons, 241 West 132d street, New York. The book is printed, in large type, on thick white paper, and contains 308 pages, in 16 chapters, and may be read in ten hours, and has sketches of the lives of 34 English Hymn-writers contemporary with Toplady. Few books of more intense interest, especially to all believers in the doctrine of salvation by sovereign grace, can be found in any language. It is derived largely from hitherto unpublished materials, and has 31 plates (or engravings), a list of Toplady's 31 hymns, and some account of 125 of his sermons (of which 14 have been printed), and 110 of his letters (of which 102 have been printed).

For the benefit of our readers, and to encourage those who are able to purchase, read, and circulate this valuable book, I will now give a short sketch of Mr. Toplady's life, and a few extracts from Mr. Wright's sound and able work.

The parents of Mr. Toplady were Richard Toplady, a major in the British army (who died of yellow fever, in May, 1740, while serving under Admiral Vernon at the siege of Cartagena in South America), and Catherine Bate, of Canterbury, England. Their eldest son, Francis, lived only a few days. On Nov. 4th, 1740, Mrs. Toplady gave birth, at Farnham, 20 miles southwest of Windsor, England, to a second son, who received the name of Augustus Montague, and who was cradled in sighs and tears. To the end of her life, in April, 1770, she was deeply devoted to him; and she was always his "honored," "sweet," or "precious" mother. She died in his 30th year; and he was never married, and died of consumption, in his 38th year. She was a very pious woman. He was a pale-faced, delicate, aerial, high-spirited, conscientious, serious, and painfully precocious child. While other boys were engaged in out-of-door sports, he was writing hymns and sermons. He began to keep a diary at ten years of age. He attended Westminster School in London about five years, and then Trinity College, in Dublin, four years, graduating there in 1760. In August, 1756, he heard, in a barn, James Morris, an illiterate but able Methodist, who afterwards

became a Baptist, preach a powerful sermon from Eph. 2: 13—"Ye who sometime were far off are made nigh by the blood of Christ." He felt deeply the truth of the text, his heart flamed, his tears flowed, and he realized that he was born of God; but, for two years, he was, he says, a haughty and violent free-willer. Having been intended, from a child, for a minister in the Church of England (called, in the United States, the Episcopal Church), he made a special study of that Church's 39 Articles of Faith, which he found, to his dismay, to be Calvinistic (or predestinarian). Being himself an Arminian, he felt that he could not conscientiously subscribe to them, and he therefore resolved to sever his connection with the Church of England, and to join one of the dissenting Arminian churches. But, earnestly reading as many books as possible, both on the Calvinistic and the Arminian sides, and also the Scriptures (especially the seventeenth chapter of John), and considering the utter graciousness of his own experience, he became one of the strongest predestinarians that ever lived. He delighted to attend the ministry of George Whitefield, John Gill, and William Romaine, utterly detesting the prevailing Arminianism, Deism, infidelity, and profligacy of the 18th century. Like all other informed persons, he considered John Gill one of the ablest, soundest, and most learned men of all time. Gill died Oct. 14, 1771, and with the words on his lips, "O my Father, my Father," he passed at once into that holy Father's presence.

Mr. Toplady translated and published Jerome Zanchius's Treatise on "Absolute Predestination," and this brought him into a bitter and lifelong controversy with Mr. John Wesley. He demonstrated that the Liturgy, Articles, and Homilies of the Church of England were Calvinistic. He pitied and prayed for persons who, like himself, the first two years after his conversion, were under the delusion of Arminianism. He maintained that faith is the fruit, and not the cause of election; and that Divine Providence governs all events; and he abhorred the fatal errors and bloody cruelties of the Church of Rome, which had burned so many of the people of God that it raised the price of wood. He detested any

denial of the plain teaching of the Scriptures. He called God's Word the believer's chart, and God's Spirit the believer's pilot. He said that the denial of predestination was atheism—that there was no grace, no holiness, no happiness, no salvation without it; and that the salvation of the elect was most infallibly certain. He opposed the war of England with her American Colonies, while Mr. John Wesley favored that war, and in advocacy of that war, actually plagiarized and published Dr. Samuel Johnson's pamphlet, "Taxation No Tyranny," and entitled it "A Calm Address to Our American Colonies."

Toylady preached in Somerset and Devon counties, England, and afterwards in a Huguenot or French Calvinist Reformed Chapel, in Orange Street, London, where some of the most distinguished people of the day delighted to attend upon his ministry. His discourses were sound, classical, flaming, and seraphic. He was editor of the *Gospel Magazine* from Dec., 1775, to Aug., 1776. While living near Burrington, in Somerset County, he took refuge, from a terrible storm, in the cleft of a huge gray cloven rock, still called "The Rock of Ages," and there he was moved to compose the grand hymn, "Rock of Ages, cleft for me," which expresses the central truths of the Christian religion. Some of his other hymns are—"A debtor to mercy alone"; "Jesus, immutably the same"; "Awake, sweet gratitude"; "Whom have I in heaven but Thee"; "Your harps, ye trembling saints"; "Compared with Christ in all beside"; "What though my frail eyelids refuse"; and his last completed hymn, most touching and comforting—

"When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away."

Although dragging himself from his death-bed June 4th, 1778, to his London pulpit for the last time, to deny, with hectic cough and laborious breath, the slanderous report that he had renounced the doctrine of salvation by grace, and to administer the elements of the Lord's Supper, he was blessed, on the day of his death (August 11, 1778), with the sweetest and most glorious manifestations of the Divine presence and love ever recorded

in human history. His last recorded words were—"No mortal man could live (and he burst into tears of joy) after experiencing the glories which God has manifested to my soul." According to his desire, there were no funeral fopperies at his burial.

Let those who wish this most interesting and excellent book send \$1.40 to Mr. J. T. Higgons, 241 West 132d Street, New York, for it.

S. H.

JOHN NORCOTT ON BAPTISM.

John Norcott was an able Baptist preacher in the seventeenth century. In that century Baptists (mis-called Anabaptists) were severely persecuted in England, so that John Norcott emigrated to Holland, and there published his work on "Baptism Discovered Plainly and Faithfully According to the Word of God, Wherein is Set Forth the Glorious Pattern of our Blessed Saviour Jesus Christ, the Pattern of all Believers in His Subjection to Baptism; Together with the Example of Thousands who were Baptized after they Believed." This little book, corrected and somewhat altered by C. H. Spurgeon, has just been republished, in large print, in 79 pages, by Messrs. Farncombe & Son, of London, and may be had of their agent, Mr. J. T. Higgons, 241 West 132d street, New York, in Paper Covers, for 15 cents, and in Limp Cloth, for 20 cents. It has eleven chapters, and is one of the plainest and strongest books ever written to prove, from the Scriptures, that nothing but immersion is baptism, and that none but believers should be baptized. Get this little book and read it, and lend it to your pedobaptist friends.

S. H.

DEATH OF SISTER R. ANNA PHILLIPS.

I have been deeply grieved to learn that our very gracious and gifted sister, Mrs. R. Anna Phillips, formerly of Butler, Ga., but latterly of Macon, Ga., died in her 79th year, January 30, 1912, at Butler, and that her remains were interred there the next day, Elder Walter J. Heard, of Macon, at whose hospitable home she had lived

several years, speaking words of comfort to the sorrowing relatives and friends gathered on the solemn occasion. I have requested Elder Heard to prepare, for the next number of THE GOSPEL MESSENGER, an obituary of our departed and greatly lamented sister, whose desire, above all things else, was to see the Lord Jesus as He is, and to be like Him and with Him forever, and who, I feel sure, has entered into that heavenly and eternal rest.

S. H.

RETURN OF THE RANSOMED.

"For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."—1 Pet. 2:25.

This epistle was addressed to a class of people variously denominated Strangers; Elect; Sheep, or as sheep, whose owner is Himself their Shepherd and Bishop. These strangers were scattered throughout five distinct provinces of the Roman Empire, and yet they all belonged to the same Shepherd and were the same fold. And although they were literally dispersed as declared in the opening chapter of this epistle, they are also declared in the above text to have returned to the Shepherd.

The time had been when they were aliens from the Commonwealth of Israel and strangers from the covenants of promise, at which time they were without Christ, having no hope, and without God in the world. (Eph. 2:12.) But even in their state of alienation and destitution in the world they were nevertheless elect according to the foreknowledge of God (1 Pet. 1:2), vessels of mercy which He had prepared unto glory. (Rom. 9:23.) These elect people were given to the Son (John 17:6), and were the children of promise. (Gal. 3:29.)

But the chosen people of God are ignorant of all these fundamental principles until Christ the great Covenant Head of the church is revealed in them the hope of glory; and then, although alienated from Him by wicked works, they are returned unto the Shepherd and Bishop of their souls. This relationship obtained in covenant

form before the foundation of the world, "ordered in all things and sure," and this accounts for the developments and unfolding of the counsel of God, which is eternal and unchangeable. Therefore, when the fullness of the time was come, God sent forth His Son to redeem these, the elect, that He might dispense the grace that was given them in Him before the world began. Christ came in the flesh and put away sin by the sacrifice of Himself, and this opened the way for the effectual work of the Holy Ghost in culling these stragglers effectually from their sheep-like wanderings unto the loving Shepherd of their souls.

So the children of God, being children of the promise and heirs of God through Christ, and manifested by faith in and of Him, are no more strangers and foreigners, but fellow citizens of the saints and of the household of God; and now they become not only strangers, but also pilgrims, have on earth no continuing city, but, led by the Spirit of God, they enter upon the march toward the celestial city. And to those in this state or condition the apostle addresses the words of this text: "For ye were as sheep going astray," etc. The prophet says, "All we like sheep have *gone* astray" (Isa. 53:6); our text says, "as sheep *going* astray"; Paul says, "All have sinned, and come short of the glory of God." But the Shepherd said, "The Son of man is come to seek and to save that which was lost"; and there is no reason to fear that He will fail to find each and every one of them, and finally bring them into His heavenly fold. Jesus will call His own sheep by name, and lead them out of the wilderness, and make them to lie down in green pastures, lead them beside the still waters, and restore their souls. (Psa. 23:2, 3.)

Although they be as sheep going astray, the Almighty Shepherd will bring them up out of the horrible pit, out of the miry clay; He will set their feet upon a rock, and establish their goings—not astray—but in the opposite direction, as in the case of Paul. (Psa. 40:2.)

As the Bishop of His people, Jesus is higher than the highest of all who bear this title upon earth; as such He has full charge of the entire flock of God, and full control of all the affairs of earth and heaven, and possess-

ing all things, He freely gives them all things to enjoy and demands nothing of them, but simply commands their love and praise.

J. E. W. H.

“WAITING FOR THE CONSOLATION OF
ISRAEL.”

Luke 2:25.

Simeon had a revelation that he would live to see Christ, and had been waiting with assurance to see Him, and when the babe was brought into the temple, Simeon knew he was the long promised Saviour. He esteemed it a sweet privilege to see the Child, and take Him in his arms. It was a “fullness of joy” to him. “Now let Thy servant depart in peace—for mine eyes have seen Thy salvation * * * which Thou hast prepared before the face of all people.”

Haggai had mentioned this event five hundred years before. “The desire all nations shall come, and I will fill this house with my glory.” The temple was honored by the coming of Christ to it. Though it was inferior to Solomon’s temple, yet this was made up by the presence of this Babe. And when Jesus honors our assemblies with His presence, it lends a glory to our meetings that nothing excels. Costly temples are nothing without Christ; and the poorest are sweet places when Jesus is there.

“The Desire of all nations.” He is the desire—the chief desire of all nations; all nations have a sense of need that nothing will fill but Christ—have an aching void that nothing else will fill. There are men in all nations that turn their desires to Him. I must think that nations that have not had His word have felt His need and looked to Him. “I will shake all nations.” The Lord can do this, and He can turn the hearts and hopes of all nations to the Supreme Being; but Christ is the Desire of all His redeemed people. They have other needs, but all their needs are nothing when compared with Christ. He is a “Friend that sticketh closer than a brother.” “One thing have I desired of the Lord, and that will I seek after.” David had many

needs, but none that deserves a mention when compared to Him.

What a low estimate do many put upon Him! The source of all error in the church comes from undervaluing Christ, and overvaluing the world—from undervaluing Christ and overvaluing self. When our hearts are right, He fills up all our needs. "If He is mine, then present things, and things to come are mine." Simeon was "waiting for the consolation of Israel." If we are Israel—if we belong to that people here included in the word "Israel," He is our consolation. To others He is without form or comeliness that they should desire Him. A sermon may be burdened with the glory of Christ, but fails to be a consolation to the natural man; but such a sermon fills the hearts of God's people. They eat of it, and drink of it till the full soul can hold no more. Preach Christ—not "ourselves," but Christ—Christ and Him crucified; preach nothing else, and mention nothing else, as the sinner's friend and Saviour. Preach Him to the lost—to them that are begging for mercy—that thirst for Him and His love, for He is the consolation of such. "Consolation" that which soothes and cheers and consoles. He is a "sovereign balm for every wound, and cordial for our fears." "His presence disperses our gloom and makes all within me rejoice." The name given to Him by Simeon, describes His worth to us. We have seen His presence make the dying bed as soft as downy pillows. We heard the parting pilgrim tell, while crossing Jordan's stormy river, "Adieu to earth, for all is well; now all is well with me forever." I know that the best salve for wounds must be applied, and I feel that this "consolation" must be applied to us by the Holy Spirit. Our thoughts of Him, our delight in Him will be ours as the Lord opens our minds to receive it.

"Mine eyes have seen Thy salvation"—called "Thy salvation" because it is a salvation that the Lord has prepared. The Lord provided Him as an offering for sin. The Lord blesses the poor, blind, dead sinner with faith, repentance, and every grace. "'Twas grace that quickened me when dead, and grace my soul to Jesus

led." It is "Thy salvation," because the Lord prepared and applies it to our eternal good and His eternal glory.

J. H. O.

FAMILY WORSHIP.

I was much interested recently reading the early experience of our much esteemed and lamented Elder, J. R. Respass, who lived so near the Lord, and whose every day life was loud preaching to all who loved Jesus.

When he was first married and began keeping house, his heart was so full of the love of God that he desired to serve Him continually. Notwithstanding his literary advantages and gift in oratory, he was conscious of his weakness, and would read the Bible at night, and call an old colored brother into his house to offer prayer for him and his companion. Grace made him so humble that he esteemed even that colored brother superior to him spiritually. When he made his first effort to pray publicly in his family he could utter but few words. He leaned solely upon the Lord, and had no confidence in the flesh. When I read and think of those humble, consecrated servants of the Lord I feel condemned at our remissness and indifference now. How few now offer public prayer in their families! The homes of the Lord's people should be more consecrated to the holy service of God, and our conversation should be in heaven, whence we look for the Saviour, who shall change our vile bodies and fashion them like unto His glorious body. If the good sister will get the Bible, and have all to gather around the family altar, and ask the husband to read and pray, it will be a great help to him in removing the cross, and there would be sweet spiritual seasons enjoyed in their homes that they now are missing. I fear we have become too carnal, and our minds are too much set on the vain allurements of the world. We are cold. We do not love each other as we should. We let the sweet service of the Lord be secondary, and serve Him too much as a matter of convenience. Our service is too cold and formal. There is a reality

in the worship of God, and we should feel under the most profound obligations to serve Him and go to Him often in humble, fervent prayer to revive His work of grace in our cold hearts. Precious brother, let us hear your voice, though in broken sentences, humbly imploring the mercies of God upon poor afflicted Zion. Many children, who have Christian fathers, have never heard them offer public prayer or say but little about heavenly things. Brother, do you not feel impressed to bow with your little family and pray for them? You may feel too weak, and ignorant and deficient in language to make your wants known to the Lord, but He knows the meaning of a groan. The Spirit maketh intercession for us with groanings which can not be uttered. The prayers in the Bible are usually short. It does not matter whether you can make a display of language, it is sweet to approach our blessed heavenly Father, and make our wants known unto Him. He has done so much for us, and we need to beg Him for a continuation of His mercies. Many times I have felt that I would be glad to have any child of God, whether white or black, brother or sister, invoke God's blessings and mercies upon poor me and mine, no matter how broken the sentences. Surely there is no time when we are nearer the Lord than when upon our knees imploring God's mercies upon us. In this sweet service we get close to the Lord, we confess our own sins, we pray for our enemies, and all of us are brought upon a level. We will not harm one for whom we can and do pray. Jesus says, "Seek, and ye shall find; knock, and it shall be opened unto you; ask, and it shall be given." I fear that we have all become too carnal. We are trying to live independent of the Lord, whom we so much need, and who is our best Friend. We should so live as to show a distinction between the church and the world. While on a recent tour, we often heard faithful Christians tell their experiences with deep emotion of soul and have family worship before retiring. Such seasons are sweet and precious to my poor soul. Oh that I could spend the remainder of my days in such a spiritual atmosphere! These are heavenly places in Christ Jesus. Such spiritual consecration in an humble cottage is far

superior to carnality and worldly-mindedness in a palace. His service is sweet. L. H.

REMARKS.

By the kind invitation of dear Brother Respass, when my health was very feeble, and my physician advised me to pass the winter in a warm climate, I, with my oldest child, Frank, then nine years of age, spent the months of January, February, and March, 1891, at his hospitable home in Butler, Ga., greatly enjoying not only his brotherly liberality, but also his wise and heavenly conversation. He was also very feeble, and, at his request, I tried to fill the most of his appointments for him. Every morning, before breakfast, he sung aloud in his room, so that all the family might hear, the touching hymn, "Jesus, Thou Art the Sinner's Friend"; and every night, after supper, he engaged in the most humble and devout family worship—he and I alternating in this delightful service. From my earliest remembrance my dear father, Elder C. B. Hassell, kept up morning and evening worship in his family, calling together both his children and his servants; and, after I had a hope in Christ, they were the sweetest seasons of my life, and the recollection of them has always been most pleasant and uplifting. Once a week my father would call on his wife, and her daughter, Miss Sophie N. Jewett (afterwards Mrs. Wm. G. Biggs), and myself to lead in prayer. I never heard any other human voice equal, in thrilling reverence, that of my beloved step-mother, Mrs. M. M. Hassell, in family prayer. On Sunday mornings my father questioned and instructed his children in regard to the teachings of the Holy Scriptures. Genuine daily family worship is of far more real value to the young than all the Sunday Schools (half-hour a week), and all the men-made revivals (a week or so in a year), and all the instrumental music in churches (made to please the carnal mind), and all the theological seminaries (leading hot-beds of infidelity), and all the Arminian preaching (substituting human works for Divine grace), and all the conceited, foolish, anti-scriptural speculations in the world. The non-observance of family worship is one of the many

unmistakable proofs of the spiritual deadness of the present self-righteous, ungodly generation.

S. HASSELL.

ROMAN CATHOLICISM.

AKRON, HALE CO., ALA., January 3, 1911.

To the Birmingham News, Birmingham, Ala.—

SIRS:—Your favor of late date received and appreciated. I desire, in the first place, to tell you that I am much pleased with the principles and policy you advocate. I was opposed to the "Amendment," favored O'Neal for Governor, and have for many years favored both county and State primaries, and, in a word, I believe you advocate good, sound Democracy; but I see you encourage Roman Catholicism by publishing for them expositions and defenses of their doctrine and practice and other things favoring and encouraging to them; and, in doing these things, I think you are inconsistent, for genuine Democracy or Americanism and Roman Catholicism are at war with each other, and there is a deadly and irreconcilable conflict between the two, and I ask you to give special notice to what I have to say just here on this subject, and hear me patiently; and, if you are in a big hurry now, lay this aside till you have time to read it carefully; so please note that, practically and in the minds of its devotees, Roman Catholicism "holds literally the keys of heaven and hell" and "offers or withholds, on its own terms, the soul's peace on earth and its salvation in eternity."

Mr. W. E. H. Lecky, the very learned English historian, says: "*The church of Rome has caused more wars, has shed more innocent blood, and inflicted more unmerited suffering than any other institution that has ever existed among mankind.*" Again it is affirmed by reliable history that "the Church of Rome has murdered fifty millions of the human family, and that their martyr blood would fill a channel ten feet deep, ten feet wide, and twenty-five miles long."

Archbishop Manning says: "Moreover, the right of deposing kings is inherent in the supreme sovereignty

which popes as vicegerents of Christ exercise over all Christian nations." Bishop Gilmore says: "Nationalities must be subordinate to religion. We must learn that we are Catholics first, and citizens next." Brownson says: "It is the intention of the pope to possess this country undoubtedly. In this intention he is aided by the Jesuits and all the Catholic priests and prelates, if they are faithful to their religion."

A part of this Canon Law is:

"I. All human power is from evil, and must therefore be standing under the pope.

"II. The temporal powers must act, unconditionally, in accordance with the spiritual.

"III. The church is empowered to grant, or to take away, any temporal possession.

"IV. The pope has the right to give countries and nations which are non-Catholic to Catholic regents, who can reduce them to slavery.

"V. The pope can make slaves of those Christian subjects whose prince or ruling power is interdicted by the pope.

"VIII. The pope has the right to annul *State laws, treaties, constitutions*, etc., to absolve from obedience thereto, as soon as they seem detrimental to the rights of the church or those of the clergy."

In reply to McGee, editor of *Freeman's Journal*, the bishops and priests said: "We are determined, like you, to take possession of the United States and rule them. Let us then multiply our votes; let us call our poor but faithful Irish Catholics from every corner of the world, and gather them unto the very hearts of those proud citadels which the Yankees are so rapidly building up." On the subject of religious liberty an authority among them says: "Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit." Archbishop Ryan said: "The church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them." They teach that Protestants or heretics have no rights which Catholics are bound to respect."

The New York *Tablet* says: "They have, as Protestants, no authority in religion, and count for nothing in the Church of God. They have from God no right for propagandism; and religious liberty is in no sense violated when the national authority closes their mouths and their places of holding forth." They claim that the pope in his official character is the vicar of Jesus Christ on earth, and that in that character he is an infallible teacher, and that the Roman Catholic Church is an infallible teaching society. This has been announced in your columns. "If the Pope," says Cardinal Bellarmine, "should err by enjoining vices and forbidding virtues, the church would be obliged to believe vices to be good, and virtues bad, unless it would sin against conscience." As an infallible teaching society they have discouraged and actually prohibited the reading of the Bible by the laymen and common people. True history, impartial research and investigation will prove that this so-called "infallible teaching society," this Roman Hierarchy, this mother of harlots and abominations of the earth, is nothing more nor less than a fearful apostasy from original or primitive Christianity, and a motley combination of Paganism. To illustrate, in the New Werner Encyclopedia Britannica, Vol. IV, page 392, in delineating the Buddhistic religion, it says: "Lamaism, with its shaven priests, its bells and rosaries, its images and holy water, its popes and bishops, its abbots and monks of many grades, its processions and feast days, its confessional and purgatory, and its worship of the double Virgin, so strongly resembles Romanism that the first Catholic missionaries said it must be an imitation by the Devil of the religion of Christ; and that the resemblance is not in externals only is shown by the present state of Tibet—the oppression of all thought, the idleness and corruption of the monks, the despotism of the government, and the poverty and beggary of the people." These Catholics just simply ran up with their old mother unexpectedly and refused to recognize and own her.

While the Roman Catholic Church professes to receive and believe the Bible, she at the same time tells you that her oral traditions, pope's bulls, Decretals, Acts

of Councils, etc., etc., consisting in all of about 135 volumes, are of equal authority with the Bible, and that the Bible must be interpreted according to that sense which she has put upon it and in harmony with this mass of human invention and tradition; and who among themselves understands, comprehends, and digests all this mass of trumpery? And be it remembered distinctly, that all this mass of tradition is nothing in the world but human invention and varnished-galvanized Paganism-heathenism.

Be it remembered again, that you are not to test or try Romanism by the Bible, but the Bible is to be tested, tried, and interpreted by Romanism, with all her traditions. So you see her consistency in discouraging the common people from reading the Bible, for why should the common people possess and read the Bible, since they do not understand it and dare not have any opinion of its teachings other than that of the church? and, as none of them know the teaching of the church, it is not necessary to possess and read the Bible. No matter what God says or teaches in His Holy Book, you are to have no opinion of your own concerning it, for you don't know. If the Bible says that a certain horse is or was white, and the pope and his infallible teaching society say it is black, you are to believe the pope and his infallible teaching society. If Jesus Christ tells you to love and pray for your enemies, and the pope tells you to kill them, you are to believe and obey the pope upon pain of the destruction of your mortal body here and the eternal damnation of your soul hereafter. In a word, as Romanism teaches that there is no salvation for any human being outside her own pale—her communion, her infallible teaching society, her doctrine and order—she practically and substantially presumes to annul all other systems, abrogate all law, set at naught and dethrone the eternal God and make the eternal salvation of sinners depend, not upon God, not upon His mercy and upon His dear Son, Jesus Christ, but upon the Pope of Rome, for when it comes to a final show-down and last analysis this is the substance of Roman Catholicism. But, so far as my eternal salvation is concerned, I confess that I am not much afraid of this little man-god of

Romanism, whose breath is in his nostrils, and who, in the scale of God's creation and estimate, is nothing more than a grasshopper, and is accounted nothing and less than nothing and vanity, and if he does have three hundred millions of other grasshoppers adoring and following him, he is still a grasshopper. (See Isaiah, 40th ch.) Lafayette, our revolutionary friend, who was born a Romanist, says: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy." Gladstone, the grand old man of England, says: "Rome requires a convert who joins her to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another." Abraham Lincoln said: "If the American people could learn what I know of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them away, tomorrow, from among us, or would shoot them as traitors." And Lincoln prophesied that the Catholics would bring on here the bloodiest war in the records of human history, resulting in popery being swept from this fair land of ours, and that after that we will have peace. See "Americanism or Romanism, Which?" by John T. Christian, "Hassell's Church History," "Two Witnesses," etc. Rome's history shows that her policy is to be the most kind or the most cruel according as her interests demand, and her priests are among the shrewdest schemers and politicians in the world; and be it remembered that success and prosperity from her viewpoint means the ruin, downfall, and annihilation of our civil and religious liberties. Now, Mr. Editor, in view of the facts and principles to which I have called your attention, which are but a bare hint, at the whole, of which I presume you are better informed than I am, I desire you to write and tell me how you, and our true American journalists generally, can afford to aid and encourage Romanism here in the United States. Do please tell me. I predicted, as soon as Mr. Taft was elected President, that Romanism would, under his administration, make the most rapid strides here it has since the foundation of this government, and it has come to pass, for I

believed then that he was a Catholic at heart, and I believe so yet. He has placed a Roman Catholic, White, on the Supreme Court bench of the United States, and in June last met in a 15,000 assemblage in honor of Cardinal Gibbons, Rome's highest and most distinguished representative here, and delivered a eulogy on that man. Romanism is coming boldly to the front here, in a manner never known before in this country, both politically and religiously, and she has boldly declared, through your columns, that she is the only hope for the evils afflicting this country.

Watson's Magazine, published at Thomson, Ga., is exposing Romanism as the "Deadliest Menace to our Liberties and our Civilization," and by this merits and should receive the encouragement and support of all lovers of liberty. Both the great political parties of the day are doubtless truckling to Rome for her votes, for she is now a mighty power in the land, and for that reason no doubt many papers are afraid to oppose her. The Roman Catholics are increasing here faster than any other religionists. In 1904 they numbered about 8,000,000, now about 14,000,000. If we of this generation stand idly by and see our liberties go down by this Foe to Freedom without a protest, without our most determined effort to defend them, aye, without the sacrifice of our property and of our lives, we are not worthy to be the descendants of our Revolutionary forefathers, who shed their blood and sacrificed their lives to obtain for us the freedom we now enjoy, and which Romanism is bent on taking from us. I think you will find the pope portrayed by Paul in II Thess., 2d chapter.

G. W. STEWART.

Read, in connection with this, the following article.

S. H.

AN UNANSWERABLE DEMONSTRATION OF THE DIVINE INSPIRATION AND INFALLIBILITY OF THE HOLY SCRIPTURES.

Against all the elaborate efforts of all the emissaries of the Devil, in lecture-halls, pulpits, schools, colleges, universities, books, and periodicals, to disprove the truth

of the Bible, in this darkening and rapidly declining day, the language of the Apostle Paul, in II Thessalonians 2:1-12, and of the Apostle John in the 17th and 18th chapters of Revelation, written beyond all doubt in the first century of the Christian Era, prophesying the exact character and the filthy and bloody history of the Roman Catholic apostasy and popery, and their certain, righteous, and everlasting destruction by the God of the universe, demonstrate unanswerably the Divine inspiration and infallibility of the Holy Scriptures. In His own best time God will turn the nations of the earth (as He has already begun to do in Southern Europe) to hate and desolate and destroy the Great Whore, seated upon seven hills, the great city, Rome, that, in the first century reigned over the kings of the earth. Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth, amassing for herself the riches of the world, committing spiritual fornication with the rulers and inhabitants of the earth, drunk with the blood of the saints and of the martyrs of Jesus, blasphemously exalting herself, in her pretense of infallibility, in the person of her pope, above the only living and true God, surrounded by scarlet-uniformed soldiers armed with ten-foot pikes, seated upon a high, bright, golden throne at the "Consistory" or Papal Senate, held in the Vatican Palace at Rome November 30, 1911, making eighteen new (including three new American) "Cardinals," or "Princes of the Church," in scarlet robes, kissed on hand and foot, or worshiped, by them, and "blessing" them, and these three new American "Cardinals," on their return, welcomed and adored by hundreds of thousands of their deluded followers and tens of thousands of electric lights. (See *Collier's Weekly* of December 23, 1911.) The blasphemy, idolatry, licentiousness, and bloodiness of the "Man of Sin," "Mystical Babylon," have been, like hundreds of other prophesies of God's holy and infallible Word been *literally fulfilled*; and thus prove, to all informed and honest minds, that God, who alone knows the end from the beginning, taught and moved His ancient servants to write these predictions.

S. H.

QUESTIONS AND ANSWERS.

1. Q. What is the meaning of "Selah"? A. This word occurs 74 times in the Bible—71 times in the Psalms, and 3 times in the 3d chapter of Habakkuk, which is a Psalm. It is a musical note, and for more than two thousand years its meaning has been and is yet unknown. Hebrew scholars have conjectured that it means "pause"; or "forever"; or "strong" or "strongest," that is, a change from a lower to a higher note; or that it is a direction for a musical interlude, between stanzas or paragraphs, or for an outburst of music at the close of a Psalm. "Selah" is, in Psalm 9:16, preceded by "Higgaion," a musical note, which occurs in the text of Psalm 19:14 and 92:3; in Psalm 19:14 "Higgaion" is rendered "meditation," and, in Psalm 92:3, "a solemn sound."

2. Q. What are the meanings of Aleph, Beth, Gimel, etc., at the beginnings of every eight verses in the 119th Psalm? A. They are the 22 letters of the Hebrew alphabet, each one of the eight verses beginning, in the Hebrew, with the latter standing above them. The alphabetical arrangement is thought to have been made to help the memory of the Hebrews in repeating or singing the Psalm, and also to show that the simple or elementary truths of the Psalm are for the instruction of all the children of God. The letters of the Hebrew and other ancient alphabets had a meaning, somewhat descriptive of their shape. The following are the meanings of the 22 letters of the Hebrew alphabet: Aleph, Ox; Beth, House; Gimel, Camel; Daleth, Door; He, Window; Van, Hook; Zain, Weapon; Cheth, Fence; Teth, Snake; Jod, Hand; Caph, Bended Hand; Lamed, Ox-goad; Mem, Water; Nun, Fish; Samech, Prop; Ain, Eye; Pe, Mouth; Tzaddi, Fish-hook; Koph, Back of the Head; Resh, Head; Schin, Tooth; and Tau, Cross.

3. Q. In Matt. 5:6 Christ says—"Blessed are they which do hunger and thirst after righteousness, for they shall be filled"; does this refer to the children of God in only the beginning of their Christian experience, or also during the whole of their continuance in the present

state of existence? A. To them in all their earthly pilgrimage. Their hungering and thirsting after righteousness prove that they are children of God; and, after they are born of Him, they always feel that they are sinners, and earnestly desire to be pardoned and purified from sin, and they will be satisfied only when they awake in the perfect likeness of their sinless Saviour (Psalm 17: 15; I John 3: 2).

4. Q. Did Judas Iscariot partake of the Lord's Supper, and of the foot-washing? A. It seems, from the Scriptures, that he did; but the *ordinance* or *form* is not the reality, but only an outward *emblem* of the real, internal work of the Holy Spirit in revealing Christ in our hearts as our holy, loving, dying, and risen Saviour. Like perhaps millions of others, Judas Iscariot had only the *form* but not the *reality* of salvation (Mark 14: 21; John 17: 12; Acts 1: 25).

5. Q. In I John 2: 1, John the Apostle, speaking of Christ, says—"He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world"; what does he mean? A. That Christ, by His holy life and His sin-atonement death is the perfect satisfaction to the holy law of God for all the sins of all the spiritual Israel of God, all His chosen people, both Jews and Gentiles, in all the world (Levit. 16: 21, 22; Psalm 103: 12; Isa. 53: 1-12; Jer. 31: 31-34; Matt. 1: 21; John 1: 29; 3: 16; 17: 1-26; Heb. 10: 14; Rev. 1: 5, 6; 5: 9, 10).

6. Q. Do water-baptism and human preaching save sinners? A. The Lord Jesus Christ is the only Saviour of sinners from everlasting punishment (Isa. 45: 21-25; Acts 4: 12; Rev. 21: 27). Water baptism is only a *sign* of our spiritual death, burial, and resurrection with Christ (Mark 16: 16; I Cor. 12: 13; Rom. 6: 1-12; I Pet. 3: 21); and all the preaching of men is only a proclamation of the truths of the gospel, and it is beneficial, instructive, and comforting to none but the believing (that is, the spiritually living) hearer (John 1: 12, 13; 5: 25; 8: 47; 10: 27, 28; 11: 26; 17: 1-3; Heb. 4: 2; I John 5: 1; Rev. 2: 13).

7. Q. What are the duties of deacons? A. To attend to the business matters of the church, especially the col-

lection and distribution of funds or supplies for relieving the poor and afflicted members, including the pastor, who is usually poor and afflicted (Acts 6:1-6). That one of the deacons who is most suitable in character or location should be the treasurer of the church. The clerk of the church may be one of the deacons or any competent member.

8. Q. What was the doctrine of the Nicolaitans (Rev. 2:6-15)? A. It is not defined in the Scriptures, but it is supposed to be substantially the same as the doctrine (or teaching) of Balaam and of Jezebel, denounced in the same chapter (Rev. 2:14, 20), that is, antinomian libertinism, "turning the grace of God into lasciviousness" (Jude 4), making the doctrine of salvation by grace an excuse for unchastity and idolatry.

9. Q. What is the object of the Circular Letter read at Associations? A. To set forth and maintain some important scriptural principle or practice. Many of our Associations, instead of having a long Circular Letter, have only a short Corresponding Letter addressed to their own Churches and to other Associations.

10. Q. Is kissing the pope's hand and foot an act of worship, or typical of abject submission to his unbounded power? A. It is both; of course, if he is God on earth, as the Romanists pretend, the members of his apostatical communion should be entirely submissive to him. The so-called "cardinals" whom he creates are next in rank and power to him, and, at his death, they elect his successor from their own number. S. H.

REMARKABLE PROVIDENCES.

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

When about seven or eight years old it fell my lot and that of my next older brother to bring up the cattle of an evening. Living, as we did, on the broad prairies of Northwest Missouri, we could see for miles without going very far from home except for the draws or sloughs, as they were usually called; and it was our

duty to keep track of them through the day, so as to know in which direction to start for them in the evening; and we usually took "turn about" in going out through the day to look after them. Accordingly it came my "turn" to "go see where the cows were." And going out from the house some sixty or ninety rods to the head of one of these draws, I had walked up on what we called "an ant hill," which was a mound of dirt thrown up by the big black ants with which that country abounded at that time; and usually owls and snakes also inhabited them. And while standing there, barefoot, and my pants rolled up almost to my knees, for some reason I cast my eyes behind me, and there at my feet lay what was called a "spreading adder," one of the most poisonous snakes known in Northwest Missouri, and it was drawn just ready to strike me. But in the next instant I found myself several feet from it—standing, looking at it, and it had followed me fully the length of itself—some three and one-half or four feet. I never knew and do not know until this day how I got out of its reach. I was not one bit frightened, but stood and looked at it till it turned and crawled back into its den; and I didn't think then, neither do I think yet, that I could have had time to have gotten out of its reach with my own natural strength, had I made an attempt to jump after seeing the poisonous reptile. And the only way I can account for my miraculous escape—for such it seemed to be—was that God was there, not only watching over me, but controlling the snake also.

"Oh that men would praise the Lord for His goodness and for His mercies, and wonderful works to the children of men."

Pray for poor, unworthy me. Your little, unworthy brother, as I humbly hope, in bonds of affliction.

Newberg, Oregon.

S. B. MOFFITT.

EXTRACTS.

ROCK MILLS, ALA., Jan. 17, 1912.

Elder S. Hassell—

DEAR BROTHER IN THE LORD, I HOPE:—The Lord has preserved and kept me through another year for a purpose known to Himself, for

which we desire to feel thankful, feeling it to be for the great love and mercy bestowed upon us, and not for any good in ourselves, for we realize that we are great sinners against His holy law, but instead of deserved wrath, He is merciful and of long suffering for Christ's sake—bless His holy name! I esteem THE GOSPEL MESSENGER very highly, and look for it anxiously as I would for a dear friend from afar. I have been taking it since 1883, and the numbers on file I have enjoyed reading through the cold, dreary winter in my lonely hours. It is comforting and edifying to me to read of the trials and experiences of the old soldiers of the cross who have gone on before, and are now reaping their reward in the presence of the blessed Lord, with whom I hope to meet in a short time. I know I can't remain here long. I am now advanced in my seventy-eighth year. My whole trust is in JÉSUS CHRIST, our Advocate, Surety, and Righteousness. Farewell, J. J. HEARN.

SPRINGDALE, ARK., Jan. 2, 1912.

Elder Sylvester Hassell—

VERY DEAR BROTHER IN CHRIST:—While sending to renew my subscription to THE GOSPEL MESSENGER, I would state that I have been taking it more than twenty years, and prize it very highly, as it comes filled with truth so clearly stated in the right spirit. I realize that you and those precious brethren who write for it have the mind and spirit of Christ Jesus to enable you to proclaim the riches of His grace comfortingly to the poor in spirit, and to encourage them to live together in the order of the Lord's house. I often wish more Christian people had just enough such wholesome reading matter to cause them to search the Scriptures more carefully, and learn the right way of the Lord, and be established in the faith and love of the truth. Wishing you well, I remain, as ever, Your brother in hope, J. M. BENCH.

Elder S. Hassell—

CLINTON, GA., Jan. 1, 1912.

BELOVED BROTHER IN THE LORD:—Enclosed find three dollars to pay for THE MESSENGER. I think that it is the best Baptist paper that we have; and, if God's will be so, may you be spared many years as editor of it. Pray for me in my afflictions. May God's richest blessings rest with you and yours.

Your brother in hope and love, W. J. GREEN.

Elder Sylvester Hassell—

DANVILLE, IND., Jan. 9, 1912.

VERY DEAR BROTHER IN CHRIST:—I find much precious truth in THE MESSENGER that affords sweet consolation to the soul that is seeking a righteousness better than the righteousness of the Scribes and Pharisees. The land is full of what the world calls "gospel." But it does not feed and nourish the soul that has "tasted of that good word of grace," and "the powers of the world to come." There is a great dearth—a famine—in our land of gospel truth. There are many, I fear, of the Lord's redeemed trying to satisfy themselves with "swine's food." But they can expect nothing better when they "hire" themselves out to "citizens" of this world. I long to see those that can relish gospel food eating at the Lord's table. May the Lord bless and prosper His precious truth by your tongue and pen. Your humble brother in Christ, E. W. THOMAS.

WILSON, N. C., Jan. 17, 1912.

DEAR BROTHER HASSELL:—You will find enclosed money order for one dollar for THE MESSENGER another year. It is a welcome visitor. The more I read it, the more I like it; its pages are so full of the unadulterated gospel—that salvation is of the Lord. All of the churches that I serve are in peace. I have had the privilege of baptizing twenty-two last year. I hope you may be spared many more years to write and speak the truth as you have in the past.

Yours in bonds of love, G. W. BOSWELL.

R. 7, LEWISBURG, TENN., Sept. 1, 1911.

Elder Sylvester Hassell—

DEAR BROTHER IN A BLESSED HOPE:—I herein send a money order for one dollar for the dear little MESSENGER for 1912. My time is not out yet for this year; but while I have the money in hand, I will send it you, for as long as I can pay for it I wish to take it to read; for it and the *Primitive Monitor* are about all the preaching I get to hear now, as I am getting old. The church is a good distance from me, so I don't get there often; but I love to read the good pieces in THE MESSENGER and *Monitor*. Sometimes I feel so lonely I feel like surely one of God's children never felt as I do. I once thought if I lived to be old, I would not have so many things to bother about, and I would find more time to read God's holy word, not have so many things of an earthly nature to think about; but I find Satan always ready to lead my mind astray from where it ought to be. When I can read of some dear brother or sister that has troubles similar to mine, I don't feel so lonely, but feel I may not be entirely alone. But it seems when I would do good, evil is always present with me. I think if I could see as much good in my poor, sinful self as I can see in you, dear brother, and a great many more of the writers of THE MESSENGER, both brothers and sisters, that I could feel better about myself. I do hope the dear Lord will spare your dear life many years to publish the truth as you have been doing in the past, and all the co-editors, for the truth is all that is needed. There is so much that is not true put out now for our children and people to read now that it does make us feel so bad to think of it.

Your little unworthy sister, if indeed one at all,

MRS. R. I. CHILTON.

Elder Sylvester Hassell—

SHERIDAN, W. VA., Nov. 5, 1911.

DEAR BROTHER IN A SPIRITUAL SENSE, AS I HUMBLY HOPE:—I have now been a reader of your good and instructive paper, THE GOSPEL MESSENGER, for nearly two years, and have enjoyed reading it much; but have been a silent reader. I have felt many times like trying to write a few lines, and cast in my little testimony as a witness for sacred truth, but have deferred until now. This lonely Sabbath, while sadness and gloom are around me on all sides, and I feel myself all alone as a Primitive Baptist in these parts of the country for many miles around me, my mind has been led to St. Luke, 17th chapter, 17th verse—"And Jesus, answering, said, Were there not ten cleaned? but where are the nine?" Some way I have placed myself as one of the nine; and I have decided I want to be *one* who will return and give God the glory for my cleansing and my preservation through this unfriendly world. If these few lines find the way to brethren and sisters who meet often in church

capacity, and mingle their voices in praise to our God, think of the poor lonely widows, and pray God to send the Comforter to them.

ELIZABETH JOHNSON.

OBITUARIES.

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

WM. THOS. BEACHAM AND WIFE.

It is with a feeling sense of unworthiness that I attempt to write an obituary notice of Brother William Thomas Beacham and wife, Sister Cassie M., whose maiden name was Dunton. They were both devoted members of the Providence Primitive Baptist church at Kitty Hawk, N. C., Brother Beacham having joined in June, 1889, and being baptized by Elder A. J. Austin; Sister Cassie joined in August, 1890, and I think was baptized by Elder A. J. Austin. They were united in matrimony July 10, 1890. To this union were born six children, three boys and three girls; one girl and three boys still living, the other two girls having preceded them to the grave. Brother Beacham was the son of Decatur Beacham and Letitia, his wife, whose maiden name was Tillett. He was the eldest of a family of eleven children, six boys and five girls, four brothers and one sister still living, the others having preceded him to the grave. His father is still living, though feeble from the infirmities of old age. His mother died many years ago. Sister Cassie's father and mother are still living, and four sisters and one brother are left to mourn her loss.

Brother Beacham was a member of the U. S. Life Saving Service, having joined the service December 1, 1883, and remained in the service until his death. The writer was associated with him for nineteen years at the same station; and with a household acquaintance for nineteen years I can say I only learned to love him as a brother. He was so kind—ever ready and willing to perform any duty incumbent on him. He was loved by his keeper and crew, and all who made his acquaintance could not help loving him, he was so kind and lovable. I can truly say they will be sadly missed both by the church and the community in which they resided, as they were ever ready and willing to help those that needed their assistance, as they both thought it more blessed to give than to receive. On January 7, 1911, he lost his beloved sister in the flesh and also in the church, Sister Ellen T. Harris. It is said trouble never comes singly, and in just two months and five days he lost his beloved companion. This seemed more than he could bear. His health soon began to fail, and he grew worse continually, in spite of all that medical skill could do, until death relieved him. It seemed that he died of a broken heart, as he was so much devoted to his wife and children. It can truly be said of him that he was a kind husband and a loving father. Sister Cassie was born January 31, 1870, and died March 12, 1911, making her stay on earth 41 years, 2 months and 11 days. She preceded him in death only 6 months and 7 days. Brother Beacham was born February 10, 1865, and died September 19, 1911, making his stay on earth 46 years, 7 months and 9 days. His funeral was preached at the grave amid a large concourse of kindred and friends, by his beloved pastor, Elder E. E. Lundy, from Rev., 14th chapter and 13th verse, after which all that was mortal was laid to rest in the family burying

ground by the side of his wife and loved ones that had gone on before. We mourn their loss, but not as those without hope, for we believe our loss was their eternal gain, and that now they are enjoying the blissful presence of the dear Saviour whom they so much loved. We invoke the blessing of God upon their little children—Him who has promised to be a Father to the orphan. Oh! may He lead them to make useful men and women, and to love and fear God as did their mother and father, is our prayer, for Jesus' sake.

Written by request by a friend and, I trust, a brother in Christ.

A. B. L. TILLET.

Brother W. T. Beacham and his wife were indeed among the excellent of the earth. In my visits for many years, during July, to Providence Church, I enjoyed their kind hospitality, and loved them dearly for the Christian spirit which they manifested. Though I had only three or four days to stay at Kitty Hawk, they wished me to stay a month with them. My most touching remembrance of the dear brother is as he stood in his own motor boat, leading two other boat loads of us across the waters of Currituck and Albemarle sounds and North and Pasquotank rivers to the Union meeting at Flatty Creek Church in Pasquotank County, N. C. The Lord bless the dear orphan children!

S. H.

ANDREW JACKSON PICKETT.

Andrew Jackson Pickett, son of Frederick and Martha (*nee* Farrior) Pickett, of Duplin County, North Carolina, was born in Pike (now Bullock) County, Alabama, on the 15th day of March, 1838. He grew to splendid manhood in the fresh and sparsely settled country around his home, where game abounded, and was fond of hunting the wild game with which the country then abounded. He received his education in the old-field schools of the county, also went to Orion, Troy and Brownwood, near LaGrange. On the 15th day of December, 1858, he married Miss Torbut Sloan, of Lowndes County, and early in the beginning of the War Between the States he joined the First Alabama Cavalry. At the battle of Perryville a ball hit him on the right side and passed through him, coming out on the left side, and he was left on the field for dead. Three days after he received attention from the surgeons in the Federal army. His recovery was very slow; and when he returned home his beautiful wife had been laid in her grave. After his recovery from the wound he received at Perryville he joined the Sixth Alabama Cavalry, commanded by Col. C. H. Colvin, and was captured March 25, 1865, at Pine Barren, and carried to Ship Island, where he remained until May 1st, and was then carried to Vicksburg and paroled on the 6th day of May, 1865. On the 24th day of December, 1867, he was married to Miss Augusta Siler, at Orion, Ala. She was a most beautiful and accomplished lady; but in less than a year from her bridal day she was laid in her grave. On the 29th day of April, 1875, he was joined in holy wedlock to Miss Alice McLaurine, of Virginia, a most estimable lady, who was to him a helpmeet in every way that a good woman can bless the life of a man, who with her six children—Fred, Mary, Hugh, Olive, James, Laurie and Belle—survives him. He was a man of deep and earnest piety. He joined himself to the Primitive Baptist church on the 4th day of September, 1863, at Union, the church of his father, where he held the office of church clerk and deacon for many years. He never fully recovered from the wound that he received at Perry-

ville, and this perhaps hastened his death. For some time he had suffered with paralysis, and on the 25th day of August, 1911, the summons came for this noble patriot and devout Christian, and he "passed over the river to rest under the shade."

ONE WHO LOVED HIM.

CHANGES OF ADDRESS.

Elder Jesse Brown has removed from Allred, N. C., to R. 7, Dothan, Henry County, Alabama.

Elder T. S. Dalton has removed from Front Royal, Virginia, to R. 1, McLean, Fairfax County, Virginia.

Elder Walter H. Leonard has removed from Woodstock, Georgia, to R. 4, Canton, Cherokee County, Georgia.

SECOND VOLUME OF THEODOSIA ERNEST, OR TEN DAYS TRAVEL IN SEARCH OF THE CHURCH.

Some years ago Elder J. H. Oliphant and the undersigned published the first volume of Theodosia Ernest, and an edition of a thousand copies was soon sold. It was so instructive and so charmingly written, it brought a great many requests for the second and larger volume, some of them repeated three or four times. So far, it has not been convenient to print the second volume; but now Elder R. H. Pittman proposes to bring it out in excellent style and without delay, if our brethren who wish to see our dear church (so little understood by the world) set in a fair and favorable light, will give him encouragement to do so.

This volume, like the first, is conversational and informal, and its simplicity is as remarkable as its dignity and strength of character. Rarely indeed has a book come from the press, so broad in scope, so interesting throughout, and so irresistible and convincing. The reader is carried away with its earnestness and completeness and the certainty of its conclusions.

If the fathers and mothers of our beloved church want to see how incomparably it stands from a Bible standpoint above all other religious bodies, and more particularly, if they would have their sons and daughters informed and fortified against the false pretensions and deceptive character of the so-called churches that day and night are trying to win them from you, they can not do better, after their prayers to heaven, than to lay this book before them. Even as a mere matter of information, as they fill their places in society, and the world, it will be valuable to them. And acquired while young it will remain with them through life to broaden their minds and strengthen their characters.

I do believe, my brethren, this little book should never be out of print among Primitive Baptists, and I do hope our people everywhere will feel disposed to encourage its publication. Brother Pittman estimates that the book will cost \$1.00 per copy, bound in good cloth, something like his Biographical History of Ministers. Please write Elder R. H. Pittman, Luray, Virginia, at once, and subscribe for as many copies as you can use at \$1.00 per copy, or \$10.00 per dozen. If he can secure sufficient subscriptions to justify the outlay of money for publication, the book will soon be ready for delivery, when you will be notified to send cash for your orders.

Affectionately, your brother,

S. B. LUCKETT,
Crawfordsville, Ind.

(Other Primitive Baptist papers please copy.)

NOTICE.

"SHOULD CHILDREN OF PRIMITIVE BAPTISTS ATTEND SUNDAY SCHOOLS?"

The above entitled article was published in narrative form in ten consecutive numbers of the *Messenger of Peace* during 1911.

The Sunday School question is fully yet kindly discussed, and its true character, together with the duty and responsibility of Primitive Baptist parents to themselves, their children, and their divine Lord, is clearly brought out. Since then, many brethren have expressed a desire that it be published in book form; and some have urged me to do so. I am not financially able to have the work done, unless a sufficient number of advanced subscriptions can be obtained to cover the cost. It will make about eighty-five pages, five by seven inches: I can have it published and bound in limp covers, for about 25 cents per copy; and in substantial board covers, neatly finished, for about 40 cents per copy, postage prepaid. Those desiring the work will confer a favor by sending a card notifying me of the fact, and the style of binding desired; and if enough such orders are received, the work will be published early in 1912; and when ready for distribution (due notice of which will be given), the money may be sent.

(ELDER) D. W. OWENS,

Hersman, Ill.

PRICE REDUCED TO \$1.50.

I am now running off balance of my Biographical Histories of Primitive Baptist Ministers of the United States at \$1.50 per copy, delivered postpaid. If you want one, send order at once. And if you are a Primitive Baptist you can get a copy and pay for it at your convenience, if this is any accommodation to you.

R. H. PITTMAN, Luray, Va.

Vol. 34.

No. 4.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



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APRIL, 1912.



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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

APRIL, 1912.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 34.

WILLIAMSTON, N. C., APRIL, 1912.

No. 4

CRUCIFIXION OF CHRIST.

Now from the garden to the cross
Let us attend the Lamb of God;
Be all things else accounted dross,
Compared with sin-atoning blood.

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?

Blush, Christian, blush; let shame abound;
If sin affects thee not with woe,
Whatever spirit be in thee found,
The Spirit of Christ thou dost not know.

—*Joseph Hart, of England (1759).*

NO TRUE RELIGION BUT THAT OF THE HEART.

"He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations." Isaiah 66:3.

Did not God, in the law given to Israel in the wilderness, require Israel to worship Him with an ox, or a

lamb, to offer oblations and burn the fragrant incense? He did indeed. Read Leviticus, and all was sacredly typical of Christ, and them that are Christ's. Let us read again: The prophet exclaims, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah: to what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me: I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: Your hands are full of blood." (Isaiah 1:9-15.) This is a terrible indictment. Why does the Lord refuse their worship? The outward form was according to the law; but the heart was not in it. They have degenerated and become an hypocritical nation (Isaiah 10:6). Christ said unto such, "Ye hypocrites! Well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips: but their heart is far from Me. But in vain do they worship Me, teaching for doctrines, the commandments of men." (Matt. 15:7-9.) "God is a Spirit and they that worship Him must worship Him in spirit and in truth."

Therefore, even in that worship under the types and shadows of good things to come, if the grace of God (whereby we serve God acceptably, with reverence and godly fear) is lacking, then the shedding of the blood of the ox, or the lamb, all their oblations, and burning incense had no acceptance in the sight of God. It was as abominable as if they had killed a man, committed murder, as if they had cut off a dog's neck, offered swine's blood, and had blessed an idol. It was all reprobate,

and their solemn feast days, and new moons, Sabbaths, and solemn assemblies, were a grief, an iniquity, which, saith the Lord, "My soul hateth: they are a trouble unto Me: I am weary to bear them." Did these vain, hypocritical worshipers imagine that God could be satiated with sacrifices? He scorns their offerings, saying: "Will I eat the flesh of bulls, or drink the blood of goats?" (Psalm 50:7-13.)

How are matters in our age? Multitudes profess to be worshipers of God, to name the name of Christ, and are designated Christians. Some of them, upon examination, are easily detected as mere professors, carnal and sensual in their lives, their religion being the merest pretense.

But there are some who have the form of godliness in doctrine and ordinances. They give their assent to the doctrine of Christ; they count themselves, and are accounted by others to be, believers and to love the truth; they have united with New Testament churches, have been baptized and partake of the Lord's Supper; they attend the assemblies of the saints. "They come unto Thee as the people cometh, and they sit before Thee as My people, and they hear Thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, for they hear Thy words, but they do them not." (Ezek. 33:31-33.) Some speak of the "lovely preaching," the "great sermon," but you may know them a long time and can never discover that they ever felt destitute, lost, perishing sinners; that they ever felt the emotions of a sin-stricken, law-crushed heart, or that they ever from a broken and contrite spirit cried, "God be merciful to me a sinner," or that they have fled to Jesus for refuge, and that their hearts are saying—

"Nothing in my hands I bring,
Simply to Thy cross I cling,
Naked come to Thee for dress,
Helpless look to Thee for grace;
Foul, I to the fountain fly,
Wash me, Saviour, or I die."

They are strangers to prayer, they have no heart intimacy with the Saviour. But they are full, self-satisfied; they are not in trouble as quickened sinners are; they do not know the plague of their own hearts as all Israel do; they have no relish for experimental conversation upon the things of Christ; some of them show an aversion to experimental preaching, as one said to me (in the hearing of others), in a contemptuous tone, "preaching this everlasting experience." O! my heart was shocked to hear this old professor of Christ's name utter such a speech. Well, if the faith of the loved, elect, redeemed, and called of God be not an everlasting experience wrought by the power of the Holy Ghost, then it is nothing. The faith of God's elect is of the operation of God, unfeigned, living, experimental faith in which the souls of those who are of God are exercised graciously toward our God and Saviour Jesus Christ and His everlasting gospel. The faith of believers in the Lamb of God worketh by love, and purifieth the heart; for the goodness of the gospel of Christ bringeth forth fruit in true believers since the day they heard it, and knew the grace of God in truth (Col. 1:6). We might think to worship God with an ox, or a lamb, or in burning incense, and with our lips honor God, but all is abomination when the heart is not in it. This mere lip religion is of no account with God. "What doth it profit, my brethren, though a man *say* he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you *say* 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?" (James 2:14-16.) "Whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17.) "Why call ye Me Lord, Lord, and do not the things which I say?" (Luke 6:46.) If there has been communicated to our souls the knowledge of salvation by the remission of sins, there will be gracious fruits in us, "the things that accompany salvation" (Heb. 6:9) to the praise of our

God who "hath called us out of darkness into His marvelous light."

Let us then examine ourselves whether we be in the faith or not.

FREDERICK W. KEENE.

North Berwick, Maine.

NOTICE OF ARTICLES ON ROMAN CATHOLICISM.

ZULCH, TEX., February 9, 1912.

Elder S. Hassell—

DEAR BROTHER:—I would like, with your agreeable permission, to say to the readers of THE GOSPEL MESSENGER that, from an impression of mind, I have written an article under the heading, "The Signs of the Times, or Coming Events Foreshadowed," which Bro. J. G. Wiltshire, publisher of *Zion's Advocate*, 332 Tenth street, N. E., Washington, D. C., expects to publish, beginning with the April issue. I suppose it will be in the April, May, and June issues. And he "thinks it a pity that it could not be published in some paper having a large circulation among those who are liable to be led into Roman Catholicism," which is the religious and political monstrosity, and "damnable heresy" (II Pet. 2:1), and deadly enemy exposed.

Having written so much for THE GOSPEL MESSENGER of late years, and having a desire, if not an impression, to contribute something to the dear old *Zion's Advocate*, is the reason for my having sent the article to that paper. But it may be that some, if not many, of the MESSENGER'S readers, would like to have the article, and if so, the price of a single copy of the *Advocate* is 10 cents (three for 25 cents, I would suppose); and I hope that all who desire to, and can, will send for the issues containing it. Besides the important and warning facts of the article itself, they will get other good matter. A statesman remarked on the floor of Congress, not long since, that "The bane of public life is the cowardice of public men." This, with some honorable exceptions, is only too true. Politicians, preachers, lecturers, and editors, very many of them, are under this baneful influence or trait—cowardice.

Over twenty years ago Elder J. R. Respass, in a private letter, expressed to me his fear that greater persecution than our people had for a long time known was in store for them, and he said, "It will be good for us in that it will drive us closer together."

When I first became a soldier in the Civil War, in 1862, and before the "hardness" of a soldier's life came—hard marching, battles, hunger, etc.—I heard soldiers dispute, in heated arguments, over questions of religion and politics. But all that ceased after the war got under good headway. The enemy drove us closer together, and we were brethren in one common cause.

When I came to Texas, in 1866, a part of the first year I had some experience as a shepherd, and wolves being numerous, I witnessed the effect of their approaches (in one instance a dash) upon the sheep, which was to drive them close together. But let us pray earnestly to "the God of our salvation" that He will in great mercy save us from "the dark and gloomy cloud, which is gathering thick and thundering loud," so to express it. Let us pray to Him that He will avert the great and terrible dangers with which we are threatened by "*the mother of harlots and abominations of the earth*"—the Roman Catholic "Church" (so-called).

As Elder R. H. Pittman has said, "Thousands of our people today seem to be perfectly unconcerned about the great blessing of liberty of conscience and blindly unaware of how it is slipping from us," etc.

Brother, friend, reader, may I modestly and earnestly insist upon your sending for the article referred to, and reading and seriously studying the *facts* ("there is no going around facts") yourself, and having your friends do the same? With these remarks I will desist.

J. C. DENTON.

THE MARCH MESSENGER.

GLENWOOD, ALA., February 27, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—THE GOSPEL MESSENGER for March, 1912, has reached me and I have read it with feelings of

profound interest. It seems to me that it is the best issue that has ever been sent forth. The first article, by Brother Luckett, on the church organ, is eminently forceful and conclusive upon that subject which has so much disturbed and divided the Baptists in Georgia and Southeast Alabama. I feel to thank the Lord that He has spared that aged brother and blessed him with such heavenly wisdom and understanding of the Holy Scriptures, and given him the power of expression to set forth in order the sublime sentiments expressed in said article. The Lord be praised for such gracious testimony; for it is indeed unanswerable, in my judgment. The testimony copied from the *Christian Herald*, which follows Brother Luckett's article, is also confirming, coming from the source it does. I have enjoyed Elder Fisher's letter very much. It seems to have been written in a good spirit, and my heart goes out to him in love and sympathy. Elder Oliphant's editorial, and that of Elder Hanks, and your remarks on the latter in reference to the late Elder J. R. Respass, are all good and highly entertaining. Then follows the timely articles of Elder G. W. Stewart and yourself, sounding the alarm in the Holy mountain on the subject of Roman Catholicism, a matter of the greatest moment to the church and nation. May the Lord bless this solemn warning to the awakening of the people to a proper sense and understanding of the awful situation now staring us in the face. But the Holy Scriptures must be fulfilled, and they prophesy of these dreadful calamities.

Yours in love,

J. E. W. HENDERSON.

DISCONTINUANCE OF AGENCY.

Elder G. W. Berry, of Fayette, Ala., has discontinued his agency for the publications of Messrs. Farncombe & Son, of London England. All orders for those publications should be sent to Mr. J. T. Higgons, 241 West 132d Street, New York.

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. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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.

UNSELFISH USEFULNESS.

One of my best friends, in writing to me, expresses the hope that I may be able this year to live a life of more unselfish usefulness than ever before. I feel, alas! that I have always been one of the most selfish and useless of human beings; but I also feel that, from the depths of my heart, I do desire to be unselfishly useful to my fellow-man, and, above all, to the people of God—that is, my deepest desire is to be *Christ-like*. Since the world began, there never has been a man on earth to live up to the perfect standard of unselfish usefulness set by the Lord Jesus Christ. To save us, His enemies, from sin and hell, He laid aside the uncreated and unrivalled splendors of His eternal divinity, and became the poorest, humblest, most despised and persecuted and afflicted

of men, preached, in purity, His everlasting gospel, lived a perfect life, endured the inconceivable agonies of Gethsemane, Golgotha, and Calvary, the wrath of God, and the malice of men and devils, and died in the utmost shame and pain, and was buried, and then rose again and re-ascended to the right hand of His Divine Father, and, by His Spirit, applies His gracious and holy salvation to every one of His redeemed, and will finally conform them perfectly to His character of unselfish usefulness, and take them forever into His pure and blissful presence. And then, and not till then, will He and we be satisfied.

S. H.

GRACE AND WORKS.

Dear Reader, are you engaged in good works? If so, you are doing right; and if you are a child of God, you are under the most solemn obligation to maintain good works. Good works, then, are such and only such as God has ordained and commanded in His Holy Word. He has stated clearly, in the Holy Scriptures, what you should do and what you should not do. And those things which are required of you as a subject of divine grace and an heir of heaven, if faithfully pursued, will occupy your entire time, and prove sufficient as a matter of duty so long as you live in this world. (Eecl. 12: 13.)

You need not believe the doctrines nor observe the commandments of men, for in doing so you will lose all your time thus spent, and your works will come to naught, for this would be building of wood, hay, and stubble that will not bear the test by fire. Though you yourself be eternally saved, your works will be destroyed. (I Cor. 3: 15.) If you are in a gracious state, you have a divine teacher to guide you in this matter. (Tit. 2: 11, 12.)

But let me ask, What are you working for, and what do you expect to obtain by your works? If you have any object in view, you can certainly tell what that object is; you have a reward in view, and now what is it? If by your works of righteousness you expect to be saved from sin, you will be disappointed, for this great

work is done, "Not by works of righteousness which we have done, but by the washing of regeneration and renewing of the Holy Ghost." (Tit. 3:5; II Tim. 1:9.)

So, then, we discover that this salvation from sin is positively *not* of works, by works, nor according to works as performed by the sinner; and therefore it must be by other means, such as grace—the free, sovereign, and unmerited grace of God, bestowed upon us abundantly through Jesus Christ our Saviour. (Eph. 1:8; 2:7, 8, 9; Tit. 3:6, 7.)

Now, after reading the Scriptures above cited, let us consult the direct testimony of God as to the reward which thousands seek to obtain by works. "Now to him that worketh (for salvation from sin and a home in heaven) is the reward not reckoned of grace, but of debt; but to him that worketh not (with the purpose and intent of gaining salvation from sin and a home in heaven), but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:4, 5.)

Now, dear Christian reader, can you not see that your good works are excluded so far as eternal justification is concerned? and that, if not, whatever reward you may obtain by your works is reckoned as a matter of debt, and not of grace? Do you not clearly see that justification by the works of the law would frustrate the grace of God and nullify the death of Christ? Paul saith, "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." (Gal. 2:21.) The children of God are justified by faith (Rom. 8:1), and faith is the gift of God (Eph. 2:8), and "It is of faith that it might be of grace, to the end the promise might be sure to all the seeds." (Rom. 4:16.)

Now, if we would indeed attain unto the law of righteousness in the sight of God, we must seek it by faith and not by the works of the law, as did the carnal, faithless Israelites. (Rom. 9:32.) Our work must be a work of faith (I Thess. 1:3), if we would please God; for "without faith it is impossible to please Him." The life that the Apostle Paul lived while in the flesh he lived by the faith of the Son of God (Gal. 2:20); and so it must be of all the children of God; they must first re-

ceive the life and then *live* that life by faith in the Son of God. They are new creatures in Christ—the workmanship of God, created in Christ Jesus unto good works which God hath ordained that they should walk in them. (Eph. 2:10.)

Therefore being already redeemed from the curse of the law and from all iniquity, called effectually by the power and grace of God, created in Christ Jesus unto good works which God hath ordained, free from the law of sin and death, received the gift of faith in Jesus and hope of eternal life which God that can not lie promised before the world began, shall we now presume that we are to obtain all these things by our own works? Oh for shame, that we should thus deny our Saviour, and trust in ourselves! The gift of God is eternal life, not the reward of our works—not a debt that God owes us.

J. E. W. H.

OFFENSIVE PERSONALITIES SHOULD NOT BE PUBLISHED IN OUR PERIODICALS.

God is love. The essence of His law and gospel is love. Love is greater, not only than all the most brilliant gifts, but greater than all the other graces of the Holy Spirit; it assimilates us most to God. Our dear Saviour, who died for us, commands us to love one another as He loves us. His Apostle enjoins us to put away all bitterness, and wrath, and anger, and clamor, and evil speaking, and malice, and to be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us; to put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering; and, above all things, to love each other with a pure heart fervently, for love covers a multitude of sins; and to be pitiful and courteous, not rendering evil for evil, or railing for railing, but contrawise blessing, knowing that we are thereunto called, that we should inherit a blessing. We proudly and presumptuously transgress these solemn and tender commands of our God when we publish and re-publish and continue re-publishing the names of our brethren to the world, with bitter and

false charges against them. When thus engaged, we are not doing unto others as we would have them do unto us. A few of our periodicals have been divinely kept from this unchristian course. O that it would please the Lord to deliver all of us from this great sin, and to cause love, gentleness, and peace to abound among all His dear people!

S. H.

THE HAVOC WROUGHT AMONG OUR PEOPLE BY "PROGRESSIVEISM."

A wise, tender, beloved, and elderly brother in Georgia writes me thus: "I do pray and hope that the day will soon come in Georgia when every true Primitive Baptist will rise up and in the name of Jesus Christ break off the awful galling yoke of progressiveism. You just can not imagine the havoc it has worked among our people. Pray for me that the infinite God may sustain me in my declining days."

The inspired Psalmist says: "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good" (Psalm 122). If we truly love the Lord, we love His children, our brethren and companions, and we will seek the good of the Zion of our God, and pray for her peace and prosperity. How dwelleth the love of God and of His people in the hearts of the leaders of twenty of our churches (seventeen of these being in Georgia), where they persist in the use of the Levitical and Romish organ in church services (never used by Christ or His Apostles), to the continual distress and confusion of three-fourths of their own members and of all the others of our three thousand churches in the United States? Let the members of those twenty churches try these (leading) spirits whether they are of God (I John 3: 14, 17, 23, 24; 4: 1, 20, 21), and deal with them accordingly. If popularity and money-making are the chief objects of these ministers, we may well know that they are serving themselves instead of serving Christ.

S. H.

ABEL AND CAIN.

These were born unto Adam and Eve. Both belonged to the same family and were brothers according to the flesh; but were quite different in the spirit that actuated them. They doubtless represent all the worships in succeeding ages. The worship performed by Abel was in the true spirit of worship that has actuated the Lord's people in all generations. Abel brought the firstling of the flock and the fat thereof, which doubtless fitly represents Jesus and the glorious riches of His grace which actuates all true worshipers of God today to make their offerings. Abel offered his offering by faith, which is the fruit of the Spirit, a gift of God. Abel was not trusting in the lamb; but the faith of Abel while offering the lamb was centered in Jesus, the spotless, innocent lamb of God that taketh away the sin of the world. Abel, while slaying that lamb, doubtless felt that he deserved the fate himself, but here is the innocent suffering in the room and stead of the guilty. While it is right and just for me to die, yet my faith embraces Jesus dying for me and bearing all of my sins in His own body. Abel, in seeing the blood flow from that innocent lamb, by faith was enabled to see the blood of Jesus, the innocent, actually dying and pouring out His life's blood for poor sinners to cleanse them from their sins. "The blood of Jesus Christ, His Son, cleanseth us from all sin." Abel saw that fountain opened up in the house of David for sin and uncleanness. All of this was done for Abel in the absence of a Bible or preacher. We see electing grace very clearly set forth in Abel and Cain. God had respect to Abel and his offering. You will note that He had respect to Abel before He did to His offering. That is why the offerings of His people are acceptable to God today—because they are prepared of God, as was Abel, to make the offering. If God never prepares them they will never make an acceptable offering to Him. "We are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Creative power belongs alone to God. He makes us new creatures and prepares us to perform the good works before we can

perform works that He will accept. The tree must be made good before the fruit will be good. Abel leaned solely upon Jesus for his wisdom, righteousness, sanctification and redemption, as all true, humble followers of Jesus have ever done. Cain brought of the fruit of the ground. Man is of the earth, earthy. The earth was cursed, and God said that thorns and thistles shall it bring forth, which represent the works of the flesh. Cain brought the works of his own hands—what he had produced. Every natural man brings the fruits of the earth or flesh, expecting that God will respect the offering, and then respect them because of the offering. God would not accept Cain's offering, and Cain was wroth. He has never accepted such fleshly offerings. All the institutions of men and their carnal religious efforts are fruits of the earth, which is cursed, and God will not accept such. Cain was envious of his brother because God accepted Abel's offering and did not accept his own. He slew Abel. We have seen that same persecuting spirit in all the descendants of Cain ever since. There are only two spirits, and one is of God and the other is of the Devil. There is no middle ground. All false worship is controlled by the spirit that was in Cain, and it will always be ready to slay the innocent whom God respects. When asked where Abel was, he replied, "Am I my brother's keeper?" Do we not see that same spirit claiming that each brother and church is independent to do as it pleases, and it is no other church's business? That spirit claims that it is none of our business what others do, we must fellowship all their works, and they ours, and if they will not endorse our departures, we will arise and slay them—persecute them. God's people are one family. His church is one. We are all members, one of another. The same law governs all. We should love and care for our brethren. Cain married his sister in the flesh. All natural religionists marry their own fleshly works—join the institutions which they have made. All oath-bound secret orders are of the flesh, and the descendants of Cain join and support them. Cain builded a city. The Cainites are great builders. They have built many so-called churches and societies that are pleasing to the flesh. Doubtless Cain built this city to suit his own carnal

pride. The spirit of Cain has built every human religious organization. Men of the flesh love the city built by Cain. Jesus built His own church. Jubal, the descendant of Cain, a murderer, was the "father of all such as handle the harp and organ." (Gen. 4:21.) Abel and his descendants did not introduce the musical instruments into worship. You can see they (musical instruments) belong to the religion of Cain. Think of the murder spiritually done by Jubal's instrument as a part of the worship of God. Many precious children of God are separated from the church on the account of this Cainish worship. The once happy family of Primitive Baptists, who were dwelling together in sweet peace, are factionated, and hundreds of God's children have followed Jubal in Cain's religion after their own fleshly works. One dear old elder writes Elder Powell: "The principle you set forth in your letter is just as certain to live as God is the Lord. If the Lord has ever killed me to the love of sin, He has truly shown me the evil of the Progressive spirit in Georgia. It is without doubt the most horrid thing that has ever come before me during my ministerial life of over forty years. I became so thoroughly convinced by the sacred teachings of God's Word that the manifest spirit of Progression among Old Baptists was of the world and not of Christ that I was forced by conscientious convictions to *turn away from it*, and I can say to you in truth that I have had no affiliations with the Progressive Baptists in Georgia in over two years, and by God's grace I will spend the residue of my days with the Primitive Baptists." May the dear Lord lead others away from those departures as He has Elders Spivey, Head, Whatly, Prather, Lord, Fuller, and others, and restore them to their dear brethren. We trust that Elder Powell's good letter may prove a great blessing to the dear Lord's people.

In Elder Crouse's book, "The Shepherd and His Flock" (1906), page 226, Elder J. R. Daily well says: "The custom (of musical instruments in worship) is entirely unwarranted by the teaching of the New Testament. * * * We are as much authorized by that circumstance to dance when we sing praises to God as we are to play on a musical instrument—because the

Jews did. * * * People who practice the use of instrumental music in connection with vocal music in worship now, taking this Scripture (Ps. 150:3-5) as their authority for that practice, to be consistent, should get out on the floor and dance. * * * Such practice (as organs in worship) is not in harmony with the spirit of the Christian religion. * * * The minds of many are diverted from the hymns and the spirituality of the service to the sound of the organ, and formalism is gradually promoted in the churches. No one will claim that there is any true devotion or praise in the music of the instrument. Whatever is not of the heart is of pride, which is abominable in the sight of the Lord. That the use of the organ in the church comes of pride is attested by the fact that common organs are often displaced by finer and more costly ones." It belongs to the legal covenant, to the Jews who are Christ's enemies, and is without New Testament authority, and is as great an evil as dancing in church, and shows a spirit of pride, cold formalism, and is abominable in the sight of the Lord, as is set forth in Elder Crouse's book. This is certainly sufficient grounds to non-fellowship the practice in our worship.

L. H.

HEB. 2:6-9.

"What is man that thou art mindful of him, or the son of man that thou visitest him?" Adam is here referred to. "What is man?" as if it were a wonder that God should notice him or be deeply concerned about him, or think of him, "or the son of man"—the offspring of Adam—the descendants of Adam. It is astonishing that God should take interest in Adam or his posterity. This verse invites our attention to the greatness of God, and to the nothingness of man. It is impossible to realize how great a being the Lord is, or how poor and dependent man is. "Thou madest him a little lower than the angels." Angels were creatures, but of a higher order than man. Man is so constructed that it is possible for him to die; so man is in his nature "lower than the angels." "Thou crownest him with glory and honor, and didst set him over the works of Thy hands." (Gen.

1:28-30.) Adam had dominion over all the other creatures of earth—over the fish of the sea, and the fowls of the air, and over every living creature that moves upon the earth. God gave to Adam dominion over all things on the earth, and left nothing “not put under him.” (Verse 8.) “But now we see not yet all things put under him.” His condition is greatly changed. The fish of the sea have devoured him; and the beasts of the field, the insects and fowls of the air, the serpents that creep upon the earth destroy man. He is destroyed by angry storms and cyclones, and volcanoes, and fierce diseases wait to bring him to the dust of death. He is infested with evil desires—malice, hate, and strife, and is engaged in wars for his own destruction. We see the whole race is a pitiful wreck—a heap of ruin.

Our attention is called to the sad and ruined condition of Adam, and how the crown of glory that was first placed upon his brow has been dashed to the ground—how ruin and death have come to the whole race, so that sin reigns to death. The remedy for this deplorable condition is introduced in verse 9. “But we see Jesus.” Adam and all his posterity are fallen and ruined. The crown of innocence, glory, and dominion has been snatched from his head, and he goes bending downward to the grave. While we look on this wreck of ruin we see nothing to cheer. “But we see Jesus.” When these words were penned Jesus had been in heaven some thirty years. He was “crowned with glory and honor,” so that all things are put under Him. To Him is given universal dominion—“power over all flesh.” “All power, both in heaven and in earth, are given into His hands.” “He is crowned with glory and honor that He by the grace of God should taste death for every man.” Note that whatever is meant by “taste death,” He was crowned with glory and honor in order to it. “He was made a little lower than the angels for the suffering of death.” “Was made” *in the past* “for the suffering of death,” not for the tasting of death, but for the suffering of it. He did not taste it on the cross, but He drank it to the dregs; all its waves rolled over Him as He suffered on the cross. In order to this, He was made “a little lower than the angels.” “We see Jesus.” The view that Paul

had of Him was after His death and resurrection, after His ascension. This crown was given Him that He might taste death for all. "Man" is a supplied word; and if we allow one text to explain another, this tasting death is for all the "church," "all the sheep."

He can be touched with the feelings of our infirmities. He can go with His dear people through death, and make a death bed a sweet place. He can and does make all things work together for good to them that love Him. His presence with His people in death takes away the bitter taste of it. Adam was crowned with innocence, with dominion over all the creatures of earth, and lost that crown. But we see Jesus "crowned with glory and honor"—with power and dominion over all things, and He is engaged to bless His people in all their trials, temptations, and sufferings. We forget this sometimes, and feel forsaken and cast away, but in due time we find Jesus to be "a very present help in every time of trouble." When we were first blest with a hope, we were soon in doubt as to our interest in Christ, but our doubts were removed by a return of His presence. And again we were left in doubt; we feared our hope was a delusion, and that we were deceived. And this experience has been so often repeated we have come to expect these changes. When our heart is full of delight, we have learned not to think it will always be so; we expect trials; we expect desertions; we expect to be left to ourselves at times while we live; and so when we are in the valley, we expect to be again lifted up. The night will end, and joy will come. These tears and this heart-ache will pass away, and hope will be renewed. These changes have been my experience more than forty-three years; and I hope that in my last trial—death—I shall be supported and enabled to behave myself with cheerfulness.

Affectionately,
J. H. O.

ANOTHER BOOK BURNING.

Some of our brethren in various sections of the country are opposed to all our papers, pamphlets, etc., saying that they oppose the papers because they often contain things in them that are injurious, and that cause

trouble and confusion, which is true, but for the same reason we might oppose preaching, because much is preached that causes trouble, confusion, and tends to divide the churches, and shall we for that reason oppose preaching?

But they say they confine their reading to the Bible and that the Bible is enough. To read the Bible is certainly commendable, and if a brother is disposed to confine his reading to the Bible entirely, we certainly will not fall out with him about that; but my experience and observation lead me to conclude that those brethren who read the Bible alone, read it less than many of our brethren who read the papers and other literature. There is much of the time when a brother has no mind, impression, or inclination to read the Bible, even when he has opportunity. Now, at such times shall we refuse to read anything, just be idle? Should we not inform ourselves, as best we can, as we journey along through life? I have observed that some of those brethren who refuse to read and inform themselves will, when trouble comes, or occasion requires, ask information of other brethren whom they consider informed and who do read our papers and other literature. Would it not be better for a brother to inform himself on such matters, so that, when occasion requires, he has got the information, hence does not have to receive his information second hand. And, if we are to reject all literature outside the Bible, refuse to accept any of the conveniences and improvements in literature, it would force us back to the original Hebrew and Greek manuscripts of the Bible, to read them in the original Hebrew and Greek. As I have said in *Order and Disorder*: "Don't denounce the reading of all books except the Bible; for, while it is true that the Bible is incomparably the Book of books, there are good books besides, that we would do well to read." * * * Paul quoted from profane authors, and was interested in books. (See II Tim. 4:13.) In the Old Testament numerous books are referred to, and the reader is referred to them. Many of these books, however, we have never seen and never will see, as they are long since out of print. (See Numbers 21:14; Joshua 10:13; I Chron. 29:29.)

I have heard some of our ministers from the stand, in criticising our papers and other literature, say they thought we had better have another book-burning, just as though we, or the primitive Christians, ever had such a thing. Let's see. These expressions are based upon certain Scriptures found in Acts 19, where we have an account of certain vain, idolatrous pretenders, who pretended to cast out devils, etc., using curious arts, etc., who were converted from their error and idolatry, and, being so converted, the 19th verse says: "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver." So we see it was not Paul and the disciples of the Lord Jesus that were burning *their* books, *their literature*, but it was those heathen, idolatrous converts burning *their* books. We have good reason to believe that Paul and the other primitive Christians had books, literature, beside the Bible, and instead of burning them up, they appreciated and preserved them. If a Methodist, Missionary Baptist, or Campbellite is converted to the faith and practice of the Old Baptists, he is then ready to burn the books, literature, etc., in which he once delighted; but we need not burn up ours, unless we become convinced that the Old Baptists are entirely wrong and we hence join some other order or system; then we might consistently burn our present literature.

G. W. STEWART.

WRITINGS OF ELDER S. A. PAINE.

Elder S. A. Paine, the son of Dr. and Elder J. A. Paine and his wife, of Fort Worth, Texas, was born in Wayne County, Middle Tennessee, April 3, 1874; emigrated with the family to Texas in 1889; received a hope in Christ in 1893; joined the Primitive Baptist Church at Mount Peak, Ellis County, Texas, in 1897; was licensed to preach in the same year, and ordained in August, 1898; was married in his 20th year to Miss Ellen Burleson; taught school several years; served from one to four churches; traveled a great deal on preaching tours; engaged in 28 public debates with ministers of

other denominations; baptized about 250 people; wrote much for some of our Western periodicals; had typhoid fever, and exclaimed, shortly before passing away, "Oh, how sweet it is to die!"; and died at his home in Dublin, Texas, November 1, 1910. His parents and his widow and three children survive him. He was a man of extraordinary ability and of high character. His writings have been compiled by his father, with a short account of his life, and published, in a book of 207 pages, with a portrait of him, by Elder J. G. Webb, editor of the *Baptist Trumpet*, Tioga, Texas. They are a strong defense of Primitive Baptist doctrine and practice. The book is sold, in paper binding, for fifty cents; and, in cloth binding, for 75 cents. Send the order and money to Elder Webb. The net proceeds go to Elder Paine's widow and children.

S. H.

QUESTIONS AND ANSWERS.

1. Q. Is the place where the Israelites crossed the Red Sea known? A. The latest researches make it probable that it was in the land of Goshen, about the middle of the present Isthmus of Suez, near the ancient city of Pithom (afterwards called Heroopolis by the Greeks and Ero by the Romans), to which anciently the western arm of the Red Sea (called the Gulf of Suez) extended, as is stated by Greek and Roman writers from 300 to 150 B. C.

2. Q. What is the "faith" that is said to have been "once delivered unto the saints," for which Jude exhorts the people of God to "contend earnestly" (Jude 3)? A. The entire system of doctrine, or truths to be believed, revealed by God to His people from Adam to John the Apostle, recorded in the Old and New Testament Scriptures, never to be changed, added to, or taken from (Psalm 117:2; Isa. 8:20; II Tim. 3:15-17; Rev. 22:18, 19).

3. Q. Are the learned faculties of the various Colleges, Universities, and Theological Seminaries of benefit to gospel truth? A. With some distinguished and honorable exceptions, the professors in many of these institutions seem to be the bitterest enemies of Bible truth,

which, however, they can do nothing effectively against, but everything they say or write or do tends, with those taught of God, to confirm and establish His perfect and eternal truth (II Cor. 13: 8; Rom. 3: 2-4; I Cor. 1: 17-21; 8: 1, 2; Matt. 5: 18). In all things Christ has the preëminence (Col. 1: 18); thanks be unto Him, that, even in these worldly institutions, the ablest, most learned, and honest men believe in the Divine inspiration and perfect infallibility of all the Old and New Testament Scriptures, as I have abundantly shown in my Church History, and as is being made continually more evident to every gracious and informed observer. The end of this dispensation was not to come until there was a "falling away," the "revelation of the man of sin, the son of perdition," a "departure from the faith, a giving heed to seducing spirits and doctrines of devils," the "waxing worse and worse of evil men and seducers, deceiving and being deceived" by Satan, the arch enemy of God and man (II Thess. 2: 3; I Tim. 4: 1; II Tim. 3: 13; Rev. 12: 9).

4. Q. Why is Jesus called Shiloh (Gen. 49: 10)? A. According to all Jewish and Christian antiquity, Shiloh in this passage refers to the Messiah. Shiloh means "peace" or "peace-maker"; Jesus is so called because He is the "Prince of Peace" (Isa. 9: 6, 7); He gives peace and rest to His people, all of whom feel their need of it and come to Him for it (Isa. 11: 10; John 14: 27; 6: 37-40; Matt. 11: 28-30). Herod I, who was a real Idumean, but a nominal Jew, was the last merely human "King of the Jews"; he died B. C. 4, just after birth of Christ, and his son Archelaus succeeded him, not as king, but as ethnarch (ruler of the people); he was deposed A. D. 6 by Augustus, the Roman Emperor, who then appointed Coponius procurator (administrator or governor) of Judea. Pontius Pilate was the fifth Roman procurator of Judea, and held that office ten years, from A. D. 27 to 37, when he was summoned by the Emperor Tiberius to Rome to answer for his misconduct, and is said to have been banished to Vienne, in Southern France, and there, like Judas Iscariot, to have committed suicide. Unto Jesus, the Shiloh, the dying Jacob said there should be "the gathering of the

people." All human beings will be gathered to Him, some for salvation during the present state of existence, and others for condemnation at the Last Judgment.

5. Q. What is the explanation of the figure: "Where-soever the carcass is, there will the eagles be gathered together" (Matt. 24:28)? A. That upon the dead and unbearably corrupt person or church or nation, the swift and irresistible and destructive judgments of God will descend. The eagle is far-sighted and rapacious and powerful and eats living or dead animals; and the primary meaning of Christ in the above saying is that the Roman armies, whose standards were silver or golden eagles, would soon irresistibly destroy the "truth-hating, mercy-spurning, prophet-killing," Christ-murdering, unspeakably corrupt Jerusalem (Matt. 23:34-38).

6. Q. Is not the great missionary movement of the world the fulfillment of the prophecy that Gog and Magog will be gathered together to battle against the saints (Rev. 20:8, 9)? A. I think not; for that event, as we see from that chapter, is to take place after Satan has been bound and cast into the bottomless pit and kept from deceiving the nations a thousand years, and then loosened again out of his prison, and allowed to deceive the nations once more; it is the final apostasy and rebellion of the wicked, led by the Devil, against the people of God, to be succeeded by the casting of Satan and then of all his followers into the lake of fire and brimstone for everlasting torment (Rev. 20:9-15).

7. Q. Has not our government gone farther into sinful abominations than any other in the history of the world? A. I feel sure that it has not yet done so, although oppression and corruption have become exceedingly prevalent.

8. Q. Are not the darkening of the sun and moon and the falling of the stars symbolical of the departure of truth and honesty and faith from the world (Matt. 24:29)? A. Yes, as we see from the remainder of that chapter, and from Luke 18:8; II Thess. 2; I Tim. 4; II Tim. 3; II Pet. 3; and Rev. 6; 11; 18, and 19; but, as we see also from these and other passages, these appalling predictions are also to be literally fulfilled at the Final Judgment of the Great Day.

9. Q. Is not our incarnate Redeemer still filling His mediatorial office, to end only when, after His second coming, He returns to heaven with the resurrected bodies of His people, and will not the spirits of His departed saints come with Him from heaven to be reunited with their resurrected bodies and return to glory when the everlasting gates will be opened to the triumphant host? A. Yes, according to the plain teachings of the following Scriptures: I Cor. 15:23-28, 52-57; Eccles. 12:7; I Thess. 4:13-18; 5:23, 24; Psalm 17:15; 24:7-10; Rev. 22:3-5).

10. Q. Will not the material heavens and earth, after they have passed away, be changed or created anew for the indwelling of the righteous and glorified people of God? A. Undoubtedly, from the testimony of His infallible word (Psalm 102:25-28; II Pet. 3:1-13; Rev. 21:1-5).

S. H.

REMARKABLE PROVIDENCES.

"O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm 107:8, 43.

DIVINELY FOREWARNED AND SAVED FROM DEATH.

In a small log house, on land belonging to Mr. N. R. Boon, about three miles southwest of the old Sappony Meeting-house, in Nash County, N. C., there lived a colored woman named Nancy Locust and her son for two or three years. About 25 feet southwest of the house stood a large oak with large limbs and top. In the fall of 1880 she was divinely warned to leave there, as she was in danger. Her son and the owner of the place did not want her to move, and did all they could to dissuade her, but she kept on urging her son to move, so that, to satisfy her, he vacated the house, and rented another house about three miles north. On the night of February 19, 1881, as many persons now living will remember, one of the most destructive storms ever known in North Carolina swept over portions of Johnston, Nash, Wilson, Martin, and other counties. The large oak was blown on the small log house, and knocked it down; but

the old colored woman was three miles away, and was thus saved from death or injury. She had not been considered of sound mind, but the people did not ridicule her solemn and effectual warning any more. All these statements are indisputable facts. S. H.

EXTRACTS.

CHANGE OF RESIDENCE.

DEAR BROTHER HASSELL:—We have moved from College Park to Atlanta, Ga., and I request you to send THE GOSPEL MESSENGER to us at 354 Capitol Avenue, Atlanta, Ga., instead of to College Park, Ga. Do me the kindness to insert this notice in the MESSENGER so my correspondents may know of the change. I have been getting the MESSENGER regularly through your kindness. I remember that the first number of THE GOSPEL MESSENGER was issued in October, 1878, more than thirty-three years ago, myself being the first editor, and Brother J. A. Crews the first publisher. Many, many changes have taken place since that time.

Your brother in hope, T. J. BAZEMORE.
354 Capitol Ave., Atlanta, Ga.

MILNER, GA., R. 1, Feb. 5, 1912.

BRO. HASSELL:—I can not give up the dear, old, safe, and conservative MESSENGER, which has found its way to my home so many years. May God in His infinite goodness and mercy sustain you, and enable you by both tongue and pen to still proclaim the truth as it is in Jesus our Lord.

Your unworthy brother, J. H. MULLINS.

R. 1, LAUREL, MISS., Feb. 23, 1912.

Eld. S. Hassell—

DEAR BROTHER:—As my subscription for THE GOSPEL MESSENGER has nearly expired, I send you one dollar, postal money order, for renewal, from March, 1912, to March, 1913. I do so much enjoy reading the MESSENGER, and would love to read it as long as I live and am able to raise a dollar to pay for it. I am now seventy-three, and my stay on earth will not be much longer. I am not able to work, and I am poor in this world's goods, and I do hope I am poor in spirit. I feel this is best for me. May the dear Lord bless you and all the dear brethren and sisters that write for the MESSENGER, through all this life.

Your brother, I hope, J. L. TOUCHSTONE.

R. 9, MURFREESBORO, TENN., Jan. 10, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—Again we are sending money order to you to renew our subscription to THE GOSPEL MESSENGER. We enjoy every number, and consider it the best magazine published that we have ever read, and hope God will continue to bless you and your associate

editors, and enable you to continue to write the truth as we believe it. With all good wishes for you,

Yours in hope, JNO. W. HAYNES.

HAMILTON, TEXAS, Jan. 25, 1912.

Elder Sylvester Hassell—

VERY DEAR BROTHER:—After a long absence I will try to write you a few lines to let you know that I am still receiving and enjoying THE GOSPEL MESSENGER, which you have been so kindly sending me for some time free of charge. I have greatly enjoyed reading the MESSENGER ever since 1880. I have been a constant reader for thirty-one years, and I now desire to send you a small token of my appreciation of your kindness to me. I trust I love the truth that is so lovingly set forth in the MESSENGER. My dear Brother Hassell, I want to say to our aged and beloved Brother S. B. Lockett, that I have been greatly comforted and instructed by his good letters in the MESSENGER; also by the precious writings of Elder Henderson, and Sister R. A. Phillips, and many others, as also by your own. Please give my love to all the editors of the MESSENGER. May God bless you. I long to see you again.

As ever, your brother, A. P. KOEN.

OBITUARIES.

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

MRS. R. ANNA PHILLIPS.

Sister R. Anna Phillips was born in Meriwether Co., Ga., March 27, 1833, and died January 29, 1912. Her maiden name was Clopton. When about eighteen years of age she received a hope in the Lord and joined the Mission or New School Baptists. A little while after uniting with this order, she was married to Dr. John R. Phillips, who had married her sister, who lived but a few years, leaving two children, Fannie and Rufus, to whom she was not only aunt but mother—the only children she ever had. She tried for a long time to harmonize the faith and practice of this order of Baptists to the teaching of God's Word; but alas! she found, as many of God's people have, that the bed was too short and the cover too narrow; and, after remaining with them for nine long years, she was, through the goodness of God, "led by a way she knew not" into the kingdom or church of the living God, which was then and ever remained dearer to her than all else. Shortly after joining the Old Baptists, she had strong impressions to write of the goodness and mercy of God to poor sinners. These impressions she struggled against for some time, but they came with irresistible force upon her, and she was made to cry, "Not my will, oh Lord! but Thine be done." And, taking her pen, she began to write and to make glad the hearts of thousands of God's humble poor throughout the length and breadth of the United States. The Lord blessed her with wonderful revelations; and those of her kindred in Christ who knew her best had not a doubt but that she was a teacher sent from God, and, like one of old, though dead, she yet speaketh. The writer had her in his home for nearly seven years prior to her death; and I can truly say that a mother in Israel has fallen; and, further, that she was one of the purest, most devoted and most consecrated

Christians I ever knew. Naturally proud, she was by grace transformed into one of the meekest, humblest, God-fearing and God-honoring saints I have ever met. To know her was to love her; to listen to her was to be instructed. She often spoke of her departure from this stage of action as a joy unspeakable. She longed to be with her Saviour. She requested that I speak at her grave, which I tried to do, but oh! what a task—truly like speaking at my own mother's grave. While we miss her, we feel to know that she is in the full fruition of that hope that has been such a stay and solace to her in fighting the battles of life; and, in the morning of the resurrection she will hear that welcome plaudit, "Enter now into the joys of thy Lord prepared for thee from before the foundation of the world." On the 30th of January, in the town of Butler, Ga., we laid to rest all that was mortal of one who requires no towering shaft or vaulted mausoleum to mark her resting place, nor needs she storied urn or monumental marble. Her epitaph is written in the hearts of God's people wherever she was known. Gone, but not forgotten.

Written in loving memory by

WALTER J. HEARD,
R. 3, Macon, Ga.

DEACON W. L. BANKS.

Deacon W. L. Banks was born January 30, 1832, and died September 22, 1911, making his stay on earth 79 years, 7 months, and 22 days. On October 23, 1859, he was married to Miss Ellen Hubbard. Eleven children were born to them, and five of them and his wife are left to mourn his absence. He and his wife joined the Primitive Baptist Church of Christ at Ramah Church, Fayette County, Georgia, June 9, 1867, and were baptized by Eld. Johnson Pate. He was ordained to the deaconship May 9, 1873. He was faithful in all his trusts, as a member of the church, as an officer, as a husband, as a father, and as a neighbor, and was always ready to help the poor. He lived and died in two miles of the place of his birth. He joined the Confederate Army May 1, 1862, and was honorably discharged September 12, 1862. He re-enlisted in 1863, and remained in the service until the close of the war. He was successful in business, and accumulated a good estate. He was loved by all who knew him. He possessed a gentle, unassuming disposition, yet he was firm and uncompromising with error, as he saw it. He was truly an Old Baptist in spirit and faith and practice. We miss his presence, yet we hope to meet him, by and by, where sin, sorrow, toil, and pain can not disturb, and the weary are at rest. We believe that he is clothed with the imputed righteousness of Jesus Christ, and that his exchange of worlds is a happy one. May Almighty God fill the vacancy with His royal presence, reconciling all to His holy will. Heaven comes closer to us as our loving ones are, one by one, transplanted there. Brother Banks was a lover and subscriber of THE GOSPEL MESSENGER for a long time, and watched for its monthly coming up to the end. In the spring of last year he was seized with asthma, and grew worse and weaker until relieved by death. His remains were laid to rest September 23, 1911, in his home cemetery, after a discourse and praise by Deacon A. M. Keith and others. Brother Keith read the fourteenth chapter of John, and his remarks were so meek, gentle, and Christ-like that they will be retained in the memory of many who had gathered to pay their last tribute of loving respect to the deceased. Sister Banks desires to be appended

to this notice the 639th hymn in Lloyd's Collection, of which the first stanza is—

“Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to His arms.”

This obituary was written by his unworthy pastor,
R. 2, Greenville, Ga. B. C. CALDWELL.

JAMES S. HARRIS.

James S. Harris died at his home near New Ross, Ind., February 12, 1912, aged nearly 84 years. He was born in Virginia; his parents came to Indiana when he was four years old, and settled near New Ross, Ind. In October, 1853, he was married to Elizabeth Otterman. They lived a happy life together till her death, which occurred three years ago. To them were born three children—one daughter, Mrs. Laura Roe, who died three years ago; also Marion Harris, who also died some years ago; and Charles L. Harris, who survives him and lives in Crawfordsville, Ind. He leaves three grandchildren and one sister, Mrs. Martha McIntyre, and one half-sister, Mrs. Hendrix. Brother Harris lived a clean, beautiful life, and had the love and confidence of the entire community. Twenty-one years ago he joined the Baptist church in Crawfordsville. He was blessed with a clear experience of grace and understood and loved the sentiments of his church, and was an exemplary, faithful, and valuable member. His wife also united with the church, and shared with him the joys and duties of the church. He was blessed in worldly things—was industrious and economical. He died easy, without suffering or a struggle. It may be said “he fell asleep”—so closed a well-spent and beautiful life. “Blessed are the dead that die in the Lord.” After funeral service, held in the “Christian church” at New Ross, where a large assembly of friends met to pay respect to a worthy man, he was buried in the family cemetery, services being conducted by his pastor, J. H. OLIPHANT.

MRS. INDIA J. HALL.

Sister India J. Hall died at her home in East Thomaston, October 21, 1911. Her disease was a severe attack of paralysis, from which she never revived, but went gradually down until death came to relieve her of all bodily suffering. She was born November 17, 1835, and was aged 75 years, 11 months, and 4 days. She was married to Deacon G. W. Hall, November 26, 1899; joined the Primitive Baptist church at Good Hope, October 14, 1893, and was baptized by Elder S. T. Bently, and was a faithful member of the church about fifteen years, after which she, together with her husband, was received in full fellowship by letter at Emmaus church, October 25, 1908, from which time to the time of her death she lived a consistent and orderly member. She was always present at her meetings when able to be there; and she was enabled by Divine grace to endure to the end with that patience which is only wrought by faith. She leaves an aged husband and three step-children and a sister, besides numerous other relatives. May the Lord comfort and bless them all. Her funeral services were conducted at Good Hope church,

eight miles from Thomaston, by her pastor, Elder W. J. Heard, who spoke in a most comforting manner.

F. J. REEVES,
F. B. HANCOCK,
Church Committee.

MRS. ALICE THIGPEN KNIGHT.

It becomes my sad duty to chronicle the death of my dear and only sister, Mrs. Alice Thigpen Knight, which event took place the 3d of February, 1912, at noon; just as the clock struck twelve, her spirit took its flight, as I believe, to the happy beyond. She was the oldest child of Kenneth Thigpen and Ann Lane, his wife, and was born October 6, 1850, and at the time of her death was 61 years, 3 months, and 27 days old. She was married to Mr. Vernon B. Knight thirty-nine years ago; and to this union were born seven children, one dying in infancy; her husband and six children survive her. She was not a member of any church, but was a firm believer in salvation by grace, and attended the meetings of Primitive Baptists whenever she could, and entertained many of them in their home. She was a devoted wife and mother; and may her children never forget her life of self-sacrifice for them and their father. The burial service was conducted by Eld. Sylvester Hassell, and her body was gently laid to rest in the family plot at Mapleton Farm in Edgecombe County, N. C., near Speed, her home, at which place she died.

"Dearest sister, thou hast left us,
And thy 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 this day of life is fled,
Then in heaven we'll join to greet thee,
Where no farewell tears are shed."

Washington, N. C.

Written by BETTIE Z. WHITLEY.

MRS. ELIZABETH W. FARROW.

Mrs. Elizabeth Williams Farrow was born May 9, 1832, and died June 9th, making her 79 years and 1 month old. My mother was brought up in Lowndes County, Alabama; was a daughter of Allen Jones. On the 27th of March, 1851, she was married to Samuel William Farrow, who preceded her in death June 4, 1903. To this union were born seven children, four of whom yet survive her—three sons and one daughter. In the year 1862 she joined the Missionaries, and lived a consistent member with them until the year 1893. On Saturday before the first Sunday in May she united with the Primitive Baptist church (Little Flock) in Bell County, Texas, and was baptized the following Sunday by Eld. William Harrell. She could not attend her church meetings regularly, but always seemed anxious to go, and enjoyed them very much when opportunity was afforded her to go. She lived with her youngest son and family, near Oenaville, Texas, where she was taken sick and lived only forty-four hours. She was buried in the cemetery of Oenaville, funeral services being conducted by a Missionary minister. Brother sent me a telegram on the morning of January 8th, but I realized that I could not reach the place in time to see her, and did not go. Oh! that I

could have looked at her dear face one more time, and so much as given her a drink of cold water. But now she is gone to the silent tomb—her spirit to God who gave it. I have often sung with her these beautiful lines in spiritual joy and comfort:

"We shall sleep, but not forever;
There will be a glorious dawn;
We shall meet, to part no never,
On the resurrection morn."

Jonesboro, La.

ROBT. S. FARROW.

VISTALINE WIDENER.

Little Vistaline Widener, the only daughter of Mr. and Mrs. E. C. Widener, was born April 7, 1906, and departed this life October 4, 1911. "What I do," said Christ, "thou knowest not now, but thou shalt know hereafter." It is hard for the finite mind to comprehend the mysteries of Providence in plucking from fond parents their only baby girl, but it is enough to know that our God doeth all things for the best; for "we know that all things work together for good to them that love God, to them who are called according to His purpose." Beyond all doubt, Vistaline was one of the sweetest and most beautiful children who ever came to bless and brighten a home. Her golden curls and laughing, expressive blue eyes, together with her sweet expression and loving disposition, made her appear more like a little angel than a natural child, and to know her was to love her. While she always had a smile and a kind word for all, there was, to those whom she loved, an affectionate greeting that can not be expressed in words. The hospitality of her parents was so developed in the child till she found peculiar pleasure in greeting all visitors, and in leaving church, where she delighted to go, she was not content unless some friend went home with her. The spirit of reverence and devotion seemed a part of her nature, and she often astonished older persons by her questions and her expressions about God and spiritual things. Her voice was sweet beyond her years, and it was a pleasure to hear her sing. One of the sweetest scenes which this writer remembers in her life was she and her little brother sitting side by side singing "Mother and Home," which was her favorite song. Vistaline was sick but a few days; and, from the first all, even herself, seemed to think she would not recover. All that medical skill, loving parents, and sympathetic friends could do was done; but her time had come. She was conscious to the last, and after patiently suffering she said to her mama, "I want to go home," and directly the angels bore her spirit to God. "It is well with the child," for she is beyond all sorrow and pain. In the presence of weeping relatives and a host of sorrowing friends, a sweet service was conducted by Elder D. M. Thrash; and she was laid to rest in the family cemetery at Kirby, Ark., to await the resurrection of the righteous.

"Thou art gone, our precious darling;
Never more can'st thou return;
Thou shalt sleep a peaceful slumber,
Till the resurrection morn."

To the sad father and mother and her lonely little brother, we can only point to the God whom she loved, and pray for His comforting and sustaining grace. She will run to meet papa no more;

but God grant that he and all the family may meet her in heaven, where loved ones are re-united, and all tears are washed away.

Her devoted friend, W. I. FEAZELL.

SPECIAL NOTICE.

Hymn and Tune Book in both shape and round notes, compiled by Elders Silas H. Durand and P. G. Lester. Price, 70 cents; sent by mail, \$6.00 per dozen; sent at expense of purchaser.

There will be sent with each book, upon request, without additional cost, a neat pamphlet of 30 pages, containing Rudiments of Music and graded lessons for use in singing classes in connection with the H. and T. book. Send orders to Elder Silas H. Durand, Southampton, Bucks County, Pennsylvania.

SECOND VOLUME OF THEODOSIA ERNEST, OR TEN DAYS TRAVEL IN SEARCH OF THE CHURCH.

Some years ago Elder J. H. Oliphant and the undersigned published the first volume of Theodosia Ernest, and an edition of a thousand copies was soon sold. It was so instructive and so charmingly written, it brought a great many requests for the second and larger volume, some of them repeated three or four times. So far, it has not been convenient to print the second volume; but now Elder R. H. Pittman proposes to bring it out in excellent style and without delay, if our brethren who wish to see our dear church (so little understood by the world) set in a fair and favorable light, will give him encouragement to do so.

This volume, like the first, is conversational and informal, and its simplicity is as remarkable as its dignity and strength of character. Rarely indeed has a book come from the press, so broad in scope, so interesting throughout, and so irresistible and convincing. The reader is carried away with its earnestness and completeness and the certainty of its conclusions.

If the fathers and mothers of our beloved church want to see how incomparably it stands from a Bible standpoint above all other religious bodies, and more particularly, if they would have their sons and daughters informed and fortified against the false pretensions and deceptive character of the so-called churches that day and night are trying to win them from you, they can not do better, after their prayers to heaven, than to lay this book before them. Even as a mere matter of information, as they fill their places in society, and the world, it will be valuable to them. And acquired while young it will remain with them through life to broaden their minds and strengthen their characters.

I do believe, my brethren, this little book should never be out of print among Primitive Baptists, and I do hope our people everywhere will feel disposed to encourage its publication. Brother Pittman estimates that the book will cost \$1.00 per copy, bound in good cloth, something like his Biographical History of Ministers. Please write Elder R. H. Pittman, Luray, Virginia, at once, and subscribe for as many copies as you can use at \$1.00 per copy, or \$10.00 per dozen. If he can secure sufficient subscriptions to justify the outlay of money for publication, the book will soon be ready for delivery, when you will be notified to send cash for your orders.

Affectionately, your brother, S. B. LUCKETT,
Crawfordsville, Ind.

(Other Primitive Baptist papers please copy.)

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

Plain Sheep, single copy, 75 cents; dozen, \$7.50.

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He prepays all postage or expressage. Send cash with orders.

PROFESSIONAL NOTICE.

E. A. Gulledge, M.D., Gibson, Gibson County, Tenn., is a general practicing physician. Any one suffering with Piles, Ulceration, Fissure, Fistula, and Eczema will do well to go to him for treatment, or he will send the following remedies and directions for self treatment at home by mail:

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E. A. GULLEDGE, M.D.

NOTICE.

"SHOULD CHILDREN OF PRIMITIVE BAPTISTS ATTEND SUNDAY SCHOOLS?"

The above entitled article was published in narrative form in ten consecutive numbers of the *Messenger of Peace* during 1911.

The Sunday School question is fully yet kindly discussed, and its true character, together with the duty and responsibility of Primitive Baptist parents to themselves, their children, and their divine Lord, is clearly brought out. Since then, many brethren have expressed a desire that it be published in book form; and some have urged me to do so. I am not financially able to have the work done, unless a sufficient number of advanced subscriptions can be obtained to cover the cost. It will make about eighty-five pages, five by seven inches. I can have it published and bound in limp covers, for about 25 cents per copy; and in substantial board covers, neatly finished, for about 40 cents per copy, postage prepaid. Those desiring the work will confer a favor by sending a card notifying me of the fact, and the style of binding desired; and if enough such orders are received, the work will be published early in 1912; and when ready for distribution (due notice of which will be given), the money may be sent.

(ELDER) D. W. OWENS,

Hersman, Ill.

PRICE REDUCED TO \$1.50.

I am now running off balance of my Biographical Histories of Primitive Baptist Ministers of the United States at \$1.50 per copy, delivered postpaid. If you want one, send order at once. And if you are a Primitive Baptist you can get a copy and pay for it at your convenience, if this is any accommodation to you.

R. H. PITTMAN, Luray, Va.

Vol. 34

No. 5.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



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MAY, 1912.



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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

MAY, 1912.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 34.

WILLIAMSTON, N. C., MAY, 1912.

No. 5

O! BEAUTIFUL DAY.

Oh! beautiful day, in which cometh no night;
Thy hours blaze glory and heavenly light,
Each moment a pleasure, each pleasure a joy,
Eternally praising my lasting employ.

O! beautiful day, yes, where death can not reign,
Where cometh no sighing, no sickness, no pain;
There life, life eternal, shall rule in its love—
Immortal and blessed that region above.

Oh! beautiful day, thy pleasures I crave;
My soul would then feast on the "Mighty to Save,"
Whose presence is respite and balm to the soul;
There billows of rapture eternally roll.

Oh! beautiful day, by faith I can see
What Jesus has treasured in heaven for me:
Till then I must wait, for the promise will come;
Then shall I inherit sweet heaven—my home.

—*Geo. A. Bretz, Huntington, Ind.*

ALL OUR NEEDS.

There is none born into this world without necessities. The infant, who is heir to millions, is just as helpless and needs care the same as the child of the poorest. I once read of a rich man who said he would give a million dollars for a cure of his neuralgia. Poor man! I thought; he is just as poor as I. I have read of royal personages begging for just one hour of sleep, for a little rest. So in things of nature all have their needs, some of course more than others, and in different ways.

Again, we have our spiritual wants, and these may be of greater concern than all others. It may also be a blessing to know how needy we are. We read of one church who said, "I sit a queen, and am no widow, and shall never see want," and knew not how miserable and blind and naked she was. And so, when we are left to groan beneath the heaviest weight of poverty of soul, it may be best for us to learn how poor we are, and how much we need that we can not supply for ourselves. When we first learn that we are helpless sinners, we know the worth of One who is mighty and able to save. When we sit at the communion service, we learn how much we need the application of that blood that cleanses from all sin—how much we needed the sacrifice of that body that was broken for sin. When we feel the awful plague of heart when it seems paralyzed by a sense of its own depravity, so that there is not even an emotion of prayer left in it, then how much we feel the need of an Intercessor, of One who ever liveth, and is at the right hand of God, and whose intercession for us can not fail. We can not count the sum of our increasing necessities that must follow us all the way even to the end; and how sweet is the assurance, "But my God shall supply all your need according to His riches in glory by Christ Jesus"!

KATE SWARTOUT.

Cement City, Michigan.

INSIDIOUS MARCH OF ROMANISM IN THE UNITED STATES.

CRAWFORDSVILLE, IND., March, 1912.

ESTEEMED BROTHER HASSELL:—THE GOSPEL MESSENGER for March came last evening, and I have been deeply impressed, as no doubt all your readers will be, by your thrilling editorial and Elder Stewart's remarkable article, both of them exposing the insidious march of Romanism for supremacy in our land. It is as if two countries were on the verge of war, or perhaps already engaged in a conflict for dominion and subjugation. Can those who love religious liberty and peace among men help feeling troubled and alarmed to see these

warnings from time to time? The greatest marvel is that the Bible reveals the rise of this corrupt and dangerous power in the days preceding the coming of our Saviour. "The day of Christ," declares the apostle, "shall not come except there come a falling away first and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sheweth himself that he is God."

Is it because of this wonderful photo, or sky-picture of the Catholic pope, that the subjects of this God-defying despot are kept in ignorance of the Bible and taught to treat it with indifference? I have had personal knowledge of the apathy and unconcern with which God's holy word is regarded by Catholic families. When young, my father's home was in a large Catholic community for several years, where they had a flourishing school and church, and I have good reason to believe there was but one Bible in all that settlement. This Bible belonged to my step-mother, who had inherited it, but never, that I can remember, looked into it. The Catholic trinity is the pope, the Virgin Mary, and the local priest. I was an inmate of a Catholic home for half a year and know the devotion of all good Catholics to family prayer. But prayer to whom? Mainly to the Virgin Mary, the dearest object and trust known to Catholics. In the home I speak of, at the hour for retiring, the whites and blacks gathered in one room for responsive prayer, but each side praying to the "Holy Mary; mother of God," until the name of "Mary" was called fifty-four times, the count being kept by a rosary or string of beads. "Here is wisdom," saith God's Book. "Let him that hath understanding count the number of the beast, for it is the *number* of a *man*." Never is a prayer made or a meal eaten by Catholics without carrying the right hand from the forehead to the breast, then from the left shoulder to the right; and this is the mark of which the Bible says, "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their forehead." Dear reader, which will you prefer to bear, "the mark of the Lord Jesus," like Paul, or this "mark" of the beast of Rome?

Notwithstanding their idolatry, and enslavement by their rulers, the Catholics are a kind, obliging and worthy people; but all history shows that they will be ready to take arms for the pope and his religion whenever the emergency arises. The Bible makes it plain that God, through human governments, is holding in check this monstrous power till His time shall come to glut his Satanic lust for power, and when the measure of his iniquity is full, to be "consumed by the spirit of God's mouth and destroyed by the brightness of His coming." When that time will be we know not; but we must know the warnings presented by Elder Stewart are unanswerable. And we know, too, if we but open our eyes, that our land, the Eldorado and flower of all history, is the goal of Roman ambition; and, while our people look on indifferently, if they look at all, the duplicity and designing schemes of this Anti-Christian power are swift at work in a hundred ways and places. Strange to say, our metropolitan papers and men high up in the councils of the nation are now giving a moral support to this world-wide power that is seeking our destruction as a free and happy people! Think of the spectacle a little while back, in the depths of winter, of 200,000 American people gathered in the city of Boston to welcome a man-made "Prince of the Church," by this alien power! Where are the Pilgrim fathers, that fled to these rocky shores to escape religious oppression? Where is the spirit of Roger Williams and William Penn? And where the New England heroes that gave their lives for human liberty?

S. B. LUCKETT.

FIFTEEN MILLION CATHOLICS IN THE UNITED STATES.

STATISTICS FURNISHED BY NEW OFFICIAL CATHOLIC DIRECTORY SHOW CATHOLIC POPULATION HAS DOUBLED IN TWENTY YEARS.

(By the Associated Press.)

New York, March 29.—There are 15,015,569 Catholics in the United States proper, according to the 1912 edition of "Kennedy's Official Catholic Directory," which is authority also for the following statistics:

A year ago the Catholic population of the country was 14,618,716, while ten years ago it was 10,976,757, showing an increase of 4,038,812 for the decade. Twenty years ago Catholics numbered 8,615,185, showing that within twenty years the Catholic population has nearly doubled.

There are 17,491 Catholic priests in the United States and 13,939 Catholic churches, of which 9,256 have resident priests, the other 4,683 being mission churches. The directory also shows that there are 14 archbishops, 20 titular archbishops, 97 bishops, 2 arch-abbots and 15 abbots in the United States. Furthermore, there are 83 seminaries with 6,006 students preparing for the priesthood; 220 colleges for boys and 701 academies for girls. There are 5,119 parochial schools with an attendance of 1,333,786. There are also 289 orphan asylums caring for 47,111 orphans. Including the children in parochial schools, orphan asylums, academies, colleges and other charitable institutions, the grand total of young people under Catholic care amounts to 1,540,049.

New York leads all other States in the number of Catholics, with 2,778,076; Pennsylvania, second, with 1,616,920; Illinois, third, with 1,447,400, and Massachusetts, fourth, with 1,181,215. The only Southern States given with the number of Catholics follow:

Louisiana, 583,000; Texas, 300,917; Maryland, 260,000, and Kentucky, 158,945.

FIFTY YEARS IN THE CHURCH OF ROME.

By Charles Chiniquy, of Canada. Born 1809; Died 1899.

The Most Comprehensive, Vivid, Fascinating, Tragic, and Unanswerable Exposure of the Diabolical Abominations of Roman Catholicism. This book may be had for One Dollar, from Farncombe & Son, of London, through J. T. Higgons, 241 West 132d St., New York; or in larger print and in shorter time, for \$2.25, from Wm. Lloyd Clark, Milan, Illinois.

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. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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ONLY IMMERSION IN WATER IS APOSTOLIC
 BAPTISM; BUT ONLY IMMERSION IN THE
 HOLY SPIRIT IS ESSENTIAL TO ETERNAL
 SALVATION.

All scholars know that the word "baptism" is an English form of the Greek noun "baptismos," which is from the Greek verb "baptizo"; and Liddell & Scott, "doctors of divinity," in the "Church of England," the Episcopal Church," in the Eighth (which is the last) Edition of their Greek-English Lexicon, the highest authority, on earth, as to the English meaning of Greek words, say that "baptizo" means to "dip in or under water," to "baptize." The word does not mean to sprinkle or pour or wash ("rantizo" means to sprinkle;

“cheo” means to pour; and “louo” means to wash; but none of these words are used in the New Testament to denote baptism); while the word “baptizo,” meaning to dip or immerse in water, is always used to express the Christian ordinance of baptism. The Jews completely immerse the Gentile proselytes to their religion; the Greek Catholics and the Armenian and all the other oriental “churches” immerse all who join them, even infants in the extremely cold climates of Siberia and Russia. Even the Roman Catholics, and Luther, Calvin, and Wesley say that the meaning of the word baptism is immersion, and that Christ was immersed in the River Jordan by John the Baptist, and that all the Apostles and all the members of the Apostolic Churches were immersed; but that the “Church” assumed the right to change forms and ordinances. The true Church never made such a presumptuous change; only so-called “Churches” have done it. John the Baptist baptized Christ and others not *with* but *in* the Jordan (Matt. 3:6, 11; Mark 1:5, 8, 9; Luke 3:16; John 1:26, 33). The Greek preposition “en” in these passages nearly always means “in”; from it is derived the Latin preposition “in,” and the English preposition “in”; and, in all the above cited passages, it is rendered “in” in the text of the Revised Version, though the Revisers put “with” in the margin of some of these passages; but in Matt. 3:6 and Mark 1:5, where the inspired historian says that the baptism was “in Jordan” or “in the River of Jordan,” the Revisers did not dare to translate “en” “with,” because of the manifest impossibility of John’s taking the River Jordan in his hands and baptizing “with” the river those who confessed their sins—they translate “en” “in” (not with) “the Jordan” or “the River of Jordan,” just as the same preposition should be translated when used before the word “water.”

No Baptist believes or has ever maintained that immersion in water is essential to salvation, although it is essential to obedience or the following of Christ. Baptism in water is an emblem of baptism in the Holy Spirit or birth of Him, or of a burial with Christ and a resurrection with Him (John 3:5; Titus 3:5, 6; Rom. 6:4, 5; Col. 2:12; I Pet. 3:21). That birth of the

Spirit of God, giving us Divine life, repentance, faith, hope, love, and all the graces of the Spirit, is essential to eternal salvation, and nothing else is essential to the redeemed of the Lord (John 1:12, 13; 3:3, 5, 6, 8; 6:47, 63; 16:7-14; Acts 2:10; 47; 13:48; I Cor. 12:13; I John 2:27).

English Dictionaries give the meaning of the word "baptism" as *used* by English-speaking people; but such usage does not prove the original meaning of the word or the apostolic practice. Even these English Dictionaries say that the Greek word "baptizo" means to "dip in water"; not one of them dares to say that it means to "sprinkle" or "pour."

The latest authority says that 165,000,000 "Christians" immerse, and 290,000,000 sprinkle or pour for baptism (*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. XII, page 16). S. H.

THEY WILL NOT HEAR.

The people of the United States profess to be a liberty-loving people, and perhaps they are as a rule, yet a large percentage of them seem to be oblivious to the danger that threatens their political and religious freedom. There are a few faithful watchmen who see the wolf coming and are sounding the alarm, but the masses of the inhabitants seem to close their eyes and stop their ears to the voice of reason, and will only take time to say, "I do not believe that the Catholics will ever get control of this government." They have no time to read and consider the signs and indications which point to this dreadful event, but prefer not to know of the danger that threatens the perpetuity of the God-given freedom of this great nation. Surely "the people of Nineveh will rise up in judgment against this nation and condemn it"; for there is no sign of repentance to be seen anywhere within her borders. "Shall the Lord not visit a nation like this in His wrathful judgment?"

Have not the Pope of Rome and his cardinals openly declared their determination to rule this government?

and where is the ground of hope that we shall escape this dreadful calamity? The Catholics are receiving all the encouragement that they could reasonably ask; for all the Protestant daughters of Rome are naturally inclined to their mother; they are becoming more and more Romanized, the common people being unconsciously led by their religious tutors into the fatal snare. "They will not hear, but they shall hear," saith the Lord, but perhaps too late. What a pity that the great blessing of freedom which God has given to our nation through the sacrifice of the life blood of our ancestors should be so lightly esteemed. Would not the pilgrim fathers blush to own us as their descendants, and would not the Revolutionary fathers rebuke the conduct of the nation in her failure to guard the sacred rights which they so dearly bought? But the people will not hear nor heed the warnings of God contained in the Holy Scriptures.

The Apostle John testified that there were many anti-christs in the world in his time, many who possessed the spirit of antichrist, unbelievers and persecutors of Christian believers; and, as nations and kingdoms have multiplied, the spirit of opposition to Christ has increased, and that, too, under the pretense and name of Christianity; but the apostles looked forward to some one great anti-christ who should precede the second coming of our Lord, and whom Paul calls "the man of sin, the son of perdition" (II Thess. 2:3); and able interpreters, it is said, agree that antichrist denotes an organized body of men, perpetuated from age to age, opposed to Christ, and which He will destroy (Rev. 11:13; II Thess. 2:8).

It is evidently true that antichrist is organized and still organizing in this country, and it is being done in the name of Christ, yet not by divine authority, but for effect and to take away or avoid reproach. "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city" (Isa. 1:8).

I have written the above from a sense of duty to the dear children of God; but few of them will ever see it, yet I hope and trust that the Lord will bless it to some

thoughtless one who has not been duly impressed with the subject, which to us is one of very grave importance.

J. E. W. H.

CONFIDENCE IN GOD'S PROTECTION.

"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. 27:1.

David spoke the above words with reference to himself separate and apart from all other men, as though he was the only man in existence, and was at that time, no doubt, "strong in the Lord and in the power of His might" (Phil. 6:10), and mentally facing his enemies and foes in full confidence of final victory and triumph over all opposition. He was in possession of the whole armor of God, feeling to "be able to withstand in the evil day, having his loins girt about with truth, his feet shod with the preparation of the gospel of peace, armed with the shield of faith, the helmet of salvation, and the sword of the Spirit, the infallible word of God, and His unchangeable promises (Eph. 6:13-17). And being thus sustained by the presence and power of God, he was moved by the Holy Ghost to speak in all holy boldness of his perfect security from all danger of destruction by his enemies. O that we could all feel safe and secure in the hands of our merciful and gracious Father of spirits!

But David did not at all times enjoy such experience of the Divine presence; no, he complained at other times of the presence of darkness and the absence of joy and comfort from the Lord; and again, he seemed to envy the wicked when he saw their worldly prosperity and carnal peace and security, and inquired why it was so. At times David was oppressed with the sense of his sins and prayed for forgiveness, and often complained of the oppression and persecution of his enemies, and prayed for their destruction; but at other times he sought the Lord on the grounds of his own personal integrity. But on the occasion under consideration his faith was so strong that all doubt and fear were removed; no darkness veiled his mind, because the Lord, in whom is no

darkness, was to his faith a full and complete supply for all his wants. The Lord was manifestly the strength of his life, as often demonstrated in his previous experience; and, therefore, he was free from all trust in and fear of man; but often avowed his implicit confidence and trust in the God of his salvation. There is no reason or warrant given in the Scriptures for the children of God to fear any power in existence save Him who has power to kill and to make alive and to save or cast into hell. Men can and do kill the bodies of their fellow-men, but there is no more that they can do. Matt. 10:28. It is a very comforting thought to the believer that the Lord is able to lead them into darkness and still be their light; and that He saves them from the power of darkness and translates them into the kingdom of Jesus Christ. Col. 1:13. In all these wonderful things the Lord is their light and their salvation. Well may the children of the Most High say with holy boldness, Whom shall I fear? The love of God shed abroad in their hearts by the Holy Ghost (Rom. 5:5), casteth out the slavish and tormenting fear of everlasting punishment. I John 4:18. Perfect love casteth out all such fear, and hence John testifies that he that feareth is not made perfect in love.

“Of whom shall I be afraid?” There is no power but of God; the powers that be are ordained of God (Rom. 13:1); and surely He has ordained no power that shall destroy them that “were ordained to eternal life.”

“Fear Him, ye saints, and you will then
Have nothing else to fear;
Make you His service your delight—
Your wants shall be His care.”

J. E. W. H.

THOUGHTS OF DEATH AND ETERNITY.

When I am sick I wonder if this will be the last illness? Will this terminate my natural existence on earth? I know death is coming sooner or later. It will not be long should we live to be our three score and ten. How short our natural existence on earth! Every one has to obey that summons when death calls. How little

we think of this! Just think of the covetousness and pride that there are in the world. The study is to grasp after the perishable things of this sinful world. On the streets I hear the aged, who are almost on the brink of the grave, using bitter oaths, and some drunk, and others resorting to things that are shameful. Yet all these say, "Salvation is by works." If they can work their way to heaven, why don't they make the start? Life is uncertain, and death is sure. We are liable to pass away at any moment. The solemn thought of spending eternity in that everlasting fire prepared for the Devil and his angels, and yet men grow worse and worse! "They love darkness rather than light because their deeds are evil." They will not come unto Him that they might have life. They are wholly destitute of a will to serve God. They fear punishment in a sense, but they love sin. It is their element. People will naturally seek that they love. Mr. Huntingdon once said, "Of all people that deserved to be damned it is a person who boasts of power to save himself and then will not do it." Man is already condemned. He is already under the sentence of death. He is a corrupt tree and can not bring forth good fruit. He is in the flesh and can not please God. I do not know that I am a Christian, but I know I hate profanity, drunkenness, obscene or unchaste language, dishonesty, gambling dens, and unchaste lives in men and women. It would be a torment on earth to have to be constantly associated with such company. I love good men and women whose lives are above reproach. I love the dear old church of God, and it is heaven on earth to be associated with my dear spiritually minded brethren and sisters. I trust my conscience has been purged from dead works, and that I have a sincere desire to serve the true and living God. But I see so much in my flesh I hate. I know if I am saved it will be alone by the sovereign grace of God. That precious love for God's people was shed abroad in my poor heart, I trust, by the Holy Ghost. Have I sufficient evidence of being an heir of God and spending a blessed eternity with my blessed Jesus and the glorified saints out of every nation, kindred, tongue, and people? It will be but a short while longer until I shall have to

bid adieu to earth, and how will it be with poor me? I know if salvation is of works, heaven I shall never see. I sometimes feel satisfied that all is well, and that Jesus died for my sins, and His precious blood has cleansed me from them all. Sometimes while singing of that sweet home I shed tears of joy, and feel that I am then in the august presence of God, and I am glad that I was born to die. Then the thought of leaving this sinful world and going home is sweet to my soul. I can't always feel this way. I am at home sick with "la grippe"; but somehow I have a sweet hope that I would not exchange for thousands of worlds like this. My hope is that salvation is for poor sinners, and that these vile bodies shall be changed and glorified in heaven. Yes, dear brethren Hassell, Henderson, Oliphant, and Stewart, we are all getting old and feeble, and soon Jesus will call us up higher. You are dear, precious men of God. How I love you, and oh! how unworthy I do feel to be associated with such precious servants of the most high God. You are good, safe, conservative ministers. May God bless you all.

Pray for me.

L. H.

THE SOVEREIGNTY OF GOD'S MERCY.

"For He saith to Moses, I will have mercy upon whom I will have mercy, and I will have compassion on whom I will have compassion."

What He said to Moses indicates God's procedure in the matter. It indicates that He owes it to none, and what He owes to none, He will bestow on whomsoever He will. There ought to be no complaint against God's course here by any one that will concede that God owes it to none. If God, for any reason, is under obligation to any, it could not be said "I will have mercy upon whom I will have mercy." Justice is essential to His being. "Shall mortal man be more just than God?" He does not say, "I will be just to whom I will be just." He must needs be just; but He may be the same pure Being He is and yet withhold His mercy. I heard Elder Respass say that "so long as we seek for something good and meritorious in man that should stand as a cause of

salvation, we would go wrong." Elder Stewart, in the February MESSENGER, shows that all the heathen religions are founded on the notion that good works or something good in man is the cause of salvation. If this were true, then how could it be that He will act sovereign in the premises? Before we can fully understand that it is of mercy, we must understand that we have no claim on the Lord, of any nature whatever, either arising from good works or from any native goodness in ourselves. What claim have we? What shall be our plea? If we have nothing to plead as a ground of acceptance, then we are before the Lord as a criminal, and not as a claimant. "God be merciful to me a sinner" (Luke 18:12). This is the true position of a sinner before God. No hope on the footing of obedience or of merit. But all is hung upon the mercy of God. "He will have mercy on whom He will have mercy." It is intimated in these words that He will have mercy on all classes and kinds of sinners. You may have your mind on a sinner that has sinned long and is hardened in sin, and so is beyond the reach of the mercy of God, but "He will have mercy on whom He will." No one can control and apply His mercy, or direct it or limit or restrict it to this or that one, but He will act in a sovereign way in the matter. Elder Stewart pointed out that it is a sentiment of all heathendom that the love of God is to the worthy, and the meritorious; and the gospel carried to them is perhaps about the same in principle. This sentiment prevails largely in so-called Christian lands. But it is true that the mercy of God is not directed by blind chance, nor by the power or skill of men, but alone by the sovereign control of God to "whom He will."

"Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?" (Rom. 9:21). "This same lump" represents the human race in its fallen condition. The Ephesians were once "the children of wrath even as others." All were of the same "lump." So we were once as sinful and unworthy as others, and we can not boast of our birth or blood. "And such were some of you; but ye are washed." Boasting is excluded entirely. When we

fully see the sinfulness of man, we can understand the riches of God's mercy—how that He may be just and save none—withhold His mercy from all. It is this way, or it is of *debt*; but it is not of debt, and it is by grace, so He does as He will in the matter. In the parable of the vineyard (Matt. 20), "Is it not lawful for me to do what I will with my own?" He was not bound to deal with all alike. After He had dealt justly with them, He had silenced all their caviling, and He reserved the right to do as He pleased with what He owed to none.

It is a personal matter between each one of us and the Lord. Let each of us say what claim we have; and if each of our mouths is stopped, and we have no claim on the Lord, then we concede that God would remain just and His throne white and pure and we forever lost. We may cry, "If Thou wilt, Thou canst make me whole"; but we dare not claim such a favor. He may do as He will. Now if this is the state of the case with one, it is with all the race, all the world is brought in guilty, and every mouth is stopped, and here we lie and hope only in the mercy of God. If it is not this way, then salvation is a debt on some ground or other, and comes not of the mercy of God. The sovereignty of God is seen in all His providence. It is hard to find two men equally favored by providence—some born to poverty, disease, and suffering, and some to wealth and pleasure; scarcely two faces alike, or two trees. The eagle and the toad or mole are not equally favored. Sovereignty glitters in all the ways and works of God in providence; and if this is true in all His ways in providence, we ought not be shocked to find this same sovereignty in God's dispensation of mercy. "He will have mercy upon whom He will have mercy," and none can hinder. But the poor sinner who feels lost and justly condemned—let him remember God will have mercy, sovereign mercy, and here is our hope—all in the mercy of God.

Affectionately,

J. H. O.

SCRIPTURALNESS OF PRIMITIVE BAPTIST
DOCTRINE AND PRACTICE.

Josiah Henry Combs, in *Watson's Magazine* for March, 1912, writing up the mountainous sections of Kentucky, says:

"The religious faith is that of the Regular or Primitive Baptists. According to the Special Reports of the Bureau of the Census, for 1906, on Religious Bodies, there are more than 5,000 communicants of this faith in Kentucky. But they must be distinguished from the 'Free-Will' Baptist Church that had its origin in Wales, in 1701. There is no doubt but that this Primitive or Regular Baptist Church had its origin in North Carolina shortly after the middle of the Eighteenth Century, and began to organize itself into 'associations' in most of the Southern States in the first quarter of the Nineteenth Century. The doctrine and policy of the Primitive Baptists are unique. Their ostensible purpose for springing up—their *raison d'être*—was to combat everything that seemed modern and progressive in other denominations; to fight Sunday Schools, missionary movements, all sorts of church societies, and centralization in church circles. Many of them believe in infant damnation, and practically all of them believe in predestination. They hold tenaciously that Sunday Schools and even missionary activities are not in accordance with Apostolic doctrine and church policy. Because of difficult methods of travel in the mountains, scarcity of buildings for worship, and non-centralization views, the Regular Baptists have organized themselves into associations. All of these associations, in a broad sense, hold the same tenets, in that they are strongly Calvinistic and predestinarian. Yet the individual members have scores of opinions of their own, and are sadly disorganized. Above all, they believe that salaried ministers are an abomination; that the minister of the Gospel must be 'called,' and go forth to preach without any preparation whatever; he is not even required to be able to read and write. The Regular Baptists are rigid im-

mersionists, and administer the Sacrament and wash the saints' feet about three or four times each year.

"The number of communicants of the Primitive Baptist faith is decreasing, according to the Census Reports. This decrease is easily explained. Any religious belief that is not in accord with the spirit of modern progress and enlightenment, and can not adapt itself to the exigencies of its constituency, can not but prove itself a worthless element in human society. The Primitive Baptist Church is non-progressive for the same reason Max Muller gave for the failure of Judaism as a factor in modern society—that it was inert because of its anti-evangelical and anti-missionary tendencies."

Some of Mr. Combs' statements are positively false and slanderous on our people, and I was much surprised at Mr. Watson's publishing such things, as I thought he was a friend to our people. He refused to publish my reply to these falsehoods and slanders, saying it was entirely too long. My reply was as follows:

Well, let's see. The first Primitive Baptist of whom I find any authentic account lived and flourished about the year of our Lord 25, and his name was John. He was a predestinarian in belief, and was himself, before he was born or conceived, predestinated of God to be a child of God, a Christian and a minister of the Gospel of Christ. But where was "North Carolina and the middle of the eighteenth century" then? Where, Mr. Combs? And away back there just about the same time we have an account of another great preacher, yes, the greatest preacher the world has ever seen or heard, and He, too, was a predestinarian. His coming and character were predestinated of God. He was "greater than all men, and wiser than all ages"; yet he did not receive a salary for His preaching and actually forbade His friends and those ministers loving, reverencing, and following Him to do so, telling them that as they had freely received they should freely give (Matt. 10:8-10; I Pet. 7:2; I Tim. 3:3; Acts 20:33-35). This great and inimitable Preacher washed His disciples' feet, and after doing so told them that He had given them an example that they should do as He had done, and that if He, their Lord and Master, had washed *their* feet, *they* also should

wash one another's feet." (See John, 13th chap.) But where was "North Carolina and the middle of the eighteenth century" *then*? So I am real glad to know that there are a people up in the mountainous regions of old Kentucky trying to do what their Master taught His followers to do. The preachers of that early date were called of God to preach and did not receive any human preparation for that work—had no Theological Schools to prepare them for the work. One of the most distinguished preachers of the Primitive Church, whose fame is world-wide, affirmed that his calling was of God, that he did not receive it of man, neither was he taught it of man, but of God, and he was opposed to a salaried ministry; said he had worked with his own hands in support of himself and others, and affirmed that he had coveted no man's gold, silver, or apparel (Gal. 1: 11, 12; Acts 20: 33-35; I Thess. 2: 9; II Thess. 3: 8, 9; II Cor. 12: 17, 18). This very noted and gifted preacher, with the other ministers of the Primitive Church, was a predestinarian too, and taught that the people of God, or Christians, were *predestinated* to be conformed to the image of the Son of God, *predestinated* to the adoption of children by Jesus Christ, *predestinated* according to God's purpose and elected to eternal salvation before the foundation of the world (Rom. 8: 29, 30; Eph. 1st chap., etc).

The majority of those Primitive preachers were illiterate, ignorant and unlearned men, and without reputation in the world. The record shows conclusively that, as a rule, among the membership, there were few of the "mighty," "wise," and "noble" of this world, because God, who sees not as man sees, and whose ways of thinking and acting are as high above the thoughts and ways of men as are the heavens above the earth, made choice of the foolish, weak, base, and despised things of the world to confound the wise, mighty, and popular things of the world, in order that no flesh or men should glory in His presence, because he that glories should glory in the Lord only. (See I Cor. 1: 26-31).

The Primitives were no doubt "rigid immersionists," for they baptized *in* the River Jordan and *in* other waters, went down *into* and came up *out of* the water, and some of their most noted preachers, in speaking of

baptism, speak of it as a *burial*. Mosheim, the most noted, accurate, and reliable ecclesiastical historian since the days of the apostles, himself a Pedobaptist and a Lutheran, says that in the first or apostolic or Primitive church, baptism was administered "by immersing the candidate *wholly in water*." The Roman and Greek Catholic "Churches" say that the original or primitive mode of baptism was by *immersion*. Martin Luther, John Calvin, and John Wesley, all Pedobaptists and originators of denominations, say that the primitive way was *immersion*. Philip Schaff, considered the leading Bible scholar of America, and chairman of the American Committee on the revision of the Scriptures from 1881 to 1885, a Presbyterian, Pedobaptist, in his History of the Apostolic Church, page 568, teaches that *immersion* was the original mode of baptism; that the very meaning of the Greek word, *baptizo*, etc., proves it; that it was always immersion according to general "usage of ecclesiastical antiquity," and that it was *immersion* according to the united testimony of *all* the "fathers." History shows that sprinkling, as a mode of baptism, was not legalized by the Catholic Church till 1311. So we see the first or Primitive Christians were predestinarians, had ignorant and unlearned preachers among them; that they washed each other's feet in church capacity, were immersionists and opposed to a hireling or hired ministry. But where was North Carolina and middle of the eighteenth century *then*? I am glad to know that there are in Old Kentucky people resembling so closely those good old Primitives away back yonder. One of the most distinguished educators of the South said to me just two or three years ago: "When your people away back in the 30's and 40's refused to go with us into modern missionism and other benevolent institutions of the day, we thought you were a set of ignoramuses, but the longer I live and the more experience I have, the more I am convinced that you were *right*, for history shows that a hired ministry never has failed to go to the *bad*."

There have been a people all along through the centuries of the past, from the primitive or apostolic period up to the present, holding, in the main, the principles,

practices, and characteristics to which I have in a very brief manner called attention. They were called Christians, Cathari or Puritans, Novationists, Donatists, Panlicians, Acephali, Paternines, Petrobrussians, Henricans, Arnoldists, Albigenses, Vaudois, Lollards, Anabaptists, Waldenses, Menmonites, Baptists, Anti-Missionary Baptists, Old School Baptists, Primitive Baptists, and Hardshells.

The Baptists put forth a Confession of Faith in 1611, and again in 1689 published what is known as the London Confession of Faith. In this confession they show that they are strong predestinarians, holding to eternal and unconditional election, salvation by grace alone, and rejecting the doctrines, traditions and commandments of men in these words on the subject of "Good Works": "Good works are only such as God hath commanded in His Holy Word, and not such as, without the warrant thereof, are devised by man, out of blind zeal, or upon any pretense of good intentions." Benjamin Keach, one of the ministers who signed that good old confession, said that Christ's true ministers have not their learning and wisdom from men or from universities or human schools, as human learning; arts and sciences are not essential to the making of a true minister, but only the gift of God; and he said they did not preach for hire, gain or filthy lucre, etc. These people or Baptists had none of your modern missionary institutions or so-called benevolent societies among them, but they had associations.

Where was North Carolina and the middle of the eighteenth century then, Mr. Combs, where?

"Many of them believe in infant damnation."

So says Mr. Combs. But I suspect that this is merely a copy of an old stereotyped falsehood which is and has been circulated on our people in various parts of the country, and now, in the presence of the large and intelligent circle of *Watson's Magazine* readers, I call on Mr. Combs for the proof that many of those people believe in infant damnation. Present the literature in which they have ever expressed such belief, or give us the names of ministers, with their post-office address, that believe or teach infant damnation. Give us their names,

whether dead or alive, give them. I am willing to take the literature of any people as expressive of their belief, or what they themselves say about it. But it is said, you know, that some people are born to see and hear sights—things that common mortals do not see and hear. I have been identified with the Primitive Baptists ever since 1874, have heard hundreds of them preach in different States, and have been a reader of their literature all these years, and I have never yet heard them preach the infant-damnation doctrine, neither have I ever seen it expressed in their literature, hence I am prepared to brand it as an unmitigated slander on our people from start to finish.

PURPOSE FOR SPRINGING UP.

Mr. Combs utters another slander when he says: "Their ostensible purpose for springing up—their *raison d'être*—was to "combat Sunday Schools, missionary movements, etc.; for why should such a people exist 1,700 or 1,800 years just to fight these modern innovations? The Welch Tract Primitive Church, in the State of Delaware, emigrated to this country as a church and in church capacity in 1701. Then in 1715 Hopewell Primitive Baptist Church was constituted, and they are here with the same faith and practice they had about two hundred years ago. But facts already cited beside these are sufficient to nail this reproach to the wall. But more of this later.

"Decreasing in numbers according to Census Report," says Mr. Combs.

Another gross misrepresentation of our people and of the truth. Let's see. This is another stereotyped misrepresentation of our people, for the United States Government, the very authority to which he refers, in its Statistics of the Churches for 1890, pages 199, 200, referring to Primitive Baptists, says:

"According to the *Baptist Almanac* of 1844 there were in that year 184 Primitive Baptist Associations, with 1,622 churches, 900 ordained ministers, and 61,162 members. If these returns were correct they have gained since that date about 1,100 churches, 55,000 members.

* * * For many years its membership has been esti-

mated at 45,000 by the statisticians of other churches. The census tables show that this estimate was wide of the mark, being less than half the actual membership." The membership is put at 116,271 in 1890, and 121,347 in 1900; and 137,387 in 1906 (35,076 of this last number being colored). Many of our churches never report their numbers to the Census Office. When the Scriptural and sublime principles for which Primitive Baptists contend become extinct, I am confident that there will be none left behind, like Mr. Combs, to *tell the tale*.

"WORTHLESS ELEMENT IN HUMAN SOCIETY."

Mr. Combs says: "Any religious belief that is not in accord with the spirit of modern progress and enlightenment, and can not adapt itself to the exigencies of its constituency can not but prove itself a worthless element in human society."

"Spirit of modern progress." We are not much concerned about being in accord with the "spirit of modern progress"; but our deep concern and sincere desire is to be in accord with the SPIRIT OF GOD, for we are taught that where the Spirit of the Lord is there is *liberty*. And we are admonished in God's word to *try* the spirits, and to believe not every *spirit*. Now this spirit ought to be tried because, according to Mr. Combs himself, it is not of God, for he says it is the *spirit of modern progress*. Whence comes this spirit? The modern missionary spirit came from Roman Catholicism, for in the minutes of the Philadelphia Association, page 429, it is said by the Missionary Baptists themselves: "It is, however, a very remarkable circumstance that in modern missions papal Rome has led the way." J. A. Scarboro, himself a Missionary Baptist, says: "The Baptists got it [modern missionary system] from Episcopalians, and Missionary Baptists should render honor to whom honor is due, and if there is any honor in originating this great machinery it belongs to Rome and to her daughter, Miss Episcopacy, and not to the apostolic churches." Says the system has "the blood of Rome in its veins; and is a historical and doctrinal granddaughter of Roman Catholicism, a sister of Methodism, a niece of Episcopacy, and a lineal descendant of the mother of harlots."

And undeniable facts show that this great system, ostensibly for the purpose of converting the heathen nations, in practical operation there, hires its converts, who are in some way supported by it, and many of these so-called converts put into the ministry without ever professing, on their part, any change of heart; "and this system, be it remembered, was in 1900, in China, enforced by the navies and armies of five world powers, which butchered Chinese, looted their treasury and forced them to agree to pay an indemnity of \$333,000,000. They undertook to blast their religion into the Chinese with dynamite, shoot it in with thirteen-inch guns, and trade it in with opium and mean whiskey; and the system is now maintained with smokeless powder and dynamite." (See "*The Bible, the Baptists and Board System.*")

Dr. Starr, another Missionary Baptist, says: "We are the most meddlesome nation in the world, and that the so-called heathen are in a worse fix after our pretended conversion of them than they were before; and he says that the almighty dollar is at the bottom of the whole system. I would like to add more, for the material is abundant, but space forbids. So we are glad to confess that we are not in accord with *this spirit*, Mr. Combs.

G. W. STEWART.

[TO BE CONCLUDED IN THE NEXT MESSENGER.]

QUESTIONS AND ANSWERS.

1. Q. After Jesus left Nazareth, was any one place more of a home to Him than another? A. Yes; Capernaum, on the northwestern shore of the Sea of Galilee, is called "His own city" (Mat. 9:1; Mark 2:1). He preached and performed many miracles there, yet its people did not repent, and He predicted the utter ruin of the city, and the prophecy has been literally fulfilled (Math. 11:23, 24; Luke 10:15).

2. Q. Did the Saviour's mother and His natural brothers and sisters believe Him to be the Messiah? A. From Luke 1:26-55 it seems that His mother did; but His natural half-brothers, James, Joseph (or Joses), Simon,

and Judas did not until near the close of His ministry, or after His resurrection (Matt. 13:55; John 7:5; Acts 1:14). One of His brethren, James, became a leading member, and perhaps the pastor, of the Jerusalem church (Gal. 1:19; 2:9; Acts 15:13-29). The "brethren and sisters" of Christ are believed by the best authorities to have been the children of Joseph and Mary, born after the birth of Jesus (Matt. 1:25; Luke 2:7).

3. Q. Was the 21st (the last) chapter of the Gospel of John, written by the Apostle John? A. Undoubtedly; because it is in all the oldest manuscripts and versions, and is referred to in the second century 200 years before the oldest manuscripts now in existence, and is marked by the spirit and style of the Apostle John; and its authenticity was never doubted until it was assailed by Hugo Grotius, an extreme Arminian of Holland, in the 17th century. The great majority of the ablest Bible scholars believe that the Apostle John wrote it. Just as the first five verses of the first chapter of John are the prologue, or preparatory section, of his Gospel, so the last chapter is the epilogue or supplementary section of it. And this addition was made by John, probably in part, because he long outlived the other Apostles, and it was reported among the brethren that Jesus had said he would not die; and John corrects the report by giving the exact words of Jesus to Peter in reference to John, which words were, "If I will that he tarry till I come, what is that to thee?" (John 21:20-24). And John's object, in this chapter, was also to show that Christ, after His resurrection, reinstated Peter, after his three-fold denial of Him in the company of the Apostles and foretold to Peter his martyrdom, which took place about thirty years before John wrote his Gospel. A recent assailant of the authenticity of the 21st chapter of John attacks the authenticity of parts of the other Gospels, in order to support his theory; and he evidently forgets that the language of Christ to His Apostles in Luke 24:49 was spoken on the day of Christ's ascension, and refers to the ten days between His ascension and the outpouring of the Holy Spirit on the day of Pentecost, as shown in Luke 24:49-53 and Acts 1:1-11. During those ten days the Apostles, as Christ

had commanded them, tarried in Jerusalem. "Christ gives no supremacy to Peter above the other Apostles in this chapter; He simply shows His tender love to him notwithstanding Peter's having three times denied Him, and confirms Peter's apostleship. The 25th (the last) verse of the chapter, is the Apostle's way of declaring the infinite and inexhaustible fullness of the human life of the blessed Son of God. The word "Amen," at the end, is not in the oldest manuscripts.

4. Q. What is the meaning of Peter's exhortation to his penitent hearers on the day of Pentecost—"Save yourselves from this untoward (crooked, perverse, wicked) generation" (Acts 2:40)? A. The verb here rendered "save yourselves" is not in the middle voice with the reflexive sense, as this translation implies, but it is the passive voice, and literally means "Be ye saved," that is, "Be willing for God to save you from the character and doom of this wicked generation," which was soon to perish in the unparalleled suffering of the siege and capture of Jerusalem by the Roman general Titus. And being divinely wrought upon, his penitent hearers gladly received his word, and were baptized, and were thus added by the Lord to the church (Acts 2:41, 47).

5. Q. In Matt. 11:13, 14, Christ calls John the Baptist Elias or Elijah; and yet, in John 1:21, John the Baptist says that he was not Elias; how are these statements to be harmonized? A. The language of the angel Gabriel to Zacharias, the father of John the Baptist before the birth of the latter, explains the apparent contradiction. John the Baptist was not Elijah personally or literally come back in the flesh, but he went before Christ "in the spirit and power of Elijah."

6. Q. What did Christ mean when He said to Peter, "I will give unto thee the keys of the kingdom of heaven" (Matt. 16:19)? A. That Christ would give Peter the privilege of first opening the doors of the church to Jews and to Gentiles (Acts, 2d chapter, and 10th chapter). The power of "binding" and "loosing," or declaring what was unlawful and lawful, Christ gave, not only to Peter, but also to all of His apostles (Matt. 18:15-18). *Peter* means *stone* or a *piece of rock*; Christ built Peter and

all His other apostles, and He builds all His people as living stones, upon Himself, the great and only true foundation and chief corner-stone (Matt. 16:18; I Cor. 3:11; Eph. 2:19-22; I Pet. 2:1-10; Rev. 21:14). There is no certainty that Peter ever was in Rome, much less the pastor or bishop of that church; but it is certain that Christ never spoke of any *successor* to Peter or to any other apostle. We have, in the New Testament, the writings of the principal apostles; and the only true apostolical succession is the succession of apostolical truth, from which Rome and her daughters have utterly departed.

7. Q. A member of Parliament told the King of England, in the 18th century, that, if he lost America, his crown would not be worth the wearing. Does not the Pope of Rome aspire, above all other things, to add our fair land to his triple crown? A. Most undoubtedly. The papacy wants money and power above all things else; and the United States has more money and power than any other nation that has ever existed. Roman Catholics have a majority in sixteen States of our Union, and in most of our great Northern cities; and the Catholic vote, if all cast for one candidate, at the bidding of the Pope, would probably elect that candidate President. The Catholic order of "Knights of Columbus" is said to number three hundred thousand men armed and drilled for war, the arms being secreted in the basements of their buildings. Nearly a million immigrants from Europe, mostly Catholics, are coming into the United States every year. No doubt the Pope hopes thus to conquer this country by colonization. When he does so, our civil and religious liberties will be at an end; and the persecution of non-Catholics, the confiscation of their property, and torture and murder and the bloodiest of civil wars will follow. Prophecy and history prove the truth of this statement; and yet our politicians and the great mass of our people seem *perfectly dead to these appalling facts.*

S. H.

REMARKABLE PROVIDENCES.

“O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” “Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.”—Psalm 107:8, 43.

LUTHER'S PRAYER FOR RAIN.

In the year 1532, throughout all Germany was a great drought; the corn in the fields in a lamentable way began to wither. On the ninth of June in the same year, Luther called together the whole assembly into the church, and directed his prayer, with deep sighs, to God in the manner following: “O Lord, behold our prayers for Thy promise' sake; we have prayed, and our hearts have sighed, but the covetousness of the rich farmers doth hinder and hem in Thy blessing; for seeing that through the gospel they think they are unbridled, they think it free for them to live and do what they please; they now fear neither death nor hell, but say, ‘I believe, therefore I shall be saved’; they have become hardened, haughty, spiteful, mammonist. Moreover, also, the usurers among the gentry in every place deal wickedly, insomuch, as it seemeth, Thou, O God, wilt now visit us together with them, with the rod; yet, nevertheless, Thou hast still means whereby to maintain those that are Thine, although Thou sufferest no rain to fall among the ungodly.”

After he had said thus, he lifted up his eyes towards heaven, and said, “Lord God, Thou hast through the mouth of Thy servant David said, ‘The Lord is nigh to all that call upon Him faithfully, He doth the will of those that fear Him, and heareth their prayers, and helpeth them in their distress.’ How is it, Lord, that Thou givest no rain, seeing we have cried and prayed so long unto Thee? Thy will be done, O Lord! we know that although Thou givest not rain, yet, notwithstanding, Thou wilt give us something better, a still, a quiet, and a peaceable life. Now we pray, O Lord, from the bottom of our hearts, if Thou, O Lord, wilt not be pleased to hear and give us rain, then the ungodly will say, Christ, Thy only Son, is a liar. For He saith,

'Verily, verily, I say unto you, Whatsoever ye pray the Father in My name, the same He will give unto you.' In so much that they will give Thy Son the lie, I know, O Lord, we do cry unto Thee from our hearts, with yearnings and sighings. Why then dost Thou not hear us?" Now even the same day, and within the space of half an hour after the people went from church, it began to rain so sweetly and mildly, which continued for a fortnight, so that the grounds thereby were changed and refreshed in a most miraculous manner. This happened June 9, 1532.

Perhaps you are ready to say, "I am afraid I am not a child of God, because I am so dull and lifeless, my prayers are so cold and dead, and I am so heavy under ordinances"; this is the method God takes to make you discontented with yourself, your duties and performances, and to make you look to Christ as your all.

The heavenly Potter puts His vessels into the furnace of tribulation, not to break them, but to fit them for use and glory.—*Kerle*.

BENEDICT'S "FIFTY YEARS AMONG THE BAPTISTS."

David Benedict was born at Norwalk, Conn., October 10, 1779; graduated from Brown University, R. I., in 1806; was pastor at Pawtucket, R. I., from 1806 to 1831; published a "History of the Baptists" in 1813, 1817, and 1820; a "History of All Religions" in 1824; and "Fifty Years Among the Baptists" in 1860. He died at Pawtucket, R. I., December 5, 1874, at the advanced age of 95 years, 1 month, and 25 days. He was the longest-lived and the most voluminous historian of American Baptists. He had a great contempt for the old-fogyish "Primitive" or "Old School Baptists," because they were so far behind the times; and, when he speaks of them in his book, it is with brevity and with shame. He supposed that, before his books reached his most distant subscribers, the Old School brethren would all be dead

and gone; and yet, though he died 37 years ago last December, the United States Census of 1906 says that there are still more than a hundred thousand of them in this country.

His "Fifty Years Among the Baptists" is a review of the Baptists of the United States from 1810 to 1860; and he describes accurately, from his own memory, the great changes in doctrine and practice (he thought them changes for the better), that had taken place among the Baptists during that time. He is the most competent and unquestionable authority on this subject; and this book, as quoted in my Church History, is the most unanswerable demonstration that, in all matters, Primitive or Old School Baptists occupy the original Baptist ground. This book has long since been out of print. Elder J. S. Newman, Editor of *The Primitive Baptist Signal*, Glen Rose, Texas, proposes to republish it if five hundred people will send him \$1.50 for a copy of the book, which he says will be printed in the best style. I would be very glad if this valuable book could be republished.

S. H.

DEDICATION OF CHURCH BUILDING.

The Church House in Washington, D. C., is about complete, and we propose to use it for the first time on third Sunday in May and Saturday before. The Baptists generally are invited to attend. We hope to have many preaching brethren with us.

We have a debt of about \$1,300 on the building. The Baptists here are poor in this world's goods, and have done all they are able to do.

All Baptists in the country are interested in this House at the National Capital, and we appeal to all to help us.

Will the pastors of the churches of our faith and order name this matter to their churches and collect and forward to Bro. J. G. Wiltshire, 332 10th street, N. E., Washington, D. C., such amounts as they are able to collect? Let us make a National affair of this, and

clear off this debt, so that we need not beg at the time of dedicating the house, or at any other time.

All Primitive Baptist papers please copy. Amounts forwarded will be published in *Zion's Advocate*.

CHARLES H. WATERS.

FLOWERS' MAGAZINE.

Brother W. T. Flowers, R. 2, Box 37, Tolbert, Texas, expects to start, about the 1st of May, a quarterly magazine, of 64 pages, six by nine inches, in defense of Primitive Baptist doctrine and practice. The price, one dollar a year, may be sent by registered letter or money order or personal check. Send all remittances to him.

S. H.

OBITUARIES.

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

E. W. BRANNON.

A tribute of love to the memory of E. W. Brannon, age 83 years. He was born in Edgefield, S. C., August 17, 1828, and was married July 13, 1852, to Miss Mary Crouch. Eleven children blessed this union—four boys and seven girls. He was a member of the Primitive Baptist church.

As the day had closed and the shades of night had gotten over all the earth the Christian spirit of grandpa peacefully and quietly passed away on November 30, 1911. He was a good man; he bore his afflictions without a word of complaint. He was perfectly resigned to the will of God. While we miss him and feel so sad to be without him in our home, we are sure he is at home in heaven and awaits our coming. It is so sweet to be in the hands of Jesus, so when death comes it has no terror, and our father died trusting in the Lord whom he had served so many years. He left to his children and grandchildren a rich legacy, and his devoted life to his Master should be an inspiration to them to live as father lived, so they can meet him in that land where sickness and sorrow are not known but all is perfect peace and joy. Although our hearts are made sad because grandpa has left us, we would bow in humble submission to the will of God, for we feel thankful for his stay with us so long and the example he set before us, and by the help of the Lord we will walk uprightly as he did and will meet him again. We are thankful for the pleasure of keeping our dear parents so long and that we still have our mother and grandma with us, and may we live so that, when life is ended here on earth, we too can say, like father, "Thy will, oh God, be done." He has gone to that

city which hath foundations, whose builder and maker is God. Farewell, dear grandpa and father! We only hope to meet thee in the coming by and by.

N. L. M. AND M. J. F.

IN MEMORY OF BROTHER E. W. BRANNON.

He was born 17th of August, 1828, and died 29th of November, 1911, being eighty-three years, three months, and twelve days old. He joined the Primitive Baptist church at Mount Moriah, in Muscogee County, Ga., and was baptized by Elder Nathan Bussey in 1870, and moved to Talbot County, Georgia, and joined Shiloh church by letter the fourth Sunday in February, in 1876; and moved to Upson County, Ga., and joined at Emmaus church by letter May 25, 1907; and lived a consistent member, attending his meeting days until his health failed him. Brother Brannon was married to Miss Mary Crouch, July 13, 1852; to this union were born eleven children, seven girls and four boys, of whom one son, four daughters, and Sister Brannon are yet living to mourn his death.

G. W. HALL,

R. L. SMITH,

Committee.

CARD OF THANKS.

We wish to thank those who kindly assisted us with father in his sickness and death. May the sweetest blessings of God be over you all.

MRS. GEORGIA MALLORY.

MRS. JULIETT HARREL.

MRS. MATTIE SEALY.

MRS. WILL SEALY.

MR. ED. BRANNON AND WIFE.

ROBERT MALLORY AND WIFE.

DEACON R. C. GERMANEY.

Bro. Germaney was born May 1, 1837, and died September 26, 1911, being 74 years, 4 months, and 26 days old. He was married to Miss Samantha Brooks on December 3, 1857. To them were born eight children—five daughters and three sons. One daughter died at about the age of eleven years. The other seven still survive, and reside as follows: Mrs. F. M. McCoy, Mrs. John Jarrell, Mr. Clopton and Mr. Cleveland Germaney, LaFayette, Ala.; Mrs. Sim Higgins, Five Points, Ala.; Mrs. Ripley Trammell, Lakeland, Fla., and Mr. T. J. Germaney, Royster, Fla. These, with his widow, many other relatives, brethren, sisters, and friends, remain to share this loss and to struggle with the trials and afflictions of this world, from which he, by death, has been released. When quite a young man he joined the church of Christ at Union, Chambers County, Ala., and afterwards joined Macedonia church, where he lived and walked so as to gain the highest esteem of the Baptists and all with whom he was associated. Also at any early age he was ordained deacon of his church, and was entrusted with and faithfully handled the funds of the church, and was very active in the interests of the ministry, and the poor and needy as long as he lived.

For more than twenty-five years the writer, who has during these years been his pastor, enjoyed the fruits of his labors in the church, and the hospitalities of his home. Time would fail us to mention his many virtues, but we feel it good to say that he, like the beloved Gaius of old, did faithfully whatsoever he did to the brethren and to strangers. For many years he was elected by the people to

fill the office of County Commissioner, which he filled to his own credit and for the good of the people he served. But he has finished his course; he has fought a good fight, and has gone to receive a "crown of righteousness which the Lord, the righteous Judge, shall give in that day." May the Lord make his life and his death a blessing to his family and all of us who survive him, is our prayer.

Bro. Hassell, he dearly loved and supported THE GOSPEL MESSENGER.
March 4, 1912. J. T. SATTERWHITE.

CHANGES OF ADDRESS.

Eld. W. M. Little has removed from Donie, Tex., to Pottsville, Hamilton County, Tex.

Eld. J. M. Palmertree has changed his address from Carmack, Miss., to R. 4, Vaiden, Carroll County, Miss.

Eld. Lee Hanks has removed from Macon, Ga., to Vidalia, Toombs County, Ga.

Eld. R. B. Smith has removed from Luverne, Ala., to Eclectic, Elmore County, Ala.

SPECIAL NOTICE!—THIRTEENTH EDITION.

The new edition of our Hymn and Tune Book, shape notes, is now ready for distribution. The new edition of the round note will be ready soon. Will those churches that are intending to get a supply in the near future kindly let us know, as nearly as possible, how many books they will need, and which note? The price is 70 cents each, sent by mail; and six dollars per dozen, sent by express at cost of purchaser.

There will be sent with each book upon request, without additional cost, a neat pamphlet of 30 pages, containing Rudiments of Music, and graded lessons for use in singing classes, in connection with the Hymn and Tune Book. Send orders to Elder Silas H. Durand, Southampton, Bucks County, Pa.

ELDERS SILAS H. DURAND AND P. G. LESTER.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

Plain Sheep, single copy, 75 cents; dozen, \$7.50.

Plain Morocco, 95 cents; dozen, \$10.00.

Gilt Morocco, single copy, \$1.15; dozen, \$12.00.

Send all orders to ALVIN CLARK, Wilson, N. C.

He repays all postage or expressage. Send cash with orders.

PRICE REDUCED TO \$1.50.

I am now running off balance of my Biographical Histories of Primitive Baptist Ministers of the United States at \$1.50 per copy, delivered postpaid. If you want one, send order at once. And if you are a Primitive Baptist you can get a copy and pay for it at your convenience, if this is any accommodation to you.

R. H. PITTMAN, Luray, Va.

Vol. 34.

No. 6.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



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JUNE, 1912.



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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

JUNE, 1912.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 34.

WILLIAMSTON, N. C., JUNE, 1912.

No. 6

THE DIVINE INSPIRATION AND INFALLIBILITY OF THE SCRIPTURES.

2 Pet. 1:19-21.

Eternal Spirit! 'twas Thy breath
The oracles of truth inspired,
And kings and holy seers of old
With strong prophetic impulse fired.

Filled with Thy great almighty power,
Their lips with heavenly science flowed;
Their hands a thousand wonders wrought,
Which bore the signature of God.

With gladsome hearts they spread the news
Of pardon through a Saviour's blood;
And to a numerous seeking crowd
Marked out the path to His abode.

The powers of earth and hell, in vain,
Against the sacred Word combine;
Thy providence through every age
Securely guards the Book Divine.

Thee, its great Author, source of light,
Thee, its Preserver, we adore;
And humbly ask a ray from Thee,
Its hidden wonders to explore.

ELIZABETH SCOTT, of England (1763).

EXPERIENCE.

I have felt impressed for a long time to write my little experience, but have felt too little to undertake it. I cannot express what I feel; if I could, it would not be such a task. I can not tell when first I felt myself to be a sinner; if I could I could write it better. My troubles would come and go, until in the year 1895, when they became so heavy it seemed they were more than I could bear. I thought I could not live in that condition; I tried to ask the Lord to have mercy on me, a sinner. My daily prayer was, "God, be merciful to me, a sinner." I knew my husband was in trouble, and as I was trying to keep any one from knowing my feelings, I did not expect him to say anything to me. Eld. A. H. Williamson and others would talk and encourage him to join the church. I would hear them talking to him and think how glad I would be for some one to speak just one word to comfort my poor, aching heart; but not one did I get. I thought I would read the Bible to see if I could find any comfort there; but I could not find any. Then I almost gave up in despair; but I would soon find myself begging the Lord for mercy again. When I would try to go to sleep at night, my trouble would seem more than I could bear. I would try to pray to the Lord to have mercy on my poor, sinful heart, until I would almost wet my pillow with tears. I tried to pray to the Lord, if it could be His will, to remove this burden from my heart before a certain time, for I thought I would die at that time; but I thought mine was an outside case, my doom was sealed and I would go to torment. But about a month before the time referred to, my mind became easy and I was not troubled about my sins any more. Some time in this month I dreamed of being baptized by a man I had never seen, and the place where I was baptized was a strange place; I had never seen a place like it. This passed away for a while. One day I was lying on the bed, thinking over the past, and my precious little infant I had just lost, when it seemed to me I could see it in the arms of Jesus, where I could never go. This seemed more than I could

bear, to think I would never be in the arms of Jesus, when suddenly my dream came to my mind, the man and the place where I was baptized; I can not tell how I felt. I melted into tears. My mother was with me, and at this time came in the room where I was lying, and I hid my face under the cover to prevent her from seeing me cry. Then I thought, "Must I be baptized without any evidence that my sins have been pardoned?" I could not, was the answer from within. I could never deceive those good people, the Primitive Baptists, for I looked on them as being Christian people, and I loved them, and loved their company. I wanted to talk with them and tell them my feelings, but I could never pick up courage enough to tell any one how I felt. In about three weeks from this time, one morning I went out in the garden, thinking over this, for I knew I had no evidence that my trouble would not come back any more, when this hymn was presented to my mind:

"Salvation, O the joyful sound,
 'Tis pleasure to our ears;
 A sovereign balm for every wound,
 A cordial for our fears.

Buried in sorrow and in sin,
 At hell's dark door we lay;
 But we arise, by grace divine,
 To see a heavenly day."

I do not know how long I stood there. Oh, how sweet those words were to me! I had sung them many times, but they did not sound so sweet to me as they did then.

I felt like I had been at hell's dark door for a long time, and then raised to the top of the highest mountain. I then thought to myself, "Was this an experience of grace?" I doubted that it was a real change, as I had thought that time would never come, when these sweet words came to me:

"What more can he say
 Than to you he hath said;
 You who unto Jesus
 For refuge hath fled."

I then went in the house full of praise to God, feeling that my sins were pardoned, and I felt happy. I wanted to tell everybody how good I felt, and wanted them to

join me in praising the Lord. My husband was down in the field near by singing those sweet words, "Salvation, O the Joyful Sound," etc. I thought it was the sweetest singing I ever heard; I felt like I wanted to go where he was and tell him how I felt. Then I began to think I was mistaken, and might be deceived, and I would not say anything about it. In about two weeks from that we spent the day at Bro. B. F. Williams's. He talked to my husband and told him he ought to join the church; that he believed he wanted to join. I heard my husband tell him he had made up his mind to offer to the church the next suitable opportunity. I went in a little room to keep them from seeing that I was troubled, and I promised myself if the Lord would spare me till I got home I would tell my husband how I felt. That night I trust the Lord opened up a way for me to tell my feelings. He mentioned the subject to me, and asked me if I had ever thought of joining the church. I was melted into tears. I told him it was before me all the time; that I could not study about anything else. He told me I ought to join the church, and to go the first opportunity. After I told him my feelings my mind became easy for a few days; then I began to doubt that I had an experience of grace, and was sorry I had ever said anything about it. But I still had a desire to join the church and be baptized. There was a preacher from Texas to preach at New Providence church about two weeks from that time, and I had made up my mind to offer myself to the church at that time; but on Saturday before the meeting was to be on Wednesday I was taken sick, but I believed I would be able to go, and if I was not able I would know my decision was not of the Lord; but when the day came I went to meeting. There were five preachers there. After preaching was over, they offered an opportunity for the reception of members; they sung the hymn:

"Come in, ye blessed of our God,
And join His children here."

My husband and I offered ourselves to the church. I told, as best I could, what I have written. We were received and baptized the same day (the 31st day of July, 1895) by Elder McWilliams, of Texas. The man

and the place were the same that I had seen in my dream. When I came out of the water I felt like I wanted to shout aloud in praise to God. That was a heavenly place to me; the nearest heaven I ever expect to see while in this world of trouble and sorrow. I have passed many dark seasons since that day, have felt cast down and friendless, and that I was deceived and had deceived the church; yet I have had many seasons of rejoicing, have felt that my heart was full of the love of God, and desired to honor Him with my life; and my hope is, that when I am done with this world of trouble and sorrow, the Lord will call me home to dwell with him in glory, where trouble and sorrow can not come, nor no more tears be shed; but singing praises to the great King forever and ever.

I have written these few scattering words to relieve my mind of an impression that has been with me a long time. It seems so little it is not worth writing, but it is worth more than all this world to me.—*Mrs. Martha Jordan, in The Pilgrim's Banner.*

Vidette, Ala.

THE GLORIES OF HEAVEN.

CRAWFORDSVILLE, IND., March 8, 1912.

Mrs. Bettie Z. Whitley, Washington, N. C.

MY DEAR SISTER:—Your good, kind letter received, and it finds me as you see, in the land of the living, but I feel I must add, in the words of an almost inspired hymn-writer, "On Jordan's Stormy Banks I Stand," and standing or sitting, or lying down, I seem ever to be pondering that mysterious subject, the dividing line between the two worlds. Strange indeed is that separating wall. We know it occupies but a hair's-breadth of space, and yet it remains impenetrable to our earthly view. The darkness of Egypt hangs over it, and though but a step distant, no traveler returns to tell us of his journey or what he beheld in the spirit-land; while those belonging to that country have still less reason to visit our shores. So when we get so near we sit and dream, and wonder, and long for some satisfying

knowledge of "the regions beyond," before we cross the dark river.

We do read of some travelers who thought they had, from the hilltops of Beulah, a faint view of that unknown world. And David, too, who gave God's children their first hymn book, seems to have had the same sweet vision, for he says in one of his songs, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth." May it not be that the angels were permitted to minister to these favored pilgrims that pleasing romance to cheer them on their way? I call it a romance because it is said, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love Him."

But do not misjudge me. I would not shut out heaven from mortal view; I would love to see the veil lifted, rather than made more obscure. I mean that when we poor mortals have reached life's last station and long to see the heavenly hills, when the world has nothing more for us, and we weep and mourn to know more of the Celestial City, it can not be! There is no communication between this dull mortality and boundless eternity. And yet, my precious friend, it comes to me that I am leagues and leagues away from the heart-enrapturing truth. This communication (though not common to man) can be and has already been. It is we who forget, or whose faith is weak, that fail to lay hold of this heavenly teaching when we need it most, and this is why I am writing, for our mutual benefit, these simple thoughts. Oh it is true, then, there is not an inch of space in all this universe but what there is, when God sees fit, a direct highway into the heart of heaven, and the passage there, even for the plodding mortals of earth, is swifter than the arrows of light or flash of the quickest mind.

I do not refer to the dying saint (called often the dying thief), nor to the chariot of fire, but to mortal men who have looked into heaven and seen its glory, or who have been in the presence of some returning pilgrims that had been long in heaven. How very near Paul, the great gospel writer, comes to showing us that

there is a highway into heaven for mortal beings, either body or soul, when he himself was "caught up," above the clouds, above the stars, into the third heaven or paradise of God! Though he was forbidden to tell what he saw and what he heard, our hearts fill with rapturous delight to know that it occurred. Why does the apostle half conceal his part in that wonderful event by saying "he knew a man" that had this experience? We have no trouble in saying it was Paul himself. And why did he keep this miracle a bosom secret fourteen years? Was he over-modest; or did he think we might stop our ears as he himself had done when the martyr Stephen told the same experience just before he was stoned to death? Oh what did he see that makes him so diffident to tell what it was? Perhaps he saw his own "crown laid up!" Perhaps the great white throne, encircled by a rainbow like an emerald! He may have seen the spirits of some he helped to slaughter! But it was heaven, more glorious than the empires of earth or stars and suns of light. What was it to be "caught up?" Why did he return to suffer? There is no end to the questions we could ask. It is enough to have such evidence that there is a waiting heaven for suffering saints. The questions will keep till we meet our precious brother face to face. But is there not comfort in meditating on this evidence of heavenly favor?

Stephen's experience is plainer, brighter, grander yet, and dearer to us; it was not unlawful for him to tell what he saw. It should make us brave and strong to suffer to contemplate his dying experience, and should bring heaven very near. Behold him, a frail prisoner before such demons as those who crucified our Saviour, and yet he dared to confess to the most wondrous sight that human eyes had ever seen—"the glory of God, and Jesus standing on the right hand of God." He dared to tell them that he saw "the heavens opened." Let us make the picture more complete, more sublime, by remembering the sight was mutual, and that Jesus saw His faithful prisoner defying their rage, and soon to be His martyred saint, the first on a list of millions. What a wonderful picture the Lord can lay before His faithful children! I believe in my heart that Stephen saw the

real Saviour enthroned in heaven, and in that hour of suffering could sing with joy till death released him,

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

There is one more Bible scene along this line that binds heaven and earth—Zion and the heavenly temple—as close together as the vestibule is to the reception room within the royal palace, and that is the coming of Moses and Elijah from heaven to hold an interview with Jesus and some of His disciples on an earthly mountain. Is not this a companion to the “story of the cross?” It was none other than a miniature house of God and gate of heaven! Jesus, with angelic face, His raiment white and glistening, and they “two men” appearing “in glory!” How noiselessly they came, without chariot or airship, and yet what reality was there! “And behold there talked with Jesus two men, which were Moses and Elias.” Hundreds of years in heaven, and yet they are still “two men,” their identity preserved. And, dearest of all, the disciples needed no introduction. Who after this will presume to doubt our knowledge of each other in heaven? This “taste” of heaven was so satisfying that Peter wanted to build tabernacles for these three ambassadors from heaven and stay on that mountain. Then what a marvel of bliss to appear in glory! No man saw Moses die, or knew where he was buried; while Elijah dwelt alone and depended on the birds for his food. The same great change is in store for all who love the Lord. Not one will ever be forgotten.

You write to me so plaintively, dear sister, of your doubts and fears. Let me commend these experiences of God’s witnesses to you, for that is the reason they were recorded. They are no better evidences to me (except more wonderful) than your own, as you minister, with such untiring care and tenderness, to the afflicted ones around you. “Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world.” I have read with emotion of your “joys and sorrows,” and especially of your ministering

by sick beds and houses of mourning. The apostle says the Lord will not forget this. I wish this tender sympathy and self-forgetfulness were more common than it is. I am glad that you and Elder Hassell have each other to encourage in these labors of love. Pardon my delay in this reply and, too, on the other hand, for its weary length. Among your other kindnesses remember your far-away brother. I hope we shall meet to dwell together forevermore. With undying affection,

Your poor brother, S. B. LUCKETT.

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. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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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.

INCREASE OF HUMAN CRIMES AND DIVINE JUDGMENTS.

The latest statistics show that crimes are increasing, at least in the United States, two or three times as fast

as the population, and that professions of religion (without its possession) increased as fast as crimes, according to the prediction of the Apostle Paul in his last letter with regard to the perilous times of the last days—men having a *form* of godliness, but denying its power; evil men and seducers (that is, wizards, sorcerers, enchanters, impostors) waxing worse and worse, deceiving and being deceived (2 Tim. 3:1-13)—the age of criminals growing continually less, although nearly all the youthful population are taught in Sunday Schools.

With this increase of crime and profession, and material prosperity and wealth, we also see an increase of the severe and righteous judgments of God—earthquakes, droughts, storms, floods, explosions, fires, and wrecks. “The wrath of God is revealed from heaven against the ungodliness and unrighteousness of men” (Rom. 1:18); and yet men harden their hearts, rush on in the mad race for money and pleasure, crowd the worldly “churches,” and thus ripen for the judgment of the great day (Matt. 23; 2 Thess. 1:7-9; Jude 6, 7; Rev. 6:12-17).

S. H.

DIVORCE AND REMARRIAGE.

The United States has the awful distinction of having about twice as many divorces as all other civilized countries combined. This nation, with all its 186 professedly Christian denominations, and its gorgeous church buildings, and its theatrical shows and orchestras in so-called church service, and its sea and land encompassing missions, and its frantic and incessant movements and efforts to sweep the whole world into the professed church, has sunk, in morality, nearly to the level of heathendom. Of all the progressive nations, only Japan surpasses the United States in the number of divorces. In Japan one-third of all marriages are dissolved by divorce; while in the United States from one-twelfth to one-fourth of all marriages are thus dissolved, and only one-fifth of the divorces are granted for adultery, and the constant increase in divorces is appalling and threatens the very foundations of society and gov-

ernment. Our divorce laws are entirely too slack, and even these lax laws are evaded. The social evil, immorality, increases with the divorces. New York City, with little more than half the population of London, has far more professional harlots.

The Church of God, so far as its own members are concerned, should and can put a stop to this descent to the brutish and diabolical level of Sodom and Gomorrah, the low, guilty cities of the plain which were forever destroyed by the rain of fire and brimstone from heaven.

Unchastity is absolutely the only cause for which the Lord Jesus Christ allows divorce (Matt. 5:32; 19:3-9; Mark 10:2-12; Luke 16:18). And the New Testament does not record that He ever said that a divorced person has a right to remarry while the other party is living; in fact Mark 10:2-12 and Luke 16:18 plainly seem to forbid such remarriage, especially for the guilty party. The great majority of Primitive Baptists feel that, as God appointed in the creation, and as Christ declared, marriage should be for life; and that if divorce is granted for the one New Testament cause, there should be no remarriage, especially for the guilty party, while the other party is living; and that those who violate this law of Christ, our only Master, should not be received or retained in a church of Christ.

S. H.

BLINDNESS.

This distressing malady is said to be very prevalent in the East, where many physical causes unite to injure the organs of vision. The sun is hot, and in the atmosphere floats a very fine dust which enters and frets the eye. The armies of France and England, which were so long in Egypt during the French war, suffered severely from ophthalmic disease. In Egypt blindness is perpetuated in the cities as a contagious disease by the filthy habits of the natives. All this and much more is said or written on the subject of physical blindness; but I have one particular instance in view about which I desire to offer a few thoughts and observations for the public eye, recorded in the 9th chapter of John.

Jesus, the Son of God, found a man at Jerusalem who was blind from his birth. It is reasonable to suppose that this man sat about the street corners of the city and begged for his living, and that he entertained no hope of ever seeing the light of the sun or any object on the face of the earth. No relief could be expected from human skill. That he had never heard of a case like his own that had been remedied is evident from his own words, verse 32; then what ground of hope could he have had that he should be healed? But now the time had come that he should begin a new life and enjoy not only the pleasure of natural vision, but also of that light which shines in the hearts of God's children to give the knowledge of the glory of God in the face of Jesus Christ, who was come into the world that blind people might see, and that seeing ones might be made blind (verse 29).

Hitherto this man was blind in a twofold sense, but now his vision became twofold; for he could behold with unspeakable delight the wonders of God's works in creation, and also the light of divine knowledge in the face of Jesus Christ.

The case of this blind man is a fitting illustration of all mankind. All are sinners and all born blind, and remain so until Jesus finds them and gives them sight. He found this man, applied clay to his blind eyes, told him to wash in the pool of Siloam, which he did, and the miracle was complete, for it was purely a miracle. There was no virtue in the clay, nor in the washing in the pool that could have opened those sightless eyes, but it was a clear manifestation of divine power.

The effect of this divine benefit was also wonderful. The man was at once happy, and bold to confess his faith in the divinity of that power which effected so great a change in his condition; happy in the knowledge that although he had been blind, but now could see. Free and fearless to acknowledge the name by which his great benefactor was distinguished from other men; bold to express his wonder that any should fail to confess that this man who was called Jesus was of God and of divine power. "Why," said he, "herein is a marvelous thing, that ye know not from whence He is,

and yet He hath opened mine eyes." Filled with joy and love, he continued to talk in praise and honor to Jesus, and even asked the Jews, who reviled him, if they would not also be disciples of Jesus. But no; they were as void of spiritual discernment as this happy man had been of physical sight. They were just like they said he was, "Altogether born in sins," and totally blind to the knowledge of their impotency to recover themselves from their fallen state. And yet they said they could see, which proved that they were still in their sins. Had they been made blind by the light of quickening grace, they would have ceased to say, as thousands say today, that they could see their way to heaven by the works of the law or works of their own.

"And they cast him out" (out of the synagogue).

"Jesus heard that they had cast him out, and when He had found him He said unto him, Dost thou believe on the Son of God? He answered and said: Who is He, Lord, that I might believe on Him? And Jesus said unto him: Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe, and he worshipped Him." So, with this crowning effect of the revelation of Jesus Christ to the once blind, doubly blind, beggar, this wonderful narrative, told in one short chapter, ends.

But since that happy day in which God's power in Christ was demonstrated, thousands of poor blind sinners have received the gift of spiritual vision by the same power and love that made that soul happy, and many, but perhaps not all, who have received the blessing have confessed the Lord Jesus before men. Other Jews in those days believed on Jesus, but did not confess Him, for fear of being cast out of the synagogue, as this blind man was; and it is possible that many of God's children are denying the Lord Jesus Christ, who redeemed them by His blood, fearing the reproach of the ungodly world or the loss of some worldly advantage. Oh that they might have courage to imitate the example of Moses, "Esteeming the reproach of Christ greater riches than the treasures of Egypt!"

I often wonder if I shall receive strength of the Lord to bear the approaching test, and I always escape the

solemn question by the selfish thought that I will not be here, but gone the way of all the earth. Then comes the equally solemn inquiry, what will be my state in the world to come?

"My days, my weeks, my months, my years,
Fly rapid as the whirling spheres
Around the steady pole.
Time, like the tide, its motion keeps,
And I must launch through endless deeps
Where endless ages roll."

J. E. W. H.

THE CHRISTIAN WARFARE.

The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary, the one to the other, so we can not do the things we would.—Gal. 5:17.

The foregoing is a Christian in whom there is a warfare. There are two men in the Christian—the old man and the new man—which constitutes the two armies in the Shulamite. The flesh is unchanged. There is a change in soul, which is the good work begun in us, and will be fully consummated or perfected in the resurrection morn, when mortality puts on immortality, and mortality is swallowed up in life. There is a will in the Christian to do good, to serve God, and to follow after righteousness and true holiness. The conscience is purged from dead works to serve the true and living God; and the subject of grace is washed, cleansed, and sanctified within or in spirit. The love of God is shed abroad in his heart by the Holy Ghost which is given unto him. The soul is made good, and bears the fruits of poverty of spirit, mourning on account of sin, hungering and thirsting after righteousness, meekness, love for God, His people, His gospel, His ordinances, and His church, and hatred for sin. He hates sin in his own depraved nature or in others. There are evil thoughts, foolishness, and temptations, and all manner of wicked suggestions made by the flesh which makes him abhor his own sinful nature. He is made in bitter anguish of soul to cry, "Oh wretched man that I am!" He feels to be the chief of sinners, and feels to be vile and to have no confidence in the flesh. He realizes that if he fol-

lows the flesh death will be the result. If he sows to the flesh, he shall of the flesh reap corruption. He wants to live a spotless life, but when he would do good, evil is present. He would eliminate sin from his very nature if he could. He wants the flesh to be changed so that his life will be pure and spotless in thought, word, and deed. He can not prevent sin from being in his nature, having the temptations which he hates, but he can keep from yielding to the temptations. God requires His people to live soberly, righteously, and godly, to resist temptations, to shun every appearance of evil, to mortify the deeds of the body, to put off the old man (fleshly lusts) with his deeds, and to put on the new; to be careful to maintain good works, to deny ourselves and follow Him, to let our conversation be in heaven, from whence we look for the Saviour, who shall change our vile body and fashion it like unto His glorious body. We are also required to love one another, to walk worthy of the vocation wherewith we are called; to endeavor to keep the unity of the spirit in the bond of peace; to keep His commandments; to stand fast in the liberty wherewith Christ hath made us free; to earnestly contend for the faith once delivered to the saints. Since these things are required of us, can we do them? "We can do all things (required of us) through Christ that strengtheneth us." We in the flesh can not serve God, and can not remove this old sinful nature, and the hateful presentations of the wicked one; but we through the Spirit can mortify the deeds of the body and live gosselly in the sweet fellowship of the saints. Do we serve God independently of His grace, or do we receive grace in regeneration to serve God with as long as we live? No; we need His grace every day, hour, and moment of our lives. We need praying grace, preaching grace, hearing and appreciating grace, and preserving grace, all through our lifetime. The Lord said to Paul: "My grace is sufficient for thee." Hence, if we do not obey God, there is nothing lacking upon His part. The fault is ours. He does not require us to obey Him and then not furnish us the grace with which to obey. "His work is perfect." When He requires obedience spiritually it is of spiritual subjects. "The Lord God (to them) is a

sun and shield; He will give grace and glory, and no good thing will He withhold from them that walk uprightly." He affords the light, the warmth, gives them grace and glory, and withholds nothing that is adapted to the wants of His children who are walking in His requirements. "As thy day so shall thy strength be." We are required to trust in Him. The service is sweet when we can trust Him. But whenever we go trusting in our own strength we are shut up in darkness and are made to feel in soul that vain is the help of man. When the Lord says do anything, do not sit down and wait for Him to perform the service for us, but let us go on and do it. If He says, visit the sick, attend the worship of God, be baptized, commune, wash feet, overcome evil with good, not to strive about words to no profit, to let brotherly love continue, let us not procrastinate, but go right forward. If he says, "Fill the waterpots to the brim," let us not stop at filling them half full or run them over. What he commands us to do, let us do it. Let us do no more nor any less. Let us preach a full gospel—all the truth—but don't run it over and preach more than the truth. Better stop where He commands us. Just preach it like He authorizes; that is enough.

L. H.

SCRIPTURALNESS OF PRIMITIVE BAPTIST FAITH AND PRACTICE.

(Concluded.)

A reply to Mr. Josiah Henry Combs' attack upon the Primitive Baptists in the March number of *Watson's Jeffersonian Magazine*.

SUNDAY SCHOOLS.

We do not oppose other orders having Sunday Schools if they want them, that is their business; and we are willing and desirous that people shall worship God as to them seems right; but we object to our own children and people attending them as scholars:

1. Because Sunday Schools are a human invention, originated by Robert Raikes, of Gloucester, England, in 1781, for the purpose of imparting literal or natural instruction to poor, illiterate children—a commendable

object; but today this institution is claimed to be divine, and the service, or practical working of it, to be a part of divine service, and we will not admit anything as a part of divine service unless you can give us a "thus saith the Lord" for it.

2. Because Bible authority makes it the duty of parents and the ministry to train and instruct children, and in the Sunday School this duty is shifted from them to others.

3. Because many of the teachers in Sunday Schools are women, even young women, a thing contrary to Bible or scriptural authority. See 1 Cor. 14:34-36; 1 Tim. 2:11-15.

4. Because the tenor of the teaching in such schools is to encourage and lead children to trust in themselves, in their own works, own righteousness for salvation, instead of trusting alone in the merits of the blessed Jesus.

5. Because they teach the modern missionary system in such schools, and are perpetually after the children for *money*. I saw some lines once from this Sunday School spirit which ran about thus:

"I take the children while they are very young,
And cause them to believe the way that is wrong,
And that in ways they can help the Lord many,
But in none so well as by giving their money.
Give me the children of this generation,
And let me teach them to my inclination,
And in days to come, when I make the demand,
They will hand in the cash as fast as they can."

One of the advocates of modern Sunday Schools says the "Sunday School stands for *reformation*, for *information*, *inspiration*, and *regeneration*." We can not accept anything like this, for this puts the Sunday School in the room or stead of the Holy Spirit and the New Birth, and is idolatry of the deepest dye.

Elder Edens, a Missionary Baptist, 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 is utterly false and criminal, and that God will not hold him or her guiltless who does it." A noted Methodist minister of this section

said: "The modern up-to-date Sunday School is one of the veriest humbugs of the land."

CONSTITUENCY.

The Primitive Baptists are really anxious to adapt themselves "to the exigencies (or requirements) of their constituency"; and it is that anxiety that places them in their present attitude toward the institutions of men, for they believe their constituency, or those whom they represent, to be the Father, Son, and Holy Ghost, the apostles and prophets, and the beautiful and worthy examples and infallible teaching which they have left on record for our instruction, comfort, and guidance till time shall be no more. In the record, the New Testament, they teach us that the church is not of this world, and that therefore they should not be conformed to the world. In that record they warn us against the doctrines and commandments of men, the great Teacher Himself saying, "In vain do they worship Me, teaching for doctrines the commandments of men," and He affirmed that certain religionists made void the commandments of God by their own tradition. Our constituency teach us that the Holy Book contains all that we need to believe or to practice, and is a thorough furnisher unto all good works.

On account of their doctrine and practice away back in the Primitive church in 69 or 70 A. D., they were hated, despised, persecuted, and rejected of men, were slandered, made a spectacle to the world, to angels, and to men, and were accounted as the very filth and off-scouring of all things, and because they would not recognize or have anything to do with the most popular religion of that age, with its rites and popular inventions, they were denounced as selfish, unsocial, and "as persons *convicted* of hatred to all mankind," and were considered *strange, odd, peculiar*. And they have possessed this strangeness, oddity, and peculiarity in all the ages since down to the present time, and hundreds of thousands of them, rather than bow or conform to the popular, prevailing religious inventions, doctrines, and commandments of men, have suffered indescribable and the most excruciating tortures, and suffered their lives to go out amid flames and fagots and pools of blood.

And, Mr. Combs, that same martyr spirit is here yet; for God will not leave Himself without a witness, and there are yet to be found no doubt a few who, like Moses, choose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt."

Mosheim, the noted church historian already referred to, says: "Before the rise of Luther and Calvin there lay concealed is almost all the countries of Europe many persons who adhered tenaciously to the following doctrine, viz.: That the kingdom of Christ, or the visible church which he had established upon earth, was an assembly of true and real saints, and ought, therefore, to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors."

Orchard, the English Baptist historian, says: "The genuine spirit of religion has been and will be preserved by *those only* who dissent from all *establishments derived by human policy.*" Here is a people and a spirit delineated very much like Mr. Combs' Kentucky Primitive Baptists. Mr. Combs should remember that it is just the easiest thing in the world for worldly religious people to believe and do just like other people; to float with the current is easy, dead fish do *that*; but it is the live fish that force their way against the *current*.

So we beg to be excused from following the spirit of "Modern Progress," because we never promised allegiance to this spirit, and because we have promised allegiance to God, the Eternal Spirit, by whom all spirits are to be tried; and we object to the spirit of Modern Progress in religion because it leads or is progressing in the wrong direction and away from God, backward, downward, toward idolatry, heathendom, and downright infidelity. Because, while multiplying its own schemes, plans, and inventions, it neglects and rejects, more and more, the doctrine and commandments of God, our Saviour.

Because it is a spirit of covetousness and insatiable greed, demanding more and more money of the people

as the years go by. Because, while it professes great love for the heathen, and to make great sacrifices for them and their children, it suffers its own people and children, in some instances, in a worse state, right at its own doors and under its own nose, to go unnoticed and uncared for.

Because the tendency of its teaching is to encourage the masses to believe that the success and prosperity of the church of God here depends largely upon *money*. Because it ascribes salvation to the works of its own hands, Sunday Schools, missionary societies, to preachers, to *money*, and to human merit.

Because it is in alliance with, and encourages in one way and another, every false system and theory of religion upon earth.

Because, practically, it rejects and sets at naught every fundamental doctrine and practice of the Apostolic Church.

Because, while it makes a great ado over the sinfulness and idolatry of the poor Chinese, the mote in their eye, a good historian boldly affirms that there is more horrid crime committed in the city of New York than is committed in the whole empire of China; hence it can not see the beam in its own eye.

Because, in its boasted progress, it has reached the very foundation principles of heathendom, ascribing salvation to its own works, merits and deservings.

Because while it makes much noise about religion, the necessity of getting or embracing it, and the danger of neglecting it, it does at the same time retain in its own communion and fellowship many of the worst and most unreliable and profane characters in human society, from the common profane swearer and drunkard on down to the red-handed murderer.

Because in organized form it sometimes has the *weakness*, the *inconsistency*, and *effrontery*, to call upon the civil authorities to enforce the law against *evildoers*, while retaining in their own churches and communion these same *evildoers*, especially if they will hand out the *cash* when called upon.

Because it is *bigoted*, *tyrannical*, and *oppressive*, and would doubtless crush out by physical force all that op-

pose it, if it were just clothed with legal power, as may be seen in the tenor of Mr. Combs' remarks, in which he brands a people as "a worthless element in human society" just because they dare to think and act for themselves religiously, and refuse to fall down and worship this "spirit of modern progress." Of this "worthless element in human society" a commercial drummer, writing in the Nashville *American* about Primitive Baptists, said that "evidence of membership in good standing in a Primitive Baptist church is a better recommendation for credit than a high rating in either Dunn's or Bradstreet's Commercial Agency." A Methodist minister, in a sermon preached in Atlanta, Ga., said: "We need more Primitive Baptists in church and State to raise the average of integrity." The Macon, Ga., *Telegraph* said: "The Primitive Baptists are not one of the large denominations of 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 everyday affair, which reaches directly at the lives of men. The world needs more of a debt-paying religion, and the *Telegraph* honors the Primitives for their distinctiveness in this respect."

A business man said to me on one occasion, referring to one of my brethren, "If we just had 500 Fishers in this county we would be elected."

Finally, we object to this spirit of so-called modern progress, because in the name of Christianity, enlightenment, progress, culture, learning, and *Criticism*, but in the real character of *infidelity*, it dares to enter high schools, theological schools, universities, colleges, pulpits, and influential journals, and attack the authenticity and inspiration of our Holy Bible, and would have us believe that some or portions of its books and many of its most noted characters are but *fictions*, *forgeries*, and mere *myths*, and never did exist except in the imagination of some unknown and unknowable author, so that we would be reduced to the necessity of asking some of those wiseacres what parts of God's word are true or false, if we desired to be right; but then we could not learn even in that way, for those great *Christian*

scholars (?) those self-styled *Critics*, are not agreed among themselves.

To the courteous reader who may dissent from views expressed by me in this article, I would say, please remember that I have not appeared here to attack your opinions or to offend you, but to defend my own people from gross misrepresentation. Even if you are identified with the institutions herein criticised, I do not mean to insinuate that, so far as our relationship to each other is concerned, you have not just as much right to your opinion as I have to mine, for bigotry does that, or that you are "a *worthless element in human society*," or that you are not a child of God (for sometimes the children of God are identified with erroneous principles and practices), or that it is not possible for you to be right and for me to be wrong.

Akron, Ala.

G. W. STEWART.

WITHDRAWAL FROM DISORDERLY BRETHREN.

In 2 Thess. 3:6, the Apostle Paul says to the Church of Christ: "Now we command you, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition (or instruction) which he received of us." The Apostle, by the authority of the Lord Jesus Christ, does not advise, but commands all orderly members of the Church to avoid intercourse and fellowship with those members who persist in walking *out of the ranks* (this is the exact meaning of the word here rendered, "disorderly"). Those members who are to be avoided not only willfully get out of the ranks or out of line with the orderly members, but they also stubbornly and contemptuously remain out of line with their brethren. To visit, and not reprove them, encourages them in their wrong course, and contaminates the visitor. And God commands us to avoid such visiting, encouragement, and contamination. Such intercourse dishonors God and injures ourselves, and offends all our orderly members. Disorder is departure from apostolic doctrine or practice.

S. H.

PSYCHOPANNYCHISM AND ANNIHILATIONISM ARE NOT PRIMITIVE BAPTIST DOCTRINES.

Psychopannychism (the unconscious sleep of the soul between death and the resurrection) and the annihilation of the wicked after the resurrection are not Primitive Baptist doctrines. This fact is clearly proved by Elder Walter Cash, St. Joseph, Missouri, in the *Messenger of Peace* for April 15, 1912. All who desire to see the proof should send ten cents to him for this issue of his paper.

The above heresies are those of the Seventh Day Adventists, a body formed in New Hampshire in 1845, and now numbering about 60,000 members. Those who believe these falsehoods should unite with these people.

S. H.

LIFE AND LETTERS OF THOMAS BRADBURY.

This is a book of 357 clearly printed pages, prepared by Mrs. Mary A. Doggett, a daughter of Mr. Bradbury, and published by Farncombe & Son, of London; and it may be had for eighty-five cents through their American agent, Mr. J. T. Higgons, 241 West 132d street, New York.

Mr. Thomas Bradbury was born in Manchester, England, March 26, 1831, and died in London, September 2, 1905. He was a member of the Church of England, but, like the authors of its creed, and Toplady, Romain, Newton, Cowper, and Scott, a strong and uncompromising defender of the doctrine of salvation by sovereign grace—by the election of the Father, the redemption of the Son, and the regeneration of the Holy Spirit. Love, blood, and power were his favorite themes. He had a commanding presence, and was an excellent preacher, reverent, scriptural, spiritual, and edifying, often preaching four or five times a week in various parts of England, and delighting to visit, and instruct, and comfort the poor and afflicted. He crossed the Atlantic Ocean thirteen times from 1888 to 1901, and preached in New York and New Jersey. He was pastor

of Grove Chapel, Camberwell, in Southeast London, the last thirty-one years of his life; the same chapel in which Joseph Irons had powerfully and unflinchingly preached the same discriminating gospel many years.

S. H.

QUESTIONS AND ANSWERS.

I. Q. In 2 Kings 24:8 it is said that Jehoiachin was 18 years of age, and in 2 Chron. 36:9 it is said that he was 8 years of age when he began to reign; how are these statements harmonized? A. From 2 Kings 24:15 we learn that Jehoiachin had wives, and, from Jer. 22:28, that he had children when he had reigned but three months, and was carried as a captive to Babylon; so that he must have been at least 18 years of age at that time. He may have been associated with his father, Jehoiakim, in the government from his eighth year; or the Hebrew letter *yodl* (or *jot*), signifying *ten* (the smallest letter of the Hebrew alphabet) may have been unnoticed or omitted by some early copyist of 2 Chron. 36:9. Modern printing was not invented till the 15th century; anciently books were copied by hand. And numbers, in ancient times, were denoted not by figures, but by letters; and, unless a copyist was careful, these were easily confused or changed. In the old Syriac and in the Arabic versions the age of Jehoiachin at his accession to the throne, in 2 Chron. 31:9, is given as 18, as in 2 Kings 24:8.

2. Q. Does the olive tree, differently from other trees, affect the character or quality of the fruit borne by the branch grafted in it, as intimated by the Apostle Paul in Rom. 11:17-24? A. It does, because of its extraordinary vitality and longevity; the olive tree sometimes lives a thousand years. Spiritually speaking, it is Divine grace, and not human nature, that grafts the wild olive branch into the good olive tree; the root is Christ; the sap is the Holy Spirit; the tree is the true Church, and the branches are His regenerated people, who derive all their heavenly beauty, vigor, and fruitfulness from the Divine Root through His indwelling Spirit.

3. Q. John says, "Whosoever is born of God doth not commit sin" (1 John 3:9), what is the meaning? A. Not that the child of God is not a sinner, for John himself says, in this Epistle, "If we say that we have no sin we deceive ourselves, and the truth is not in us" (1 John 1:8); but that (as Paul says in Rom. 6) the child of God is dead to sin, freed from its dominion, and is a servant to God, having his fruit unto holiness, and the end everlasting life. He hates sin, and loves holiness, and, though still a sinner, he does not continue in the habitual, careless, unrepented practice of sin as before his regeneration. The literal translation of the first clause of 1 John 3:9 is: "Every one begotten of God does not practice sin" (as in the Interlinear Literal Translation published in 1900 by Arthur Hinds & Co., 4 Cooper Institute, New York City).

4. Q. What is meant by Christ's reign with His people on earth a thousand years (Rev. 20:1-10)? A. That in the future (for Satan still woefully deceives the nations) Satan will be bound and prevented, for a thousand years from deceiving the nations, and during that period Christ will reign on earth with the resurrected martyrs and the godly, either in person or by a greater outpouring of His Spirit than ever before, and, as foretold in the closing chapters of Isaiah, Ezekiel, Hosea, Micah, and Zachariah, righteousness, and peace, and prosperity, and happiness will abound, and then, at the end of the thousand years, Satan will be loosed again, and deceive the nations once more, and lead the wicked against the righteous, and he will be overthrown by Divine vengeance, and cast, with the leading persecutors and deceivers into the lake of fire and brimstone, and be tormented forever. After this will follow the general resurrection and judgment, and the everlasting misery of hell for the wicked, and the everlasting happiness of heaven for the righteous (Rev. 20:11-15; 21, 22; Matt. 25:31-46; 2 Thess. 1:3-10; 2 Pet. 3:3-14).

5. Q. Of whom were the churches in and out of Palestine composed? A. Those in Palestine were probably composed mostly of Jews; and those out of Palestine, mostly of Gentiles.

6. Q. How long did the churches of Palestine, planted by the Apostles, exist? A. We read nothing of them after the second century.

7. Q. Did worldly doctrines and practices creep in and finally destroy them? A. Yes; Jewish legalism and Greek philosophism crept into nearly all the churches planted by the Apostles, and were earnestly combated by those inspired teachers, but, after their death, these destructive errors made great progress, and at last caused the removal of the candlesticks from Asia. Like the sun, the church has moved westward.

8. Q. Were the Greek Catholic and the Roman Catholic "Churches" ever united? A. The Greek Catholic and Roman Catholic Societies (miscalled "Churches") are not spiritual, but worldly, political, money-making, persecuting machines. On the death of the Roman Emperor, Theodosius I, in A. D. 395, the empire was divided between his two sons, Arcadius and Honorius—the former ruling the Eastern or Byzantine Empire at Constantinople, and the latter, the Western Empire at Rome. This division of the empire led gradually to the alienation of the Greek and Roman Catholic Communions; and at last in A. D. 1064 the Romish Pope, Leo IX, permanently excommunicated all the Eastern or Greek Catholics, who, in turn, declared the Pope of Rome an unbaptized heretic. Both of these apostatical communions excommunicate and curse all Protestants and Baptists, although the Protestant State "Churches" are the daughters and granddaughters of Catholicism. The Baptists did not originate from Greece or Rome, but from the church founded by Christ and His Apostles at Jerusalem, as proved by their oneness of faith and practice with that church.

9. Q. Who founded the first Baptist church in America? A. John Clarke, at Newport, Rhode Island, in 1638. He was a native of England (born 1609 and died 1676), an excellent physician, a very able man, and a strong predestinarian (see William Cathcart's Baptist Encyclopædia, pages 227-230). S. H.

REMARKABLE PROVIDENCES.

“O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” “Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.”—Psalm 107:8, 43.

WONDERFUL ESCAPES FROM DEATH.

Eld. B. J. Williams, of Stilson, Bullock Co., Ga., writes:

“Many times during my few days on earth I can not see how I escaped death, only the Lord took care of me. I will mention only a few of these providential deliverances.

“Several times I would have been bitten by large rattlesnakes if they had struck at me.

“Once a mule, that I was driving to church, fell to his knees and I was thrown out and fastened between him and the singletree, and he rose and ran and tried to kick for four hundred yards before I could extricate myself; as I turned I saw the lines and picked them up and stopped him. Strange to say I was not the least hurt.

“At another time I was caught between the front wheel and shaft, and the mule ran some distance, the wheel cutting my hip all the time. I caught the left line in my left hand, while holding with a tight grip to the cart with my right hand to keep from falling under his feet. I stopped him by continual jerking. I expected all the time to be kicked by him, but I was not.

“At another time, while a thunder shower was falling, I got by the side of a large dead tree to keep from getting wet. I spoke out to myself and said, ‘I would rather get wet than to be killed by lightning.’ I left the tree and went about thirty yards to a fence; and, as I turned around, the tree was shattered from top to bottom. Large pieces fell all around me, but I was not hurt by any of them.”

S. H.

EXTRACTS.

AKRON, HALE COUNTY, ALA., April 24, 1912.

BELoved BROTHER HASSELL:—Yesterday's mail brought me the May MESSENGER and your most excellent pamphlet, "The Apostolic Church." Many thanks for your kindness. This pamphlet will be a great treat to those of our people who have not had the pleasure of perusing your invaluable Church History, while all will appreciate it, I am sure, even though they possess the History. I have often felt that the abundance and value of the truths summed up by you in this chapter on the Apostolic Church is wonderful indeed, and should be highly appreciated by all lovers of truth.

G. W. STEWART.

STATESBORO, GA., Box 406, April 30, 1912.

Elder S. Hassell—

MY VERY DEAR BROTHER:—I enclose ten cents for "Apostolic Church" history, and wish to say that I am glad you have printed this pamphlet, for a great need of such a work has been wrought by the erring leaders of some of our people. If every Baptist knew the history of our people, there would be relief given many who are engulfed in the degeneracy of some ministers, who have proven themselves, like Demas, to love this present world too much to remain an Apostolic Baptist. Trusting that God's grace may sustain you to the last, and that you may feel, as did Paul, when you come to die, I am,

Yours in hope,

E. W. POWELL.

OFFICE OF THE PRIMITIVE MONITOR,
GREENFIELD, IND., April 29, 1912.

DEAR BROTHER HASSELL:—Your letter and advertisement of "The Apostolic Church" is at hand, and also the pamphlet. I cheerfully insert the notice, and hope it may do good. You are offering it quite low. I am sure it will do good. This is a day of flagrant error. The world is being carried away with the wild delusions and vain speculations of men. The heads of our colleges and schools are, many of them, infidels, and are inculcating these hurtful notions in the minds of the rising generation. It is the last days, dear brother. The Lord bless and sustain you.

Your weak brother, R. W. THOMPSON.

CRAWFORDSVILLE, IND., March 29, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—I am convinced that the corporate wealth of this country, in its efforts to disorganize certain popular movements, has called to its aid the hierarchy of Catholicism; and that the attempt will be made, stealthily and insidiously, to set up a state church, which is always a powerful auxiliary in keeping a people in subjection as suppressing so-called "heresy." The lamb with the dragon's voice is already speaking loudly in our land.

Yours in hope, JOHN N. TAYLOR.

OFFICE OF THE SIGNS OF THE TIMES,
HOPEWELL, N. J., April 23, 1912.

Eld. Sylvester Hassell—

DEAR BROTHER IN CHRIST:—I have received your kind letter, and the copy of the republication of the ninth chapter of your Church History. I am glad to see that portion of the History put forth in this cheap form. The marks of the true church are clear and biblical. From my earliest recollection these, in substance, have seemed to me to be altogether scriptural. We know that no church has ever been perfect since the Apostolic age. But in no professed church, save the Baptist Church, do these marks appear clearly set forth as the standard.

I am glad at the prospect of meeting you again this spring. It has been several years since I last saw you. I have thought to visit North Carolina again for a number of years, as the time for the fall Associations comes around, but have been prevented thus far, for many years. Should I again come to the Old North State, I know that there would be many faces to miss, with whom I formerly took sweet counsel. And the middle aged have become aged. All would see a great change in me also, I do not doubt. But I am persuaded that the precious gospel has not changed. And the hope of life and salvation through the dear Jesus is the same. In Him is no change. What will it be to enter that world where no sad changes occur?

I have arranged, through the special invitation of Elder Simpkins, to visit Raleigh the first of May, returning from there in time for the Baltimore Association. I have given him control of my time, from Wednesday before the second Sunday until Tuesday afterward. I have never been in that portion of the State. I have seen a few of the brethren, now and then, from that vicinity. In my going there, I feel to greatly hope that the Lord may go with me. One said in the olden time, "If Thou goest not up with me, do not send me." This is the substance of the words. I have this feeling. It is hard for me to get away from here. Not that the friends are not willing for me to go, now and then, but there are so many calls for various things. Last week I was with Elder Francis for three days at a yearly meeting, and some other meetings near his home. I was wanted for two funerals while gone. This coming Thursday, I am wanted for another. It has been, oftener than otherwise, the case that I have been needed when I am away from home for funerals. I dislike much to disappoint the friends at such times. They are kind to me, and I feel that I owe them all service. I shall rejoice to meet you again. Farewell till then.

I remain your brother in hope of life through Christ our Lord,
F. A. CHICK.

REIDSVILLE, N. C., April 30, 1912.

DEAR BROTHER HASSELL:—I want to thank you for the May MESSENGER, which you so kindly sent to me a little ahead of the regular time, and for the pamphlet of Church History. I want to thank the Lord that He has not left Himself without a witness to stand up in the defense of the truth of His blessed Word, and to defend His holy cause, and His people.

Your letter is very short but to the point. Elder G. W. Stewart's reply to Mr. Combs in Watson's *Magazine* is just beyond successful contradiction. I am so glad that the Lord put it in his mind to

make that defense. I think that it is very wrong in Mr. Watson to allow such an attack on any people and then refuse them a decent reply. The length of the article will not be taken as a reasonable excuse. Mr. Combs had room to say just what he pleased in his attack on us, and Elder Stewart's reply was not unreasonably long, even if he occupies three times the space he has already had given to him. Some people can not stand the truth, it hurts too badly, and then they must hunt up some excuse for not allowing it to come in. Mr. Watson is due it to his readers who may have been misled by that article of *misrepresentation* to publish every word of Elder Stewart's reply. *If it takes every line in the paper to do so, he should publish it. Justice demands it.*

One in the days of old said, "As for this sect we know that it is everywhere spoken against." Does not that same rule apply today? Do we not see it in that article of Mr. Combs? Did not the *Times-Dispatch* of Richmond, Va., publish just such an article in that paper for Sunday, March 24th, charging up the terrible Carroll County murder to the faith of the Primitive Baptists? The *New York Sun* also had to give us a round of persecution in a two-column editorial.

Brethren, let us take courage. "Blessed are you, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5:11, 12.

The Lord give you and all His ministers true boldness in the faith to declare His perfect Word to the praise of His holy name.

Yours in hope, L. H. HARDY.

Elder S. Hassell—

R. 1, FARMVILLE, N. C., March 29, 1912.

DEAR BROTHER:—Enclosed I am sending one dollar to renew my subscription to THE GOSPEL MESSENGER. I do not wish to do without it, for it fills a place in our church literature not filled by any of our other papers. I hope the Lord will bless you with long life to continue its publication.

Your fellow-laborer in the Gospel, D. A. MEWBORN.

OFFICE OF THE MESSENGER OF TRUTH,
LAUREL FORK, CARROLL CO., VA., April 2, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—You say you are in receipt of a letter from Elder W. C. Story, of Peryear, Tenn., saying that the Tennessee papers are publishing that the "Allen outlaws" of Carroll County, Va., are "Hardshell Baptists." Those newspapers are the enemies of our people, the Primitive Baptists, for our friends do not call us "Hardshells." This is a name given us by the enemy of truth. We do not accept nor own the name "Hardshell." The "Allen outlaws" may be "Hardshells," but they are not Primitive Baptists. Not one of them (among those charged with the crime of which the papers have had so much to say) is a Primitive Baptist, nor do we approve of such a shocking crime, nor of any crime whether great or small.

In the Allen family is one Primitive Baptist preacher; but he took no part in the tragedy. If all of them had been genuine Primitive Baptists, our court officials would not have been harmed. To be a Primitive Baptist in good standing and fellowship is equal to a

commercial rating, and a sufficient guarantee of an honest, law-abiding, and truth-loving citizen. This rule has but few exceptions, and those who are proved unworthy of the name of Primitive Baptist are excluded from church privileges.

Yours in hope, F. P. BRANSCOME.

CENTENNIAL CHURCH MEETING.

COLUMBIA, S. C., May 2, 1912.

The Church of Christ at Prince William (in Hampton County, S. C., on the C. W. C. Railroad, three miles east of Brunson) expects, by Divine permission, to have meeting and preaching on the 20th day of June, 1912, as a centennial meeting. I, in behalf of the Church, publish this notice to all that feel like visiting such a meeting to come, especially Primitive Baptists. And, as it has been customary among us to pay the expenses of our preachers especially, and, as we are few in number, we would ask that all who have a desire to come will leave home prepared to meet such expenses; then, if they are surprised, let it be agreeably so. We hope the brethren generally will be impressed to give us their presence on that day.

Primitive Baptist please copy.

A. J. HARRISON.

OBITUARIES.

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

DAVID JESSE TAYLOR.

David J. Taylor was born January 10, 1844, and died at his home, six miles south of Opelika, Ala., with paralysis, March 27, 1912, making his pilgrimage here on earth 68 years, 2 months, and 17 days. On December 15, 1863, he was married to Miss M. L. Cooper. They never had any children born unto them. He was a great sufferer for many years with nervousness and complication of other diseases, therefore did not go about but little. His wife joined the Primitive Baptist church at Mt. Olive, Lee County, Ala., about twenty-five years ago; but he never united with any church. We were informed by his wife that some three or four years after their marriage he obtained a hope in Christ. We believe he was a dear lover of the good old doctrine of salvation by grace, and that he loved the church, but he always expressed himself as feeling too unworthy to offer himself to the church for membership, but proved in many ways that he was a good friend to the church. He served in the Confederate army and was wounded, from which he suffered quite a while. He was successful in business, and accumulated a good estate. He was highly respected by all who knew him, and will be greatly missed. His remains were carried to Mt. Olive Church for interment, and there Elder J. T. Satterwhite spoke words of comfort to the sorrowing relatives and friends. We would say to the grief stricken widow and sorrowing relatives, to weep not as those who have no hope, for your loss of his company and presence is his eternal gain. "Blessed are the dead that die in the Lord." May God, who is rich in grace, comfort the lonely widow and bestow upon her an abundant supply of His blessings.

Written by request.

C. F. MITCHELL.

Notasulga, Ala.

MRS. MARTHA JORDAN.

The subject of this obituary was the wife of Brother R. L. Jordan, and daughter of George S. and Sarah Folmar. She was born in Pike County, Ala., September 10, 1870, died in Dale County, Ala., February 22, 1912, and was buried on the next day following in the Mount Pleasant Cemetery, Dale County, Ala., after appropriate services by Elders M. E. Petty and Jesse Brown. She joined the Primitive Baptist church at New Providence, Crenshaw County, Ala., on the 31st day of July, 1895, and was baptized by Elder McWilliams, of Texas, and remained a faithful and devoted member of the same church until her death. Sister Jordan was the mother of seven children; all except one and her devoted husband survive her; and while they deeply mourn their great loss, they have evidence beyond doubt that she has gained immortal rest with Him whom she loved and served and trusted throughout her beautiful and exemplary Christian life. The sympathies of the entire church at New Providence, where his membership still remains, goes out to Brother Jordan and his motherless children; besides they have a host of friends and relatives in Crenshaw County, where they formerly lived, who hold them in high esteem, and who were loth to part from them when, about the first of January last, they sold their home at Goshen and moved to their present home, near Midland City, Dale County, Ala. But they had scarcely settled down in their new home when the summons came to the wife and mother, "Child, your Father calls, come home." She was stricken with pneumonia; and, after about ten days suffering, the dissolution came, and the spirit returned to God who gave it. Our memory goes back to the years when we enjoyed the society of this good Christian woman in the social and religious circles of life; but our hope points forward to the dawn of heaven's bright and glorious day, when all the blood-washed throng shall meet to part no more, and where

"All is tranquil and serene;

Calm and undisturbed repose;

There no cloud can intervene,

There no angry tempest blows.

Every tear is wiped away;

Sighs no more shall heave the breast;

Night is lost in endless day,

Sorrow in eternal rest."

J. E. W. H.

MRS. N. E. LITTLE.

My dear companion in life, Mrs. N. E. Little, departed this life December 16, 1911, after a lingering illness of four years lacking one month and one day. She was afflicted with pellagra, which is a most painful and loathsome disease, wrecking her mind. She was stricken with paralysis six months before her death, during which time she was perfectly helpless—could not move hand or foot, or speak but few times so as to be understood. Her sufferings were indescribable. The last three or four hours of her existence in life she was more composed and herself than for several months before, expressing a desire to see her children before her departure, that she longed to make; saying to me that she yet remembered her happy acceptance with her God and Saviour; referring to the time and place away back in Perry County, Ala., forty years ago. She

died in the full triumphs of a living faith in Christ Jesus, her blessed Lord and Saviour. O Lord, my God! I mourn not as those who have no hope, for I believe that she is now enjoying the sweet and loving presence of that eternal God of love, truth, and mercy.

Brother Hassell, I wish this notice published in THE GOSPEL MESSENGER, because of the many relatives of my poor departed wife who are subscribers to THE MESSENGER. She was the daughter of Green and Wincy Morton, and was born in Randolph County, Ala., April 4, 1845, and with her father moved to Perry County, of the same State, where she and I were married July 7, 1868. She leaves six children to mourn her loss—three boys and three girls. Three of her children preceded her to the grave, while young—one boy and two girls.

I will say to those of my kindred, both in the flesh and in the Spirit, together with my many acquaintances back in the old States, that I would be glad at any time to read letters from any of them who have a mind and time to write to me. My address is Pottsville, Hamilton County, Texas. In love and fellowship to all the saints everywhere, I subscribe myself,

W. M. LITTLE.

Pottsville, Texas.

MRS. SARAH V. M. TAYLOR.

Mrs. Sarah Virginia Mobley Taylor, daughter of Mr. Mack Gilbert Mobley and his wife, Ruth Caroline Green, was born October 23, 1852, and died April 28, 1912, near Williamston, N. C. She was married to Brother Eli Taylor, clerk of Skewarkey Church, January 15, 1874, and had twelve children—six boys and six girls. Two sons died while young, leaving four sons and six daughters, all of whom are married except the youngest daughter, who is sixteen years of age.

Sister Taylor experienced a hope in Christ and united with the Primitive Baptist church at Skewarkey and was baptized by the writer July 10, 1898. She was an excellent woman, gentle, quiet, kind, and industrious, and faithful in attending meetings at her own and sister churches and Unions and Associations. She gladly entertained large numbers of her brethren and sisters and friends at her hospitable home. She will be greatly missed by her be-reaved husband and children and friends; but we are comforted by the assurance that she has entered into heavenly and eternal rest. After preparing breakfast Sunday morning, April 28th, she was paralyzed about 8 a. m. and passed away about 9 a. m. A large number of people assembled at her home Monday afternoon; and, after short services by Elder John N. Rogerson and myself, her remains were interred in the family cemetery, to await resurrection at the last day.

SYLVESTER HASSELL.

ROGER W. MOORE.

I have been requested by his wife, Mrs. Martha Moore, who is my friend, to write an obituary notice of her husband, Mr. Roger W. Moore, who was a most helpful and sincere friend to me. He was the son of R. M. G. Moore and Nancy, his wife; was born November 30, 1836, and died January 14, 1910. His father was a prominent Primitive Baptist of Hyde County, N. C., and Mr. Moore himself was a firm believer in salvation by grace, and he couldn't bear other

doctrines; it was always away with them for him. Though he did not unite with the Primitive Baptist Church, he was her friend, and it was a solid pleasure to him and his dear companion to entertain them in their home, and they did entertain many. I wish to relate an incident which he told me. His mother was at one time very low with consumption of the lungs; they had the best medical aid that could be summoned; she grew worse and worse continually; the doctors said there was no hope—she must die. They took her off to some health resorts—all of no avail. They brought her home on her bed to die. Elder James Osbourne, of England, who was at that time pastor of the Primitive Baptist Church in Baltimore, Md., came through Hyde County on a tour of appointments, stopped at his father's house to spend the night, and, as Christians were wont to do, and should always do, the family gathered for prayer, and Elder O. made a fervent effectual prayer for his mother. God heard him; she was restored to health, and lived twenty years afterward. I could say many things of this dear man and his kind companion; suffice it to say, I hope to meet them when done with the sorrows and trials of this life. He now lies buried in our pretty cemetery at Washington, N. C., with his dear and only daughter, Mrs. Olivia Tooley, who died nine years ago. He leaves his companion and two sons, Capt. R. G. Moore, who is a sea captain, and Mr. Galen Moore, who is a machinist, both excellent men, together with their wives and three grandchildren, besides many relatives, to mourn for him. May God show them all His kingdom, is my prayer.

BETTIE Z. WHITLEY.

Washington, N. C.

CRAWFORDSVILLE, IND., April 25, 1912.

DEAR BROTHER HASSELL:—Eld. M. B. Moffit, of Paris, Ill., died suddenly last Monday. This is a great loss to our people. He was a worthy man, and much loved by the Primitive Baptists in many States.

J. H. OLIPHANT.

NEW EDITION, SOLD AT COST.

For the Defense and Spread of the Truth.

THE APOSTOLIC CHURCH.

The ninth (the most important) chapter of my Church History, revised and brought down to date.

Scripture truth about the church, as stated by the greatest scholars of the world, and by the ablest Primitive Baptist ministers. Sixty closely printed octavo pages.

The Church History, now out of print, was written and published to disseminate the truth, and was sold for two thousand dollars less than the cost; but, through the kind appeals of Elders J. R. Respass, Wm. L. Beebe, and P. D. Gold, in *THE GOSPEL MESSENGER*, *The Signs of the Times*, and *Zion's Landmark*, this debt was paid by members and friends. The present volume, *The Apostolic Church*, will be sold at cost, or given to those wishing it and not able to buy it.

Postpaid, ten cents a copy; or twelve copies for a dollar.

SYLVESTER HASSELL,

Williamston, N. C.

SPECIAL NOTICE!—THIRTEENTH EDITION.

The new edition of our Hymn and Tune Book, shape notes, is now ready for distribution. The new edition of the round note will be ready soon. Will those churches that are intending to get a supply in the near future kindly let us know, as nearly as possible, how many books they will need, and which note? The price is 70 cents each, sent by mail; and six dollars per dozen, sent by express at cost of purchaser.

There will be sent with each book upon request, without additional cost, a neat pamphlet of 30 pages, containing Rudiments of Music, and graded lessons for use in singing classes, in connection with the Hymn and Tune Book. Send orders to Elder Silas H. Durand, Southampton, Bucks County, Pa.

ELDERS SILAS H. DURAND AND P. G. LESTER.

OLD BAPTIST YOUNG PEOPLE.

This is the name of a large sixteen-page monthly, just started by Joe Webb, Tioga, Texas. It is intended to amuse, interest, instruct, and benefit the young; not to proselyte them, but to teach them morality, kindness, truthfulness, and the love of honor, and to help them become better men and women. Price, Fifty Cents a Year. Send all orders to Joe Webb, Tioga, Texas. S. HASSELL.

PRICE REDUCED TO \$1.50.

I am now running off balance of my Biographical Histories of Primitive Baptist Ministers of the United States at \$1.50 per copy, delivered postpaid. If you want one, send order at once. And if you are a Primitive Baptist you can get a copy and pay for it at your convenience, if this is any accommodation to you.

R. H. PITTMAN, Luray, Va.

PROFESSIONAL NOTICE.

E. A. Gulledge, M.D., Martin, Tennessee, is a general practicing physician. Any one suffering with Piles, Ulceration, Fissure, Fistula, and Eczema will do well to go to him for treatment, or he will send the following remedies and directions for self-treatment at home by mail:

Eczema-lin-Oxide (for any skin disease), \$1.00 per ounce.

Catarrhal-Oxide (for bronchial and nasal catarrh), \$1.00 per ounce.

Alveola-Oxide (for the teeth and gums), 50 cents per ounce.

Danrough (for dandruff of the scalp), 50 cents per ounce.

Hem-o-pile (self treatment for blind, bleeding and itching piles, ulceration, fissure, fistula, prolapsus, and constipation), price \$2.50 per ounce.

Balsam Syrup (for bladder and kidney, in fact, any disease of the urinary tract), 28-day treatment for \$10.00. In very bad cases if a second treatment is necessary, I will send it free.

E. A. GULLEDGE, M.D.

THE YOUTHS' GUARDIAN FRIEND.

This is an excellent monthly magazine of 32 pages, intended for the entertainment, instruction, and improvement of the young of both sexes. The price is 50 cents a year; or, in clubs of six, 40 cents a year. Address all orders to the publishers,

CAYCES & TURNER, Martin, Tenn.

NOTICE.

"SHOULD CHILDREN OF PRIMITIVE BAPTISTS ATTEND SUNDAY SCHOOLS?"

The above entitled article was published in narrative form in ten consecutive numbers of the *Messenger of Peace* during 1911.

The Sunday School question is fully yet kindly discussed, and its true character, together with the duty and responsibility of Primitive Baptist parents to themselves, their children, and their divine Lord, is clearly brought out. Since then, many brethren have expressed a desire that it be published in book form; and some have urged me to do so. I am not financially able to have the work done, unless a sufficient number of advanced subscriptions can be obtained to cover the cost. It will make about eighty-five pages, five by seven inches. I can have it published and bound in limp covers, for about 25 cents per copy; and in substantial board covers, neatly finished, for about 40 cents per copy, postage prepaid. Those desiring the work will confer a favor by sending a card notifying me of the fact, and the style of binding desired; and if enough such orders are received, the work will be published early in 1912; and when ready for distribution (due notice of which will be given), the money may be sent.

(ELDER) D. W. OWENS,

Hersman, Ill.

PRICES OF PLAIN BIBLES BY MAIL.

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

Pica Type	\$2.75
Small Pica Type	1.50
Bourgeois Type	1.25
Brevier Type85
Nonpareil Type65

New Testament and Psalms, according to size of type, \$1.00, 65 cents, 40 cents, 30 cents, and 25 cents. New Testament, in agate type, 15 cents.

These prices include postage.

S. HASSELL.

LED BY A WAY I KNEW NOT.

Price reduced to fifty cents. A new, revised and enlarged edition (305 pages) of my *Christian Experience*, and reasons for leaving the Missionary Baptists and uniting with the Primitive Baptists, with an exposition of the issues dividing them, and other matters touching the Primitive faith and practice, and supplementary articles on Scriptural subjects.

MRS. R. ANNA PHILLIPS.

Rural Mail Delivery No. 3, care of James Moore, Macon, Ga.

MATTHEW HENRY'S COMMENTARY ON THE BIBLE.

This is the best devotional commentary on the Scriptures now published. It is sold, in six volumes, for \$15.00. I will send it in three volumes, by express or freight, for Six Dollars, the cost of transportation to be paid by the purchaser when he receives the work.

SYLVESTER HASSELL, Williamston, N. C.

EDITH AUSTIN'S INQUIRY.

Or *An Earnest Search for Truth*, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or \$2.00 per dozen by express, or \$2.25 by mail.

Send all orders to the author, Eld. P. T. Oliphant, Buena Vista, Ind.

Vol. 34.

No. 7.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



PUBLISHED MONTHLY.

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

JULY, 1912.



All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, 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 & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

JULY, 1912.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 34.

WILLIAMSTON, N. C., JULY, 1912.

No. 7

THE ASSURANCE OF FAITH.

Eph. 3:12.

A debtor to mercy alone,
Of covenant mercy I sing;
Nor fear, with Thy righteousness on,
My person and offering to bring;
The terrors of law and of God
With me can have nothing to do;
My Saviour's obedience and blood
Hide all my transgressions from view.

The work which His goodness began,
The arm of His strength will complete;
His promise is Yea and Amen,
And never was forfeited yet.
Things future, nor things that are now,
Not all things below nor above,
Can make Him His purpose forego,
Or sever my soul from His love.

My name from the palms of His hands
Eternity will not erase;
Impressed on His heart it remains,
In marks of indelible grace.
Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure
The glorified spirits in heaven.

A. M. TOPLADY (1771).

CORRESPONDENCE.

704 LINWOOD AVE., ROLAND PARK, MD.,

January 25, 1912.

Elder Sylvester Hassell—

MY DEAR BROTHER IN A PRECIOUS HOPE, ALSO IN GOSPEL BONDS:—Your late letter came to me in due time, and brought me much comfort. Your kind words of fellowship and confidence were very encouraging. I feel that, if it is true that Jesus is seen in me in any way, no mortal is blessed more than I. I am reminded of the saying of the Apostle John in his first epistle, third chapter and first verse—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Paul says (Eph. 2:4-5—"But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved." This I understand is that love by which we are made the sons of God. But John, in the text referred to, says—"Behold the manner of love by which we are known as called the sons of God!" Paul said again—"I bear in my body the marks of the Lord Jesus." What a great blessing it is, to the sons and daughters of Adam, that God should mark them as His children, in that way that they can recognize each other as the sons of God! and because of this love they love one another, and gather themselves together in families for the worship of their kind Heavenly Father. Who can tell the manner of this love? It is greater than a husband's or wife's love. A brother's or a sister's love is not equal to it; a father's and even a mother's love falls short. Men can find a reason for all natural love, but can not tell why God loves sinners. All we can say to this is—"Even so, Father; for so it seemed good in Thy sight." God has His sons on earth. Jesus builded His church, and the material is men and women, and He will have them identified as His own, and so He bestows His love upon them in that way that can be seen. And when others take knowledge of them that they have been with Jesus,

they are called the sons of God. And what a comfort and encouragement it is to a poor sinner to have the assurance that the sons of God reckon him as one of them, and say to him as they did to David—"Come and let us go into the house of the Lord"! What mortal tongue can tell the manner of this love? Not one. John did not say, "Tell what manner of love the Father hath bestowed on us"; but "behold" it. We can never describe it as we see it. The oneness of Christ and His dear people brought about and manifested by the coming of Jesus into the soul is so sweet and soul-cheering that we can not tell its height, depth, and breadth, neither its exceeding great importance, but we say to each other, "Behold it!" O how good to see the union and fellowship of the dear saints of God drawn together by the Holy Spirit of Jesus! May our hearts be impressed to pray fervently for the presence of Jesus, so that His children may be drawn together in love, and manifested to each other as the sons and daughters of God, and recognized by the world as a peculiar people for whom the Lord hath done great things.

We had a good meeting in Washington, D. C., last Sunday. Your son was with us; we were glad to see him.

Your brother in hope,

JOSUHUA T. ROWE.

A BLEST FAMILY.

DEAR BROTHER GOLD:—I feel it my duty to write this tribute of respect to Brother J. B. Stanfield, who died December 24, 1886. He was reared in Person County, N. C., and united with the church at Flat River, I think, when about twenty-five years of age. (Do not know the date.) He moved to Caswell County and united with the church at Country Line by letter, a church of the same faith and order (Primitive Baptist). From Caswell he moved to Rockingham County, this being his home until the blessed Saviour called him to a home more sublime, eternal and high up in the Heavens, to be with Him forever.

While living in this county he joined by letter the church at Pleasant Grove, of which the writer was a member. As a deacon he served the church for several years until his death.

He was with us at every meeting, showing that brotherly love and care for the church and her pastor that few could equal. Our little vine grew in grace then and love flowed from heart to heart. He visited his brethren often and his words were always seasoned with grace. We were glad to see him come and sorry to say farewell.

But finally the time came for him to pay us his last visit and he told us (the church) he would remain several days. So he came to meeting and went home with Brother E. L. Apple. On Monday he visited Sister Susan Harrelson and while there was taken sick. In the evening the writer went to see him and remained with him all night, although he did not appear to be seriously ill.

While I was with him he talked about his wife's death (she had not been dead long), and he said when he died he wished to be buried at Pleasant Grove and he wanted his wife taken up and buried by him.

Tuesday evening he returned to Brother Apple's saying he did not feel well enough to visit more of his brethren. On Wednesday he came to my house, where on Thursday his son, E. A., came after him not knowing he was complaining. He sat up most of the time and walked anywhere he wished to go. I was blessed to be with him nearly all during this visit and blest to hear his godly conversation.

His very presence was loud preaching for me.

I do believe it pleased the Lord, the next day about one o'clock, to reveal to me that He was going to take him to his Father's house where many mansions are. I said, "Brother Stanfield, I see great things for you." He answered, "I'm glad you do." I told him the Lord had impressed it on my mind that He was going to take him to those mansions above and that I wanted to go with him. He said, "Brother McKinney, you can not go yet, you must finish the work God gave you to do." With these last words he bade me farewell and got into his buggy. I gathered him into my arms, pressed him close

to me and told him I had wanted to embrace him ever since he had been here on his visit.

He went home and immediately wrote the church a letter telling her how to keep house for the Lord. This letter I want you, Brother Gold, to publish. It was written on December 24, and he died a few hours later. A while after supper he called his daughter Laura to take off his shoes and as she approached he said, "I'm gone," and truly, in that instant, without a struggle, that good and noble-hearted brother was taken to be with the God he served, and with all the saints that have gone before. While his body sleeps, waiting for the last jewel of the innumerable company of God to be brought into the fold, so we should not weep for those who are blest to die with a good hope in Christ.

I headed this article "A Blest Family," and now I want to tell you something of it. Brother Stanfield and wife had twelve children born to them. Two preceded them to the grave and two have died since, leaving evidences of that faith which worketh by love. At this writing there are eight surviving children: Sister Mattie J. Everett, Mrs. M. F. Delap, Messrs. S. M. and R. W., Brother E. A., of Farmville Church; Mr. J. B., who is strong in the faith; Brother T. A., who is a member at Pleasant Grove, and Mrs. Laura McKinney. Sister Everett is a good writer, the one who signed her name "Lone Wanderer" to that rich experience several years ago.

All of these children are orderly and are of the highest training and it always makes me glad to have their company. Six of this family are gone to their long eternal home; eight are waiting with us, and some of them are gathering around God's throne.

Written by
McIver, N. C.

ELD. B. B. MCKINNEY.

BROTHER STANFIELD'S LETTER TO THE CHURCH.

DEAR BRETHREN AND SISTERS IN CHRIST:—According to promise I write a few lines to inform you of my safe arrival home yesterday evening at five minutes to four

o'clock. I experienced no inconvenience from my trip although I passed quite a restless night, my disease moving to my breast and heart. I also was quite unwell early this morning though am more at ease at this time. But I am weak and nervous and make a bad out at writing, but hope you can read it.

My afflictions are somewhat heavy seemingly, but God has a purpose in it. David said it was good for him to be afflicted, for before he was afflicted he went astray; and if the Lord had not laid his afflicting hand on me I might have become exalted. I know not but He knows what is best for His creatures. Afflictions are often sent in mercy in many ways sometimes to show us where our dependence and trust is that we may be kept humble and submissive to His will.

And the Lord grant that we may be enabled by His grace to say at all times, "Thy kingdom come, Thy will be done in earth as it is in heaven." Oh that we might love Him as He loves His bride.

Brethren and sisters, love one another; yea, let brotherly love abound. Try to live in the unity of the Spirit and the bonds of peace, for says the King in Zion, "Peace I leave with you and peace I give unto you, not as the world giveth, give I unto you." So brethren you see religion is love and God is love, therefore we should love one another.

And I do believe I love Christ's precious ones. If I do not then surely I know not what I am. Yet I become very cold and lifeless sometimes. I wander off and get down into Egypt where it is so dark it can be felt. But this is a country rather to be avoided if possible, but if we get down into that country I know of no other way to get deliverance only by the same power that led the children of Israel out of that same country. He can make darkness light, rough places smooth and crooked places straight, and unto Him give all the glory now and forever. Amen.

And now, brethren, let us come to the house of the Lord and say something in regard to keeping house for Him. It is a solemn thought for poor mortal man to keep house for God. Oh who is worthy to keep His house? Is it not the duty of the church to use all godly

means possible to remove all things that are filthy or unclean and cast them where they belong? For filth and uncleanness should not be allowed in His house.

We are told in the scriptures to withdraw ourselves from every one that walks disorderly. What is it to walk disorderly? Drunkenness, lying, swearing, stealing, fornication and adultery. To be guilty of any of the above named sins is to walk disorderly.

Now, dear brethren, I see no scripture command to the church to forgive any member who is guilty of such conduct. I know what the scripture says regarding personal offenses. That is very easily understood, but a disorderly walk is very different.

And now, brethren, I have written and said a good many things, whether to profit or not I know not. If I have said anything to edify any of the little ones then give God all the glory, for it is in much weakness I have written.

Dear Brother and Sister Apple, and all the brethren, sisters, and friends with whom my lot was cast while with you in much affliction, I can not express my love and gratitude to you, beloved in the Lord, for the love and kindness manifested by you towards a poor, sinful, unworthy mortal that I am.

This letter is for all and for the church if you think it is worth anything.

I remain yours, though unworthy I be.

JOHN B. STANFIELD.

Reidsville, N. C., December 24, 1886.

The above has been copied, by request, from *Zion's Landmark*.
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. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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MY RECENT VISIT TO THE BALTIMORE, DELAWARE, AND DELAWARE RIVER ASSOCIATIONS, AND TO BETHEL CHURCH IN FAIRFAX CO., VA., AND TO WASHINGTON CHURCH IN WASHINGTON, D. C.

On Monday, May 13th, in company with my only daughter, Mary, I left home to attend the three above named Old School Baptist Associations, and we returned Tuesday, June 4th. It was by the special invitation of brethren that I attended these Associations and the meetings in Virginia and Washington, D. C. I would have attended, by similar invitations, the Warwick Association at Warwick, New York, but I did not have the time.

These Associations are held on Wednesday, Thurs-

day, and Friday. There is a short business session each morning, and generally there are two sermons in the forenoon and two in the afternoon. Excellent and abundant refreshments are given, under shelter, to all present during an intermission of an hour and a half at noon. Everything is quiet and orderly. The preaching is in the meeting house; all persons present go in and sit and behave themselves, and do not talk, or whisper, or laugh, though some, under deep emotion, weep silently. These assemblies of the saints are conducted with solemn reverence. The singing is excellent, without any organ accompaniment. After the first sermon on Thursday, baskets are handed around for voluntary contributions to defray the traveling expenses of the visiting ministers. The Associations are meetings of the members of churches for the worship of God and the edification of one another. They do not lord it over their churches or over other Associations. In the Delaware River Association the pastor of the church is the Moderator, and the clerk of the church is the Clerk. The little business done is to hear the interesting spiritual letters from the churches, and the Circular Letter to the churches, and a short Corresponding Letter to sister Associations, and to appoint the time and place for the next session of the Association. The visiting ministers preach at conveniently located churches on the Sundays between the Associations.

The Welsh Tract Church, two miles from Newark, Del., is the oldest Primitive Baptist Church in America; it was constituted in South Wales in 1701, and emigrated in that year to this country, and is the only church that emigrated, in a body, from Europe to America. It was one of the five original churches that in 1707 formed the Philadelphia Association (the oldest Baptist Association in America), and it was the most influential church in that Association. Eld. J. G. Eubanks (a native of Georgia) is its pastor; he lives in Newark, Del.

The second oldest Primitive Baptist Church in the United States is Hopewell, in a village of that name, in Mercer Co., N. J. It was formed in 1715, and is a part of the Delaware River Association. Its pastor, who

preaches for them every Sunday, is Eld. F. A. Chick, a native of Maine, but who lived 28 years at Reisterstown, Maryland.

Southampton Church, near Southampton, Bucks Co., Pa., was formed in 1746, and is a part of the Delaware River Association. Eld. S. H. Durand is its pastor, who preaches for them every Sunday. The Welsh Tract meeting house was built of stone in 1746; that of Hopewell in 1747, and that of Southampton in 1774, and enlarged in 1815. The Hopewell and the Southampton meeting houses have galleries, and will each seat a thousand or more people, and they are well preserved.

The Baltimore Association was held at Baltimore, Md.; the Delaware at Wilmington, Del., and the Delaware River at Southampton, Pa. I met at the Association the following Elders: Isaac Jones and J. F. Farmer, of N. C.; T. M. Poulson and R. H. Pittman, of Virginia; J. T. Rowe, of Maryland; J. G. Eubanks, A. B. Francis, B. F. Cubbage, and W. S. Alexander, of Delaware; F. A. Chick, of New Jersey; S. H. Durand, B. F. Coulter, D. M. Vail, and J. M. Fenton, of Pennsylvania; H. C. Ker and John McConnell, of New York; W. E. Brush, of Tennessee, and G. M. Fetter, of New Mexico. And I met, in Virginia and Washington, D. C., Elders C. H. Waters, of Maryland; E. E. Oliver, of Washington, D. C.; T. S. Dalton, of Virginia, and Geo. A. Bretz, of Indiana. These Elders, whom I heard preach, were very able, clear, and sound in their discourses, so far as I could understand them; and our meetings were very harmonious, and pleasant, and profitable.

On the third Sunday in May I held two services at Black Rock church, Butler, Md., twenty miles north of Baltimore; and on the fourth Sunday I was with Elder Chick at two communion services—the first at Hopewell church, at Hopewell, N. J., and the second at the second Hopewell church, at Harbourton, N. J., which we reached with horse and buggy, and which is six miles from Hopewell. Elder Chick preaches once a month, on the afternoon of the first Sunday, for the second Hopewell church. At Black Rock church there was held, in September, 1832, the Old School Baptist Con-

vention, which issued the famous Old School Address, that has never been answered, declaring non-fellowship for all modern religious inventions.

I visited the following persons at their homes: Eld. J. T. Rowe, Bro. Alvis S. Rowe, Sister Mary Pippen Sadler (with whom her mother, Sister Sarah E. Pippen, lives), Eld. F. A. Chick, Bro. D. L. Blackwell, Mrs. Anna Biggs Vaneleve, Mrs. Lizzie Cook Blackwell (with whom her sister, Miss Anna Cook lives), Sister Elizabeth Boggs (who taught school sixty years and has recently returned from New Mexico, whither she went in 1885), Mr. Herby Stout and his sister, Miss Sarah Stout (a very successful collector of old and valuable household articles of almost every kind), Eld. S. H. Durand, Misses Maggie and Ellen Walker (at whose pleasant residence, 1219 Q Street, N. W., Washington, D. C., my two younger sons, Charles and Calvin, clerks in the Post Office Department, board, with several others), and Sisters Mattie Windsor, Lou A. Oliver, and Sarah Shelley. At the Union Meeting at Bethel Church, in Virginia, I saw the pastor, Eld. E. E. Oliver, beautifully baptize, in Difficult Creek, a branch of the Potomac River, three meek and lovely young sisters, Misses Ida Davis and Elsie Oliver, and Mrs. Lizzie Iden.

At Elder Chick's residence, in Hopewell, N. J., several members and friends met Tuesday night, May 28th, and sung many beautiful hymns well, using Durand and Lester's Hymn and Tune Book, which, with Beebe's Hymn Book, is generally used in the North; and at Elder Durand's residence, in Southampton, Pa., there were singing, prayer, and preaching Wednesday and Thursday nights, May 29th and 30th. In the plain but beautiful, newly finished red-brick meeting house of the Washington Primitive Baptist Church, in Washington, D. C., at the corner of Georgia Avenue and Shepherd Street, on a trolley car line, about one hundred and twenty-five people met Sunday night, June 2d, and were very quiet and attentive while I tried to preach to them, in the midst of a storm of lightning, thunder, and rain. About a thousand dollars are still due on this Old Baptist meeting house in our national capital. The members are poor and have done all they can, and I would

be glad if our people in other sections would help them pay this debt. Any funds for this purpose should be sent to Brother J. G. Wiltshire, 332 10th Street, N. E., Washington, D. C.

I attended the Delaware River Association in 1870; and the Baltimore, Delaware, Delaware River, Warwick, and Chemung Associations with Eld. P. D. Gold, of Wilson, N. C., in 1892, and also went with him then into Canada, and attended the meeting of the Covenanted Church at Elsfried, in Ontario, 120 miles west of Niagara Falls; and, in company with Eld. Charles Meads, of Weeksville, N. C., I attended the Baltimore, Delaware, and Delaware River Associations in 1906. My father, Eld. C. B. Hassell, attended these Associations several times, and visited the Canada Church once. He greatly enjoyed these visits, and was always received most kindly; and I have always enjoyed my visits to these dear people of God, and I have been treated with the greatest kindness by them. This was the most satisfactory visit that I ever made to them. They do not claim to know everything, and they are learning in the school of Christ, and the Lord is graciously bringing them nearer to the perfect truth of His Written Word. May He deal thus graciously with all our beloved people, not only in the North-East, but also in the South and West; and so, as the Father and Son are one, the members of the body of Christ will be one, and they will be built up together in love.

S. H.

ADMONITION.

“Therefore let us not sleep as do others; but let us watch and be sober.”—1 Thess. 5:6.

“Therefore,” for certain reasons stated in the context, let us, the children of God, the church, individually and collectively, not sleep as do others. There is a vast difference between the people of God and the “others” referred to in this text. The one is of the day—not of the night nor of darkness, but the inference is that the others, and all others are of the night, the kingdom, or power of darkness. They sleep in the night, in blindness

and ignorance of the truth as it is in Jesus, and they do not like to be disturbed in their carnal, deathlike repose by the heralds of the truth, who speak of their real condition as helpless, impotent, blind, and dead in sin. No, these are content to sleep on, nor can aught beneath the power of God awaken them to a sense of their awful condition.

The children of God were also once in the same benighted state (Tit. iii:3; Eph. v:8; i:1-3); but God, who is rich in mercy and whose love is infinite and unchangeable, hath quickened them from this state of death, delivered them from the power of darkness, translated them into the kingdom of life and light, thus constituting them children of the day whose sun shall never go down in obscurity.

Such people, and such only, are subjects of the admonition of the holy apostle in our text. They are the workmanship of God, created in Christ Jesus unto good works which God hath ordained, and specified in the Scriptures of the New Testament.

The order of this gracious kingdom differs from the kingdom of nature, it does not consist of both light and darkness. It is spoken of as a day in which the song of salvation shall be sung in the land of Judah, and many wonderful and glorious things are promised and given the people of this day or dispensation of divine grace, and they are admonished to walk in the light as children of light, for God commanded the light to shine, and it shines in their hearts. And although the children joyfully rest by faith in Christ and His finished work of redemption, yet they should not sleep as do others who are dead in sin, subjects of gross darkness that covers the people (Isa. lx:2), but they should awake from sleep or lethargy and walk in the light which hath arisen upon them, and thus the glory of God shall be seen upon them which, when seen of others, will be put for darkness, and the darkness that covers themselves will be mistaken for light. This light is given to the children of God, and is called *their* light, to whom the Gentiles shall come, and kings to the brightness which adorns them (Isa. lx:3). So we may justly infer that many of those benighted sleepers, whose carnal trust has once been re-

posed in their own works, have already received the blessing of divine light, and in the light of the Lord have seen light and been drawn into it (Psalm xxxvi:9).

“Let us watch.” Let us keep awake and carefully observe and consider the current events of the present age and compare them with those of past ages and with the predictions of the holy apostles and prophets bearing upon the present age. See how literally and accurately the Scriptures are fulfilling, every day and every hour. Let us watch ourselves first of all, lest we enter into temptation, and pray for divine light to guide us in our observations of the progress of the religious and political world. In doing this we may see many things that will give pain and sorrow, for He that increaseth knowledge increaseth sorrow (Eccl. i:18); yet a wise man will increase learning (Prov. i:5; ix:9).

We should watch and be sober, as the text teaches us to do, that the judgments of God may not overtake us as a thief in the night (2 Pet. iii:10). Such has ever been the case with the giddy world, who are ever crying peace and safety and will continue to do so until “sudden destruction” cometh upon them. “But,” saith the apostle, “ye are not in darkness that that day (of the Lord) should come upon you as a thief.”

The religious, political, and commercial elements of the world are all mixed up together, and are like the raging waves of the ocean, “foaming out their shame,” too blind to see, too busy to consider the inevitable end of their folly and madness.

Doubtless many of the Lord’s people, whose eyes are half open to their sin and folly, have drifted so far from the peaceful shore of the goodly land of promise that they consider it more to their interest to remain on some gallant ship and float with the current than to return and share the afflictions of an afflicted and poor people who are left in Jerusalem, who trust in the Lord. Perhaps some of them have imbibed so much of the wine of Babylon that they are drunken, and too stupid to discern their danger; for the odious mixture is daily served to them from a golden cup.

The admonition contained in the text will ever stand

out against all such conduct by the people of God, whether they hear or whether they harden their hearts and go blindly on with the popular current.

J. E. W. H.

THE CORRUPT USE OF MONEY IN POLITICS AND RELIGION.

The Apostle Paul says that "the love of money is the root of all evil," or "a root of all kinds of evil"; and that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. 6:9, 10). As in the closing days of the ancient republics of Greece and Rome, the corrupt use of money in politics destroyed the rights and liberties of the people, so the corrupt use of vast sums of money in the recent and present politics of the United States threatens the early destruction of our rights and liberties. And the corrupt use of money, in fine buildings and instruments of music and large salaries to preachers and in Sunday Schools and theological seminaries and in money-based societies and home and foreign "missions," is the chief cause of the continuance and growth of the heathen and Arminian religions of the world. Take away this powerful weapon of the Devil and we will have far better governments and far purer denominations on earth.

S. H.

GOSPEL FREEDOM.

"If the Son, therefore, shall make you free, ye shall be free indeed."—John 8:36.

They were in bondage but they knew it not. They were the "servants of sin"—willing servants. So all sinners are ignorant of their bondage to sin. Sin is a disease, but the patient loves the disease. The strength of the disease lies much in the fact that the sinner loves the disease and hates the cure, but it is a real bondage. "As sin hath reigned to death." It reigns like a mighty

tyrant. Though the chains are strong they are pleasant, and they are agreeable and sweet to the sinner. We that have been made free remember that we were alive, and *lively too* while we were in bondage. "If the Son * * * shall make you free." These words denote that none but the Son can make free from sin. If we are not rescued by him we will never be rescued by any one. No man, nor yet all men together, can make one sinner free from sin; let them all unite and try as they will and they can not deliver one sinner from the power of sin, from this fact Christ is precious. He can make "free indeed," that is, He can make free fully, perfectly, and eternally. It is not a temporary freedom or a partial freedom, but it is an everlasting freedom when it is completed.

"The servant abideth not in the house forever but the Son abideth ever." A servant of sin may have a place in the house temporarily, even in the church, but he is not the heir and will be rejected in the end and the Son will remain "ever." There is a liberty that comes to us in regeneration but Paul speaks of the "glorious liberty of the children of God." This is "free indeed." "Glorious liberty" implies a liberty besides this—a liberty with no pain, nor chain, no temptation, no inward motion of sin, no "O wretched man that I am," no death or tears. This is the completed and glorious liberty of the children of God to which we hasten, a liberty begun on earth but completed in heaven, begun here and completed hereafter. The new creature itself shall be delivered from this bondage of corruption into the glorious liberty of the children of God. Then we shall be "free indeed." In some respects we feel hemmed in and in bondage. We are not favored with liberty at all times in the pulpit; we are not able to draw near to the Lord in prayer and we find ourselves burdened with the flesh and its corruptions.

We are free now, perfectly free from the curse of the law. "There is no condemnation to them which are in Christ," so we are now and forever free from the curse of the law. Those in heaven are not safer from the curse of the law than the tried children of God on

earth, but they are now enjoying "the glorious liberty of the children of God."

By "free indeed" is not meant that we are exempt from duty as citizens or that we are free from obligation to love and serve one another. It is not meant that we are free from duty to love our neighbor as ourselves, we are yet in duty bound to *do right* or keep the moral law. A sense of this duty is in every true Christian. We do not keep the law in order to be saved. "The law sends us to Christ for justification, and Christ sends us to the law for regulation."

We are not made free from temptation, but while on earth we will be exposed to it, and we are not free from the motions of sin, we realize that we are poor sinners as long as we live. We are distressed for our sin. There is the difference grace makes in men: once we could sin all day and sleep sound all night, "sin reigned" then, but now we are troubled for sin; even the neglect of our church brings trouble. Sin does not reign without opposition within us—once it did.

We are not freed from death, and we are subject to diseases as other men are, and through fear of death we are all our lifetime subject to bondage. We are like pilgrims in a strange land; we are going home; we are in an enemy's land, but we are going home where we shall be "free indeed." We are redeemed from the curse of the law, and "if we sin we have an Advocate with the Father," who has engaged to "bring His many sons unto glory." Job was tried, but his life was free from death. We may be annoyed, but we can not be destroyed. We are servants of God, but it is a free service, not with a legal bias but as children and from love—a loving service. We do not one thing to secure eternal life or eternal salvation. We are free from all fear of hell or future punishment. While we dread the gloom of death and the grave, we do not dread the torments of hell. We are "free indeed" in this respect. We are free from debt, free from the curse of the law, our service is no longer a legal service. The law was once our husband (Romans 7:1 to 4). "We are free from the law" and are wedded to Christ, who will supply all our wants. He will provide a way of escape from all our temptations. "We

are kept by the power of God" and will at last reach home, where all our sorrows and trials will be done.

What immense gratitude we owe the Lord for all His mercies received and yet in store! J. H. O.

"HARDSHELLS."

The Primitive, Original, Old School or Apostolic Baptists are, throughout the length and breadth of our land, called "Hardshells," and by this name they are more generally and thoroughly known than they are by any other name. Our brethren, traveling in certain rural districts and inquiring for Primitive Baptists, have been told by people that they did not know anything about any Primitive Baptists in that country; but on changing the name and inquiring for "Hardshells" would be told at once O yes, there are some over there or a church over here, etc. How the name originated I am not able to tell with accuracy. I have heard some explanations of its etymology but none that were satisfactory to me in the way of certainty, except that it is a name given by way of reproach, out of hatred and contempt for the people holding to and persistently contending for the principles and practices of the Original Baptists.

We have never assumed the name "Hardshell" or recognized it as legitimate or appropriate, hence some of our people have disdained and rejected the appellation and labored to get rid of it, and have encouraged and advised our people to disregard it, refuse to recognize it, be called by it or to answer to it, and never to use it themselves. But they labor in vain, for just as long as we retain our characteristic principles and practices the name is going to stick to us, and the only way to get rid of the name is to apostatize, or leave, or forsake, or abandon the principles. So let us remember that no genuine Primitive Baptists will deny being what the world calls "Hardshells." But, brethren and sisters, cheer up and bear the name with patience and sweet resignation to the will of God, for the name "Hardshell" is going to be as honorable after a while as it has been reproachful and humiliating in the past; for the name

“Hardshell” is no more reproachful now than the name “Christian” was when first applied to the disciples of Jesus. Luke, in Acts 11:26, says “the disciples were called Christians first at Antioch.” A very learned commentator on this passage says: “This name (Christian) originated not within but without the church; not with their *Jewish* enemies, by whom they were called ‘Nazarenes,’ but with the heathen in Antioch; * * * it was not at first used in a good sense, as in chapter 26:28, and 1 Peter 4:16.” Church history shows that the heathen or Pagans persecuted and abhorred the “Christians” as they called the followers or disciples of Christ, not merely because the “Christians” taught a new religion or a religion different from their own; no, not for that cause, for it was common for them to tolerate and encourage new religions, but they persecuted and despised the Christians because the Christians would not recognize and worship the gods of the Pagans as being in every respect equal to and worthy as the God of the Christians, and hence because the Christians refused an “intercommunity of worship,” and service, and sociability with them religiously. They regarded the Christians as selfish, narrow, contracted, as “despisers of the gods” and as “persons *convicted* of hatred to all mankind,” and as inflexibly obstinate in a terrible or contemptible superstition.

“A writing called the Acts of Pilate existed in the 2d century, and long continued to be used in heathen schools to warn boys against the belief of the Christians.” *Werner Encyclopedia Britannica*, Vol. 13, page 668; *Hassell’s Church History*, pages 362-3.

So today Primitive Baptists are not so much opposed and despised for their doctrine as they are for what people consider their “selfishness,” “narrow contraction,” “exclusiveness,” and want of liberality and sociability in religious matters, because they refuse to recognize and fellowship the many religious institutions called “churches” which have sprung up among men since the Apostolic or first church was set up, and especially those of modern origin. We can not recognize them as churches of Christ and worship with them, because the church of Christ is but one, for “the Bible does not

teach that Christ has separate, distinct, contradictory and antagonistic organizations here in the world which He called *branches* of the church. Jesus taught that He Himself is the true vine, that His Father is the Husbandman and that *His disciples*, individuals of one faith, Lord, and baptism, and not organizations, *are the branches*. See John 15:15. The Bible teaches that there is *one* Lord Jesus Christ, *one* God the Father, *one* body or church, called in *one* hope of their calling, *one Spirit*, *one faith*, *one baptism*, *one bride*. Eph. 4:4-7. Rev. 21:9; for though "there are threescore queens and fourscore concubines, and virgins without number, My dove, my undefiled is but *one*; she is the only *one* of her mother, she is the choice *one* of her that bare her." Cant. 6:8, 9. For it is written "Israel shall then dwell *alone* and not be reckoned among the nations." Notwithstanding all this Primitive Baptists believe that God has a spiritual, regenerated people in the various denominations of the world, and that these people will be saved in the Lord with an everlasting salvation.

So the name "Hardshell" had its origin in contempt for the people to whom it is applied, and this name was not assumed by us but was applied to us by those that opposed and despised us, even as the name "Christian" was not assumed by but was by others applied to the followers of Jesus at Antioch. And the word or name "Hardshell," like the name "Christian," will keep on till it will find its way into the dictionaries and then what will be its meaning, its signification? Let's see. Some years ago a newspaper correspondent writing on the friendship existing between United States Senators of opposite politics in the two great political parties of the nation, to wit, the Democratic and the Republican, after mentioning different examples, finally said: "There is Senator Bacon, of Georgia, who may be termed the 'Hardshell' Democrat of the Senate," etc., and he then tells about the good friendship that existed between Bacon and some Republican Senator. Now in reading this account somebody evidently needed a dictionary, for what did this writer mean by saying that Bacon might be termed the "Hardshell" Democrat of the Senate? It is well known, I suppose, that Senator

Bacon, of Georgia, is one of the firmest, most conscientious, and faithful members of that honorable body.

In reporting the awards of the fair held last fall in Birmingham, and with reference to certain varieties of corn that carried off the corn prizes in Cullman County, Ala., we find the following language in the report: "The species is said to have originated in Egypt from American seed. One of the Cullmanites went so far as to say that it was this variety of corn in Egypt which first attracted Joseph and his brethren to that land during a long dry spell some time ago.

This theory, however, did not withstand the "*Hard-shell*" scrutiny to which it was subjected."

Here again somebody needs a *dictionary*, for what does the word "Hardshell" mean here? I heard a business man define the word "Hardshell" to mean "firm, honest, steadfast, uncompromising" in devotion to principle. So it appears that under the good providence of our God and in the progress of time and in the passing of generations God is overruling the unpopular name "Hardshell" to our good and His glory.

The people bearing this reproachful name will, by the grace of God, endeavor the "truth to maintain, unawed by influence, and unbribed by gain." They believe in the full divine inspiration of the Scriptures of the Old and New Testaments, and that "*No demonstration can be stronger than this—God has said so, therefore it is truth*"; and that though "heaven and earth shall pass away God's word shall not pass away," for "the Scripture can not be broken." God's *righteousness, and words, and doctrine, and laws, and will, and ways* are everything to them, because pure, holy, sublime, and everlasting; while man's righteousness, wisdom, and inventions, like the source from which they spring, are *weak, imperfect, beggarly*, and when the great day of God's wrath is revealed shall fly away like chaff before the wind.

G. W. STEWART.

REMARKS.

In Webster's New International Dictionary, page 982, "Hard-Shell" is defined "unyielding, uncompromis-

ing, strict"; and on page 180, "Primitive, or Old School, Regular, Anti-mission, or Hard-Shell Baptists" are described as "extremely Calvinistic, and opposed to Sunday Schools, missions, theological seminaries, and church societies, as unnecessary and unscriptural." Like the Apostolic Churches, Primitive Baptists believe and uncompromisingly maintain that the Old and New Testament Scriptures are the perfect and only standard of faith and practice.

S. H.

"THE APOSTOLIC CHURCH."

Elder Hassell has published in pamphlet the ninth chapter of his history. It is an excellent book, and our people ought to take pains to circulate it. Price, 10 cents. I hope our people will not neglect this. Send and get them and give them to those that will read.

J. H. O.

QUESTIONS AND ANSWERS.

1. Q. What is meant by "the fear of the Lord"? A. There are two very different kinds of "the fear of the Lord" spoken of in the Scriptures—a slavish and a filial fear. The slavish fear of God is a natural, selfish dread of His anger because of our sins; evil spirits and wicked men have this fear; even unregenerate human beings, unless they are judicially blinded, and thoroughly hardened, and given up to perdition, have this dread of God's righteous anger for their voluntary and inexcusable transgressions. But the filial fear of God is a spiritual, unselfish reverence of Him because of His infinite majesty and holiness, and it is wrought in the hearts of the elect angels and human beings by the Holy Spirit, and inclines them to revere Him incomparably above all other beings, and to desire to obey all His commandments, and to submit to all His dispensations, and to praise and glorify Him forever. Filial fear of God is the same as the true worship of Him.

2. Q. Who is meant by "Lucifer, son of the morning"?

(Isa. 14:12)? A. The Hebrew word rendered "Lucifer" means "bright one," that is the planet Venus, the brightest object in the natural heavens next after the sun and moon, and which, when west of the sun, appears in the early morning in the East before sunrise. As seen in the context in Isa. 14:4-23, Lucifer, or the bright one, is used to denote the King of Babylon, who in his greatness and splendor outshone all other kings in the world, but who, with his kingdom, would be brought down to utter ruin. Tertullian, Origen, Milton, and others identified Lucifer with Satan (from Luke 10:18, and Rev. 9:1, 2).

3. Q. Would it not be more becoming and more effective for our brethren to avoid bitter and sarcastic expressions concerning each other when they write? A. Of course it would, and it would also be more Christian and more gentlemanly.

4. Q. Who are "saints"? A. The word "saints" means holy ones; and it is used in the Scriptures a few times of the holy angels, but generally of true Christians, human beings consecrated to the service of God, while here on earth. But Roman Catholicism calls "saints" those deceased persons whom the Pope claims to have ascertained and whom he declares to be blessed and happy in heaven, and whom he has canonized or declared to be in the canon or catalogue of saints, and whom he commends to perpetual veneration and invocation (or worship and prayer). So called "canonization" did not begin until about the middle of the tenth century.

5. Q. Were not the Jewish synagogues in the first century, notwithstanding their cruel persecution of Christians, maintained in good form and outward morality? A. Undoubtedly. Saul of Tarsus, a Pharisee, says that "as touching the righteousness of the law" (that is, formal and external righteousness) he was "blameless" (Philip. 3:4-6), even while he was a bitter enemy of Christ and the greatest persecutor of His people (Acts 9).

6. Q. How many Jews are there in the world? A. According to the latest estimates there are about 11,500,000, distributed as follows: In Russia, 5,215,000;

Austria-Hungary, 2,084,000; United States of America, 1,777,000; Germany, 607,000; Turkey, 463,000 (of whom 78,000 live in Palestine); the British Empire, 380,000 (of whom 240,000 live in the British Isles, including 150,000 in London); Roumania, 250,000; Morocco, 109,000; Holland, 106,000; France, 95,000 (besides Algeria, 63,000, and Tunis, 62,000); Italy, 52,000; Persia, 49,000; Egypt, 39,000; Bulgaria, 36,000; Argentine Republic, 30,000; Tripoli, 19,000; Turkestan and Afghanistan, 14,000; Switzerland and Belgium, each 12,000; Mexico, 9,000; Greece, 8,000; Servia, 6,000; Sweden and Cuba, each 4,000; Denmark, 3,500; Brazil and Abyssinia, each 3,000; Spain and Portugal, 2,500; China and Japan, 2,000; and less than 1,000 in each of the following countries: Curacao, Surinam, Luxemburg, Norway, Peru, Crete, and Venezuela. This condition of the Jews was exactly foretold by Moses about 3,400 years ago, when the Lord declared that, because of their disobedience to Him, He would scatter them among all people, from one end of the earth to the other (Deut. 28:63, 64). What an unanswerable demonstration of the omniscience, omnipotence, and faithfulness of God to His promises, and of the Divine inspiration and infallibility of the Holy Scriptures! Other nations, conquerors and conquered, are soon blended into an indistinguishable mass; but it has not been so with the ancient chosen people of God. They are, although scattered all over the world, kept separate from other people, to prove the truth of the Scriptures, and for the distinct fulfillment of other prophecies in regard to them—they are to be regathered into Palestine (or Canaan), their own land, and to be suddenly converted in a mass to faith in the Christ whom they rejected and caused to be crucified (Isa. 11:11, 16; 43:5-7; 65:17-25; 66:8; Jer. 23:3-8; Ezek. 36:24-38; 37:21-28; Hos. 3:5; Amos 9:14, 15; Micah 4:6, 7; Zeph. 3:19, 20; Zech. 10:6-12; 12:10-14; 13:1-9).

7. Q. Did inspiration and leadership cease with the Apostles? A. Infallible inspiration and leadership undoubtedly did cease with the Apostles. Jesus said that they were to sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28; Luke 22:30). He nowhere intimates that they were to have any successors in their

office. The church has their writings, which are the perfect standard of faith and practice. Others, who say that they are Apostles, are liars (Rev. 2:2). Elders, bishops, or pastors are to lead, oversee, care for, and shepherd the flock; but they are not to exercise the despotic authority of Gentile and Jewish rulers, not to lord it over God's heritage (Heb. 13: 7, 17, 24; Acts 20:28; 1 Tim. 5:17; John 21:15-17; 1 Pet. 5:2, 3; Mark 10:42-45). Even Christ Himself came not to be ministered unto, but to minister, or serve (Mark 10:45); and His Apostles are servants of the church for Jesus' sake (2 Cor. 4:5). All His people are made by Him kings and priests unto God (Rev. 1:5, 6; 1 Pet. 2:5, 9). Christ alone is our Master, and all of us are brethren (Matt. 23:8-12). He alone is the High Priest of our profession (Heb. 3:1; 5:5, 6). He alone is the King of kings (Rev. 19:16). We are to follow no man, only as he follows Christ (1 Cor. 11:1). S. H.

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for all 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 107:8, 43.

A KNOCK-DOWN ARGUMENT.

There is much infidelity of a kind which can not easily be argued out of men's minds, says Mr. H. L. Hastings in his *Fireside Readings*. It has its seat in the heart; and nothing in the shape of argument can affect it so long as the skeptic remains in health and strength and courage. But times of storm or danger will come when all this bravery fails, and then his infidelity flies like a dream.

An English paper reports that Mr. Charles Bradlaugh (born 1833, died 1891), a noted atheist, a politician and author, having concluded a lecture, presenting his doctrines to the people, called upon any person present to reply to his argument if they could. A coal miner arose in the assembly, and spoke about as follows:

"Mister Bradlaugh, me and my mate Jem were both

Methodys till one of these infidel chaps came this way. Jem turned infidel, and used to badger me about 'tending prayer meetings. But one day, in the mine, a large cob of coal came down upon Jem's head; he thought he was killed, and, oh man, but he did holler and cry to God!" Then turning to Mr. Bradlaugh, with a knowing look, he said: "Young man, there's nothing like cobs of coal for knocking infidelity out of a man."

The collier carried the audience with him, for they well know that a knock in the head by a big chunk of coal would upset the courage and with it the skepticism of stronger infidels than "my mate, Jem." Many an infidel has discarded his infidelity and cried to God for mercy in sickness or in danger, both on land and sea; but who ever heard of a Christian turning from his faith in the hour of peril, and forsaking God when death was at the door?

S. H.

EXTRACTS.

ABBEVILLE, ALA., Jan. 30, 1912.

Elder G. W. Stewart—

VERY DEAR AND PRECIOUS BROTHER IN GOSPEL BONDS:—Your kind and comforting letter of the 25th inst. to hand and contents of same duly noted, and in reply will say that I am always glad to hear from you. We are all well as usual. I often think of you, and oh, my brother! you just can't imagine what pleasure it affords me to think that we have such faithful and firm ministers as you. Such ministers are few and far between. You show me one minister that is firm and unshaken by the tidal waves of Babylon and all the devil doctrines of these times, and I will show you a lot of them that I would be afraid to risk.

I have owned a lot of good horses in my life, but I have owned but very few safe and gentle ones—ones that I was not afraid to trust the children with, and feel perfectly satisfied. There are so many vehicles and different modes of locomotion now, and all being operated on the public highways, till there are very few horses that can stand the racket. And it is even so with the preachers; there are so many new doctrines and practices, and all being operated on the highways of religion (?), till it takes a mighty firm and gentle minister to stand the racket—very few that can be trusted, for safety, with the children. If a horse wants the kindness and confidence of the children, he must behave himself and be gentle, and not be kicking up and running away with the children. So it is with a minister; if he wants the confidence and esteem of the children, he must be gentle and kind while he is carrying them along the highway of righteousness—he must not be kicking up and running away with the children, and scattering them along the way. If a horse ever runs away with the children one time, I don't care

how gentle and docile he may be afterward, the children will always regard him with suspicion—they will never again have the confidence in him that they once had. So it is with a preacher; if he ever runs away and scatters and cripples the children one time, they will never afterwards have the confidence in him that they once had. A minister that will stick his head up against a light-wood stump, and you have to burn the stump to move him, he is a dangerous preacher. A preacher that will desert his congregation, and especially his own church, is also a dangerous minister. A minister that wants to be "pap" (or pope) in a church, is to be regarded with suspicion. A minister that knows everything, knows but a few good things. A minister that has to preach or "bust," it is better for the children for him to "bust." M. E. PETTY.

HAZEN, ARK., Jan. 4, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—I value THE MESSENGER very highly for the truth's sake, and I hope to be able to pay for it all the remainder of my life. I am now in my seventieth year, and don't feel like I desire to do without THE MESSENGER. Wishing you and all the associate editors much happiness and prosperity many years to come, I remain your little brother in hope of eternal life,

S. B. MINTON.

R. F. D. No. 5, LAKE CITY, FLA., Feb. 3, 1912.

Elder S. Hassell—

DEAR BROTHER:—I heartily endorse your management of THE GOSPEL MESSENGER, and hope that you may be spared to edit the same for many more years.

Your unworthy brother in hope, L. W. A. RIVERS.

DANVILLE, GA., Feb. 23, 1912.

Elder S. Hassell—

DEAR BROTHER IN CHRIST:—The Baptists of this country seem to be getting along very nicely. We have no troubles, and peace seems to reign in all our churches. The weather has been so inclement that we are not visiting much; but when we do meet sweet peace beams on us. THE MESSENGER indeed has the proper name, it is sent to particular people on peculiar messages, and is therefore good news from a far country. We all love to receive news from home (our heavenly home), and when we read the pages of our dear old MESSENGER we know that some of the kindred have a word of comfort for the poor, hungry children of the kingdom of Christ. May you and the other able contributors of its pages be long spared to comfort us, is my prayer.

Your brother in tribulations, J. A. TAYLOR.

HAILE, LA., March 16, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—I herewith enclose money order for four dollars, for which please send THE GOSPEL MESSENGER to four new subscribers. I do not think that I could engage in anything that would

be much more laudable than to try to aid you in extending the circulation of THE GOSPEL MESSENGER, for in so doing I will thereby be instrumental in disseminating the truth; and the truth is all that will do us any good. Only the truth can make us free, and then we shall be free indeed. I am fully persuaded that the doctrine and teachings set forth by THE GOSPEL MESSENGER is sustained by the Word of God, and will stand the test from all opposition when this vain, delusive, sin-cursed world with all its allurements shall have passed away. These are sublime truths which can not successfully be contradicted or refuted. "Truth is mighty and must prevail." "Truth crushed to earth will rise again." These solemn and sacred truths are not learned in the schools of men, neither are they taught of men, but come directly from the hand of God. We are not to regard our exalted positions in this life or our worldly wisdom and acquirements and attainments as meriting these favors in our behalf, but these worldly things are against us, for we are taught that the wisdom of this world is foolishness with God. He chose the foolish things of this world to confound the wise. Spiritual things are hid from the wise and prudent and are revealed unto babes. Thus we must all be brought down to a common level, each one esteeming one another better than themselves, and thus fulfill the law of Christ.

May God in His infinite goodness and mercy sustain you, and keep you by His power, is the sincere desire of one, I hope, that loves the truth as it is in Christ Jesus, our Lord.

Yours in trials and conflicts and hope, J. R. HAILE.

R. 2, TAYLORSVILLE, MISS., Jan. 19, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed find money order for one dollar, to pay for THE MESSENGER. I think sometimes that I will have to stop some of my papers, and then I think I had rather deprive myself of some of the necessities of life than to do without these papers, especially THE MESSENGER. I love the principles as set forth in its columns.

Yours in hope, J. A. FORD.

DAVID CITY, NEB., Jan. 9, 1912.

Elder Sylvester Hassell—

DEAR FRIEND:—As my subscription to THE GOSPEL MESSENGER expired with the December number, I take this opportunity to renew for another year, as I prize THE MESSENGER above every other periodical that I receive. How lonesome it is here for me, as there is no church that preaches as I believe. They, the Arminian churches, preach that God is trying to save the world, but they will not let Him do so; and I believe Christ will save His people from their sins, not in their sins. I believe Christ will save all those who call upon His name, but that none will call upon Him but those who are drawn by His Holy Spirit, in other words, only those who have been born of the Spirit. May God bless you with health and strength, both natural and spiritual, to edit THE MESSENGER for many years yet. I believe your life is like Paul's—to be called away from this world would be gain, but to the church it would be loss; for surely you are doing a great work for the churches in pointing

them to the old landmarks which have been laid so long, yes, ever since the church was established. In my opinion, the Primitive Baptists are the true church of Christ.

I remain yours to serve, JOHN H. BROWN.

RICHLANDS, N. C., Feb. 14, 1912.

MY DEAR BROTHER IN CHRIST:—I want to tell you, if I could, how much I appreciate THE MESSENGER; but I have not the language to tell the comfort it has been to my soul. It has been a great teacher to me, and it often reminds me of the golden pipes that emptied the golden oil in the golden candle stick that gave the golden light in the house of God. And the editorial staff reminds me of the feeding tubes to the house of God. We are all like babes when THE GOSPEL MESSENGER comes. We begin to read and receive the sincere milk of the word, and grow thereby to be strong in the faith of the Lord. I would love to see old Brother J. E. W. Henderson—he has done me so much good. But if I don't love all of God's humble poor, then let me nothing love. Dear Brother Hassell, I have baptized nine into two of my churches in three months. And I would love to write out, if I could, my trip to Texas, and show how the Lord sends unto a strange land. But my health is so poor, and I have tried the doctors till I have given up and quit them, and now I am just waiting the good Lord's time to take me home, where the wicked will cease from troubling me, and the weary are at rest. Now may the God of all grace keep THE GOSPEL MESSENGER in defense of the holy truth.

GARDNER BRYAN.

CEDAR GROVE, TENN., Dec. 9, 1911.

DEAR BROTHER HASSELL:—I herewith enclose one dollar, for which please send THE MESSENGER another twelve months. I do love the humble, Christ-like spirit manifested in it—speaking the truth in love to all. So, dear brother, labor on in the good and acceptable way; the labor you have bestowed is not in vain. I hope the good Lord will still enable you to speak the truth in love.

Yours truly, A. W. SHIELDS.

OBITUARIES.

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

MRS. A. M. KEITH.

GREENVILLE, GA., May 21, 1912.

BELOVED BROTHER HASSELL:—I will send you a short memorial sketch of the life of Mrs. A. M. Keith, of Newnan, Ga., wife of our beloved brother, A. M. Keith; and not being able to improve on his own statement to me in a note concerning her life and triumphant death, I will enclose his own tribute of respect to you for insertion in THE GOSPEL MESSENGER:

"Elder A. B. Whatley—

"BELOVED BROTHER IN THE LORD:—I send you the dates of my wife's birth and death. She was born March 27, 1842, in Heard County, Georgia; was a daughter of W. M. K. Watts; she fell asleep

in Jesus, as we hope and believe, February 21, 1912. If she had lived until the 27th of March she would have been seventy years old. She and I were married March 16, 1864; and if she had lived to the 16th of March we would have been married fifty years. To our union were born seven children—three boys and four girls; all lived to be grown but one, who died in infancy; five still live to mourn the death of their mother. She was christened in the Methodist church in her infancy by a man named Stegall, but never professed a hope in Jesus until the year 1858. She never attended her church much after they put an organ in it; she always told me it had no business there. Just two weeks before her death she said she did not want it used at her funeral, but wanted the people to sing "Jesus, lover of my soul, let me to Thy bosom fly" (which was done), requesting that you and old Brother Cotter officiate at her grave. I can say of a truth that she was a good and faithful wife and helpmeet in the true sense of the word. While I mourn her loss, yet I feel and hope that it is her eternal gain.

"Your brother in sorrow, A. M. KEITH."

Her daughter, Miss Lila B. Keith, in writing about the death of her beloved mother, said she was a devoted Christian, a patient, faithful and devoted wife, a loving, gentle and tender mother, and a true friend. She spoke of dying as though she was going to make a visit, and was ready and willing when the summons came. All who knew Sister Keith believe and hope that she has departed to be with Jesus. May God graciously bless the bereaved family.

A. B. WHATLEY.

NOTICE.

"Should Children of Primitive Baptists Attend Sunday Schools?" is now in the hands of the printer, who promises to have it ready for distribution not later than July 15th. The board-cloth cover will be delivered at 40 cents per single copy, or \$4.00 per dozen. The limp cover, at 25 cents per copy, or \$2.50 per dozen.

If I sell every copy of this edition at the prices quoted, I will but save myself; otherwise, I will be losing financially. Therefore I will be thankful for every order received with the cash.

Kindly give *name* and post-office address *plainly written*. Some advance orders have been received with the name of the sender omitted.

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SYLVESTER HASSELL,
Williamston, N. C.

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A PROPOSED BOOK.

I propose, if the Lord wills, to publish, in about a year, a book containing portraits of myself and my wife (who is the publisher of the Lloyd Primitive Baptist Hymn Book), and articles that I have written on several subjects in the *Primitive Pathway*, of Alabama, my native State, formerly published by my ever esteemed Elder, J. E. W. Henderson, of Glenwood, Ala., and some articles from the *Baptist Trumpet*, of Texas, for which I have written several years, and other articles which I may write hereafter, closing with some suggestions from the author to the children of Primitive Baptists as well as all who may feel concerned. The book will cost a dollar, when ready for delivery. If you desire a copy, please write me, so that I may know how many to publish in the first edition.

(ELDER) A. V. ATKINS,
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Vol. 34.

No. 8.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



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AUGUST, 1912.



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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

AUGUST, 1912.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 34.

WILLIAMSTON, N. C., AUGUST, 1912.

No. 8

CHRIST IS ALL.

Ephesians 1:23.

Sinners, who have believed through grace,
Although the vilest of our race,
In this agree, both great and small,
That Jesus Christ is All in all.

The Greek, the Jew, and such as we,
Barbarian, Scythian, bond, or free,
Here find no separating wall;
For Jesus is our All in all.

He is our life from day to day,
He is our strength through all the way,
He saves from bondage, sin, and thrall,
And is to us our All in all.

He is the Lord our Righteousness,
He is our refuge in distress,
He hears when we upon Him call,
And thus appears our All in all.

In heaven this truth will best be known,
When we surround His glorious throne,
And with th' adoring armies fall,
And Jesus sing, our All in all.

SAMUEL MEDLEY, of *England* (1800).

CORRESPONDENCE.

THE JUDGMENTS OF GOD.

GRAHAM, TEXAS, May 8, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—I have been thinking over the many striking events of late in the earth, the sad calamities, which I take to be the judgments of the great God upon a sinful race.

Just as Belshazzar was drinking wine, with his concubines, out of the vessels of the Lord, and was praising the gods of gold and silver, of iron, wood, and brass, and of stone, "in the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall," and his doom was sealed for judgment.

So when the officers of the great Titanic and its passengers decided they had built a vessel of wood and iron, and brass, with gold and silver, and were drinking wine in honor of their great achievement, and forgetting that God that brings down the proud and raiseth up the poor, then their great ship grounded into an iceberg, that was providentially prepared by the Lord to bring judgment. How swift and inevitable are God's judgments on the transgressors, both saint and sinner! But must we suppose that they were sinners above all others? Not so. But in His eternal council the time came in this way for those who went down. God rules and knows when the time is fulfilled. The judgments to God's people are mixed with mercy. Both are necessary, as the rain and sunshine work together with cold and hot weather.

We note the sad destructions in the Mississippi Valley, the destitution and loss; and we see the opposite in our terrible drouth in Texas, and we must admit that in some way God is visiting the human race with the plagues out of the vials of His wrath.

All these are the signs of the last days. Soon the seventh vial will empty and then the end of this present time will have come. No age is too dark to utterly de-

stroy the testimony that God has appointed His servants to give. It is generally done under persecutions, slurs and slanders. See Daniel's case. This age will prove no exception. The greater the darkness the more vivid will be the vindication which the Lord will give. It will come to His true and tried servants without their fishing for it; and will expose the wolf in spite of his cunning. Amen.

J. H. FISHER.

PURIFYING TRIALS.

CRAWFORDSVILLE, IND., December 4, 1911.

Dear Sister Whitley, Washington, N. C.—

Your valued letter of two weeks gone by came promptly, and I found it rich with the same depth of religious feeling and spirituality that marks all your letters to me. It seems especially interesting, even though it be tinged with sadness—sadness from new trials that are ever rising in this unsatisfying world. That you are a "child of sorrow" I am quite ready to believe, for I sometimes think that sure enough "man was made to mourn." How strange then that our mourning is so intense at the prospect of parting with those we love when we feel assured the gates of Paradise are opened to admit them where there will be no more trials and no more pain. I can well understand your feelings with one so dear before you, the victim of remorseless disease. It will bring you no comfort to be reminded that afflictions are in every land, in every home, or to say:

"Thy lot is the common fate of all,
Into each life some rain must fall."

Another writer pierces our hearts with this truth:

"There is no fold, how'er so well attended,
But one dead lamb is there."

Gladly I turn from these expressions of earthly sorrow to the antidote you find, when you say these trials, when seen in their true light, strengthen your hope. Yes, dear sister, "these are they which came up out of

great tribulation, and have washed their robes and made them white in the blood of the Lamb." I thank you for the next thought, which was new to me, and I think is good and true, that this washing our robes means the purifying sorrows we must pass through here below. The Lord says He will bring them "through the fire," and "try them as gold is tried." They are made white by trial, after which he says "they shall call on my name and I will hear them. I will say, It is my people; and they shall say, The Lord is my God." O then, dear child, let us suppress every rebellious thought, and contemplate our bereavements and crosses with calm submission.

You say you "must tell me, in this letter as well as in many written before, that you are a child of sorrow, and acquainted with grief from early childhood." I feel that I can use the words from Patmos Island and say, "I also am your brother and companion in tribulation, and (I hope) in the kingdom and patience of Jesus Christ." The death angel found our home at an early day, and came often. My precious mother, of whom I have heard much praise, was the first to go. Though a young woman of only 28, she left six little ones, or part of them, to stray hither and you, never to know a mother's love, a mother's tender care. Her death seems tragic almost. You know, I suppose, of the Asiatic cholera's first invasion of our country and, too, in its most malignant form. We lived so far from the seacoast, and yet coming on sail vessels to New Orleans, other boats brought it up the Mississippi and the Ohio, near which we lived, and my sweet young mother was first to take it. She sent for her mother to nurse her, rather, it turned out, to give the destroyer another victim. My dear grandmother took the disease at once, and died an hour sooner than my mother, and the two mothers were buried in one grave. Very soon then my twin brothers died and were buried in the one coffin; and my only sister died soon after, and other kindred. Shall I go on? When I and my dear companion became householders the star of destiny changed. The parents were left and the little ones taken. Our first-born, named for my mother (Helen), seemed part of our lives, when death claimed her; aged one and a half years. And then another, and

another, until five fell asleep never to awaken in time. It would exhaust pages to tell you how dear and loving each one was. Then came the heaviest stroke of all, and only one to bear it. Four years ago the companion and sharer in all my joys and sorrows closed her eyes forever on earthly scenes, and if you could have seen how often, O how often, the hot tears have bathed my cheeks, as I sit in my lonely room, you would have knowledge how I feel this loss. Day and night she is on my mind, till it sometimes seems as if every source of happiness to me was buried with her in the grave.

Forgive me, sister and friend, for wearying you with these recitals.

It was Cowper that quoted a widowed husband's sorrow in a cemetery he visited, and it is mine:

"Thou wert too good to live on earth with me,
And I not good enough to die with thee."

In full appreciation of your valued friendship and Christian love, I remain, while my pulse beats,

Your brother in the good hope of immortality beyond
the skies, S. B. LUCKETT.

STUBBS' MOSHEIM'S CHURCH HISTORY.

John L. Mosheim was a German Lutheran church historian, born in 1694, and died in 1755. His history is in three volumes, of nearly two thousand pages. It has been brought down to 1862 by Henry Soames and William Stubbs. It gives the history of the Catholic and the Protestant and Baptist churches with great impartiality and accuracy; and, as all the copies of my complete Church History have long since been sold, it is perhaps the best general Church History that can now be bought. It may be had, postpaid, for Three Dollars, of Farncombe & Son, London, England, through their American agent, Mr. J. T. Higgons, 241 West 123d St., New York.

SYLVESTER HASSELL.

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. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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INFINITE SUPERIORITY OF THE WORD OF GOD

The infinite superiority of the written Word of God (The Old and New Testament Scriptures) to all the un-inspired writings of men, and the infinite superiority of the Personal Word of God (the Lord Jesus Christ) to all mere creatures in the universe—this is the fundamental doctrine of all the real and instructed children of God. The thousands of baseless speculations of infidel critics of the Scriptures are not only self-contradictory and mutually destructive, but have been disproved by the latest researches and decipherments of the disintombed inscriptions of ancient Babylon, Assyria, and Egypt, and by the highest scholarship of the world—the God of the universe and of the Bible, thus making foolish the ungodly wisdom of this world (1 Cor. 1:20), and proving these wiseacres to be ignoramuses. And

the Lord Jesus Christ, the chief witness and substance of the Scriptures, was God manifest in the flesh, and infinitely surpasses, in holiness, wisdom, and power, His very highest creatures, whether human or angelic, and, by His atoning blood and His renewing Spirit, will forever save all His people from their sins (Matt. 1:21; John 6:37-40; 10:15; 16:27-30).

No people on earth excel the Primitive Baptists in their pre-eminent reverence of the Inspired Scriptures and of the Divine Saviour, of whom they testify. May He give us grace, whereby we may serve Him more lovingly, reverently, and acceptably than ever before.

S. H.

“THE GUARDIANS OF LIBERTY.”

Seeing the manifest determination of the Roman Catholic so-called “Church” to conquer and control the United States, and to revive the confiscations and tortures of the Dark Ages among us, and to destroy the last vestige of our civil and religious liberties, some of the highest officers of our army and navy and of our most intelligent, patriotic, and influential citizens organized, in Washington, D. C., June 9, 1911, a non-secret, non-religious, non-partisan association, called *The Guardians of Liberty*, whose object is to defend the principles of our Federal Constitution, to completely separate church and State, to promote civic righteousness, to guarantee equal privileges for all, and to protect the free institutions of our country from internal corruption and all foreign interference and domination. Hundreds of thousands of persons of all parties and denominations and ranks, and trades, and professions have already united with the association. All are on equal ground within its ranks. All pay a nominal membership fee of one dollar. The next meeting is appointed to be held in the city of New York the third Tuesday in June, 1915, and every two years thereafter.

“Rome,” says *The Christian Herald*, of New York, “is afraid of the new organization, knowing that her own methods of political and ecclesiastical campaigning in

this country will not bear the searchlight. Her truckling with presidential candidates; her arrogant claim of equality with royalty for her cardinals at public functions; her attitude toward civil marriage, and her imposition of the ban of illegitimacy on ecclesiastical marriages between Catholic and Protestant; her widespread interference in politics and her dictation to the 'bosses'; her declaration that 'the church will not come to her own until there are more Catholics in Congress'; and her demand, reiterated in her church organs throughout the country, that American Catholics should work together 'to make of the United States, according to a dream that is no longer visionary, the first Catholic nation in the world'—these are among the reasons why the free and independent American people must jealously guard their privileges against a power which has been repudiated in every country in Europe except Austria. The last stand of the Roman Catholic 'Church' for supremacy is to be made in the United States. Recent events have forced home the conviction that the Roman hierarchy is a political machine which aims to control the balance of power as between the two great parties, casting its influence in favor of those who are willing to serve, not the best interests of their country, but of the Catholic 'Church.' All the public pageants, the great military masses, and the monster parades of the 'Knights of Columbus' are simply object lessons designed to impress the public and especially the politicians with the voting power of the vast political machine, which unites politics and religion so deftly as to justify the ruling of Pius X, who wrote in an allocution [an address to his clergy]: 'It is our duty to direct every individual, and also the rulers, in public, social, and political matters.' Having already dictated the choice of judges, Congressmen, and many high public officials in State and nation, Rome is now engaged in attempting a far weightier task—to dictate the choice of a Chief Magistrate to preside over the destinies of 100,000,000 Americans. What a triumph for the Catholic 'Church' to win in such a struggle! And what a humiliation for the Republic! The Guardians of Liberty are determined that, with God's help, no religious organization, papal, Protestant,

or pagan, shall ever control the destinies of the United States."

"The chief recorder, Augustus E. Barnett, 50 West 24th Street, New York, will answer all communications." S. H.

KICKING AGAINST THE TRUTH.

It is hard for thee to kick against the pricks.—Acts 9:5.

These words of our Saviour were addressed to Saul of Tarsus; they are full of meaning as are also all of His sayings, both during His incarnation and since His ascension up into heaven. It was said by the deputies who were sent by the chief priests to arrest Him and had failed to do so, "Never man spake as this man." His works were not wrought by physical force, but by the word of His power. Jesus said, "The words that I speak unto you I speak not of myself, but the Father which dwelleth in me, He doeth the works"; thus giving all the glory of His miraculous works to God the Father, and testifying that the Father spake by Him to the people. And in His prayer (Jno. 17) He said: "Sanctify them through Thy truth; Thy word is truth"; yes, God's word is essentially true, and not only so, but it is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing 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. Well may poor mortals tremble at the word of God. Isa. 66:2.

But it is the bent of fallen human nature to resist, oppose, and fight against the truth of God's almighty word, by the power of which He created the heavens and the earth and all that in them is. This fact is exemplified by the conduct of Satan in the garden of Eden, and the same satanic spirit has accompanied the progress of the human race from then till now; and millions of erring mortals have been forced to acknowledge that "the way of the transgressor is hard"; but still the Devil and his emissaries are disputing and denouncing the word of divine truth. The King of Egypt in the days of Israel's bondage kicked hard against the truth of God's

promise, that their bondage should cease at a certain time, and that they should be free from his (Pharaoh's) power. Partially subdued by the plagues in Egypt and the visit of the death angel to the home of every Egyptian family, Pharaoh consented to cease his persistent kicking and let God's people go; but soon, repenting his act, he marshaled his host and pursued after them; but only to meet the final and effectual overthrow of his army, together with himself, in the depths of the Red Sea.

Later on in the history of this case we find the people of God on their joyful march toward the promised land, having sung the glad song of freedom from the oppression which they had endured in the land of darkness. Perhaps they thought, like God's dear children, that their troubles all sank forever with their tyrannical king and his army in the sea, and that they should meet no further opposition. But alas! they became weary and hungry, and began to kick, to murmur, and censure Moses, their appointed leader, and their later history shows that they had brought with them and in them the same vile nature that they possessed in Egypt; only their external enemies had been overthrown, but the internal evil of their nature remained in full strength. Dear brethren, have you not found it so in your travels from Egypt to Canaan, that your human nature is still the same, that your carnal lusts still remain?

It is easy to believe that the carnal, unregenerate Jews resisted the Holy Ghost, as their fathers had done, by persecuting and killing the prophets who were impelled by the power of the Holy Spirit to speak the word of God. They did these things in their ignorance and depravity, yet these are not redeeming qualities—there is no saving virtue in sin; note how vain their efforts to avert the judgments of God! They kicked hard against the power of Divine wrath, but in vain.

Human nature has been the same in all ages, and its operations are the same. This being true, there is nothing in all the universe, save the power and grace of God, sufficient to hold His dear children in line with the apostles and prophets and in love with the truth of God, which they loved and taught as they were moved by the Holy Ghost. And I would say to all who may have, like

Jeshurun, waxed fat and kicked (Deut. 32:15), and lightly esteemed the Rock of their salvation, that they will surely find that it is hard for them to kick against the pricks; for truth is mighty and will prevail, while all opposing powers must fail.

Dear brethren, if you feel to deplore your leanness and the smallness of Jacob, do not undertake to fatten on the husks that the swine subsist upon, for the food and clothing and shelter you need are abundant in your Father's house; it is there only that the fatted calf and best robe are found. Those who seem to be fat and prosperous are only puffed up in their fleshly mind, and when weighed in the balance of truth are found wanting; they will not weigh as much as you, but "are altogether lighter than vanity." Psa. 62:9. Among this class of people may be found those who resist the truth.

But when the Lord calls such people by His grace, as He did Saul of Tarsus, the word, which is truth, pierces the heart and they fall under its quickening influence—pricked in the heart, and the question is, "What shall we do?" Acts 2:37. But when people hear the word of God simply as the word of man, and are cut to the heart (Acts 7:54), it has a different effect; it appeals to their natural senses only, because the spirit of the word has not entered the heart; and they continue to kick.

J. E. W. H.

THE MERCY OF GOD.

"God, be merciful to me, a sinner."

Once, from a conscious need, I was made to pray the above prayer. A person can utter those words and still be a Pharisee at heart. The child of God truly feels that he is a sinner, yea a vile sinner. "The thought of foolishness is sin." We hate our own thoughts. "What I hate, that I do"; says the Apostle. How true! How corrupt and deceptive is this old flesh! We still need the mercy of the dear Saviour. Thank God for the throne of grace. We can approach Him not in our own name, but in the name of our Surety. We, like Jacob, are all cripples, and have to approach our blessed Father in the name of our Elder Brother. We rejoice to know that He loved

sinner and died for them. Our carnal nature can not understand how He could love those who were so depraved. But as high as the heavens are above the earth, so high are His ways above ours, and His thoughts above our thoughts.

How sweet when we can feel that Jesus loves us!

“Jesus, Thou art the sinner’s friend,
As such I look to Thee;
Now in the bowels of thy love,
Oh, Lord! remember me.”

The doctrine of mercy is not a dry letter doctrine, but we continue right on through life praying for mercy. He is rich in mercy. Since Jesus has been so merciful to us, we should be merciful to the mistakes of one another. We should confess our wrongs and forgive one another. His sweet promise to us is, “I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more.” How precious is this glorious promise to poor lost sinners! Every one who has felt the need of God’s mercy has already received His mercy. None but God’s little children feel the need of it. Inasmuch as He has been so merciful to us, let us be merciful to each other. “Blessed are the merciful, for they shall obtain mercy.”

L. H.

SINKING OF THE TITANIC.

It is said that the sinking of the Titanic was the most appalling disaster of the kind in the history of the world, and I am confident that no event in human history, in either ancient or modern times, in which no more lives were lost, about 1,635, so startled the world or left so solemn and sad an impress upon mankind.

The Titanic, it is stated, was the largest and most costly ship ever constructed, being, in length, about 882 feet, or 294 yards long, and 92 feet, or a little more than 30 yards, wide, and 175 feet high from top to bottom, with nine steel decks or stories, and capacitated to carry 2,500 passengers and a crew of about 900 persons. And this great ship cost ten millions of dollars, and was furnished with all the necessities and the luxuries that the heart could wish or that the mind could conceive, and

was said to be so constructed that it was *unsinkable*. The splendor of the ship and the claim of its builders that it was *unsinkable* fixed the gaze of the world, so to speak, upon it. Upon her maiden voyage she carries some of the richest and most distinguished sons of earth, who with perfect confidence in the claim of the builders sail with delight and without fear, but hark! What is that? At an unexpected moment, in the darkness of the night, there is a *crash!* The great ship is wounded and in a few moments goes down to death with her human cargo of 1,635 human beings. Alas! alas! for the pride and vanity of poor fallen man and his boastful claims! Such have they been in the past, and such will they be in the future.

It was stated in the papers that as the great ship went down the band of music was playing "Nearer My God to Thee," but now authentic records show that it was "Autumn," sung to the 8's and 7's. The song follows:

"God of mercy and compassion!

Look with pity on my pain:
Hear a mournful, broken spirit
Prostrate at Thy feet complain;
Many are my foes and mighty;
Strength to conquer I have none;
Nothing can uphold my goings
But Thy blessed self alone.

Saviour, look on Thy beloved;
Triumph over all my foes;
Turn to heavenly joy my mourning,
Turn to gladness all my woes;
Live or die, or work or suffer,
Let my weary soul abide,
In all changes whatsoever,
Sure and steadfast by Thy side.

When temptations fierce assault me,
When my enemies I find,
Sin and guilt, and death and Satan,
All against my soul combined,
Hold me up in mighty waters,
Keep my eyes on things above,
Righteousness, divine atonement,
Peace, and everlasting love."

This song may be sung to the same tune of Hymns 147 and 530, Lloyd's selection.

It is supposed that this hymn was suggested to the band by some minister on board the sinking ship.

Under the awful circumstances it was certainly ap-

appropriate and sublime, for in that hymn they address God as a God of "mercy and compassion." How true, how true, it is that He is a God of mercy and compassion, and in this character and attribute lies the only hope of us poor frail mortals of the dust. "Show pity, Lord, O God, forgive."

They then acknowledge their pain and broken, mournful spirit, their weakness, to utter helplessness and dependence upon God alone for deliverance.

These were literal facts. Whether there was anything spiritual in all this with those distressed and sinking people I know not; it would be a consolation to me to know that there was; nevertheless this was an awe-inspiring illustration of the sovereignty of God over the art, wisdom, power, and ingenuity of man, and all worlds and created things. Brought face to face with death and eternity, in the song they confessed their entire dependence upon the sovereign power and mercy of God for deliverance, a confession which all men, all the world, must make in life and time, or else in death and eternity. "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?"

I desire to thank the Lord for counting me worthy to suffer reproach with you for his holy name's sake. Hail, thou blessed of the Lord! for you hold, acknowledge, and rejoice in the mercy and sovereignty of God in the salvation of sinners, not only in the storm and darkness and disaster, but also in the calm and sunshine and apparent prosperity of this life; not only in sickness and distress, and in the awful presence of God, but also in health and joy and when the Lord is apparently far away; for this doctrine of man's nothingness and God's allness in the salvation of poor lost sinners is the doctrine of the patriarchs, prophets, and apostles, and Primitive saints; will do to live by and to die by, and will do to plead before the throne of God.

Many may take passage on the great ship, the Titanic of human pride, wisdom, art, human merit, invention and idolatry, and think they are safe, that the ship is *unsinkable*, but this great ship is destined to come in contact with the great icebergs of God's law, and then she will go down in the mighty waters of God's wrath to rise no more.

I have heard of one unsinkable ship, the good old ship of Zion. Her Captain built her Himself, and He is so skillful and of such great power that He commands even the winds and the sea, and they obey Him.

G. W. STEWART.

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for all 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 107:8, 43.

SAVED FROM THE SEA.

In THE GOSPEL MESSENGER for January, 1910, on pages 24 and 25, I gave an authentic narrative of the wonderful rescue by the sealship Tigris, April 30, 1872, of eighteen of the crew and passengers of the United States Government steamer Polaris, who had been strangely separated from their ship October 15, 1871, less than 500 miles from the North Pole, and thrown, with a few provisions, some guns and ammunition, and a small boat, upon an ice floe from 20 to 30 feet in thickness, but constantly thinning, and, guided and preserved only by a merciful God, had drifted 187 days, through the rigors of an Arctic winter, 20 to 40 degrees below zero, and through the gloom of an Arctic night, tormented with fear and anxiety, compelled to lie on the ice and the skins of animals they had killed, and to live on frozen seal and bear meat, down through Baffin's Bay, 50 or 100 miles from land, past desolate and inhospitable shores, a distance of 1,500 miles. Hundreds of huge icebergs were often all about them, and once dashed against their frail craft, threatening instant destruction; but their leader, Captain Tyson, trusted in God, and the eighteen and an infant, born on the fearful voyage, were marvelously saved.

In 1893 the steamer Portia was off the coast of Newfoundland, with many tourists on board, when she sighted such a magnificent iceberg that the passengers begged the captain to go nearer that they might photograph it in its dazzling sunlit beauty. As the ship approached the berg a jar was felt. The vessel had struck

a submerged portion of the berg. A loud report was heard, and, to the horror of those on board, the iceberg split in two, and tipping over raised the *Portia* completely out of the water, threatening to engulf her in its overturn. At that moment a tremendous wave washed the ship back into the sea, uninjured except for some scars and bruises, and she steamed away from the scene of peril with all hearts rejoicing at the miracle of their deliverance.

During the spring of 1902 the little fishing schooner *Nakomis*, with her crew of eight men, off the banks of Newfoundland, was almost wrecked by a fierce storm of seven days and nights. Blown off the land and buffeted by the northwest gales, they knew that they were fast drifting out of the path of any passing steamer. The captain had been praying all night that some ship would come to their relief, and about midnight he dreamed that the big steamer, the *Peruvian*, of the Allan Line, with Captain Harrison on the bridge, was bearing down upon them. He awoke, and told the mate that he believed help was coming. Towards morning he again fell into a troubled sleep, and had the same dream, and sprang up shouting, "Thank God, we are saved." The men feared that he had become deranged, and said that it would be impossible for the *Peruvian* to rescue them, as it had been due almost a week before. But the captain's faith in God was not shaken, and, as he staggered forward to the improvised lookout and searched the horizon, he saw the big steamer approaching them, with Captain Harrison, glass in hand, sighting them and signaling to them. The *Peruvian* was making her westward passage from Liverpool to St. John's, Newfoundland, but had, from almost the beginning of her voyage, encountered northwest gales and heavy seas, had two blades of her propeller broken by the ice, and was driven far out of her course, and was several days late. The terrific gales had subsided, but the sea was still high, and her captain, knowing the dread harvest that has ever been garnered on the banks of Newfoundland, was upon her bridge at daybreak, glass in hand, scanning the horizon for any sign of wreckage. As the morning wore on he saw right ahead what looked at first like a bit of driftwood, but which, on nearer approach, proved to be the

hull of a small schooner almost submerged. A pitiful little flag of distress, made up from their own clothing, told of some survivors still on the wreck. Owing to the high sea that was running it was past noon before the last man was safely on board the steamer, where they were soon supplied with warm clothing, every one being anxious to do something for them. They were allowed only very scant food at first, owing to their long fast, but none of them were injured, and they were soon about the decks and wanted to be permitted to work. Some one, in speaking of it afterwards to Captain Harrison, said, "Was it not a curious coincidence?" "No," he said, "it was a direct Providence. I was six days late and 180 miles out of my course. Unquestionably I was sent to answer that man's prayer. My chart shows that for two days I had been steering as directly for them as if I had known their position. It is a great privilege to be on such an errand. The joy of doing it was more than compensation for the work of rescuing the shipwrecked crew." But the government medal which he received will always be among his treasures.

On Wednesday, April 10, 1912, the greatest steamship in the world, the Titanic, of the White Star Line, sailed from England with about 2,200 persons on board, on her first and last voyage. At 10:30 Sunday night, April 14, she, while steaming at a speed of about 25 miles an hour, struck, with a glancing blow, off the fog-bound banks of Newfoundland, the long spur of a great iceberg which stretched itself out and ripped the side of the ship under water through a large part of her length. At 2:20 Monday morning, April 15th, the ship plunged, headforemost, to the bottom of the Atlantic Ocean, about two miles deep. The wireless operator kept sending out messages of distress until 12:27 Monday morning, at which time the apparatus was submerged and became unworkable. Sixty miles away was the Carpathia, a ship of the Cunard Line, a line founded by a God-fearing man whose wife used to pray each night for the safety of the persons upon her husband's ships, and, during her and his lifetime no passenger was ever lost from a Cunard steamship. The wireless operator on the Carpathia had begun to prepare for bed when he thought he would send a last call to his brother operator on the

Titanic. He then caught the message of distress, and so without delay the ship was put about. "Providential," said Representative Hughes, of the Congressional Committee, when Captain Rostron of the rescuing ship *Carpathia* testified to the above. "Providential," repeated the captain. "Ten minutes later our wireless operator would have been in bed and we never should have heard." William Marconi, the wireless inventor, was in the room and was asked, "Did you hear the captain of the *Carpathia* say that they caught this distress message from the Titanic almost providentially?" "Yes, I did," answered Marconi. "It was absolutely providential." As the rescue ship approached through the early dawn, the rose-tinted icebergs, which covered the sea far south of their usual course, appeared to the watchers on the *Carpathia* as indescribably beautiful. "It seems incredible," said one of them, "that a great ship could sink in the midst of such soft beauty." About 1,400 persons, including about 110 women and about 50 children, were drowned; and about 800, mostly women and children, were rescued by the *Carpathia* from the lifeboats. In the old Greek mythology the Titans were gigantic beings who rebelled against God. The Titanic was named for these mythical beings. It was a magnificent ship, a sixth of a mile long, with vast halls, tennis courts, bathing pools, palm gardens, and other evidences of luxury; but with its splendor and the most of its passengers, both poor and wealthy, it is buried deep beneath the tossing waves. They were not sinners above all others; but, without repentance, all the ungodly shall likewise perish (Luke 13 :2-5).

These incidents are taken chiefly from the April number of *The Christian*, of Boston, Mass.

S. H.

QUESTIONS AND ANSWERS.

1. Q. In 1 Cor. 12 :7-11, and 28, and Eph. 4 :11, many gifts are spoken of as being in the church; are all of them still continued? A. I think not, only in a particular sense. The apostles continue with us only in their inspired writings. We do not have with us prophets

who can foretell the future. None of us can work miracles, or spontaneously speak in foreign languages, or interpret such speakings, or heal the sick. These gifts were extraordinary, and were for the Apostolic Age, or the First Century after Christ. But we yet have with us the Lord's usual gifts to His church—pastors and teachers and evangelists (or traveling preachers), and deacons, and assistants, and those gifted with discernment of spirits and with disciplinary ability. Some of these gifts are sometimes united in one person. The Lord gives them all, and they are for His glory and the perfecting and edifying of all the members of Christ's mystical body in love.

Q. 2. Have you, during your ministerial life, ever found any one, claiming the name of Primitive (or "Hardshell") Baptist, that advocated the doctrine of "infant damnation"? A. I never have. Only those evil-minded persons who misunderstand and hate us have ever made such an accusation. One evident cause of such misrepresentation is our belief of the scriptural doctrine of particular election and a special atonement, without which all mankind would be justly condemned and lost. The Scriptures do not plainly state that all who die before natural birth or in infancy are saved; but such passages as 2 Sam. 12:23; Matt. 18:2, 3; Luke 18:15-17; Rom. 5:12-21; and Rev. 7:9, have perfectly satisfied nearly all Primitive Baptists that all who die before natural birth or in infancy are the elect and redeemed of the Lord, and are everlastingly and graciously saved by Him, without any merit or works on their part, just as all of His other people are saved; and that water baptism or sprinkling or pouring has nothing whatever to do with the everlasting salvation of any human being, whether infant or adult.

3. Q. Why did the Lord command the Jews to slay even the children of the Amalekites (1 Sam. 15:3)? A. Because it was His holy and unsearchable will, just as He takes the lives of infants in storms and famines and pestilences, mercifully saving them forever in heaven, as we believe.

4. Q. Were the Anabaptists (Novations, Donatists, Petrobussians, Henricians, Arnoldists, Albigenses, Paulicians, and Waldenses) of the early and middle ages the

same as the Primitive Baptists? A. They were called Anabaptists or Re-Baptizers because they did not recognize the validity of Catholic so-called baptism, and they therefore baptized all (including Catholics) who had an experience of grace and applied to them for church membership. In this respect, and in believing in the spirituality of the church, that is, that regeneration or the birth of the Holy Spirit is essential to church membership, and that all church members should lead godly lives, they were like the Primitive Baptists; but, as I have shown in my Church History, they were, in some of their opinions and practices, different from us.

5. Q. Was it not a device of Satan for the revolutionary, licentious, and bloody fanatics who were crushed in 1535 at Munster, in South Germany, to be known as "Anabaptists?" A. Yes, undoubtedly; the true Baptists did not spring from them or have anything to do with them. Genuine Baptists have always been peaceful, moral, and kind.

6. Q. Is the sin that "doth so easily beset us" (Heb. 12:1) the same to all persons, or is it according to their character or weakness? A. It seems to me to be according to the character or weakness of each particular person. Each person is especially liable to some particular temptation, according to inheritance or environment or habit.

7. Q. Do the terms "all" or "all men" or "every man" in the Scriptures mean the whole human race? A. Certainly not; the true meaning of these terms is shown by the context or by other Scriptures bearing on the same subject.

S. H.

EXTRACTS.

THOMAS, ALA., February 5, 1912.

DEAR BROTHER HASSELL:—The enclosure is to extend my subscription to THE GOSPEL MESSENGER. Have received and read the February number, and it was enjoyed by me. As my chances to be with and hear my brethren talk on the things pertaining to the kingdom are limited, the reading of our papers helps to fill up the void. There is a peculiar interest to me in reading THE MESSENGER. While I have never had the pleasure of meeting you and dear Brother Oliphant, I have learned to love you both from the reading of your many sweet and very instructive articles. Others of your staff, Elders Henderson, Hanks, and Stewart,

it has been my sweet privilege to be intimately acquainted with, and hear them preach many times; and two of them, Elders Stewart and Hanks, it has been one of the greatest pleasures of my life to have visit my humble home. Indeed, I feel that I have been especially blessed in the sweet and humble association and Christian correspondence of Brother Hanks, having been with him on several occasions, and received many good letters from him. But I love all the editors and all Christians who are trying to live in the service of the Lord, by walking uprightly in all His commandments and ordinances.

It has been a great pleasure to me of late to see the great amount of charity manifested by the most of our writers—a seeming desire by all, or nearly all, to seek the old paths. A spirit of reconciliation is manifest, and a desire to subdue all new things that have so recently been manifest among our people in some localities. On that line I have been made to feel much more hopeful for our future safety and welfare. I have been charmed by the firm but conciliatory spirit manifested in your writings; and, if there was nothing more, I feel that I could love you freely in that for Christ's sake. May the dear Lord continue to give you wisdom that you may instruct His humble poor for many years to come, and may He fill us all with His holy love, is my prayer.

Yours in hope,

J. F. MCGINTY.

BESSEMER, ALA., April 7, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—As my subscription to THE MESSENGER is out I enclose one dollar for renewal, as I love to read the whole contents, for it is truth, the whole truth, as I understand the Bible, and it is all the preaching I hear, for there is no Primitive church near me, and I am so deaf I could not hear preaching if I could go, and I am now old, being 72 years of age March 2, 1912; but I want to read THE MESSENGER as long as I live and have the money to pay for it.

Yours truly,

M. R. ROCKETT.

BREMEN, GA., February 21, 1912.

Elder Sylvester Hassell—

ESTEEMED BROTHER IN THE LORD:—I have been taking THE MESSENGER so long and get so much spiritual comfort I don't see how I can get along without it. I took it when Elders Respass and Mitchell published it. I knew both of them well—noble defenders of the cause—and I can say the same of you and your associate editors—our faithful old Brothers Henderson, Hanks, and the others. I take five of our papers, and find them all worthy of patronage, earnestly contending for the faith once delivered to the saints. May the Lord add His blessing. Yours to serve,

J. T. COPELAND.

OXFORD, MISSISSIPPI.

DEAR BROTHER HASSELL:—Our brethren in Mississippi love THE GOSPEL MESSENGER. True, the sentiments set forth in its pages the world rejects, and accuses its advocates of being one-sided and hard-hearted; but all lovers of truth, as they read and glean from the contributors and editors, find much to comfort and strengthen them. I do not feel to say that reading our periodicals will answer for preaching, or feed me as sometimes preaching does, but periodicals are good in their place, when the editors conduct them in a way that peace and

brotherly love are encouraged. The future presents to me rather a gloomy picture. I see the gathering clouds of the Man of Sin ingulfing this nation with the fetters of his glaring iniquity and thus causing the dear people of God to suffer many privations. I trust the good Lord may bless you in the managing and sending out of THE MESSENGER. In gospel fellowship, A. B. MORRIS.

OGLETHORPE, GA., April 4, 1912.

DEAR BROTHER HASSELL:—Enclosed find one dollar for which send THE GOSPEL MESSENGER to W. E. Wilburn, Oglethorpe, Ga. I think it the soundest periodical now published. It does speak out in no uncertain sound of the signs of the times. I pray a continuance of the blessings of God upon you and co-editors.

Yours in love,

J. A. ADAMS.

BUELL, MO., December 19, 1911.

Elder Sylvester Hassell—

DEAR BROTHER:—I will write you a few lines to renew for THE MESSENGER, as I enjoy reading it so much, as I am getting old and can not get around very much, and it is a pleasure to read and hear from the brethren and sisters of different places, and they all speak of their weakness and unworthiness, which gives me encouragement to press on and try to be reconciled to my lot here, as I know that my time is short in this world. But oh, if we are prepared to meet where sorrow never comes and where partings are no more, how we ought to bless and praise God for His goodness!

Your sister in Christ, I hope,

DORCAS A. HENSLEY.

328 EAST ST., COLUMBUS, OHIO, February 26, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—Paul, the Apostle to the Gentiles, says: "What advantage, then, has the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God" (Rom. 3:1, 2). I have been and I am thanking God every day that I was born a Jew, and lived under the law for 53 years. Eighteen years ago God opened my spiritual eyes, and unstopped my spiritual ears, and I found a people who have an experience of grace when they unite with the church. At a revival meeting in our city last week I said: "It is easier to join a church today than it is to join a lodge. A person can be blackballed in a lodge, but I never heard of any one being blackballed in a church." [Primitive Baptists, like John, the First Baptist, reject applicants for membership, unless they have reason to believe that they have an experience of grace.—S. H.] The Methodist preacher took exception to what I said. The same preacher, in one of his meetings, said: "When Philip met the eunuch returning from Jerusalem, reading Isaiah, and Philip taught him that it was Jesus of whom Isaiah wrote, the Lord Jesus a day before sent a rain, and Philip sprinkled the eunuch in a puddle of water." How the worldly churches of today have to invent falsehoods to fix up something to cover their creeds! They wrest and tear the word of God, so that they can remain in power a little longer, but the end is near. John tells us: "Babylon the Great is fallen, and is become the habitation

of devils (liars), and the hold of every foul spirit, and a cage of every unclean and hateful bird. For her sins have reached unto heaven, and God has remembered her iniquities. Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her" (Rev. 18:2, 5, 8). "Babylon" means the worldly churches of the present day. We have a "Holiness" preacher in Columbus, Ohio, who was so holy he would not ride in a street car on Sunday, was saved and sanctified, and has the second mark (or blessing), and prayed like a saint, and sung like an angel, and preached like a Paul; and yet a few days ago he made an assignment and is cheating all his creditors! Brethren, sisters, let us read our Bibles, and pray God to keep us from every delusion which is called a religion. Jesus tells us: "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

Your brother in God's service,

MOSES NYE,
A Converted Jew.

MARSHVILLE, N. C., March 5, 1912.

DEAR BROTHER HASSELL:—Please change my paper from Polkton, N. C., to Marshville, N. C., until further notice. I have changed my location, but work for the same firm; came here the first of this month.

Spiritually speaking I have been in a low state for some time. I seem to have strayed so far from my Saviour, and I know not where to find Him. I find myself inquiring "Why hast Thou forsaken me," and "Is Thy mercy clean gone forever?" but nothing brings Him near. Perhaps He has only hid His face for a season, and when the cold, dark night is passed the Sun of righteousness will arise with healing in His wings. He knows best what we need, and gives us what we need instead of what we want. If we need chastisement, He gives it; if we need a trial of faith, He gives that also, together with sufferings and afflictions; making all things work together for good to them that love God, to them who are the called according to His purpose. But I get so low sometimes I fear I do not love Him with that pure love. Surely others who profess the name of Christ do not grow so cold and lifeless as I.

I often think of the Associations I was favored to attend last fall, and how much I enjoyed them. It was never before my privilege to attend so many in so short a time—four in four weeks, and yet being brought down in weakness by typhoid fever so I was not able to work gave me an opportunity to be so blessed. I was made to feel that it was all of the Lord.

I am well now—feel better than for some time before I had fever, for which I desire a thankful heart, and yet am so ungrateful that I almost shudder when I think of it.

Your unworthy little sister in hope,

LOUISA A. EDWARDS.

GEORGETOWN, TEXAS, February 13, 1912.

DEAR BROTHER HASSELL:—Never have I enjoyed anything more in this life than that glorious gospel sent forth by THE MESSENGER. Each contribution in February number was replete with knowledge, wisdom, and power from on high. Though the world mocks inspiration, miracles, dreams, and visions in these days, yet we have the same God yesterday, today, and forever, who changes not, and who can, will and does

inspire His anointed ministry with His Holy Spirit to strengthen, comfort, edify and instruct His children on earth today; and each newborn soul is a miracle, a monument of His amazing grace, compassion and love. "Oh, what wondrous love is this; oh my soul!" yet how unworthy of each breath I draw! how I long to show forth His praise! "But when I would do good, evil is present with me." I believe, brother, it was the year 1892 or '3 [1894] you visited Texas. I feel sure today that I was directed to you then for baptism. The Spirit is willing but the flesh is weak. I failed to get to you. In 1895 I was carried away into Babylon. The captivity lasted three long years; and oh how I suffered there none but God will ever know. But He is so good; by His own mighty power He brought me out; and with the Psalmist David can I exclaim, "He led them forth by the right way, that they might go to a city of habitation." Oh, if only worthy to live in that City of Refuge today; but only Christ's imputed righteousness can I plead.

Dear brother, excuse me for writing this. I have thought for a long time I would write you what I hope are the Lord's dealings or work in my poor soul, but I am so imperfect I am not even worthy to lisp His great and glorious name. Pray for me that I may walk worthy of the vocation wherewith I am called, in the strait and narrow way. These are perilous times, and I fear lest I may fall.

Your little sister, the least, in hope of eternal life.

ABBY THOMAS.

R. 4, JONESBORO, TEXAS, June 10, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—My subscription is about expired for THE GOSPEL MESSENGER. I will send one dollar to renew it, for I do appreciate it so much I am not satisfied to be without it, for it has been a source of great comfort to me for many years. I am now as anxious to hear of the welfare of the dear saints and households of faith down here in Texas as I ever was in old South Carolina. I was favored, on the first Sunday in this month, with being at a good meeting near our home and also being with Hog Creek Church last Saturday and Sunday, hearing the true gospel proclaimed in its purity by Elder W. B. McAdams, my dear husband, and also by Brother Pinkerd. Dear brother, there is a lovely little band of the saints of the Most High in this section. I had a feast of fat things, and was made to rejoice with them. Oh! my brother, how good and pleasant it is for the dear saints to dwell together in unity and brotherly love, to have a foretaste of the joys that await the dear children of God in the glorious resurrection morn, in the likeness of our dear Saviour and Redeemer.

My address has been changed from Mrs. M. M. Watkins, Dentsville, S. C., to Mrs. W. B. McAdams, R. 4, Jonesboro, Texas.

MRS. W. B. McADAMS.

SCIENCE AND RELIGION.

When Jesus said, "Search the Scriptures," every Jew to whom he spoke knew what he meant—a body of writings marked off from all other writings as authoritative, written at the command of God, under the guidance of God, and preserved by the providential care of God. And when the Holy Spirit wrote, "All Scripture is God-breathed and is profitable," every Jew to whom he wrote knew what he meant—that every such Scripture came out from God and has in it the breath of God; not only the writers, but the writing inspired.

During Mr. Spurgeon's lifetime there arose a great apostasy in the Church of Christ, founded largely upon what eminent scientists are willing now to admit was a scientific apostasy. Sir Walter Scott had charmed the literary world with his historical romances, full of facts and fascinating fiction. Then came Charles Darwin with two volumes which he entitled *The Origin of Species* and *The Descent of Man*, full of facts and fascinating fiction. They were really, though not ostensibly, scientific romances, as the books of Sir Walter Scott were historic romances. Over eight hundred times in these two books occurs the phrase, or its equivalent, "We may well suppose." The central fiction of the whole book, borrowed from the Greek philosophers of five hundred years before Christ, was that all living forms came from one or more primordial germs. It was so fascinating to the scientific, and even the theological mind, that it was accepted as a good basis to work upon, and some theologians becoming a little nervous said, "We must adjust Christianity to all this, or the ark of God is lost." But Charles H. Spurgeon was not swept from his moorings. He stood like Gibraltar on God's everlasting truth, and just let the waves, billow upon billow, surge about him; and now the scientific world is veering round to his position. It has been discovered that embryonic life is not reproductive; that only maturity reproduces itself. Eggs do not hatch eggs. Acorns do not produce acorns. Babies never bear babies. This fact makes impossible the theory that the earliest life was embryonic and immature, unless we are willing to presuppose a million miracles for its preservation.

A. C. DIXON.

WON FROM MATERIALISM.

One of the most noted masters of science to abandon the Darwinian theory of evolution, writes Mr. A. B. Simpson, is Professor Alfred Russel Wallace, LL.D., F.R.S., the contemporary and co-laborer of Charles Darwin in the formation, fifty years ago, of the theory of man's evolution from the lowest forms of nature. Ten years ago Professor Wallace wrote a book defending radical evolution. Within the last year he has had the honesty and courage to appear in print and retract his stand of many years on this subject. In opposition to the materialistic view of creation, Professor Wallace says, "I can not comprehend how any just and unprejudiced mind * * * can persuade itself to believe that the whole thing is a blind and unintelligent accident. In the minutest cells, in the blood, in the whole earth and throughout the stellar universe * * * there is intelligent and conscious direction; in a word, there is Mind." In the following paragraph the great scientist acknowledges that this is the mind of "the Ultimate God." Professor Wallace declares that "materialism is dead for all intelligent minds," and that men will soon be brought to see that "materialism is the most gigantic foolishness." Dr. Wallace continues: "I believe there is a purpose in creation. It meets me everywhere I turn. I can not examine the smallest or the commonest living thing without finding my reason uplifted and amazed by the miracle, by the beauty, by the power and the wisdom of its creation."

Even more remarkable and rare are Professor Wallace's statements concerning the evolutionary theory of man's origin. He writes: "Nothing in evolution can account for the soul of man. The difference between man and the other animals is unbridgeable."—*The Christian Herald*.

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. ELIZABETH GARRETT.

On April 13, 1912, in the cemetery at Social Circle, by the side of her husband, was laid to rest all that was mortal of Susan Elizabeth Garrett, who was born April 14, 1847, and after a long and painful illness died April 12, 1912. Mrs. Garrett was well and widely known, being for twenty years or more a most popular and successful hotel keeper. No towering shaft nor storied urn is needed to mark her resting place. Her epitaph is written in the minds and hearts of all who have been her guests. She unconsciously draped the mantle of fame about her by thoughtfulness, cheerfulness and untiring efforts to please. Mrs. Garrett was a member of the Primitive Baptist Church, and it was her delight to entertain ministers of the gospel of all denominations. The funeral was conducted from the Methodist meeting house by Messrs. Bob Cook and G. W. Duval. The service was very impressive and largely attended.

MRS. H. WHITEHEAD.

MRS. MINNIE LULA HENDERSON.

Mrs. Minnie Lula Henderson, wife of William D. Henderson, was born November 16, 1890, was married July 3, 1910; died June 14, 1912, aged 21 years, five months and two days. She was the mother of three children, all of whom died in infancy. She is survived by her husband (who is a grandson of the writer), her father and mother and three sisters. She was buried in the New Providence Cemetery on the next day following her death. Those who have experienced the loss of a wife or husband know how sad it is to be thus bereft of the partner of the joys and sorrows of human life. The young husband, the parents and sisters share the sympathy of their many friends.

May the Lord, who gave her and hath taken her away, sanctify their grief and sorrow. Amen.

J. E. W. HENDERSON.

JOHN W. RAY.

Mr. John W. Ray was born in Newton County, Ga., September 24, 1836, and departed this life at his home near Norcross, Ga., May 25, 1912. He grew to manhood in Cobb County, Ga., his parents having moved from Newton to Cobb while he was very young. On October 24, 1854, he was united in marriage to Miss Sarah Hamrick, and they then moved to Gwinnett County, Ga., near where the town of Norcross now is, and where he made his home the remainder of his life, and here reared a family of five sons and one daughter, the eldest of whom is the writer—all to be grown and to have families of their own. Three of these, the daughter and two sons, together with his devoted wife, preceded him to the grave. His wife having died January 27, 1905, he was, on the . . . day of September, 1906, again united in marriage to Mrs. Mattie E. Stearnes, who survives him, and who made him a devoted and loving wife, and contributed a great deal to his comfort and happiness during his last years on earth. He enlisted in the service of the Confederate States in the War Between the States, in the 36th

Georgia Regiment, Company K, in April, 1862, and served in the western army, being in the siege of Vicksburg, where he, with the rest of the besieged army suffered great privations. He was finally surrendered with Johnston's army at the close of the war, and came back home to start life over again under very trying and adverse conditions. For some years the struggle was a hard one. Next to his church and his church brethren he loved the cause for which he fought and the fellow-soldiers that had been his comrades in arms. He joined the Primitive Baptist Church at Bethlehem, Gwinnett County, Ga., June, 1875, and was baptized by Elder W. H. Gullledge, remaining a member of this church until his death, being present at every communion service during the 37 years of his membership except the last, one week before his death. He was in feeble health for two months, suffering from a weak heart and dropsy. He was fully conscious of the approach of death, and all this time was calmly and peacefully looking for the end; talked freely about his departure, and arranged all his business affairs. That hope that had been his comfort and stay for many years, and that faith in God and the life to come, did not forsake him in the end but appeared to grow brighter as his hold upon life grew weaker. The writer had spent much time with him the last few weeks of his life, and on the morning just before his death had shaved, bathed, and assisted him in dressing. He appeared much improved, was up and able to walk about the house; was sitting on his veranda when very suddenly, and without a struggle, the end came. The next day we carried his remains to the church where he loved so much to go, where the funeral services were conducted by Elders J. M. Livesy and W. L. Singleton. The Scripture read at this service was the 14th chapter of Job, 1st to 6th verses. Mr. Ray was of a happy and loving disposition, making friends of all he came in contact with, as was attested by the great crowd of people that attended his burial.

It was hard to part with him, but we know that our loss is his great gain, and we humbly pray that when the end with us may come it may be as peaceful and the hope for the future as bright as was his.

His devoted son,

T. B. RAY.

DEACON RICHARD M. PEACOCK.

Brother Peacock was born December 1, 1840, and died October 7, 1910. When hostilities broke out between the North and South, in 1861, he shouldered his gun and went through that bloody struggle. He followed Lee and took part in the great battle of Gettysburg. After the war was over he married Miss Margaret Knowls, August, 1866. She was born October 23, 1844. By this union were born ten children, seven girls and three boys; two daughters and one son preceded him to the grave. The other children are grown and married and are doing well. Mrs. Peacock and all of the children appeared to be devoted to him as husband and father. Brother Peacock united with the church in 1874. He was ordained a deacon in Morattock Church, and the writer of this notice believes that he was one of the best deacons Morattock Church has ever had. He was as bold as a lion and as harmless as a dove. His family and the church he so much loved regretted the loss of such a man; but we believe our loss is his eternal gain. May God's rich grace rest on his family, and, when time with them is over, may they meet the dear brother in the fair mansions of glory on high.

Written by request.

N. H. HARRISON, SR.

R. 1, Pinetown, N. C.

MRS. LUCRETIA JENKINS.

The sweet memory of a dear mother and grandmother permits me to write a few words of her true, gentle, Christian life.

She was born April 24, 1824, and died February 28, 1912. She was before her marriage Lucretia Jenkins, and was married to Eld. Riley Jenkins, March 19, 1843, in Hall County, Georgia. Her husband preceded her to the grave thirteen years. He served as a Primitive Baptist minister forty years.

There were eleven children born to this union, of whom six survive her, together with ten grandchildren and six great grandchildren. Grandmother was a devout member of the Primitive Baptist church sixty or sixty-five years. Her life was an exemplary one. Living to the ripe old age of eighty-seven, she of course became as a child, but was gentle, kind, and submissive to every wish of her children, not wishing to cross or trouble them in any way.

She said, a few days before her death, that she loved everybody, even the old darkeys. She had not ought against any one. She talked lovely of her future home and longed to go there, for she said she had seen a happy reuniting of all her family there. She said she felt that death would bring a happy exchange with her. Although she was perfectly resigned to the Master's will, she patiently waited His good appointed time. She was confined to her bed eight months before her death, but suffered but very little except the sting of death. She had the kindest attention of a good physician and her children and friends.

The life of a dear old mother in Israel has been spent on this earth. She has paid the debt we all owe, and has passed over and now we feel assured that she is enjoying that eternal happiness that Jesus has prepared for her, where troubles, trials, sickness, death, and the parting of loved ones are not known.

Written in loving remembrance by her granddaughter,

OLA MOTT.

Primitive Baptist please copy.

CHANGE OF ADDRESS.

Eld. T. J. Bazemore has moved from Atlanta, Ga., back to College Park, Ga. The noise in the city was too much for him.

STUBBS' MOSHEIM'S CHURCH HISTORY.

It may be of interest to some readers that copies of Mosheim's History of the Christian Church, a standard church history, may be obtained from Farncombe & Son, London, England, for \$3, postpaid, which is a much reduced price. Dr. Mosheim was a Lutheran minister, who lived in the 18th century. The work has been brought up to date by "Bishop" Wm. Stubbs, of Oxford. Cloth binding; clear type. If more convenient, orders and remittances may be sent to Mr. J. F. Higgons, 241 West 132d St., New York City.

PRACTICAL SUGGESTIONS FOR "THE COMMON PEOPLE."

A new book of 170 pages, in large type, giving the suggestions of the wisest men of ancient and modern times for living The Right Life. Fifty cents a copy; or five copies for two dollars, postpaid. Address all orders to the author, Eld. Jas. H. Oliphant, Crawfordsville, Indiana.

EDITH AUSTIN'S INQUIRY.

Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or \$2.00 per dozen by express, or \$2.25 by mail.

Send all orders to the author, Eld. P. T. Oliphant, Buena Vista, Ind.

PRICE REDUCED TO \$1.50.

I am now running off balance of my Biographical Histories of Primitive Baptist Ministers of the United States at \$1.50 per copy, delivered postpaid. If you want one, send order at once. And if you are a Primitive Baptist you can get a copy and pay for it at your convenience, if this is any accommodation to you.

R. H. PITTMAN, Luray, Va.

SPECIAL NOTICE!—THIRTEENTH EDITION.

The new edition of our Hymn and Tune Book, shape notes, is now ready for distribution. The new edition of the round note will be ready soon. Will those churches that are intending to get a supply in the near future kindly let us know, as nearly as possible, how many books they will need, and which note? The price is 70 cents each, sent by mail; and six dollars per dozen, sent by express at cost of purchaser.

There will be sent with each book upon request, without additional cost, a neat pamphlet of 30 pages, containing Rudiments of Music, and graded lessons for use in singing classes, in connection with the Hymn and Tune Book. Send orders to Elder Silas H. Durand, Southampton, Bucks County, Pa.

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The best Bible that I have seen for private study is the International Self-Pronouncing Teachers' Bible. It is in long primer type, and has the name of every person and place divided into syllables and accented, and the quantity of each vowel marked; and contains 60,000 references and marginal readings, numerous important helps for the understanding of the Scriptures, including illustrations and maps, and a Word Book, giving in one alphabetical arrangement an Index to Subjects, Persons and Places, a Concordance and a Gazetteer. It is an octavo volume of 1,580 pages, in French morocco, with overlapping covers, round corners and red-under-gold edges. The publishers' price is \$3.00. I will send it by registered mail for \$2.50.

S. HASSELL, Williamston, N. C.

A USEFUL PAMPHLET.

A neat pamphlet has been issued by Elder Walter Cash, of St. Joseph, Mo., containing the Articles of Faith of the Primitive Baptist church, with proof texts of Scripture in connection with each article; Rules of Decorum, and a treatise on the Obligations of Church Members, the whole forming a convenient and useful booklet which all Primitive Baptists should have at hand. Price per single copy, 10 cents; one dozen, \$1.00. Send stamps or coin to Elder Walter Cash, St. Joseph, Mo.

SECOND VOLUME OF THEODOSIA ERNEST, OR TEN DAYS
TRAVEL IN SEARCH OF THE CHURCH.

Some years ago Elder J. H. Oliphant and the undersigned published the first volume of Theodosia Ernest, and an edition of a thousand copies was soon sold. It was so instructive and so charmingly written, it brought a great many requests for the second and larger volume, some of them repeated three or four times. So far, it has not been convenient to print the second volume; but now Elder R. H. Pittman proposes to bring it out in excellent style and without delay, if our brethren who wish to see our dear church (so little understood by the world) set in a fair and favorable light, will give him encouragement to do so.

This volume, like the first, is conversational and informal, and its simplicity is as remarkable as its dignity and strength of character. Rarely indeed has a book come from the press, so broad in scope, so interesting throughout, and so irresistible and convincing. The reader is carried away with its earnestness and completeness and the certainty of its conclusions.

If the fathers and mothers of our beloved church want to see how incomparably it stands from a Bible standpoint above all other religious bodies, and more particularly, if they would have their sons and daughters informed and fortified against the false pretensions and deceptive character of the so-called churches that day and night are trying to win them from you, they can not do better, after their prayers to heaven, than to lay this book before them. Even as a mere matter of information, as they fill their places in society, and the world, it will be valuable to them. And acquired while young it will remain with them through life to broaden their minds and strengthen their characters.

I do believe, my brethren, this little book should never be out of print among Primitive Baptists, and I do hope our people everywhere will feel disposed to encourage its publication. Brother Pittman estimates that the book will cost \$1.00 per copy, bound in good cloth, something like his Biographical History of Ministers. Please write Elder R. H. Pittman, Luray, Virginia, at once, and subscribe for as many copies as you can use at \$1.00 per copy, or \$10.00 per dozen. If he can secure sufficient subscriptions to justify the outlay of money for publication, the book will soon be ready for delivery, when you will be notified to send cash for your orders.

Affectionately, your brother, S. B. LUCKETT,
Crawfordsville, Ind.

(Other Primitive Baptist papers please copy.)

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TO WHOM IT MAY CONCERN.

I have suffered with Tetter on my hands for six years and have tried *Home-made Remedies*, *Patent Medicines*, and Doctors' Prescriptions. Two months ago I tried Dr. Gullede's Eczema Cure, and find it to be just what he claims. I cheerfully recommend it to all who suffer with this dreadful disease.

NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1908.

PROFESSIONAL NOTICE.

E. A. Gullede, M.D., Martin, Tennessee, is a general practicing physician. Any one suffering with Piles, Ulceration, Fissure, Fistula, and Eczema will do well to go to him for treatment, or he will send the following remedies and directions for self-treatment at home by mail:

Eczema-lin-Oxide (for any skin disease), \$1.00 per ounce.

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Hem-o-pile (self treatment for blind, bleeding and itching piles, ulceration, fissure, fistula, prolapsus, and constipation), price \$2.50 per ounce.

Balsam Syrup (for bladder and kidney, in fact, any disease of the urinary tract), 28-day treatment for \$10.00. In very bad cases if a second treatment is necessary, I will send it free.

E. A. GULLEDGE, M.D.

NOTICE.

"Should Children of Primitive Baptists Attend Sunday Schools?" is now in the hands of the printer, who promises to have it ready for distribution not later than July 15th. The board-cloth cover will be delivered at 40 cents per single copy, or \$4.00 per dozen. The limp cover, at 25 cents per copy, or \$2.50 per dozen.

If I sell every copy of this edition at the prices quoted, I will but save myself; otherwise, I will be losing financially. Therefore I will be thankful for every order received with the cash.

Kindly give *name* and post-office address *plainly written*. Some advance orders have been received with the name of the sender omitted.

D. W. OWENS, Hersman, Ill.

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SYLVESTER HASSELL, Williamston, N. C.

A PROPOSED BOOK.

I propose, if the Lord wills, to publish, in about a year, a book containing portraits of myself and my wife (who is the publisher of the Lloyd Primitive Baptist Hymn Book), and articles that I have written on several subjects in the *Primitive Pathway*, of Alabama, my native State, formerly published by my ever esteemed Elder, J. E. W. Henderson, of Glenwood, Ala., and some articles from the *Baptist Trumpet*, of Texas, for which I have written several years, and other articles which I may write hereafter, closing with some suggestions from the author to the children of Primitive Baptists as well as all who may feel concerned. The book will cost a dollar, when ready for delivery. If you desire a copy, please write me, so that I may know how many to publish in the first edition.

(ELDER) A. V. ATKINS,
Haskell, Texas.

Vol. 34

No. 9.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



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SEPTEMBER, 1912.



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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

SEPTEMBER, 1912.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 34.

WILLIAMSTON, N. C., SEPTEMBER, 1912.

No. 9

NO CAUSE TO MURMUR.

We have no cause to murmur
At the trials of the way;
Our hope in the Lord grows firmer,
As our earthly hopes decay.

For there's nothing in fair nature
Our nobler wants to meet;
There's naught upon earth's surface
The eye of faith to greet.

But we stand on the banks of Jordan
And look to the further shore,
Where love shall our hearts unburden,
And possess them evermore.

Love that never faileth
Gives joy and peace divine;
Eternal youth prevaieth,
And age brings no decline.

We have no cause to murmur,
Whatever may betide;
For Jesus will be with us,
The waters to divide.

Through floods and flames He'll lead us
Up to His throne above;
And there forever feed us
With His redeeming love.

Glenwood, Ala.

J. E. W. HENDERSON.

CORRESPONDENCE.

CHANGES IN CHRISTIAN EXPERIENCE.

NORTH BERWICK, MAINE.

When we are in communion with our Saviour, what heights of blessedness we have! When our love is warm its fervor raises us high, exalts us above the beggarly elements, above the things of time and earth. We ascend in its pure grateful flames up to our Jesus, we fly to His bosom; our affections are set upon things above, not on things on the earth. Heavenly things, the heavenly country, the heavenly places in Christ Jesus absorb our thoughts; and thus dwelling in love we are dwelling in God, and He in us. The sin-pardoned soul has so many comforting, gracious thoughts moving him in love to the precious Redeemer, and in these sacred emotions our exaltation is very blessed. But if for any cause we have left our first love (Rev. 2:4; Jer. 2:2), the kindness of our youth and love of our espousals, then we have come down indeed; O, how we are fallen! The world, sensual pleasures, earthly cares, and earthly aspirations compass us and swallow us up. "Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of its place, except thou repent." Thus the Lord Jesus speaks to the church at Ephesus. "Remember." We are prone to be so forgetful, and then to become indifferent, hardened. But when that voice speaks to our hearts saying, "Remember from whence thou art fallen," O what memories, what scenes of happy, peaceful exaltation are recalled to view! We enjoyed peace with God, through our Lord Jesus Christ; we felt He was our friend, and that all would be well with us no matter what should befall us. In our first love of our Saviour our hearts are tender, and we feel to shun all that is sinful, and we are grieved when we are conscious of anything unholy in our thoughts, or any word or any behavior that is unbecoming a child of God, a favored, pardoned sinner;

Jesus is the one so dear in our esteem, and we long to be ever thinking of Him.

“Remember, therefore, from whence thou art fallen.” Yes, and we also begin to look into the way that we fell, the temptations, the allurements, the pressure of earth’s cares and duties, our neglectfulness, forgetfulness, and our fervor of affection declined; we waxed cold, became lukewarm, and now see it, remember it, and we are ashamed; our hearts are smitten; we are guilty, and chide ourselves because we have backslidden in heart from Him who loved us and died to save us.

Truly we have a merciful and gracious God, and this is so manifest in healing our backslidings. He sets our iniquities before us, our secret sins in the light of His countenance. We see them and loathe them, and loathe ourselves; we are humbled, we repent and begin to do the first works; we cry unto our Lord and God for mercy, forgiveness, and for grace to crucify the flesh with the affections and lusts. “He restoreth my soul; He leadeth me in the paths of righteousness for His name’s sake.” The things pertaining to our God and to the kingdom of Christ are then the first in our esteem, and we find rest and comfort to our souls therein.

FREDERICK W. KEENE.

LET THE PROGRESSIVES RETURN TO THE PRIMITIVE FOLD.

“And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.” 2 Thess. 3:14, 15.

Much agitation reigns in our section because of the fact that the Primitive Baptists will not affiliate with nor recognize the official work of the Progressive Baptists, and this should call our attention to the above Scriptures, which makes it incumbent upon us to be kind and brotherly—recognize them as *brethren*; but at the same time let them know *positively* that there will never more be any church affiliation, either directly or indirectly, until they turn away from their disorder, and this is not only to be done as a preservative of the *order*

given us, but also to inflict the punishment, ordered of the Lord, of humiliation or shame for their transgressions; which chastening will yield the peaceable fruit of righteousness to those who are exercised thereby. Our admonitions to them as brethren should be to that end, that they may be encouraged to allow this suffering of humility to exercise their minds toward repentance and coming out of their disorder, and not to harden their hearts and endeavor to appear independent or to heap up self-justification as a breastwork behind which they think to conceal this humiliation that God has inflicted upon *every* true Primitive Baptist that went astray, whether of his own accord or under the crafty influence of designing men as their leaders.

We remember having read that Jesus taught Paul it was hard to kick against the pricks, and so you as a faction, humiliated under the order of God, cut off from the association of all orderly Primitive Baptists, realize that it is a hard life to live, for if this is not your inmost feelings then the evidence is that you are not sons but bastards. We are assured that many sons and daughters are suffering this humiliation, and it is the duty of each and every orderly church to show forth that brotherly interest toward those erring ones they are acquainted with, that will enable them to realize that the right hand of welcome awaits their orderly return. And this we feel to rejoice in as already being set forth by the churches everywhere in our section and elsewhere of our acquaintance; but we might be more diligent if we would only consider.

Many are halted on what they term *rebaptism*, and such need to be instructed and the difference between baptism and immersion explained, for while we can not baptize without immersing, we may immerse without baptizing, as baptism consists of four essential parts in one, as truly as God consists of three in one. These parts are, an orderly church, a proper subject, an orderly administrator, and the proper mode. If you are satisfied with your progressive baptism, your place is with the Progressives, for unto you it would be sacrilege to leave them and bring away their official work; and should the Primitive Baptists accept their immersion

for baptism, unto *them* it would be apostacy and a refutation of their declaration against the disorders of the Progressives. Therefore the problem for you to solve, as a disturbed child of God, is, Is my heart inclined toward the Primitive Baptists or do I love another order better? If you love the Primitive Baptists, it must be their *order*, which distinguishes them from all other orders of religion, that caused your love to center upon them, and it must be also that your experience corresponds with this order; and if so, how can you ever feel just right in the matter and refuse to submit to the *order* given them by the apostles?

Because the Progressives were once orderly Baptists and lived in the fellowship of association with Primitive Baptists furnishes no atoning power for their disorder of today; and you only have to ask your own heart whether such reasoning gives you that home-feeling consolation you once enjoyed, and as one who has suffered as you now suffer, I know the answer to be No! Then why waste all life with self wrestling against self upon this matter? "Come out from among them, and be ye separate."

Upon the records of the past we learn that the Primitive Baptists (although bearing different names, but unvarying in fundamental principle) have ever withdrawn from disorderly and departing factions to maintain their original principles; and for that reason we feel it to be our duty to put those of the Progressives who are disturbed over the situation on notice that there will be no more recognition, in an official way, between the Primitive Baptists and Progressive Baptists, and that the earlier you leave them the sooner you will find rest from their sin of departure.

If the Primitive Baptists were justifiable in any withdrawal of the past, they are equally so in their withdrawal from the Progressives, for these two orders are too unlike each other to keep the unity of the Spirit in the bond of peace; hence by reason of the offense they gave we have been knit together as Primitive Baptists, and stand more interested in the cause today, as a great body of brethren, than before we were separated; and while we regret the loss of any, we can but feel to re-

joyce in standing *loyal* to the principles of the old church that was built upon the apostles and prophets, with Christ as the chief corner stone; neither are we ashamed to admonish others of like precious faith to leave the disorders of the Progressives and come to the church.

Yours in hope,
Statesboro, Ga., Box 406.

E. W. POWELL.

CENTENNIAL OF PRINCE WILLIAM CHURCH, HAMPTON CO, S. C.

The Church of Christ at Prince William, Hampton County, South Carolina, celebrated the 100th anniversary of the church origin. They met on June 20, 1812, in what was known as Prince William Parish, Beaufort District, now Hampton County, S. C., and constituted the said church with the above name, under the care of "Rev." John Youmans, who served them until he was old and infirm. On April 16, 1831, "Rev." Jacob G. Bowers was called, and he served them until it pleased the Lord to call him away by death on July 19, 1852. Then the church met in prayer and asked God to give them a preacher, to call and qualify one to fill the place of the deceased, and He gave them one in deed and truth—"Rev." W. F. Hogarth, who was called by the church on February 17, 1855, as well as I remember. It was some time after that the Primitive Baptists considered the appellation of "Reverend" too great a title for them, and they decided to accept the title of Elder. In the year of 1874 the writer was ordained and set apart to preach Christ; and, being a member of the same church, he went in and out with Brother Hogarth and tried to assist him until old age and infirmities disabled him for service. And on November 16, 1895, I was called to serve the church, and have served in my weakness until the present time. The three last called were out of the membership of the same church.

On the day of our centennial or 100th anniversary meeting the rules and decorum were read, which was the work of the members present in 1812, and they were signed by them on the spot. They then and there set

apart Saturday before the third Sunday in each month as a day of discipline, which was kept up, and a minute of the proceedings recorded in the church book. We have had very little serious trouble during that time, and what we had worked good in the end. Our church has the same faith and order that our fathers held one hundred years ago. I recollect something about the preaching of all except the first one, and I am informed by the old brethren that he preached the same doctrine—election by grace. We hope to feel thankful to our God for His preservation, and for light and liberty and all other blessings which He has blessed us with. Amen.

A. J. HARRISON,

The Fourth Supply.

1020 Gervias St., Columbia, S. C.

“INFANT SALVATION.”

This is the title of a pamphlet of sixteen pages published several years ago by Elder Fred W. Keene, a native of England, and formerly living in Canada and New York, but now residing in North Berwick, Maine. The price is ten cents; those who wish it should send to him for a copy. Instead of preaching the damnation of infants, Primitive Baptists preach the only doctrine in accordance with which infants can be saved—the doctrine of salvation by grace. In this excellent pamphlet Elder Keene proves the unscripturalness of all other plans for the salvation of infants, and the scripturalness of their being saved alone by the grace of God.

SYLVESTER HASSELL.

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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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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.

CLEARLY AND EARNESTLY COMBAT A DENIAL OF VITAL TRUTHS.

A highly esteemed brother writes me that, in his section, some of our professed ministers are insidiously denying the resurrection of our bodies, a general judgment, and a literal or real hell after death, and the necessity of the new birth. These are among the plainest and most important truths of the Scriptures and of the Primitive Baptist Articles of Faith. If the dead rise not, then Christ is not risen, and all are yet in their sins, and our faith and preaching are all in vain (1 Cor. 15). A general judgment of the whole human race and the consignment of the wicked to an ever-burning hell can not be more plainly set forth than in Matt. 25:31-46; John 5:28, 29; 2 Thess. 1:7-9; Heb. 9:27; 10:39; Rev. 20:11-15; 21:8; 14:9-11. And without the new birth,

the birth of the Holy Spirit, no man can see or enter into the kingdom of God (John 3:3-8). "Let God be true, and every man a liar" (Rom. 3:4). A departure from the faith once delivered unto the saints, such as we see now prevailing over the whole so-called Christian world, is a sure sign of the early end of this dispensation (2 Thess. 2:3-12; 1 Tim. 4:1, 2; 2 Tim. 3:13; 4:3, 4). Let us, by Divine grace, be steadfast and immovable in the everlasting truth of God, and reprove and rebuke all departures therefrom, and not be swept, by the satanic winds of doctrine blowing over the world, down into the bottomless pit of falsehood and perdition. S. II.

DID CHRIST LOVE ME?

Paul the apostle 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" (Gal. 2:20); and the same apostle also says that Christ also loved the church, and gave Himself for it (Eph. 5:25); and again he says, who gave Himself for us, etc. (Tit. 2:14). It is therefore plain that Paul did not consider himself the sole object of Christ's redeeming love; yet it was necessary that he himself should have evidence that the love of Christ embraced him personally and individually, else he could not have been a qualified witness that others were loved and redeemed by the blood of Christ. It pleased God, therefore, to call him by His (God's) grace and reveal His Son in him before he could preach the gospel among the Gentiles and testify the unsearchable riches of Christ (Gal. 1:15, 16). All inspired testimony is founded upon the special revelations of God to His chosen and called witnesses, and by this alone they are made eyewitnesses of the majesty of Christ Jesus the Lord (2 Pet. 1:16; Luke 24:48).

Now I have been engaged in the public ministry for the last forty-two years, and during that period of time have contended with all the energy of my soul that salvation is by grace alone; that God loved His people with

an everlasting love; that Christ loved the church and gave Himself for it, and that He redeemed His people from all iniquity, and by one offering perfected them forever, and so on; but now since my days are far spent and my race well-nigh run, the question arises in my mind with force and serious concern, Did Christ love *me* and give Himself for *me*? My arguments have been based upon the written testimony of God revealed to the apostles and prophets, and so far as I have been enabled to understand the Holy Scriptures I have preached what they teach, and have often thought that I felt the force of their wonderful meaning with a degree of pleasure and comfort to my soul; but have as often, and at much longer intervals, felt burdened with a feeling of unworthiness, darkness, and barrenness, and called in question the genuineness of my experience of the love of God and His mercy in the pardon of my sins.

The apostle says, "I am crucified with Christ"; but what is this to me if I am not also crucified with Christ? Am I also dead with Christ, and shall I also live with Him? Am I dead indeed unto sin but alive unto God through our Lord Jesus Christ? Being crucified with Christ do I yet live, or rather does Christ live in me, and is the life which I now live in the flesh by the faith of Him who loved me and gave Himself for me? The apostle says that such was the case with him; but what of myself? I can point out no reason why the blessed Son of God should have loved *me*, nor does the apostle tell us why He loved him. This is a wonderful manner of love which the Father hath bestowed on His people; it is sovereign, independent, unchangeable, and everlasting, and depends upon no contingency of time. And now may I with assurance say, "He saw *me* ruined in the fall, yet loved *me* notwithstanding all"? I gather this crumb of consolation from the text, If Christ loved Paul, who styled himself the chief of sinners and confessed that he had been a blasphemer and a persecutor of the church and injurious to the cause of Christ, then my sinful life may not bar me from the everlasting benefits of sovereign love; for, after all, if Christ loved me and gave Himself for me it was done before I was born,

and could not therefore have been effected nor defeated by anything that I have done. If Jesus died for me it was for His great love which embraced me in the everlasting covenant, ordered in all things, and sure; nor did He die in vain. Oh! did Jesus love *me*? Who can tell?

J. E. W. H.

FRET NOT BECAUSE OF EVIL-DOERS.

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they will soon be cut down like the grass, and wither as the green herb." Psa. 37:12.

This Scripture came very forcibly to my mind recently while passing through a certain town in Tennessee. I had heard of a man who was once an elder in good standing in the old Baptist Church who had departed from the faith and hired to the Mission Baptists in that town for one thousand dollars a year and what he could collect outside. This man once wrote a little history showing that the Mission Baptists were founded by Mr. Fuller in 1792, and hence are of human origin. He had condemned severely the means doctrine, but later became restless and wanted to modernize the old church. After failing in his attempts to divide our people he went to his own place, the Mission Baptists.

On the telephone posts, in show windows, in the waiting room and almost all conspicuous places, was a very large picture of a great evangelist and soul-saver that would be there with his tabernacle in a few days with his band, singers, organist, and finance committee to take the town for Christ (?), as they would call it. I looked at that picture with a heart full of sadness when I thought a dozen years ago these two preachers were members of the Primitive Baptists, and both editors, and had been much esteemed by our people. Is it possible that a child of God who has had the love of God shed abroad in his heart, and experienced in his soul the saving doctrine of grace, and then would preach for the Old Baptists condemning Arminianism in all its phases, and then sell his birthright like Esau for fame, popularity, to be called rabbi, and for money—make ship-

wreck of the faith for money? Degenerate into the grossest heathenish idolatry, renouncing Christ and His grace in the salvation of sinners, and unite with a harlot daughter of Babylon for money? Think of how conspicuous the Pharisees were—they wanted to be seen of men. You will never hear of a true, humble, faithful servant of God so egotistical and self-opinionated as to have his picture tacked up in the most conspicuous places to be seen of men to let the people know *I, the great evangelist, am here to save souls*. This pleases the world. The world loves such preachers, and it does not require regeneration to believe the doctrines they preach. Think how popular such men are with the world. The anti-Christian ministers will unite with such men in promoting their ungodly and unrighteous doctrines and practices. Such ministers are usually pulpit clowns, and their anecdotes, funny sayings, and clownish gestures please the flesh, and great numbers will congregate like going to a show to hear such men. Paul nor any apostle acted the clown to make themselves popular with the world. “Ye shall be hated of all men for My name’s sake.” God’s servants have ever been unpopular with the religious world. “That which is highly esteemed among men is an abomination in the sight of God.” Those religious clowns are very much esteemed indeed. But Jesus says, “By their fruits ye shall know them.” Judas was once among the apostles, but he sold his Lord for money—thought more of money than he did of Jesus. He went out and hanged himself. Have we not had men among Old Baptists that would sell out the doctrine of grace and the true faith and practice of the Saviour for money? Have they not gone out from us and hanged themselves? They are dead to the fellowship and confidence of the church. “They went out from us, but they were not of us; if they had been of us no doubt they would have continued with us.” “Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.” Is not this Scripture fulfilled right now? “Men of yourselves shall arise up among you, speaking perverse things to draw away disciples after them. Grievous wolves shall enter among you, not sparing the flock.” Judas was a devil

all the time. Just think how near a devil can imitate a true minister of Christ and many be deceived thereby.

But while thinking of how those men had made shipwreck of the faith, and proved to be traitors to the cause they once professed to love, the Scripture came to me, "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity, for they shall soon be cut down like the grass, and wither as the green herb." I felt sorry for them—sorry that any men would deceive the Lord's people as they had, but we should not fret nor be envious against them. Their works are works of iniquity. Such men will be cut down and wither, and all their works will come to naught. All that are among our people that can be bought it will be a blessing to us to be rid of them. A man that will sell his vote is a dangerous man and should be disfranchised; and so any man that will quit preaching the truth and preach a falsehood for money it is a great blessing indeed to be rid of all such men in the church of God. We love those who preach the truth because they love it. We should not fret nor worry over these men who depart. The Lord will take care of the old church. He will give them a true and faithful ministry. We look to Him for the perpetuity of the old church. It is good for all to watch in love, and follow no man any farther than he follows Christ. We need not get discouraged and think those "evil-doers and workers of iniquity" will destroy the old church. They shall be cut down and wither, but the gates of hell shall not prevail against the church Christ established. This kingdom shall stand forever.

L. H.

SOME PRIMITIVE BAPTIST CONTROVERSY.

MY DEAR SIR:—I am somewhat interested in what my Primitive Baptist friends over the South have been saying about me, the past two months. I have reference, especially, to an obscure trio of "invincibles," namely, one J. W. Jones of Marshville, N. C.; one G. W. Stewart of Akron, Ala.; one R. H. Pittman of Luray, Va.

Now, my time is too valuable, in the educational and literary world, to waste with these Mediæval disputants and billingsgate artists. Further, if I should stoop to take issue with them I would place myself in their class.

However, I wish to correct one or two impressions; I might say to the billingsgate artist from Luray, Va., that I explained the Primitive Baptist doctrine of infant damnation in the *May Jeffersonian*. I transposed, through mistake, the terms "Free Will" and "Hard Shell." I meant to say that the Hard Shell Baptists believe in infant damnation, as set forth in the *May Jeffersonian*. Further, I might at this point disillusion the mind of the Luray, Va., disputant that I am a Primitive Baptist layman or "elder." I am a mere youth, living in the twentieth century—not in the Middle Ages. The above mentioned disputant's English is so miserable in the *June Jeffersonian*, as not to deserve notice. Mr. Pittman, the word is spelled "Pentecost," and not "Penticost." I will say to the Alabama billingsgate artist that my statistics were taken from the U. S. Census Reports, and not from any Primitive Baptist "expostulator."

Again, let me say, as I have said before, that the original "casus belli," my story in the *March Jeffersonian*, was not at all written for the purpose of "raising the dandruff" on the Mediæval disputants mentioned above, the phase relating to the Primitive Baptists occupying only a small portion of the essay.

Sincerely yours, JOSIAH H. COMBS.

Address: 676 Atlanta Ave., Webster Groves, Mo.

The above clipping has just been sent to me by a friend, and it is fully as good a reply as I expected from Mr. Combs. He is surprisingly correct in referring to a certain three Primitive Baptists as "invincibles," for such they certainly are so far as he is concerned, and his weak reply is proof of the fact. He made certain false, hurtful, slanderous charges against our people in *Watson's Magazine*, and I and others called on him to produce the proof, and when thus called upon he informs us that his time "in the educational and literary world" "is too valuable for him to waste with these mediæval disputants and billingsgate artists." He had ample time to make and publish his slanders on our people, but he has not time to prove them. I am satisfied he is right in this conclusion, for I am confident that were he offered more than he gets out of any one term of teaching he still would not have time.

He speaks of us as Mediæval men. Well there were two or more classes of mediæval men. One class of mediæval men were content to take for their sole rule of faith and practice, religiously, the Holy Scriptures, rejecting human merit as a means of eternal salvation, and the commandments and inventions of men in the affairs of religion as an unspeakable abomination before God. This class was despised, persecuted, misrepresented, and slandered by many of their opposers,

and with this class I am perfectly willing to be classed, unworthy though I be.

The Mediæval or Dark Ages were remarkable for the introduction and development of religious institutions and human inventions and the preaching and popularizing of human merit.

There was a class of Mediæval men professing the religion of Jesus, and this class formed the vast majority of professing Christians, who, without honest inquiry or careful investigation, accepted blindly whatever the popular clergy of their day was pleased to hand out. This class of Mediæval men ridiculed, misrepresented and slandered and persecuted even unto death many of the first class described. To which class of Mediæval men do you belong, Mr. Combs? "Billingsgate!" indeed. He is the man that is engaged in that calling, for billingsgate means "virulent abuse" according to Webster's Standard Dictionary. Further, he says if he should "stoop to take issue with them" he would place himself "in their class." Ugh! how awful that would be; but see here, Mr. Combs, in Watson's *May Magazine* you say that "many of *my best friends are Primitive Baptists*. So you see you have already taken the stoop, for surely a man is not above his best friends.

He lets me know that his "statistics were taken from the U. S. Census reports and not from any Primitive Baptist expostulator," etc., thus insinuating that I quoted from some Primitive Baptist authority instead of from the U. S. Census. Now I am going to admit that this is a fair sample of his whole production and of his literary genius, and there is not one word of truth in it, for my figures were taken from U. S. Statistics of Churches, which I have here in my house, a large volume, and I quoted from this verbatim, giving page, etc., and from later reports from the same source, and from the "New Peoples Cyclopædia." Hence Mr. Combs is either ignorant of what he is writing about in this particular or else he is willfully and knowingly misrepresenting the truth. Which is it, Mr. Combs? which horn of the dilemma will you take?

In Watson *May Magazine*, in an extended paragraph of about one hundred words, in which he uses their

name two or three times, Mr. Combs distinctly and deliberately charges the Free Will Baptists with believing the infant damning doctrine, but in the paragraph quoted at the beginning of this article he tells us that he got the terms "Free Will" and "Hard Shell" transposed through mistake in the May magazine. Yes, I guess he did, and in his mind I am confident he has through mistake got the terms "truth" and "error" transposed, and until he learns more about the correct principles of English composition, and the sublime and eternal importance of truth, the educational and literary world would lose nothing by his silence. I guess the "miserable" part of Brother Pittman's article in the June *Jeffersonian* to Mr. Combs is the burning truths it contains. This whole matter, I think, illustrates most forcibly the language of the Lord in Isa. 54:17, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

G. W. STEWART.

"SHOULD CHILDREN OF PRIMITIVE BAPTISTS ATTEND SUNDAY SCHOOL?"

The above is the title of a little book of 84 pages, written by Elder D. W. Owens, Hersman, Ill., and published by Elder Walter Cash, editor of the *Messenger of Peace*, St. Joseph, Missouri. It is a work of great interest and ability and truthfulness and tenderness. A person can easily read it in two or three hours; and after beginning it one can hardly lay it down before finishing it. Much of it is in dialogue form; and, while substantially true, other names are put in place of the real names. It contains the Primitive Baptist, the scriptural, teaching in regard to modern, humanly-invented Sunday Schools, stated in the simplest and strongest manner. The narrative is so accordant to Scripture and to Christian experience that, while reading it, I was moved several times to tears. I wish that every Primitive Baptist in the world, and every child of every Primitive Baptist,

had a copy of this book, and would carefully read it. If such were the case no child of Primitive Baptists would ever again attend Arminian Sunday Schools and be imbued with hatred of Bible truth and hatred of all who love that truth. The book, in limp cover, may be had of Elder Walter Cash, St. Joseph, Missouri, at 25 cents per copy, or \$2.50 per dozen; and in board-cloth cover at 40 cents per copy or \$4 per dozen. Send all orders to Elder Cash. S. H.

QUESTIONS AND ANSWERS.

1. Q. Why did Jesus and His disciples remain separate on different occasions? A. That He might, as the Son of man, have an opportunity for private prayer, and that they might be taught their dependence upon Him and their need of Him.

2. Q. What is it to be "at ease in Zion" (Amos 6:1)? A. To be a merely nominal professor of religion, like the foolish virgins; to be in carnal security, self-confidence, and self-indulgence; to trust in forms and ordinances, while the heart and life are wrong; to pretend to serve God while really serving mammon; to be careless about doctrine and discipline and about the glory of God and the good of His people; to be indifferent to the trials and afflictions of His children; to have no doubts and fears as to one's own spiritual condition, and to be heedless of the coming judgments of God; to be selfish and worldly, luxurious and effeminate, and oppressive of others; to be "rich, and full, and laugh, and be spoken well of by all" (Luke 6:24-26). Such people have their good things in this world, and are rushing on to judgment and ruin.

3. Q. How can we "make our calling and election sure" (2 Pet. 1:10)? A. We can make nothing more sure to God, who elects and calls His people, and to whom all things are known from eternity (Eph. 1:4; 2 Tim. 1:9; Acts 15:18; Heb. 4:13); but by our adding, to our God-given faith, "virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity," and by our gracious and fruitful manifestation of these

principles in our lives, we ourselves and others will be more assured of our Divine calling and election.

4. Q. What does Jesus mean when He teaches us to pray "Thy kingdom come" (Matt. 6:10)? A. That God's reign of grace in the hearts and lives of His people may be increased, until His holy will shall be done as lovingly, perfectly, and perpetually on earth as it is done in heaven. The preposition used by Christ before earth is "on," and before heaven is "in," as it is precisely rendered in the oldest (Syriac) version of the second century, and in the latest (Revised) version of the nineteenth century. And in the phrases, "Hallowed *be* Thy name; Thy kingdom *come*; Thy will *be done* on earth as it is in heaven," the verbs are all in the *imperative*, and *not* in the *indicative* mood. The words form a *prayer*, and *not* a *declaration*. No one who has a becoming reverence for God's word will dare to change the *imperative mood* of these verbs to the *indicative mood*. If God's name is no more hallowed, nor His kingdom come, nor His will done in heaven than it is now on earth, heaven is not a place of perfect reverence, grace, and holiness; in other words, the heaven of ultimate glory, as set forth in the Scriptures, is not a blessed reality, but it is a vain imagination. Sin did not come from the most holy God, who, in the original creation, made everything very good, and who, though now, for some wise purpose, He suffers sin on earth, yet utterly hates, forbids, threatens, and punishes, and will completely and eternally exclude it from that "holy city" of His immediate and fully manifested presence, into which shall never "enter anything that defileth, or worketh abomination, or maketh a lie, but those who are written in the Lamb's book of life," and who are thus shown to have been freed forever from these hateful things (Rev. 21). Such is the perfectly pure character of God's *coming* heavenly and eternal kingdom.

5. Q. Is it scriptural for men and women to put away their wives and husbands for any cause except adultery, and marry others, and then come to a church, claiming that God, for Christ's sake, has forgiven their sins since their last marriage, and then for the church to receive them to membership, and for them to continue to live

as man and wife? A. Such a course of successive polygamy is just as immoral and contrary to God's original institution of marriage, and to Christ's commandment as the simultaneous polygamy practiced by the heathens, Mohammedans, and Mormons. God made but one woman for one man, and this relation was to continue through life (Gen. 2:18-24; Matt. 19:3-9; Mark 10:2-12; Luke 16:18; Rom. 7:23). The almost exact numerical equality of the sexes, in all ages and countries, proves this truth of the Bible, and that the exclusive companionship of only one man and one woman for life is the wise and holy law of our Creator. If either is guilty of unchastity, then the innocent party is entitled to divorce; but certainly the guilty party has no right to remarry during the lifetime of the other. The violation of this Divine law breaks up the family, demoralizes society, and ruins the churches that tolerate 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 lovingkindness of the Lord." Psa. 107:8, 43.

ELIZABETH CITY, N. C., May 7, 1912.

Elder Sylvester Hassell—

VERY DEAR BROTHER IN THE LORD:—For several months past I have at times had a mind to write a few lines showing how I believe and hope the dear Lord saved a poor sinner like me from a horrible fall or possibly death. About two and one-half years ago I was in the city of Norfolk, Va., on some business, and after I was ready to return home I caught a street car for the Norfolk Southern depot, and before the car reached the regular stop for the depot all the passengers had gotten off but myself. So on the arrival at the depot it seemed the conductor did not think that I was going to get off, and did not bring his car to a stand-still, and in a few seconds she was running at a swift rate. But I arose from my seat and made for the door, and by that time—

the car was going too fast for a weakly person as I was to attempt to get off. It seemed I was unmindful of the real danger and stepped off the car the contrary way for safety, which was backward, and this sent me at a rapid pace backward, inclining so much that I thought surely to be thrown to the pavement with such force that no doubt I should have been badly hurt, if not killed. But to my great surprise I was caught by some unseen power that set me erect on my feet with such a force and quickness that I was made glad, and came home rejoicing that the good Lord had saved me from probably a horrible death. So bless the Lord, oh! my soul, and may all that is within me bless His holy name.

C. C. AYDLETT.

EXTRACTS.

WHAT IS IT?

A man and his wife have a pleasant family and are moving along healthy and happy, and have a slow but sure prosperity; the man sees others having more of the world's goods and vainglory, and tells his wife they are behind the times. He wants to add attractions to his home, to become more popular, and to further the work better and faster, he knows a beautiful woman over the way that will be a great help to the home. Her name is "Progress," and the children will love her (much zeal for the children), and he wants to bring her in as a help. But the wife is slow to agree, and thinks they can get along in harmony and love, and objects to the new woman; but the husband, over her protest, brings the new woman (progressive sentiment). They begin to have state dinners (protracted meetings), and have distinguished visitors (sensational preachers), and by the help and management of "Mrs. Progress," great crowds of people are drawn to them, and other people (Arminians) come in and enjoy their hospitality, until large numbers are added to the household. Now the wife in process of time thinks all the vain show is unnecessary and hurtful, and that as the services of "Mrs. Progress" are not needed, and asks that she be put out of the home. The man by this time has gained in number until his wife (a little minority) is not much noticed, and "Mrs. Progress" is the leader in the home. The husband keeps the new woman and turns his wife out. Some of the children want to go with mother, and some stay with father and the new woman (innovation). Thus they become so badly scattered that there is little hope that the family will ever be united again. The father tells the mother now that she is ignorant and jealous, and is the cause of all the trouble and division.

Reader, this is "Progressiveism" at Providence, Meriwether County. I, with several others, have been excluded for refusing to go with the church after the progressive sentiment. Below is a

copy of my statement to the church and the charge on which I was excluded:

"To Providence Church.

"DEAR BRETHREN:—The course the church has pursued for some time on progressive lines I can not endorse, and such course has caused Old Line Baptists, whom I love and endorse, to sever fellowship. I called for and got a letter of dismissal, and thought that was the best step to take; and if any wrong was done, I did not intend it. I now return the letter and make a statement in writing so that I will be understood. I do not ask you to undo anything, and I have Christian fellowship for you, but church fellowship I have not. If I go with you, I will be cut off from those whom I love and endorse. If I have ever done you any good, remember it and pray for me; and if I have done you any harm, forgive it and forget it. Please do me the kindness to record on the church book how and for what cause I go out."

The charge follows:

"PROVIDENCE CHURCH.

"G. P. Hurst presented a statement to the church in writing in which he declares no fellowship for the church, and by motion he was charged with rebellion against the church and was excluded from the church. No other business, conference adjourned.

R. H. BARWICK, *Moderator.*
J. B. NALL, *Clerk.*"

Several others were excluded the same way for the same cause. One member was excluded without having a chance to be heard—did not even know he would be dealt with. The Apostle speaks of some who "walk in craftiness." There is not a court in the State that would convict a man without a chance to be heard, except "Judge Lynch's" court. The *real* cause of our exclusion is not shown by the charge of rebellion, and I would be glad to have this published in GOSPEL MESSENGER and *Primitive Baptist*, but if any harm is in this article, destroy it.

A little brother, GEO. P. HURST.

By request from the *Primitive Baptist*.

NAYLOR, GA., June 27, 1912.

DEAR BROTHER HASSELL:—I send one dollar for THE GOSPEL MESSENGER another year. I yet like it and enjoy reading the many words of comfort and instruction it contains; in fact, I appreciate it more and more the longer I take it; and I hope the Lord will keep you and others who contribute to its pages in the way of truth, that you may continue to speak and write things that become sound doctrine. For the Lord alone can keep you in this strait and narrow way. The world, the flesh, and Satan are combined in their efforts to draw away disciples after them, and many often follow their destructive allurements to the loss of spiritual comfort here in this time world. These things ought not so to be. Paul said he ceased not to warn his brethren day and night with tears, and it is needed now worse, if possible.

Unworthily, if one of the redeemed, ORIE BELLE PATTEN.

GLENNVILLE, GA., June 26, 1912.

Elder S. Hassell—

DEAR BRO. HASSELL:—Enclosed please find check for one dollar to pay my subscription to THE GOSPEL MESSENGER for one year, from December, 1911, to December, 1912. Please excuse me for not remitting sooner, for I certainly enjoy reading THE MESSENGER, and I should have sent you your money sooner. We have good meetings at Bethel Church, Liberty County, where I and my wife have our membership. We have been made to rejoice to see several come to the church in the last twelve or fifteen months, and give evidences of their love for the church. Elder A. R. Strickland is still serving the church, and he seems to be blessed with good health, naturally and spiritually. He seems to grow in grace and in the knowledge of the truth, and we love him for the truth's sake. I pray God, in His goodness and tender mercy, to strengthen you, both naturally and spiritually, so that you may be able to preach and write the blessed truths, that poor mourners may be comforted and those who are cast down lifted up, and those who are hungering and thirsting after righteousness may be filled, and all the children of God edified and comforted and the Lord's great name glorified. May the Lord bless you and yours.

Your weak brother, if one at all, B. J. WOODCOCK.

LARGO, FLA., June 14, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—THE MESSENGER is a welcome visitor at our home. My wife is an invalid and can't go to meeting, and she so much enjoys THE MESSENGER. I had rather pay five dollars a year than for her to be without it, and I enjoy reading it, especially the editorials, and hope you may live long to comfort the poor and afflicted children of God. Your unworthy brother, J. D. McMULLEN.

WASHINGTON, N. C., June 13, 1912.

Elder Sylvester Hassell—

MY VERY DEAR BROTHER:—I came home Tuesday p. m., 11th inst., from a trip to Hyde County, N. C., and found all in usual health and glad of my safe return. The day before I left Hyde, a sister Harris received a card from you, receipt for GOSPEL MESSENGER, then I knew you and Mary had arrived home safely from your Northern tour, and my heart leaped for joy and thankfulness to God. I know that His word is true and His promises sure. I enjoyed this trip to Hyde more than any I had ever taken in that county before. I left home Saturday evening before the fourth Sunday in May, expecting to arrive at Belhaven in time to take a gas boat to go over to Goose Creek Island to attend the Quarterly Meeting there, but the boats had all gone, so I spent the time most delightfully, from late Saturday p. m. to Monday p. m. in the hospitable home of our dear brother, J. K. Lupton, whose married daughter, Mrs. Sallie Nye, and her husband reside with him, as he is a lone widower. I felt truly that the promise of God rested in this dear home, so united. I, in company with dear Brother Lupton and Sister Wade and daughter, took a gas boat Monday p. m. for Sladesville, reached there in due time, and were met by his brother and our dear brother in Jesus, John Right Lupton, and conveyed by him to his dear home.

These two brothers reminded me of Abraham and Lot. "We be brethren—no falling out with us." Oh! how sweet for me to look upon the beauty of holiness in this manner, and his wife is truly the wife of a deacon. How I love them! I spent the night in company with Eld. E. E. Lundy, the Brothers Lupton, and Sister Lupton, in this dear home, some dear ones coming in to be with us until bedtime. On the morrow, which was Tuesday, we all went to meeting at Beulah; a company assembled; and Elder Lundy poured forth the glad tidings of salvation, and my poor heart, which had been hard for some time, was made to melt under this gospel rain, and tears of joy and gladness ran down not only my own but many cheeks. Tuesday night I spent in the home of our dear tried, humble, and faithful child of the living God and mother in Israel, Sister Mary Ann Spencer—so untiring, yet so afflicted; so persecuted, yet I could see her face set as a flint toward Jerusalem. She made me think of the martyr Stephen. God bless her, is my prayer. We met again on Wednesday at Beulah, and Elder Lundy poured forth unflinchingly both the justice and the mercy of God. Two came forward, a man and his wife (Brother and Sister Sawyer), and were received into the fellowship of the church. We repaired immediately to the water, and in the baptism I saw God glorified. We then went on for dinner, and in a short while dear Brother Lupton and Sister Richards, of Scranton, took me to Rose Bay, a distance of eight miles, they returning to their homes the same evening. I stopped at the hospitable home of Mr. Geo. T. Cradle, whose wife, our dear sister, Martha Cradle, is the beloved daughter of that lamented and revered servant of God, Eld. Albert Cartright. I spent the night with them. Elder Lundy preached at Rose Bay Thursday a. m.; the flock was fed, and God was honored. I went from Rose Bay that evening, was conveyed by a dear brother and deacon of the church, G. M. Jarvis, to his pleasant home, and was welcomed by his dear family. Elder Lundy preached that night, at Tiny Oak, to a full house, and surely the flesh was abased and God honored. Then on the morrow he preached there again, which was Friday, and there was still plenty of food for the sheep and lambs. I was conveyed that evening to Fairfield, and spent the night in the town with Mr. and Mrs. Harris, Dr. Harris and wife, who all live together, and I was delightfully entertained, and felt very welcome. On the morrow the doctor took me in his buggy to our church, Bethlehem, which is situated on the grand and beautiful Lake Mattamuskeet. A goodly number met both days at this place, and the golden bell, the gospel trumpet, was blown loudly, with no uncertain sound, by their beloved pastor, Eld. E. E. Lundy. Here they communed and washed feet. I stayed on Saturday night at the hospitable home of Mr. Emmet Baum, a son-in-law of Sister Mahala Swindell, who was with me there. I enjoyed every meeting, and was conveyed back to Swan Quarter by our dear brother, Deacon Miles Farr, to his dear home, and enjoyed myself so much with them. I went here from house to house, spent most of the time with dear Sister Effie Harris (she going with me), and in the home of her dear mother, Sister Bettie Harris. They made me so welcome. Dear Sister Effie is a valiant soldier of the cross. I love them all, and would be glad to give a detailed account of everything I saw and felt, but I can not. I visited the home of Sister Frances Benson, with her two lovely daughters, Sallie and Minnie, and enjoyed my stay; also the home of Bro. Charlie Benson and wife; and here also was the wife of our deceased brother and elder,

Sylvester Ross, dear Sister Lina, who is a widow indeed. On the second Saturday night and Sunday, Elder John A. Shaw came to us, as with the wings of a great eagle, for he soared mountain high in the grand and glorious truths of our Immanuel Jesus, but came down even to the feeblest of the flock, even me. I spent the last night at the first home I went to in Swan Quarter, Brother and Sister G. M. Jarvis; and next morning, in company with his wife and two children, took a large gas boat, her oldest son being engineer of the boat, and Mr. Elmus Gibbs captain, and came up the beautiful blue waters of bay, sound, and Pamlico River, one of the most beautiful days in history, without a thing to mar our peace, and landed safely at the Atlantic Coast Line dock, at half past three p. m., and I can say, unworthy as I am, "Bless the Lord, oh! my soul, and let all that is within me, bless and praise His holy name." Affectionately, BETTIE Z. WHITLEY.

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 M. B. MOFFETT.

The following was written in his own handwriting during 1908, and found among his papers by his wife after his death, who did not know that he had ever written the same:

I, Elder M. B. Moffett, of Paris, Illinois, son of Elder Silas H. Moffett, deceased, late of Edgar County, Illinois, and grandson of Daniel Moffett and a great-grandson of Jesse Moffett, of Fauquier County, Virginia, was born in Edgar County, Illinois, May 24, 1854. My mother's maiden name was Eliza J. Barr, who died very suddenly at night, with me a helpless babe of eleven months in her arms. Father and mother and my grandparents, on father's side, were all members of the Primitive Baptist church, and were faithful adherents to the faith once delivered to the saints, believing in Jesus as their Saviour, and their only hope of salvation from sin and death.

I was reared on the wild and fertile prairies of Illinois, and helped to improve part of the old home farm, my older brother and I hauling many of the rails to fence it, a distance of ten miles. The prairie was very level and swamps were abundant, and consequently there was a great deal of malaria, and chills and fever were in most every home during the fall of the year. Many a time have I used a straw to draw the water from a crawfish hole to quench my thirst, hence the name of "Sucker." As father started poor in this world's goods, and reared a large family, we were all taught to work, but while it is possible to teach children to work, it sometimes is quite another task to teach them to like it. I also got the rudiments of a common school education, usually attending most of the winter term, after the corn had been husked in the fall. While many times I had serious thoughts of the future, and realized that this world was only a temporary abiding place, yet my mind was almost entirely taken up with the things of this world, until in my twentieth year, when it pleased the Lord, as I trust, to show me the exceeding sinfulness of sin, and that I was a poor, helpless sinner, which caused me to cry for mercy as I saw the justice of my condemna-

tion and surely realized that mercy alone could meet my case, which I felt was manifested to me in a way unexpected, and at a time when all hope was gone, and my heart was filled with His praise for saving a poor sinner like me.

For about six months I tried to keep my feelings to myself, and finally made up my mind I would never impart the secret of my heart to any one, but on the first Sunday in December, 1873, just as meeting closed, my father arose and began to talk to the people, and it seemed I must open to him and the church the burden of my heart, and I spoke for a few minutes and tried to tell them how a poor, helpless sinner had been led; I then felt unworthy of a home in the dear old church, but they saw fit to give me a place among them, and I have never regretted the step I took that day; but I have shed many bitter tears over my own unworthiness. In the midst of all the innovations, I have always felt to say with David that "I will be satisfied with the goodness of Thy house, even of the holy temple." I was baptized by Elder A. H. Patton, on the first Sunday in January, 1874, and in about two months tried in my weak way to speak a few words in the name of my Master; and I have often thought of the day I was twenty years old, as it seemed the Lord opened a door of utterance unto me, and I spoke for over an hour with good liberty for me, and at that time my mind was ablaze with the love of God and my zeal unabated; but, alas! we never get so high but we must come back to earth.

On the 9th of September I was married to Miss Emily K. Redman, of Clark County, Illinois, who has proven herself to be one of the most faithful helpmeets the good Lord ever gave to man. She was not a member of the church when we were married, but had a sweet hope in the Saviour, and united with Concord Church, Clark County, Illinois, July 26, 1874, and was baptized by Elder C. B. Dawson, the church where her father and mother and grandparents were members, and where she and her seven sisters are yet members, and where my membership is at present, having moved my membership from Providence Church, where I first joined, to Concord Church in December, 1888; together we have traveled far and near, and many times with tears fast falling she has said to me, "Go on and preach Jesus."

I was ordained in 1880, but do not think the ordination made a preacher of me; for if I was ever a preacher, I was one before my ordination, but the church recognized the Lord had made it my duty to preach, and I do feel that I desire to be submissive to the will of my brethren, and especially my home church. I have often wished I could have all doubts removed relative to my duty, and so many times am made to cry, "Lord, what wilt Thou have me to do?" But in every trial I feel the Lord has been with me, and I am sure He is a very present help in every time of trouble. While I have not devoted the time I should to His service, I have tried to preach, in my weak way, on an average of from one to three times a week for the last twenty-two years, and had preached perhaps once a week for ten years before.

I have tried to serve as pastor Old Concord Church, Cumberland County, Ill.; Pleasant Grove Church, Parke County, Ind., and am now trying to serve Mt. Zion Church, Moutrie County, Ill.; Sugar Creek Church, Edgar County, Ill. (fifteen years constantly), and my home church, Concord, Clark County, Ill. For about fifteen years out of the last twenty I have also tried in my weakness to serve as clerk of our Association, the Wabash District, and as moderator

eight years, from 1899 to 1906; have tried to preach in eleven States, viz., Illinois, Indiana, Ohio, West Virginia, Virginia, Maryland, Kentucky, Tennessee, Georgia, Missouri, and Nebraska; have married 175 couples, baptized 158, preached 244 funerals, and have traveled on an average of over one thousand miles a year for the last twenty years in attending my churches and visiting other churches and neighborhoods; and I see no place to stop, but by the help of the Lord I hope to continue to labor in the Master's vineyard till the shades of evening gather around me, and I hope to hear, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Yours in Christ for the peace, union, and fellowship of God's dear children,
M. B. MOFFETT.

Copied by Elder Silvan A. Dawson, Kansas, Illinois, May 14, 1912.

DEAR READERS:—Sister Moffett has requested me in her behalf to thank all the kindred in Christ, friends and neighbors, for their love, sympathy and kindness shown to her in the great loss of a precious husband, minister and brother in the Lord. She says that she has received over forty letters from different ones, including ministers, brethren and friends, and all were full of love, sympathy, comfort, and good cheer in her dark and lonely hours, for which she feels very thankful, and prizes all very highly, and extends her heartfelt thanks to all for their words of sympathy and remembrance of her and her husband.

ELDER SILVAN A. DAWSON.

Elder M. B. Moffett died April 22, 1912.

S. H.

MRS. S. H. DURAND.

[From *The Signs of the Times*.]

My wife, Clarice E. Durand, departed this life Tuesday, July 2, 1912, at our home in Southampton, Pa. Her maiden name was Clarice E. Pusey. She was born in Maryland, March 2, 1846. She was baptized by Elder Wm. Grafton in the fellowship of the Old School Baptist Church at Harford the first Sunday in July, 1871. We were married in the Old School Baptist meetinghouse in Baltimore, July 5, 1882, by Elder Wm. Grafton, assisted by Elder F. A. Chick. I can not command language to tell of her worth and excellence in every relation in life, according to the estimate of all who knew her. One of the purest of women, most unselfish, most thoughtful of others, yet having a very low estimate of herself, and could not easily allude to any helpful thing she had done for another. She could hardly be persuaded to let anything she had written be published; she could not think her thoughts were of sufficient value for that. The sweet hymn which was published in the *Signs* of June 1st lay in my drawer two years before she consented to its publication. The chastening of the Lord, of which she speaks in it, had killed her to everything pertaining to the world, without in the slightest degree making her harsh or unsympathetic towards those who had not been led so deeply, and from her seemingly boundless store of love and wisdom she gave freely to all, of whatever creed or class, yet never robbing her own. Her health failed about twenty years ago; at times she was very ill. She was enabled to spend some time in Florida and other parts of the South, receiving some benefit. About seven years ago tubercular trouble was added to her bronchial disease, and from that time she had taken special treatment for that. She was very faithful and persistent in the treatment, feeling that it was her duty to do all she could

for her health on account of her children, though having for herself a peculiar disregard for life. Her last serious illness began in July, a year ago, and heart trouble had been very distressing during most of the time since then. She valued highly the privileges of the church and of the meetings. It was a great affliction to her that she was not able to be at the meetings for about a year. On the second Sunday in June she was at our church meeting, and again at the communion season on Sunday. This was surprising to herself, as to all. It had been her longing desire that she might be once more at the preaching and sit down at the communion table. She felt it no injury to her, but an especial dispensation in her favor. She failed steadily from that time, and suffered greatly from difficulty in breathing. She feared that she might complain, but did not. Very sweetly she bore the great suffering, and was clearly waiting on the Lord. She was in very great distress of soul during the early part of her illness in the fall, but during the last few weeks she felt a sweet relief. She was almost afraid there was something wrong with her that she could feel such an unruffled peace and quietude of mind. The Scripture found in 1 John 1:9, was now of special comfort to her. She said she had many blissful moments from it, especially from the closing words: "And cleanse us from all unrighteousness." Sin was so terrible a thing in her view that the cleansing of one from it seemed almost impossible. Her wonder and solemn joy were unspeakable when she felt that she was cleansed from all unrighteousness. For many weeks we had much conversation on the exercises of mind concerning prayer. Her mind was led deeply in the Scriptures, but she was as one feeling her way along timidly. One day these words came to her with power: "God was in Christ reconciling the world unto Himself," and she said, "It takes the infinite power of the eternal God to make the atoning sacrifice of Christ effectual." Less than an hour before her departure she looked clearly at me and said, "I would welcome the summons any moment," and when the call came we rejoiced with her that after so great suffering she was now at rest.

A few words from what she wrote for the *Signs* at the time of her mother's death is the language of our hearts now: "But when we turn to the darkened household and realize the indescribable vacancy pervading everywhere, and the awful blankness in the future, where is the hand that can roll back the terrible waves of sorrow that rush in upon the soul and say to the surging waves, 'Peace, be still'? Will calm, patient resignation like hers some time come, and strength to tread life's journey cheerfully to its close? Surely only the omnipotent Hand can supply the needed grace."

The funeral was held at her home on our thirtieth wedding day. Elders Chick and Lefferts spoke greatly to the comfort of those present, and Elder Coulter spoke sweetly in prayer. Beside myself, two daughters survive her, the elder, Mrs. Gilbert B. McColl, living in Winnipeg, Manitoba, the younger, Mildred Durand, at the home.

Southampton, Pa., July 11, 1912.

SILAS H. DURAND.

ELDER A. D. MIZELL.

CHURCH MEMORIAL.

Smithwick's Creek Church, situated in Martin County, N. C., adopted the following resolutions while in conference Saturday before the fourth Sunday in July 1912:

WHEREAS, The Church, in July, 1908, called Elder John N. Rodger-son and Elder A. D. Mizell jointly to the pastoral care of our church; and,

WHEREAS, God in His wise providence has seen fit to remove from us Elder Mizell, July 6, 1912; and,

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

Resolved, 1, That in the death of Elder Mizell we have sustained a great loss.

Resolved, 2, That while our hearts are sad and we mourn the loss of a faithful and self-sacrificing pastor, 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 God, whom he loved and served so faithfully.

Resolved, 3, That a copy of these resolutions be sent to THE GOSPEL MESSENGER, and a copy be sent to *Zion's Landmark* for publication, and a copy be sent to the bereaved widow, Sister Mizell.

Read in conference and adopted.

JNO. N. RODGERSON, *Moderator*.

W. H. DANIEL, *Clerk*.

MRS. LULA F. LAND.

Mrs. Lula Folks Land was born in Russell County, Ala., August 26, 1874, and died November 2, 1911, in Muscogee County, Ga. She was the daughter of the late Deacon John Felks, a godly man and one greatly beloved, and she bore many of his lovely traits of character. She was united in marriage to William Lokey Land, March 18, 1896, and was a faithful and loving companion till her death. To this union were born four children, three girls and one boy—Cedron Cleophus, Aurora, Rosaline, and Ruth. This beloved sister was greatly afflicted for two years before her death, but bore her affliction with much patience, never murmuring or complaining at her suffering, but ever giving God all the glory, and claiming nothing for herself except in and through Jesus. Our prayer is that God may abundantly bless the grief stricken husband and father of the little motherless girls, the son, little Cedron, having already joined the sainted mother in the happy home above. J. W. BRITTON.

CEDRON C. LAND.

Cedron Cleophus Land, the only son of William Lokey Land and Lula Folks Land, was born November 12, 1899, and was brutally shot through the left eye by a negro, June 30, 1912. He was a loving, affectionate child, very intelligent, and as meek and innocent looking as a lamb. His father keeps a store five miles north of Columbus; and, as he was compelled to be gone sometimes, this dear child was depended on to attend the store. On the afternoon of his death he asked his father to let him ride the mule to graze down in the pasture, and no uneasiness was felt until the mule came up without him. The mule was perfectly gentle, but still we thought perhaps he had jumped a ditch and "Cleo" had fallen off and was too badly hurt to get home. As dark came on the friends and neighbors went to search the pasture over. Many times the men with lanterns went over that large pasture, till they finally decided he must be in the creek, and they would have to wait till daylight. But his father and one other kept up the search and at last found a sack they thought he had rode on. At half past three o'clock a. m., July 1st, they found the little body with only the feet showing—the

head and body pushed in a hole in a ditch covered by undergrowth and vines. The doctor and coroner were summoned, and pronounced that he came to death by a gunshot. Daylight disclosed that the mule had not been near the place, but barefooted tracks led to a negro house, and in the house was every evidence of the foulest murder that has ever been known in this part of the country. Without any excuse at all, a negro 18 or 20 years of age had committed the deed while the others who lived there were at a negro meeting. The funeral was conducted by Elder W. M. Bullard, 4 o'clock p. m., July 1st, and the remains laid to rest in Mt. Moriah Cemetery by those of his sainted mother, there to rest secure till the resurrection morn, when all the redeemed shall awake and remain with the Saviour to forever sing the song of redeeming love.

Primitive Baptist please copy.

J. W. BRITTON.

MRS. MATTIE A. SMITH.

Mrs. Mattie A. Smith, wife of Elder R. B. Smith, Eclectic, Ala., was born October 1, 1852; married January 19, 1872; departed this life October 28, 1911. Cousin Mattie Smith (*nee* Freeman) joined the church at Chaney Creek, Elmore County, Ala., the first Sunday in May, 1884; was baptized by Elder Benj. Powers. She was the mother of seven children. To speak of the virtue and Christian character of this blessed woman would require volumes; for she possessed all that would be adorning to the most graceful of earth. Gentle from childhood and through womanhood, she wove the golden thread of love in each day of life, and bound her friends by thousands with acts of kindness and worth. The language of Heaven in regard to Rebecca, Rachel, and Ruth, in her youth is appropriate of her. As a mother, Naomi of old; as a wife, Elizabeth. Her love for God and His blessed people was her share. She bore her sufferings in patience, possessing her soul. Meeting the Jordan of death as she saw it in the grim distance, asking all present to sing "On Jordan's stormy banks I stand," she called all her precious family near, and bade them adieu, giving to each her blessings and good wishes. How precious is the death of the righteous! No wonder we have the anthems of their tongues recorded. For them to die is gain. It was the writer's lot in early life to spend much time with this noble girl; and now while I write in her memory, I see no blot on her beautiful life, not a step in any direction but purity and love. We join her friends by thousands and her dear kindred to mourn (for she was our kinswoman), but not as those without hope; for we will watch the way she went up to her Saviour and Heaven, and await our change, which is nearing each hour. May the Lord bless the deeply bereaved in all the world, especially the loved ones of this beloved wife and mother. Lord, help us to so live as to join her in the skies.

Baptist Trumpet please copy; also Bro. Newman's paper.

Los Angeles, California.

A. V. ATKINS.

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Humboldt, Tenn., Aug. 18, 1908.

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Vol. 34

No. 10.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



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OCTOBER, 1912.



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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

OCTOBER, 1912.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 34.

WILLIAMSTON, N. C., OCTOBER, 1912.

No. 10

A HEART-FELT PRAYER.

I.

Eternal God, of truth divine—
To Thee I trusting look,
O, may I e'er with reverence search,
Thine all-inspired book.

II.

Almighty God, of justice true,
To Thee I humbly kneel,
O, wilt Thou ever in pity look,
And for my infirmities feel.

III.

O, God of mercy—mercy great,
To Thee I helpless cry,
O, may a sinner, weak and vile,
To Thee for refuge fly.

IV.

O, God of love—of love supreme,
To Thee I weary come,
O, may a wanderer—sick and sore,
At last be welcome home.

V.

O, Father kind, our childrens' hearts,
Inspire with love divine,
O, may they serve Thee here below,
And be forever Thine.

VI.

O, Father, God, when here on earth,
 Thy will with us be done,
 O, may we gather round Thy throne,
 Blood-bought by Thy dear Son.

A. J. PICKETT.

December 25, 1899.
 Fitzpatrick, Ala.

CORRESPONDENCE.

THE ERRORS OF "MILLENNIAL DAWNISM."

By JAMES M. Gray, Dean of the Moody Bible Institute, Chicago.

It is the duty of the watchman to cry aloud and spare not, and in the performance of that duty it has become necessary to speak against a teaching whose literature, in the judgment of one of the calmest and most capable of Christian theologians, is perhaps unmatched for error among all the writings of the English-speaking world. I refer to what is commonly known as "Russellism" (after its author), or "Millennial Dawn."

The headquarters of this teaching was formerly in Allegheny, Pa., but later was removed to Brooklyn, N. Y. It is represented by only the one man whose name has been referred to, although probably there is an organization behind it, judging by the enterprise and zeal it shows, and the large outlay of money it involves. The money is spent in newspaper advertising, in the rent of public halls, and in the printing and distribution of literature in book and pamphlet form, to an almost incredible extent.

The literature is exceedingly deceptive in that it seems to be disposed of solely for the public good, and contains so much that has the sound and appearance of Bible truth. For this reason it affects the same classes in the Church that are led astray by Christian Science—the spiritually-minded as we say—but not the Scripturally-intelligent. They crave better things than they

are getting, but apparently know not where to find them. Such heresy only germinates in rich soil.

Millennial Dawnism may be classified under four heads: (1) Its attitude toward the Bible; (2) its testimony concerning Jesus Christ; (3) its teaching about salvation; (4) its theory of the future life.

It seems almost ridiculous to deal with it in a serious way, because its absurdities are so palpable but the damage it has done, and is doing, to countless souls in every State of the Union, across the border and beyond the sea, is the saddest of reasons for the attempt.

I. AS TO THE BIBLE.

Here the heresy shows the master mind. Archimedes said, "Give me where I may stand, and I will move the world," a safe assertion to accompany the impossible. With like audacity the originator of this heresy says, "Accept my interpretation of the Bible, and I will prove everything I say." In which he again suggests Mrs. Eddy, whose reverence for the Scriptures is one of the tenets of her cult; only you must enter the treasure-house with her "*Key*"—she will not permit you to examine its contents with another guide.

But Russellism is gross in comparison with Christian Science. The crudity of its claims would never attract the elite of Christian Science; and hence, as far as observation goes, its disciples are lower in refinement and intelligence than those of the latter cult.

To quote its words, the six volumes of *Scripture Studies* "*are practically the Bible itself*," "not merely comments" upon it (although they *are* comments nevertheless). It is its dictum that people can not see the divine plan in the Bible unless by their aid. These "*Studies*" are like the morphine habit. When it seizes upon a victim he can not get rid of it at his peril. "If any one lays *Scripture Studies* aside, even after he has become familiar with them, even after he has read them for ten years, and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows," says the author, "that within *two* years he goes into darkness. On the other hand, if he had merely read *Scripture Studies* with their references, and had not read a page of the Bible as such, he would be in the light at the end of

the two years, because he would have the light of the Scriptures." (Watch Tower, Sept. 15, 1910, p. 298.)

For "a mouth speaking great things," (Dan. 7:8), there is thus little to compare with this; only the author overreaches himself as error often does. What kind of "Scripture Studies" must these be which so affect their votaries that, after one has become familiar with them for ten years, and then discards them for the Bible alone, he falls into darkness in two years? Can it be that they so distort his spiritual vision that the *real* light of the Bible blinds him in that time? Nor is this a rhetorical fancy merely, for the Bible itself says that they who received not the love of the truth, "God shall send them strong delusion, that they should believe a lie" (2 Thessalonians 2:11).

No wonder that a following narcotized by such an opiate should be prepared to accept for example, an interpretation of the story of the rich man and Lazarus which makes Abraham symbolize God; the rich man the Jewish nation; Lazarus the Gentiles; and the rich man suing for a drop of water to cool his tongue, the Jews of this country appealing to the President to intercede with the Czar on behalf of their suffering brethren! (Haldeman's Millennial Dawnism, p. 41.) In the light of this and other so-called interpretations, we feel justified in quoting the language of another that this author "obtains his sense of Scripture by means of key-words chosen and capriciously explained by himself; by a continual paraphrasing of the Bible to suit his own mind; by erroneous translations of the original; and even by sacrilegious alterations of the very language itself." (Principal Stevens.) So much for the attitude of Millennial Dawnism toward the Bible.

II. ITS TESTIMONY CONCERNING JESUS CHRIST.

Here it contradicts almost every fundamental of revelation.

(1) *It denies His Deity*, conceiving Him to be a created being. He existed before His incarnation, was higher than the angels, but still He was a creature like unto them and not Himself their creator.

(2) *It denies His incarnation of the Virgin Mary*,

saying (Vol. I, p. 179), that He was not a combination of two natures, human and spiritual. The blending of these it affirms could produce only a hybrid, and, therefore, when Jesus was in the flesh He was merely a perfect human being, as prior thereto he was a perfect spiritual being. And it was not until he had sacrificed the human nature unto death that He became a full partaker of the divine nature. How untrue this is is evidenced by the inspired declarations that He was "God manifest in the flesh" (1 Tim. 3:16); "Emanuel—God with us" (Matt. 1:23); "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

(3) *It denies His resurrection*, affirming that His body was not raised from the grave, but, somehow or other, supernaturally removed from it. To quote the words of Vol. II, p. 129, "We know nothing of what became of it except that it did not decay or corrupt. Whether it dissolved into gases, or whether it is still preserved somewhere as a grand memorial * * * no one knows." To which we reply that "He showed Himself alive after His passion by many infallible proofs" (Acts 1:3); that a spirit hath not flesh and bones as He was seen to have (Luke 24:39), and that it is expressly said God raised Him up, "having loosed the pains of death: because it was not possible that He should be holden of it" (Acts 2:24).

(4) *It denies His ascension and high-priestly intercession* in the statement that whereas He dropped His spiritual nature when He came to earth, so He dropped His human nature when He left the earth. He is now simply a spiritual being as before, though probably, because of His obedience unto death, of a higher order than before. In Vol. II, p. 107, it says, "We must bear in mind that our Lord is no longer a human being," and again, "Since He is no longer in any sense or degree a human being, we must not expect Him to *come again* as a human being." All this in face of the fact that His disciples saw Him ascend as a human being (Acts 1:9), that Stephen saw Him in the glory after He had as-

cended (Acts 7:55, 56), and that the angels testified, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). All this in face of the fact that *His priesthood was based upon His human nature*, and the express declaration of Paul to Timothy, that there is "one mediator between God and men, the man (or Himself man), Christ Jesus" (I Tim. 2:5).

(5) It is unnecessary to mention after the foregoing, that *it denies His second coming* in any Scriptural sense of that event. Indeed, it says His second coming took place in some mysterious manner as long ago as 1874, although He is not yet manifested to men. Those who sleep in Christ were raised in 1878, and the whole of the Church will be translated, or changed in a moment in 1914, notwithstanding the Scriptural teaching that we know not the day nor the hour of His coming (Mark 13:32).

(6) But one of its most dangerous teachings concerning Christ affects *the doctrine of the atonement*. This is thoroughly undermined of course, in the denial of His Deity, for were He but a man, and not God, what efficacy could there be in His blood-shedding for the sins of men? Who could trust the redemption of His soul to a mere man, even the greatest, holiest and wisest who ever lived?

But it is in the extra-Scriptural teaching on the atonement that the greatest harm is done, for Millennial Dawnism makes the Church a part of the Redeemer in His redemptive work. It wrests that transcendent doctrine of the believer's oneness with Christ, to make it appear that we are part of the ransom price for sin.

In the Watch Tower of Oct. 15, 1908, we read that "Our Lord's work did not end with the application of His merit to those who were accepted of the Father as members of His body. Rather the sacrifice was allowed to continue on a larger scale—a *sacrificing of the Church*, the members of His body being counted as *a continuation and completion of our Lord's own personal sacrifice*. * * * We who now come in under this arrangement as members of the body * * * are * * * yielding up our lives in sacrifice during this

age, and *these sacrificed lives, counted in with His, constitute the blood of Christ* which seals the new covenant between God and the world. That new covenant will not be sealed till all the blood of the great mediator has been shed"!!

Roman Catholicism has never uttered greater blasphemy than this concerning Him who "appeared to put away sin by the sacrifice of *Himself*" (Heb. 9:26), and who, "when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3). So much for its testimony concerning Jesus Christ.

III. AS TO THE DOCTRINES OF SALVATION.

We understand the Bible to teach that he who believes on the Lord Jesus Christ has everlasting life from the moment he so believes. Millennial Dawnism teaches that he will have that life only at some future time.

We understand the Bible to teach that to believe on Jesus Christ is to be born of God. Millennial Dawnism teaches that no one is born of God until he has been raised from the dead.

We understand that "born of God" and "begotten of God" are interchangeable terms. Millennial Dawnism distinguishes between them.

We understand that he who is justified by faith is sanctified in the same manner. Sanctification, in the Bible view, is an event and a process. It is instantaneous and yet progressive. As a process, however, it is still the work of God within us, the Holy Spirit taking the things of Christ and showing them unto us (John 16:13-15). Millennial Dawnism teaches that it is the result of our own works.

We understand that they who believe on Christ and are born again shall never perish, neither shall any one pluck them out of the Father's hand (John 10:27-29). Millennial Dawnism teaches that one may enjoy all the blessings of Christ's work on his behalf, and yet fall from grace, and utterly perish at the end, dying the second death.

We understand that he who finally rejects Jesus Christ in this life shall die in his sins, and shall not obtain salvation either in this age or in that which is to

come. Millennial Dawnism teaches that he who does not believe on Jesus Christ in the present age, shall most certainly believe on Him under more favorable circumstances, and obtain salvation in the age to come. This it teaches to be true of all except a few apostates.

Thus we finally arrive at that which chiefly gives Millennial Dawnism its popularity with the natural heart, and constitutes its greatest harm, viz:

IV. ITS THEORY OF THE FUTURE LIFE.

As explanatory of this, Millennial Dawnism is wrong to begin with, in its definition of life, holding it to be simply a principle common to all beings whether God, man, animals or plants. All existence results from the impartation of this principle into organism, the nature of the existence resulting from the nature of the organism. Man results spontaneously from the impartation of this principle into a human organism, and by similar reasoning the extinction of his being follows the separation of the two.

(1) It is this that gives color to its teaching about *the sleep of the soul*, and that when a man dies he passes out of existence until the resurrection. The answer to this is cumulative.

In the first place, the New Testament teaches that death does not mean extinction of being. Christ said: "Let the dead bury their dead" (Luke 9:60), when He was referring to the living. Paul said, "You hath He quickened who were dead in trespasses and sins" (Eph. 2:1). John said, "We know that we *have passed from death* unto life, because we love the brethren" (I John 3:14).

In the second place, the New Testament teaches that the penalty for sin is more than extinction of being. The rich man in hell "lifted up his eyes, being in torments" (Luke 16:23). Christ said it had been good for Judas if he had not been born (Matt. 26:24), which is inconsistent with the theory that he has ceased to exist.

In the third place, if everlasting punishment means only extinction of being, then everlasting life must mean only continuation of being, which is the boon even of Satan himself, who is to live forever (Rev. 20:10).

In the fourth place, if death means extinction of

being, how can there be a resurrection, for this implies the coming back to life of the same person who passed out of it, otherwise a resurrection would be a new creation.

In the fifth place, the Scripture especially says that the soul continues to exist, for Christ warns us in Matthew 10:28, not to fear them "that kill the body, but have not power to kill the soul." And even this says nothing about the spirit. Man has a spirit as well as a soul, and it is by his spirit he becomes the offspring of God, and his spirit never dies.

In the sixth place, the Bible shows us men living after death. Abraham, Moses, Samuel, Elijah, for example. In the sixth chapter of Revelation John has a vision of those to be beheaded in the great tribulation, and shows them anticipatively, as souls existing after such beheading (Haldeman).

Finally, if death means extinction of being, then Jesus Christ became extinct at Calvary—annihilated, as Dr. Haldeman expresses it. And no wonder, as he says, that to break the horror of such a thought, Millennial Dawnism should teach that after such extinction He was created over again, not as a man indeed, but somewhat after His former estate as an invisible spirit. But "if Jesus Christ was annihilated, then the gulf between deity and humanity remains unbridged, redemption is a failure, and salvation beyond the hope of fallen men."

(2) But growing out of the sleep of the soul arises that other theory equally unscriptural, of a *probation after death*. Millennial Dawnism gets a semblance for this by fantastically applying all that refers to the earthly national restoration of living Israel in Palestine, to a restoration of all the dead of all the nations and all the generations of men!

"Even though they have been destroyed, and their personality wiped out, they will be created again." In other words, it claims that God is permitting sin in this dispensation, with no restraint and no accountability attached to it, simply that men may have a thorough experience of its results. In the millennial age to follow, man's past experience will thus serve as a deterrent on the one hand, and a spur to better things on the other (Principal Stevens).

Could anything have more Satanic attractiveness than this? The man who broke all the laws of God, will be brought to life again pure and spotless. The Gospel will be preached to him again. No longer guilty of sin, no longer under sentence of death, we wonder why he needs the Gospel. But Millennial Dawnism is not troubled by trifling inconsistencies like this. He will have one hundred years in which to accept the Gospel. If he rejects it he will die the second death. If he accepts it he will have a probation of one thousand years. Why he needs a probation after the Gospel is accepted is not clear. If he stands the test he will live forever; if he fails, he will be destroyed.

This is the system of the second chance. Where did the originator obtain it? More than thirty years of diligent study of the Bible has not enabled me to find it there.

"Now is the accepted time, now is the day of salvation" (2 Cor. 6:2). Jesus says, "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). He does not say that some shall rise in order to a second probation or opportunity. He does not say that they shall come forth again in order to be made good in some future age and partake of eternal life. He is using the past tense. He says they that *have done* good shall come forth, and they that *have done* evil. It is a question as to what your standing and position are with reference to God *today*, and in *your present body*, not at some future time and in some other body.

And when Jesus speaks of those who have done *good*, we must not be misled by that word "good." The good are only those who are God's people in the sense that they have been born again through faith in Jesus Christ. It is only a living faith in a living God that can produce good works acceptable to God.

V. CHRISTENDOM AND THE CHURCH DEFIED.

This false teaching of Millennial Dawnism concerning the future life is so serious that I would not have this reply to it rest solely on my own interpretation of

Scripture truth. I would have you know that the position here maintained is that practically of the whole of Christendom.

The latter includes Roman Catholicism, Protestantism, and the Greek Church. And Protestantism in its turn includes both the Calvinistic and Arminian churches—the Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, Presbyterians. These all, without exception, in their credal statements, contain as fundamental, the doctrine of the eternal, conscious punishment of those who die in their sins.

And Millennial Dawnism admits this. How great effrontery, therefore, that this modern religious teaching (modern in a way, though it is an old foe in a new form), and represented practically by one man, should challenge the interpretation of all the churches, in *all* the centuries! And that this challenge should concern a doctrine than which there is scarcely one more important in the whole of the Christian scheme! And what foolishness and blindness on the part of men and women, professing to be Christians, to be led away by such a system!

But Millennial Dawnism not only denies the Bible as interpreted by the creeds of Christendom, but in so doing dishonors and villifies the Church of Christ. It charges the translators of the Revised Version with dishonesty in the rendering of certain Hebrew and Greek words bearing on the doctrine. It charges theological professors and pastors with duplicity or ignorance in the interpretation of the same words. It charges those who claim to believe the doctrine as being really ashamed of it, and affirms that they deny in private what they publicly profess. It makes us hypocrites and semi-infidels.

But the disciple is not greater than His master, nor the servant than his Lord. If the Church be villified we should be surprised were Jesus Christ exempt. He, too, is dishonored by implication, for Millennial Dawnism says, "We can not imagine how sincere believers of this terrible doctrine can go from day to day about the ordinary affairs of life, believing all the time that fellow-mortals are dying at the rate of one hundred a minute."

It forgets that Jesus Christ went about the ordinary affairs of life from day to day, knowing and teaching all that orthodoxy claims for the future retribution of the wicked. It forgets that the most solemn word ever uttered upon the subject was uttered by His lips Who was the incarnation of divine love, and Who gave His life to save us from our sins.

It were safer, my readers, to stand by Jesus Christ than any human teacher. It were safer to take our theology from the Bible than from the Watch Tower. It were safer to believe the creeds of Christendom than the theories of a single man, and the teachings of all the churches than the *ipse dixit* of Millennial Dawnism.

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves” (Matt. 7:15).

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world” (1 John 4:1).

“These be they who separate themselves (or make separations), sensual, having not the Spirit” (Jude 19).

“From such turn away” (2 Tim. 3:5).

ELDER RESPESS’S MONUMENT.

DEAR BROTHER CAYCE:—Some time ago Elder M. F. Stubbs collected about thirty-five dollars to erect a monument to the memory of the late Elder J. R. Respass, and while the good work was impeded at that time, the way is now open, and he has requested me to accept the funds he has on hand, which I have agreed to do, and make this statement to the brethren and friends of our deceased brother, and ask those who feel inclined to do so to forward to me any amount they wish to donate for this purpose, and I will endeavor to complete the work. Elder Stubbs was in no manner the cause of this delay, neither is it to be inferred that Elder Respass’s children were unable or unwilling to erect said monument, but I believe the friends and brethren of our venerable brother, out of pure love for his memory, desire to help erect a plain but decent shaft to his memory.

Ellaville, Ga.

J. M. MURRAY.

From the *Primitive Baptist*.

EDITORIAL.

EDITORS:

SYLVESTER HASSELL, WILLIAMSTON, N. C.
 J. E. W. HENDERSON, GLENWOOD, ALA.
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 G. W. STEWART, AKRON, ALA.

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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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MY VISIT, IN AUGUST, TO THE KETOCKTON AND EBENEZER ASSOCIATIONS IN MARYLAND AND VIRGINIA.

In accordance with the published invitation of Bro. J. G. Wiltshire, in his paper, *Zion's Advocate*, Washington, D. C., I attended again the above Associations, leaving home Thursday, August 15, and returning Wednesday, August 28. The Ketockton was held with Columbia Church, near Spencerville, Md., and the Ebenezer with Alma Church, near Luray, Va. The Associations were largely attended, the sessions were peaceful and delightful, and the preaching sound, able, and edifying.

I met with the following ministers of their own—Elders C. H. Waters, T. S. Dalton, E. E. Oliver, R. T. Strickler, R. H. Pittman, A. L. Harrison, and J. F.

Priest (and S. L. Thompson, who is not now identified with them); and Elder Walter Cash, editor of *The Messenger of Peace*, St. Joseph, Mo.; Elder C. L. Funk and Brother J. C. Corder, of Pennsylvania; and Elders M. T. Lawrence and J. C. Moore, of North Carolina. I heard nearly all of these ministers preach and preach acceptably. I visited the homes of the following—Sisters M. A. Carr and Ida Search, Brother C. F. Pointer, Messrs. Robert Allnut and J. H. Jones, Sisters Matilda Dyson and Ella Allnut, Misses Ellen and Maggie Walker, Brother Iden, Elder S. L. Harrison, Brother Sutphin, Sister W. E. Greyson, Brother Isaac M. Comer, Sisters Sallie Brubaker and Sue M. Long, Brother John K. Booton, Elder R. H. Pittman, and my youngest son, Calvin W. Hassell, who married Miss Annie Laurie Clark, of Raleigh, N. C., August 7th, and is a clerk in the post office department, and lives at "The Mississippi," 1436 W Street, N. W., Washington, D. C. My oldest son, Charles, who is also a clerk in the post office department, and lives at 1219 Q Street, N. W., Washington, D. C., attended with me the Ebenezer Association.

I spoke in our new Meeting House, at the corner of Georgia Avenue and Shepherd Street, Washington, D. C., Sunday night, August 18; and I heard Elder Walter Cash speak there Tuesday night, August 20. About three thousand dollars have been paid on this comfortable house and ground, and about one thousand dollars are still due. The members are poor and have done about all they can; any contributions to aid them in paying for a meeting-house in our national capital may be sent to Brother J. G. Wiltshire, 332 Tenth Street, N. E., Washington, D. C.

During my visit I was treated, as always, most kindly by our members and friends. For seventeen years the ministers of the Kehukee and other Associations in North Carolina and other States have been attending the Ketockton and Ebenezer Associations; and we regard them as perfectly sound and orderly, and are rejoiced to know that the old ill-feeling between the so-called "Beebe" and "Clark" Baptists has almost entirely died out. While the whole Arminian world is against us, the entire Church of God ought to be united as "an army

with banners" "earnestly contending," in this perverse and wicked generation, "for the faith which was once for all delivered unto the saints" (Cant. 6:4; Jude 3).

SYLVESTER HASSELL.

RUSSELLISM (OR "MILLENNIAL-DAWNISM").

I publish, in this number of THE GOSPEL MESSENGER, a clear and unanswerable scriptural refutation of the pestilent heresy, called Russellism or Millennial Dawnism, which, for thirty years, has been industriously disseminated, in many languages, in hundreds of millions of pages, all over the civilized world. The author of this monstrous perversion of scriptural teaching is Charles Taze Russell, a Congregationalist, born in Allegheny, Pa., Feb. 16, 1852, but who has recently removed to Brooklyn, N. Y., and who presumes to call himself "Pastor Russell."

As I showed several years ago in THE MESSENGER, Russellism is a Satanic combination of the rankest Arminianism, Unitarianism, Universalism, and Annihilationism, and can deceive only those who are either weak, or ignorant, or evil-minded; but some of these classes are found almost everywhere.

The refutation, by Mr. James M. Gray, of Chicago, is complete; and it may be had, in pamphlet form, at two cents a copy, or twenty cents a dozen, or \$1.50 a hundred, postpaid; from The Bible Institute Colportage Association, 826 La Salle Avenue, Chicago, Ill. S. H.

I WANT—

A clean heart; a conscience void of offense; a meek and quiet spirit; a mind disposed to dwell upon heavenly and divine things; an abiding trust in God's holy promises, and perfect resignation to His righteous will; a good hope through grace coupled with never-failing charity. In short, I want Jesus, my Saviour, and every spiritual blessing that our gracious and merciful Father

hath given His elect people in Him, with abiding evidence that these things are *mine*.

I have read in the Book of divine truth the advertisement of all these good things and many more, all of which my soul needeth, and must have in order to immortality and eternal life and happiness. But to think of living forever in a house not made with hands, eternal in the heavens, is an aspiration of my poor soul which appears too high, too great, and too divine "for such a worm as I." Yet nothing less can satisfy the longings of my soul.

If all or any of these divine favors remained to be purchased by me or secured by any work or device of which I am capable, either in whole or in part, there could be no room for hope. But when I revert to the testimony of God by the holy prophets and apostles, and by the Saviour Himself, and find that these unspeakable gifts are free—"without money and without price," there is great encouragement to hope that my wants may be supplied; and I now feel to say from my poor heart: Thank Thee, dear Father in heaven, that the salvation of sinners is by grace alone, and that our final, happy destiny depends alone upon Thy sure word of promise—promise of eternal life in Christ Jesus our Lord.

Fifty years ago, less three days, I received the joyful impression that my sins were all forgiven and put away; but I have never been able to express "the sweet comfort and peace" which came into my soul on that day. Alone, among the forest oaks in Gordon County, Ga., about noon on the 11th day of August, 1862, my soul was free and happy in the Lord, and my tongue was employed for the first time in praise to God for His "amazing grace that saved a wretch like me." Oh! the blessedness of that day of sweet deliverance and communion with the Saviour of wretched sinners, I can never forget, and, if possible, I would recall that holy presence to "make my wounded spirit whole, and calm my troubled breast." "But they that wait on the Lord shall renew their strength," and I must wait for the return of the "sweet Messenger of rest."

The last forty-two years of my life have been devoted to the ministry of the word, or gospel of Christ, with all

the ability that the Lord hath given me; and I have been a subject of many bitter experiences by the way; the fact of my great unworthiness and imperfections is ever before me, and I often question my calling. I have an abiding sense of sin, the presence of some principle of apostate nature that makes me feel unhappy and even miserable at times, and I can do nothing but beg the Lord for His sovereign mercy.

The doctrine of salvation through the merit of Christ's redeeming blood according to the electing love and grace of Almighty God is the true doctrine of God our Saviour fully set forth in the Holy Scriptures, whether I be saved or lost.

J. E. W. H.

PEACE.

"Behold how good and how pleasant is it for brethren to dwell together in unity." Psalm 133:1.

The Lord's people are *brethren*. By nature we are all brethren—all descended from one parent, and so are brethren, and we should be our "brother's keeper." We may call any one of our race "Brother" in this sense. If he be poor and ignorant, or vile as vile can be, he is our fellow-being, and brother by nature; he is our neighbor, that we should love as ourselves. I have sometimes observed swarms of poor people coming from the mines and shops and places of toil, and I have had serious thoughts of the fact that each one has a soul to live forever, either in heaven or endless hell. They seem unconcerned, yet we do not know how much they think; but an air of indifference seems to rule them. We are all brethren, in that we are of "one blood"—that we are dust and must return to dust and go the way of all the earth. No one should look down on the lowest and poorest, and most ignorant as if we belonged to a higher order of beings. We know not how vile and poor and base we would be if we were environed as they are. I regret to turn away a beggar empty, or to pass by the blind "organ-grinder," or the hopeless cripple without putting something in their box. They are my brethren, and I should love them as myself. Sometimes unworthy

ones are beggars, but we fear to turn any down, lest we reject one that is worthy.

And when I have gone through our poor asylums and institutions for the blind, and prisons, I remember that all these are brethren. Let me not despise them or hate them. I know not what I would have done or been if I had had their environment. The Lord pitied the blind and the poor and unfortunate, and had compassion on the sinful. A church with no poor in it is a poor church; and a church with none in it that have had many sins to forgive, knows little of the riches of God's grace.

Men of the same political party or organization call each other "brother." We love our brothers in the flesh, who have the same father and mother. This is a tender brotherhood—we grew up together, were cared for by the same hand, and watched over by the same sweet mother, who advised us and prayed for us all through our youth. We are now men and women; we are scattered abroad and seldom meet again, but we love each other and remember how we romped together when we were young; but we are hurried on by time to the last enemy, which is death, beyond which we hope to meet again.

The Lord's people are brethren in the highest sense—born of the same Spirit and loved by the same Heavenly Father, and all possess an endless life and have been saved from the same hell by the same grace and Saviour; were alike fallen and ruined by sin.

We have trials and crosses that are common to us all. We ought to love each other, and seek each other's good. We ought to forgive and pity each other. We ought to dwell together in peace. It is to all our interest to have a peaceable church and to be peaceable ourselves. It is true we should be faithful to truth, and we should speak the truth in love.

We ought to remember that a divided church is a sad sight—to bite and devour one another will bring ruin; it will destroy our influence for good, and drive many worthy ones elsewhere. It is good and pleasant to see members living in peace and seeking each other's good. "Blessed are the peacemakers, for they shall be called the children of God." A peaceable man has one of the

marks of a Christian. He will be regarded as one of "the children of God." I desire to spend the remnant of my days peaceably with my brethren. I want to be at peace with them and with the Lord when I cross over the Jordan of death. Affectionately, J. H. O.

LOVE, TRUTH, LOYALTY.

It is said that God is love; and he that loveth is born of God; and we love God because He first loved us (1 John 4:8, 7, 19).

God's love to His people is everlasting, discriminating, and unchangeable. The love of God's people for Him is the result of a manifestation of God's love to them, and they never love Him until He reveals His love to them. Love to God includes love of His laws, ordinances, doctrines, or the eternal and immutable principles that accord with His attributes, character, and purposes. These principles, like their eternal Author, vary not, but are the same from age to age, and from generation to generation.

Love admires truth, because Jesus is Truth. Love, pure and undefiled, is according to truth. A correct statement of the doctrine and order of the Church of God is the truth. Truth, simple and sublime, has always, since the fall of man, been the most unpopular thing in this world. While this is true, Loyalty to truth has all along led a faithful few to stand resolutely for the truth and to suffer for righteousness' sake. Samuel loved the Lord, and he loved Israel, but loyalty to *truth* led him to rebuke Saul and cut off Agag's head. Jeremiah loved Israel and his God and Saviour, but loyalty to *truth* led him to speak plainly concerning the corruptions and rebellion of Israel, and point them out. Paul loved Jesus, his brethren and Peter the apostle, but loyalty to *truth* led him to withstand Peter to the face, because he was to be blamed.

So while we should, and do, I trust, love our Saviour and Lord and our brethren, loyalty to truth requires that, when serious trouble arises we speak out plainly

concerning the evil or disorder disturbing the church, and not rely upon a general discussion of love as a universal anodyne for all heresy and disorder, and that too in such a manner that no one can tell precisely just where we are or where we stand. Loyalty to truth requires us to declare it clearly, so that if God be God, serve Him, and if Baal be God, serve him. Let us not claim to be old line Baptists, while deep down in our hearts we are nourishing and cherishing some innovation upon the old church, or else, if not, are too timid or fainthearted to speak out plainly and boldly for the truth.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. Who wrote the record (in Deut. 34) that Moses died on the top of Pisgah? A. In all probability Joshua, who was the minister or servant of Moses, and his successor in the leadership of Israel, and the author of the next book of the Bible.

2. Q. What is the meaning of the Greek preposition *eis*, rendered *for*, in Acts 2:38, "for the remission of sins"? A. "In regard to" (this is a translation of this word given by Liddell & Scott); "in regard to, or with reference to the remission of their sins," that is "because they had repented of their sins, and believed that Jesus had shed His blood for the forgiveness of their sins," as plainly shown by the use of the very same Greek words by Christ himself in Matt. 26:28, and in Luke 24:47, and as also used in Luke 3:3 and Mark 1:4. The language of Christ in Matt. 26:28 and John 8:24, and that of John in John 1:29 and 1 John 1:7 and Rev. 1:5, and that of Paul in Rom. 3:24, 25; Eph. 1:7; and Heb. 1:3, 10:14 prove that *the actual, procuring cause* of the forgiveness of our sins was the shedding of the blood of Christ for us. If *eis* in Acts 2:38 means "in order to," as many think, then we know, according to the passages just cited, that, as in Acts 22:16, the meaning is "in order to the symbolical or ceremonial remission of sins"—that is, our baptism expresses our faith that Jesus has shed His blood for the remission of our sins;

“without shedding of blood,” says Paul, as shown throughout the book of Leviticus, “there is no remission” (Heb. 9:22).

3. Q. What is the meaning of Jude 4, and 2 Thess. 2:11, 12? A. That God judicially and righteously blinds and punishes those unbelieving and ungodly men who pervert the doctrine of salvation by grace into an excuse for licentiousness, who, unchecked by Him, wax worse and worse, and thus plunge into everlasting ruin. His salvation is both most gracious and most holy.

4. Q. If the daily sacrifice ceased about A. D. 70, with the destruction of Jerusalem by the Romans, would you infer, from Dan. 8:13, 14, that the Jews will have returned to Jerusalem and the true sanctuary be cleansed about A. D. 2370? A. If the reference is to the destruction of Jerusalem by the Romans, and if each day means a year, it may be so; but if the period of 2,300 years begins with the close of the conquest of Alexander the Great, 323 B. C., it ends at 1977 A. D. But the most of scholars think that the reference is to the profanation of the temple by Antiochus Epiphanes, king of Syria, 175 to 164 B. C., and the cleansing of it by Judas Maccabeus, and that the 2,300 “evening-mornings” (the literal translation) means 1,150 days, or about 3 1-5 years, from 166 to 164 B. C. (see pages 162 and 163 of my Church History).

5. Q. Who are meant by the sons of God, and the daughters of men in Gen. 6:2? A. The male descendants of godly Seth, and the female descendants of ungodly Cain, according to the understanding of the best Bible scholars.

6. Q. What are your views of Nahum 2:1-9? A. As stated in the 8th verse, the prophet here foretells the destruction of Nineveh. The Assyrian king, Sennacherib, whose gorgeous capital was Nineveh, had conquered and carried away the ten tribes of the Northern kingdom of Israel, and was threatening the Southern kingdom of Judah; and the prophet Nahum comforts his brethren of Judah by declaring to them that Nineveh would soon be destroyed, as it was about 50 years afterwards, in B. C. 606, by the Babylonians and Medes. The capture and ruin of Nineveh are vividly foretold in the prophecy

of Nahum, whose very name is said to mean both vengeance and comfort—vengeance on the enemies of God's people, and comfort for His people. God uses the wicked, as a rod, to chastise His people for their good, and then He destroys the wicked. Any good commentary shows the exact meaning of each verse of the prophecy (I especially recommend the scholarly, compact, and cheap commentary of Jamieson, Fausset, and Brown.

7. Q. Can we shorten or lengthen our natural lives?
A. Not before or beyond God's time for us to die (Eccles. 3:2).

8. Q. Did Christ exist in spirit only before He was incarnate of the Virgin Mary? A. Of course, as He is God, and God is a spirit, except that, like angels who are spirits, He several times in the Old Testament, appeared for a short time as a man.

9. Q. What was conceived of the Holy Ghost in Mary's body? A. The human body and spirit of Christ, in which the Godhead dwelt.

10. Q. How and when does a body receive the soul?
A. No human being on earth knows; but of course before natural birth.

11. Q. How can Christ be as old as His Father? A. There could never be a father without a son or child. The Father and Son and Spirit, being God, are equally eternal. No finite mind can grasp infinity.

12. Q. Could we not have been saved in heaven without Jesus being crucified? Certainly not; for such, we know from the Scriptures, was the eternal purpose of God, to magnify equally His holiness and His mercy in our salvation.

13. Q. What does the prophet describe in Zech. 14:2, 4, 7, 8, and 12? A. The last assault of the ungodly upon the godly, the second personal coming of Christ to the earth, the great changes then to be made in the earth, the dimness of that time, the going forth of the healing and refreshing influences of His Spirit to His people in all the world, and the awful destruction of His enemies.

14. Q. Did not Jesus leave the earth, in a form visible to the natural eye, and will He not thus return to the

earth? A. The Scriptures seem plainly to teach so (Acts 1:9-11; Rev. 1:7; 6:12-17).

15. Q. What is meant by "Salvation is of the Jews" (John 4:22)? A. That Christ, the only Saviour from sin and hell, was a Jew by His natural birth, as foretold throughout the Old Testament, and as declared in the New Testament.

16. Q. What is meant by the thousand years of Christ's reign (Rev. 20)? A. Either His personal reign with His saints over the earth (Rev. 5:8-10), or the more abundant and powerful reign of His Spirit among men.

17. Q. Will only a part or will all of Christ's saints be at the marriage supper of the Lamb? A. All; because He loved them all, and saved them all, and all are needed to make up His bride (Rev. 21:2, 9, 27).

[These last 13 questions were asked by a brother in a State on the Pacific Ocean.]

18. Q. When did the many departures from the true faith and practice of the church arise? A. I have given the exact dates of all the most important of these departures in the last three pages, the Appendix, of "The Apostolic Church." S. H.

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." Psa. 107:8, 43.

A WONDERFUL EXPERIENCE OF A MINISTER AND A DEACON OF THE PRIMITIVE BAPTIST CHURCH.

[By request republished from THE GOSPEL MESSENGER of June, 1907.]

Elder John W. Baker, of Taylorsville, Texas, states that, on the night of April 24, 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.

THE LIFE AND SPEECHES OF CHARLES B. AYCOCK.

This is the title of a book of 369 pages and eight engravings, prepared by R. D. W. Connor and Clarence Poe, printed by Doubleday, Page & Co., of New York, and sold in cloth binding for \$1.50, and in leather binding for \$2.50, by The Tar Heel Co., Raleigh, N. C., for the benefit of the Governor's widow, Mrs. Cora W. Aycock. The type is large and clear.

Mr. C. B. Aycock, "the educational governor of North Carolina," was born November 1, 1859, in Wayne County, N. C., and died April 4, 1912, in Birmingham, Ala., while making a speech on "Universal Education." He was educated at Nahunta, Wilson, and Kinston, N. C., and at the University of North Carolina; was a lawyer from 1881, in Goldsboro, and from 1909 in Raleigh, N. C.; and Governor of North Carolina from January, 1901 to January, 1905. On May 20, 1911, he announced himself a candidate for Democratic nomination for United States Senator. He was an able, sincere, and honorable man, and an eloquent and effective defender of the rights of the people. Instead of becoming wealthy he incurred a debt of eight thousand dollars by being Governor. He believed that the spirit in which a man worked was more important than the work itself. In his campaigns he avoided all personal bitterness. He was a strong believer in the Scriptures and in the Lord Jesus Christ as the Divine and only Saviour of sinners. He was one of the kindest and best-loved men ever born in North Carolina. The book abounds in interesting personal reminiscences, and contains his best published speeches, and is an important and reliable political history of the last twenty years. Governor Aycock's father,

Benjamin Aycock, was a Primitive Baptist, and died suddenly of heart disease when about to open a conference at Aycock's Church, in Wayne County, N. C., with prayer. And so his distinguished son died suddenly of the same disease while speaking to an Association of Teachers at Birmingham, Ala. The Governor was a pupil of mine in the Wilson Collegiate Institute, at Wilson, N. C., and there met, as fellow pupils, the two lovely daughters of one of our most esteemed ministers (Elder William Woodard)—Misses Varina Davis and Cora Lily, the first of whom he married in 1881, who died in 1890, and the second he married in 1891. Mr. Clarence Poe, the brilliant editor of *The Progressive Farmer*, Raleigh, N. C., married Governor Aycock's oldest daughter, Miss Alice Varina, May 29, 1912.

SYLVESTER HASSELL.

EXTRACTS.

COMMUNION MEETINGS.

DEAR BROTHER HASSELL:—I desire to write of the annual meetings with the churches I serve. The Mount Olive Church, near Opelika, Ala., met on Friday before the fourth Sunday in July, and heard preaching by Elder G. W. Stewart, of Akron, Ala., and held Conference. Elder J. E. W. Henderson, of Glenwood, Ala., came in Friday night, and both of these Elders met with us Saturday morning, and we held our Communion service at 10 o'clock in our usual way, in the presence of a large and attentive congregation.

For many years Elder Henderson has made a visit to this church at this annual meeting, and during the hour given for dinner he joyfully received greetings from many brethren, sisters, and friends. In the afternoon we again listened to a most interesting discourse by the much-gifted Elder G. W. Stewart; then adjourned until 10 o'clock Sunday morning. Elder Henderson was unusually feeble in body and it appeared to us that he was barely able to preach at all, but he pulled up by the book-board, and read a text from Psalm 45, the first five verses. He gained strength from the start, and stood just an hour, while the truth of God flowed like a river into our thirsty souls; and it so stirred Elder Stewart that during the 45 minutes he stood great power attended the word.

The meeting then came to a close amidst great rejoicing.

Elder Henderson left for home on Monday following. And Elder Stewart filled some appointments during the week, reaching Mt. Pisgah Church by Friday morning, when Elder Powell, of Statesboro, Ga., preached to a large audience; and, though it was his first visit with us, we were constrained to say, "This man is the servant of the Most High God, that shows unto us the way of salvation." Elder Powell then passed into Georgia, while Elder Stewart remained and preached for us, and joined in Communion with us on Sunday, after he had

preached from Heb. 10th chapter, showing that we are not redeemed with corruptible things, such as silver and gold, but by the precious blood of Christ. All the preaching at this meeting was edifying, but of this last sermon we are reminded of the words by the prophet Isaiah, chapter 25, verse 6: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." The next meeting began at Macedonia on the next Friday, and there was preaching by the writer, and conference, and on Saturday Elder E. W. Powell, of Statesboro, came to us, knowing nothing but Jesus Christ and Him crucified. Macedonia had fears of trouble at this meeting, as two brethren were somewhat at outs, and it appeared that they might not become reconciled. But while Brother Powell was preaching on Saturday he remarked, "We should consider what our brethren are to us, and not so much what they have done to us." The Lord sealed this thought to the heart of the old brother, and at Conference he arose, trembling and weeping, and said: "After hearing what I have today I forgive my brother all the debt, remembering only what he *is* to me, and not what I think he has *done* to me." The church was brought to tears of joy, and we passed on through the Conference to adjourn until 10 o'clock Sunday morning for baptism and preaching, when Brother Powell again was blessed to speak with the "new tongue as the Spirit gave utterance."

Of course the writer and the brethren took occasion to speak, sing and pray as conditions justified. We then took dinner and came together again to commune and wash feet, and sang a hymn and went out.

The church at Whatley is about fourteen miles south of Opelika, away from railroads, and where we do not have frequent visitors of the ministry. It has been organized but a few years, and is the only church through the thirty years of my ministry that I have served from its infancy, and I often fear it is all my work and therefore will come to naught. But at this last meeting, which closed yesterday (Sunday), I feel that strangers even may report that the "Lord is with us, of a truth."

I had no minister with me here on Friday and Saturday, but in many ways we were assured of the appreciation of this meeting by the people. While this is a very small church and could not have done much without the assistance of others, quite a number of visiting brethren and sisters were there, and the neighbors and friends were most liberal in many ways, which made the meeting a glorious one. Elder Powell had been filling appointments in Elmore County during the week, but reached us in time to preach for us on Sunday, and we felt the Lord brought us to the banqueting house, and His banner over us was love. This church communed on Saturday. These were the most spiritual meetings we have had in many years, if I should be the judge; and, if the Lord was not with us by His Spirit, I am blind. I am in such feeble health, and the weather was so hot I could not have conducted these meetings alone with any degree of satisfaction, but with the help of such preachers, I feel that though I am a brother of low degree, I am exalted.

May the Lord continue these gracious seasons with us, is my prayer, for His dear name's sake.

J. T. SATTERWHITE.

LaFayette, Ala., August 19, 1912.

CALL FOR HELP—AN APPEAL TO PRIMITIVE BAPTISTS.

BELOVED BROTHERS AND SISTERS IN THE LORD:—The Primitive Baptist church in LaGrange, Georgia, having recently separated from the

progressive Baptists, and fully establishing herself on the true faith and order of true Primitive Baptists, and since said division being left without a house of worship, have bought a meeting house known in the city of La Grange, Ga., as "the Christian church," for the sum of one thousand dollars, to be paid by the first day of January, 1913. The members, or the most of them, are poor people, but faithful and devout Christians. I come to you in behalf of the church, and ask every brother and sister who may read this appeal to send me one dollar or more, if you are so blest of the Lord, to aid the church in paying for the house which they have purchased. I will greatly appreciate a gift from any brother, sister, or friend, and will send receipt on reception of the money.

ELDER A. B. WHATLEY.

Greenville, Georgia, August 13, 1912.

Elder A. B. Whatley is an able and earnest defender of the faith and practice of the Apostolic Church; and I would be glad if our members and friends would aid this church in paying for their meeting house.

SYLVESTER HASSELL.

ELDER W. LIVELY VERY LOW.

AVONDALE, ALA., August 19, 1912.

DEAR BROTHER HASSELL:—I am just from the bedside of Elder W. Lively, and at his request I write you again. He wanted me to express his thanks to you for my other notice of his afflictions as published in the MESSENGER; also wanted me to say that he received some few letters in reply to the same—among them one from Eld. J. E. W. Henderson, all of which he appreciated, but had not been able to reply to any of them.

Brother Lively is no better, but seems to me to be fast failing every day, and without a change I don't think he can last long. I found him today in a very despondent frame of mind and very weak. When I first went in he said, "O the horrors of the soul!" and said he was lost; that he felt that he had been a hypocrite all his life, and that he had no hope. When I asked him by what power or influence he had preached heretofore, he said, "It might have been the spirit of Satan." He said he had tried to lay hold of the Scripture, "As high as the heavens are above the earth, so are My ways above your ways, and My thoughts above your thoughts." In a word he seemed to be in a perfectly hopeless condition. But he did say finally that it all rested with God and Christ.

I think he feels that his afflictions are sent upon him for his disobedience and sinfulness, and he takes these things as an evidence that he has been wrong all the way through. I have prayed, talked, and sang for him several times at his request, which he has seemed to enjoy; but he seems today to be in darkness and despair. I felt a prayer in my heart, after leaving him, that the Lord might bless him with His presence, and give him dying grace, which I feel that he will need soon. I still believe that Brother Lively is a child of God, and a called minister of Christ.

Dear Brother Hassell, I regret to trouble you with this, but I hope you will find space for it in the GOSPEL MESSENGER. Let us hope that Brother Lively will yet leave evidence that he is saved by the grace and mercy of God through Christ.

In sorrow and afflictions,

H. J. REDD.

SELECTIONS.

THE SUCCESS OF RUSSELLISM.

That this iniquitous ism has, and is having a measure of worldly success, will be admitted by those who have tracked its slimy trail. It will, however, be generally conceded that worldly success is not a test of right or righteousness. The only question with which we are at present concerned is, what is its power? To our thinking, the answer may be found in the fact that it proposes to do away with future punishment. Certainly, it must be a very delightful thing for the average Russellite to bring himself to believe that he will escape the just punishment of his sins. We can readily see how a man of Mr. Russell's ilk, who cruelly deserted his wife, would love to believe that he will escape punishment for his dastardly deed. And while this religious mountebank has read hell out of the Bible, evidently he has not left it out of his life.

To the thug and thief; to the vicious and vile, this delusive doctrine will be a balm of consolation. The dream of annihilation naturally appeals to the unregenerate heart, promising, as it does, an escape from the richly deserved damnation of hell. Obviously, it is more than a coincidence, that a great majority of those who profess to believe that there is no hell, are the very people whose lives seem to be heading in that direction. The gambling den, the saloon and the penitentiary should prove splendid recruiting stations for this system of theology. This species of idiocy will do well to survive its affinities.—*Western Recorder*.

CONDEMNNS SECRET SOCIETIES IN GENERAL.

Chicago, Ill., August 31.—High school "frats" and secret societies generally were severely condemned in a decision handed down by Judge John Gibbons today in which he ordered reinstated Edward Smith, a former pupil in the Oak Park High School, who was expelled because he was believed to be a member of a high school "Frat."

The court held there was no evidence to show the boy was a member of the secret society.

"Secret societies are and always have been a menace to order and law," said Judge Gibbons. "They inculcate in their members a spirit of insubordination, prevarication and falsehood and thereby indirectly, if not directly, shield from punishment members leagued together by secret pledges and pass words.

"From the day when Robespierre and other Jacobins hoisted the red flag of the commune to the night when McNamara and other anarchists blew up the Times building at Los Angeles, every vile conspiracy that has shocked mankind and convulsed the nations may be traced to the evil influence of secret societies. Secret societies are the enemies of the State and the foe of our Christian civilization."

OBITUARIES.

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

ELDER J. E. DYKES.

Elder J. E. Dykes was born in Georgia June 20, 1841, and died at the home of his youngest son, Hudsie, July 1, 1912, aged 71 years and 11 days.

In 1859, he moved with his parents from Pike County, Georgia, to Columbiana, Shelby County, Alabama. In 1860 he joined the Church of Christ (Primitive Baptist) at Mt. Olive, in which he lived a faithful member till his death. In this church he was ordained deacon; later he was liberated to exercise in a public way; later he was ordained to the full functions of the gospel. In August, 1865, he was married to Miss Martha Ann Barefield. God blessed this union with twelve children, six boys and six girls. Five boys, three girls, and his aged wife survive him to mourn their great loss. Brother Dykes served in the War between the States till honorably discharged. He belonged to Company C, 25th Alabama Regiment. He served Shelby County for sixteen years as Commissioner. This shows the confidence the public had in him. He was in bad health for many months before he died. I do not know what caused his death, possibly pellagra, with other ailments. Having served in the war, and marrying soon after, he had nothing with which to start in the world except his wife, who was adequate in every way to the task of helping her husband. By sheer industry, honesty, and economy they built for themselves and children a good, comfortable home. Here in this home their children received the training which has given them place in worthy citizenship. Many brethren, sisters, and friends have greatly enjoyed the kindness, hospitality, and comforts of this home. Brother Dykes loved his home; he loved his country too. He labored to build up good schools in which the young might be morally and intellectually educated. He was so judicious in handling the affairs of the county while he was commissioner he gained the admiration of friends and foes. But useful as he was as husband, father, and citizen, he let none of these duties come between him and his church. On the day of his burial, after I had tried to speak words of comfort to the sorrowing, bereaved family. I asked A. P. Longshore, Judge of Probate for Shelby County, if he wished to give an expression of his feelings. He arose and, among other things, he said: "I, as chairman of the Commissioners' Court for Shelby County, have been closely connected with Elder Dykes for many years; and the first time we met he gave us to know that there would be no commissioners' court on his church meeting days. He put his God, the service and worship of his God, and his church above everything. In this he has left a heritage to his wife and children far greater than can be reckoned in gold and silver." This quotation shows how men of other orders looked upon the life of Elder J. E. Dykes.

As a minister he was plain, yet forceful in argument, tracing the doctrines and practicings of the church to "the Head over all things to the church"; and whatever doctrine or practice he could not trace back to the "all things" over which Christ was head, he regarded as an innovation and a departure from the apostolic church. And against these he ceased not at proper times to warn his brethren. But now his

tongue is still, his voice is hushed on earth, and his presence sealed from our view, yet the great lessons he imparted live. I do not remember how long he served Antioch and New Harmony churches as pastor, and for many years he has been my assistant pastor and moderator at Mt. Olive.

Dear Brother Dykes, you have shared with me, many times, the sweet manifestations of God's love and mercy. You have stood by me in some of the darkest hours of my life. I have from long association enjoyed you more than any other Baptist. I miss you greatly, Peace to your sleeping dust. Dear Lord, bless Sister Dykes and her children; sustain them by Thy grace, and save them in heaven.

Brother Dykes sleeps in the Blackman Cemetery, near Mt. Olive church. At the second coming of Christ, in the resurrection morning, his sleeping dust shall arise in immortality. Dear God, we thank Thee for the promise of the resurrection.

S. S. CRUMPTON.

Columbiana, Ala.

MRS. NANCY DEAS.

Sister Nancy Deas was born in Alabama; date not known. Her maiden name was Nancy Latham. She came to Texas in 1848, and was first married to Mr. Joseph Berry, date not known. He having died, she was again married to Mr. A. J. Deas. In early womanhood she professed a hope in Christ, and united with the Methodists, then later she attached herself to the Missionary Baptists, remaining with them until the year 1896, when she with her aged husband united with the Primitive Baptist church at Sand Hill in Angalina County, Texas, and was baptized by Elder J. D. Mathews. Her husband was soon after he was baptized into the church called to his final reward, and "Aunt Nancy," as she was familiarly called, was again left a widow. And, as she had no children, she had to break up housekeeping and made her home with her brother-in-law, John Deas, where she spent the last devoted years of her life. And, while she was a great sufferer from the infirmities of age, she bore her afflictions in meekness and Christian fortitude, and those who knew her best loved her most. She was called home to the arms of her Saviour on July 25, 1912, being about 81 years of age, and her mortal remains interred the following day in the O'Quinn Cemetery, where a large concourse of sorrowing relatives and friends assembled to pay their last tribute of respect to her whom they all loved. The writer, officiating in the burial services, tried to comfort them, from the fifteenth chapter of 1 Corinthians, in the hope of a blessed resurrection of all the dear saints of God. So I would say to dear brethren, sisters, and especially to the aged brother and sister who cared for Aunt Nancy so faithfully in her old age and afflictions, and all the dear relatives of the deceased to weep not as those who have no hope, for if we believe that Jesus died and rose again we believe also that those who sleep in Jesus will God bring with Him.

A. M. STARLING.

By request.

MRS. ADALINE HOLLINGSHEAD.

Mrs. Adaline Hollingshead was born in Virginia in 1847; moved to Texas in 1877, and died August 11, 1912. She was an excellent and a benevolent woman, a noble wife, a devoted mother to her now sorrow-

ing children, and a kind friend to all whom she met. Her earthly record is indeed a bright and a shining one. She fed the rich and the poor alike; the tramps and the hobo shared her noble generousities; never a one did she ever turn away from the door of her house hungry. Her bright, glorious, earthly record is now closed, and is transferred from this troublesome world to the better promised world to come, and is entered on the pages of the eternal book of life, we are assured. She was the wife of A. Hollingshead, and mother of Mr. J. H. Hollingshead, who resides at Collinsville, Texas; Mrs. Edna Williams, of Oklahoma; George Hollingshead, and A. L. Hollingshead, J. C. Hollingshead, and Miss Villa Dawkins, all near Collinsville, Texas; Mrs. Hollingshead was not a member of the church, but she was one of the noble women of this life, who established for herself a place in the hearts of all who knew her, and by her many kind acts won the close friendship of all. The church of her husband's membership extends to the bereaved family their sympathy; they will miss her at their services, as she was a devout worshiper with them; though we are all assured by the kind deeds of her daily life that she is at rest, and when the Lord shall awaken the bodies that sleep in the grave we cherish the lively hope that she with all the redeemed will come forth and be like the glorious body of her eternal King. The writer attended the funeral service at the grave in the cemetery where two years ago we buried her excellent mother, who was a devoted member of the Primitive Baptist church, and who was Mrs. Alman, a native of Virginia, and came to Texas only a few years before her departure.

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SYLVESTER HASSELL,

Williamston, N. C.

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THE GOSPEL MESSENGER

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

Williamston, North Carolina.



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The Gospel Messenger

NOVEMBER, 1912.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 34.

WILLIAMSTON, N. C., NOVEMBER, 1912.

No. 11

YEARNINGS.

The veil of our flesh so oft intervening,
The things of our God but obscurely we see;
As through a glass, darkly we look on His glories;
But soon face to face with Emmanuel we'll be.

Like one that's outside of the palace I wander,
Yet at times, through the lattice the King I have seen,
The King in His beauty—O, such ravishing glimpses,
That my heart ever since taken captive has been!

As one veiled aside, after Him I am pining,
Such a dreary waste desert is all unto me,
When Jesus, most lovely, my hope, my salvation;
Is absent, and I His dear face cannot see.

The glimpses which, even to me, have been given
Of the lovely Redeemer—such compassion I've seen,
My heart's drawn toward Him, I'm yearning and hoping
To live 'neath His smiles, and have no veil between.

North Berwick, Maine.

FREDERICK W. KEENE.

CORRESPONDENCE.

EXPERIENCE.

BOWDEN, GA., ROUTE 4. May 5, 1912.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD:—I am the son of Eld. W. J. Sheppard, who has been a subscriber to THE MESSENGER for years. When his MESSENGER comes, and

he reads it, I then read it, too, as soon as I can get it. Oh! I have read so many sweet pieces in its columns. I am personally acquainted with Eld. Henderson and others who have written through its columns.

Now, I want to try to say a few words about what I sometimes claim to be the dealings of the Lord with me, and then again I don't hardly know; so it is a cross. About six years ago, at times I felt to be a sinner, and would try to pray, and would say to the Lord: "If you will save me and bless, I will do this or that." But for such prayers as that the Lord has no use. After some time in this way, my condition got worse, and one night in Oct., 1906, as I was lying on the bed, it appeared to me that I must die, and I was miserable. I felt that to die in this condition would be one eternal night with me. But I knew I had sinned, and then all my crimes came before me as mountains between me and the Lord; so I thought my time had come to die. But all this time my cry was: "Lord, have mercy on me, a poor undone sinner; for Thou, Oh, Lord, canst save."

By this time I saw a place in Heaven, like a big door, open; and something like a white cloud came out at this gate. It came to me and stood close over me a moment and I thought this to be the channel of death. So I cried: "Have mercy; have mercy." So this cloud, or whatever it was, touched me and was gone; and, with it, this load and burden, and my heart leaped for joy, and for a few minutes I had a season of rejoicing.

Then I doubted all that had occurred to me, and thought I had dreamed or just imagined all of it. So ever since it has been uphill and downhill with me. A little joy and lots of sorrow. But I offered myself to the church, who kindly took me in; and one year ago was licensed to speak in public.

M. T. SHEPPARD.

OUR NATION—A SAD DECLINE.

This nation was founded by believers in the Bible, upon the principles of religious liberty to all.

We see Daniel Webster reading his Bible through once each year; Chief Justice Marshall so much skilled

in the Bible that infidelity is banished before him like a mist. Calhoun, Jefferson, Jay, Washington, Adams and Franklin were all close students of the Bible. The New Testament was used in public schools as a text book. Many children 100 years ago had no other reader.

But what is our condition and custom this day? A friend of Catholicism at the head of our nation; a Catholic for chief justice; avowed infidels prominent everywhere; many States not allowing the Bible to be read in public schools.

Patrick Henry once rode 60 miles on horseback to defend a Baptist who had been indicted for preaching the Gospel. What would a Catholic chief justice do now in such a case? Many children of today know nothing of the teaching of the Bible. The pleasures of the moment, and how to accumulate money easily, now employ the mind of the rising generation.

Our school readers are now filled with trashy literature. Millions of our children go to Sunday School and do not attend church, and are deplorably ignorant of the Scriptures. With this environment the masses are readily handled by political demagogues, and led by seductive teachers, who are deceiving and being deceived. The whole country superabounds with crimes and disasters. The Baptists of today so far conform to the ways of the world that they can not even attend church meeting unless only a few miles away, and all at home in comfort. If we again have to fly to the mountains for refuge, as in the dark ages of persecution, we may mourn for past luxuries.

Granby, Mo.

Yours in love,

GABE BROWN.

“MYSTERY BABYLON, THE GREAT,

The Mother of Harlots and Abomination of the Earth.”

“And I saw the woman (the church) drunken with the blood of the saints, and with the blood of the martyrs of Jesus and when I saw her I wondered with great admiration.” (Rev. 17:5, 6.) Romanism is a triple com-

bination composed of religion, a trading corporation, and a government, and during the middle ages, she killed Jews and true Christians, who would not be controlled by the priests. The Catholic church teaches the soul of the departed is neither in Heaven nor in hell, but is somewhere between the two places, called purgatory, and by masses and by prayer for the dead, and for money paid to the priest they can deliver the soul from purgatory. Bishop Watterson, a Catholic bishop at Columbus, Ohio, when he died a few years ago, and in his will was found he set five hundred dollars aside for mass to bring his soul from purgatory. If the bishop of the Catholic church has to go to purgatory, what will become of the soul of the poor Irish or German saloon keeper when he dies, who is a member of the Catholic church? We need to be born of God, led and kept by God's Holy Spirit in this present life and, at death, hell and purgatory are closed against such souls. True teaching, free and independent thinking and the reading of the Bible, and doing what it teaches is fatal to the Catholic church. Her subjects must confess their sins to the priest, no matter how vile and indecent they may be. He or she can not have forgiveness by any other means. The priest becomes acquainted with everything that takes place in the family circle. They hear the father, then comes the mother, then come the children, and each one by themselves must tell their sins and doings in this family. Poor, blind people, look to God, confess to God and give your life to God, and forsake all your evil ways, and God and Christ will hear and help you. Depend on the grace of God and in Christ alone is forgiveness of sin. He is all sufficient without pope, bishop, priest or saintly intercession. By this Roman power, by the corrupt ruling of this great corporation, was and is the medium through which Satan carried on his work to defeat the work of God and Christ during the middle ages. God is standing by every one of His children, and the time will come when Satan and the Catholic church will be defeated and the eyes of her people will be opened. The first Christians who came to America were one thousand Huguenots from France, who settled at St. Augustine, in Florida, in 1563

A. D. The old serpent, the Devil, sent out a fleet of Spaniards in a few years to exterminate them, not because they were robbers, pirates or murderers, but as heretics, which meant then among the Catholics what it does mean today; one who claims the right of conscience, to read and believe and obey the Holy Scriptures, instead of submitting to the dictates of the Romish church. Political and priestly oppression had bound the world as with a massive iron chain, but God stood by the fathers of our country and from 1776 A. D. America broke the iron chain and this nation gave the world religious liberty. Any one who came to our American nation could worship God in His way.

The Catholic church in America is gaining a great foothold, and she does not work as she did in former years. She is a loyal citizen, taxpayer, holds offices and the president and officers of this nation favor the Romish church, and by and by she will prove to this nation that she is the same enemy to God's truth and to God's children as she was during the middle ages. If the people of this nation are not careful, she will exercise the same persecuting power as she did when God's children were burned at the stake. Remember, we are living in the fourth seal, in the Pale Horse dispensation (Rev. 6:8), and Satan is doing all he can to have the mother of harlots to hold a reunion, to call her children and grandchildren to the great battle. Every church member, who is not born of God, who has not the circumcision of the heart, who has not Christ abiding in his or her heart, will join themselves to the mother of harlots. In the fifth seal we read: "The souls who were slain for the word of God and for the testimony which they held, cried with a loud voice, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' And white robes were given unto every one of them and it was said unto them, they should rest yet a little season, until their fellow servants, also, and their brethren that should be killed as they were, should be fulfilled." (Rev. 6:9, 10, 11.) This is the word of God and it is a warning to every true child of God, to be ready, for the time is coming, and it is at our door. The head of the

Catholic church was wounded by the reformation. This wound was received in a dreadful battle for the truth at the reformation in Germany and in England, in the days of Martin Luther, but this deadly wound is healed and the high church of England and the Lutheran church in Germany have become about as formal and possess as little spiritual life as the Romish Catholic has, and they worship the dragon, only in a different form. They go to church on Sunday morning and to the theater and dance hall and saloon in the afternoon. They use tobacco and drink and get drunk as the ungodly do, and yet Satan, through his agents, the priests and the preachers, make them believe they are Christians because they belong to the church and are on their way to Heaven, which was and is a lie of Satan's, and it comes from the bottomless pit. This beast, this power of darkness, is the barrier to the progress of the Gospel everywhere. This enemy has sown tares and is sowing tares, and Satan and his agents, the mother of harlots and her daughters and grandchildren, do sow this evil seed for the destruction of the good seed of the Kingdom of God. "And all that dwell upon the earth shall worship Him, whose names are not written in the book of life." This is the work of the beast, and if we love and reverence and honor the teachings of the Catholic church and that of her daughters and grandchildren we are the enemies of Christ, for the papal power is that anti-Christ in its doctrines and in its practices. If any man have an ear let him hear what is the awful fate of those who turn away from the Gospel, to believe fables and receive the doctrines of devils, and disbelieve and disobey the Lamb of God, our Saviour. "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever." (Rev. 20:10.)

There is not a nation on earth where Satan, through the Catholic church, did not persecute God's people (Jews and true Christians) and she will continue to do so, as long as God and Christ will permit this power to exist. "And I saw an angel come down from Heaven, having the key of the bottomless pit, and he laid hold on

the dragon, the old serpent, which is Satan, and bound him a thousand years." (Rev. 20:1, 2.) "Blessed and holy is He that hath part in the first resurrection, on such the second death has no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." (Rev. 20:6.)

Beloved, this time is near, and we will see great trials and great tribulations for the true children of God, yet we know if we trust in God and in Christ, and do His will and keep the commandments which God and Jesus commanded, we will gain the victory over the world, over the flesh, over the Devil and over the Catholic church. Your brother,

328 E. State St., Columbus, Ohio. MOSES NYE,
A Converted Jew.

DELAY IN MAILING "THE APOSTOLIC CHURCH."

The first edition of one thousand copies was exhausted in August, 1912; and, on August 14th I re-shipped the electrotype plates of the Ninth Chapter of my Church History, by the Atlantic Coast Line Railroad, to the Richmond Press, Richmond, Va., and ordered them to print a second edition of a thousand copies, and they would have done so at once, but the Railroad Company have lost the box of plates. I gave them two months to find the box; and, as they failed to find it, I, on October 14th, ordered the Richmond Press, at a heavy cost, to reproduce the places from the printed pamphlet, and to print, from the new plates, another thousand copies. I hope, D. V., to receive the pamphlets and to mail them to the purchasers during the present month of November.

SYLVESTER HASSELL.

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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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.

THE 147TH ANNUAL SESSION OF THE KEHUKEE ASSOCIATION.

The 147th Annual Session of the Kehukee Primitive Baptist Association was held with the church in Norfolk, Va., October 5th, 6th, and 7th, 1912. The sessions were held in a hall in the Odd Fellows Building, on Church street, and the preaching was in that and in another hall in the same building. About a thousand people were in attendance, filling the two halls. Out of 42 churches, about 40 were represented. Besides nine elders belonging to the Association, the following twelve elders from other Associations were present: J. T. Rowe, of Baltimore, Md.; C. H. Waters and E. E. Oliver, of Washington, D. C.; T. W. Walker, of Virginia; J. R. Wilson, of Indiana, and P. D. Gold, J. F. Farmer, J. E. Adams, J. S. Corbitt, E. E. Lundy, J. T. Collier, and

T. C. Hart. The proceedings of the Association were in perfect peace; the weather was pleasant; the visitors were hospitably entertained by the members and friends; the order was excellent; the halls and seats were comfortable; and the preaching by our visiting ministers, was sound, able, comforting, and edifying.

The next session of the Association was appointed to be held the first Sunday in October, 1913, and Saturday before, and Monday afterwards, with the church at Spring Green, in Martin County, N. C., about three miles from Hamilton, and nine miles from Williamston, and six miles from Robersonville, and four miles from Hassell, N. C.

The church in Norfolk, Va., is served by Elder John A. Shaw, of Elizabeth City, N. C. A comfortable brick meeting house has been built, on the trolley car line to Ocean View, two miles east of Norfolk, and eight miles west of Ocean View. The cost of the house and ground was about two thousand dollars. Seven hundred and eighty dollars are still owing on the property; and the members, who are few and poor, would be thankful for any contribution for paying this debt. The amount should be sent to Elder J. A. Shaw, Elizabeth City, N. C.
S. H.

ROMANISM STILL BLASPHEMOUSLY PRETENDS, LIKE GOD, TO PARDON SIN.

Even Roman Catholics, because the fact is indisputable, admit that the rich, filthy, blasphemous and bloody woman, drunk with the blood of the saints and the martyrs of Jesus, so vividly described in the seventeenth chapter of Revelation, is Rome (Rev. 17:18). But they willfully and falsely say that it was pagan and not papal Rome; for, while pagan Rome murdered about two hundred thousand Christians, papal Rome has murdered about fifty millions, and is, as the Irish historian, W. E. H. Leehy, says, the bloodiest institution ever known among men. As her history proves, she is also the falsest and foulest of all human institutions; and she is determined to own and control this country, and

to turn it into a hell. In the so-called Eucharistic (that is, mass or communion) congress, held in Vienna, Austria, Sept. 9th to 16th, as described by the Vienna correspondent of the *New York World*, the aged emperor, Francis Joseph, led a gorgeous procession, over a mile in length, of Catholic, civic and military dignitaries, following and worshiping the so-called "Host" (or consecrated wafer pretended to be the very body of Christ); and all over the country, bills were posted on the "church" walls, stating that all who attended the congress, and said fervent prayers before any altar on which the "Host" was exposed, should be entitled to seven years' indulgence, which might be devoted to any soul in purgatory; and, if prayers were offered for the aggrandizement of the "church," complete indulgence would be secured; and that the same privilege would be accorded to all who took part in the procession and in the communion on Sept. 15th; and that all priests, down to the lowest degree, would be entitled to grant pardon for the "mortal sins," which in ordinary times only the bishops can pardon—perjury, murder, incest and arson. Thus, as in the Dark Ages, when the atheistic Pope Leo X, in order to raise money to build "St. Peter's Cathedral" at Rome, sent out Tetzl, a Dominican monk, to sell indulgences for past, present and future sins, papal Rome blasphemously claims the same power now. As published by Leo in 1514, the money price for sins was from \$1.50 to \$12.00 for all crimes together. If this diabolical system should be revived in the United States, our country would become a pandemonium.

S. H.

THOUGHTS OF CHRIST AND THE CHURCH.

We know of nothing that the great Sovereign of the universe has formed, revealed and established upon the face of the earth except the church, the visible Gospel Kingdom of our Lord Jesus Christ. The church, with all of its elect members is God's gift to His Son Jesus Christ, "whom He hath appointed heir of all things," and "given to be the head over all things to the church,

which is His body, the fullness of Him that filleth all in all."

The union of this ever-glorious Head and this body of chosen people is such that they can never be separated by all the powers that be. Christ loved the church, and gave Himself for it; and who shall separate it from His love? The Head was given in covenant love to the body (the church), and the church—elect in Him, was also given Him. So, in the everlasting "covenant, ordered in all things and sure," this people—"vessels of mercy which He (God the Father) hath afore prepared unto glory," are by virtue thereof the portion or property of the Son of the Most High God.

But this chosen people sinned in Adam and fell thereby into condemnation and incurred the penalty of death in common with all the rest of mankind; and, but for the covenant bond that obtained and existed before they fell under the law of sin and death, there could have been no obligation resting upon the Son of God to "redeem them to God out of every nation, kindred, tongue and people."

The people, foreknown of God in the covenant of love, and predestinated unto the adoption of children by Jesus Christ, constituted the whole church that God loved with unspeakable, everlasting love, and which Christ loved and gave Himself for, and redeemed by His blood.

But all the elect of God do not become identified with the visible, organized church here on earth; yet God has, in fulfillment of His promise, set up a Kingdom here, and appointed a Head or King over it who reigns in righteousness, and also princes to rule in judgment. Through the agency of those inspired princes, our Lord and King has given His doctrine of salvation by grace, and taught the same Himself personally, while here on earth, and thus thoroughly furnished us unto all good works which the Father ordained that we should walk in them. But until quickened by the Divine power and grace of God, these same elect people, these vessels of mercy, are dead in sin, and in this state they walk according to the course of this world, and are by nature the children of wrath, even as others. And while in

this condition, they are not qualified to become members of the visible church. They must be born from above—born of God—before they can see and enter into the Kingdom of God. To be a subject of the Gospel Kingdom, one must have the Spirit of Christ, for if any man have not the Spirit of Christ, he is none of His—not recognized as a fit subject of the Kingdom.

Jesus said: "All that the Father giveth me shall come unto me, and him that cometh to me I will in nowise cast out." While they are already His in covenant, and His by actual redemption, yet now the Father is giving this elect people to Christ by the washing of regeneration and renewing of the Holy Ghost, and they are thereby qualified for the reception of spiritual things, and to love and obey their Sovereign King.

J. E. W. H.

SPEAKING THE TRUTH AND LOVE.

No man should attempt to preach the Gospel until he has an experience of grace and has felt in his soul that upon him necessity is laid and woe unto him if he preaches not the Gospel. If he does not know the truth experimentally he cannot impart it to others. The experience of each child of God teaches him that salvation is of the Lord, and it is by grace he is saved. One thus taught, loves the truth, having the love of God shed abroad in his soul, and preaches the truth purely from a principle of love. A man that will not tell the truth without he is paid to tell it, does not love it. If this love is in him he also loves the flock of God over the which the Holy Ghost has made him an overseer. He desires to see prosperity and healthfulness in this flock, all dwelling together in love and sweet fellowship. He should speak the truth to them in love. He should study the Scriptures with great care and in a prayerful spirit and beware of far-fetched ideas that would alienate the Lord's people. He should preach that which he knows by experience and let doubtful questions and expressions alone. He should beware of hobbies, for they are hurtful. He should love the

cause of Christ better than any hobby. "Secret things belong to God, but revealed things to us and our children." We should not preach so-called revelations to us that God's word will not sustain. Everything revealed to us must harmonize with the Scriptures. Often there is a strife about words to no profit when there is no real difference in sentiment. We should be careful to use sound speech that cannot be condemned.

I heard of a preacher taking the position that the goats that were to go away into everlasting fire prepared for the Devil and his angels, were God's disobedient children. That sounds heretical to me. I am sure there is neither truth nor love in that position. Such far-fetched ideas will do away with Heaven and hell and make the whole a time thing and plunge the whole race of Adam into annihilation at death—infidelity. The punishment is as endless as the life eternal.

I heard a good brother say that Christ formed in you the hope of glory is the child of God and that is what goes to Heaven. If that be true the Adam sinner is no more than a brute. Our hope is that we are sinners saved by grace, and that we hope to reach Heaven some sweet day with our bodies immortalized. "When we shall be like Him." Blessed thought. I do not think we should fall out about the parables or the new birth just so we poor sinners are saved. No true Baptist believes that the flesh is made spiritual in regeneration. There is a change wrought in the soul to that extent that we see evidences of it in the life and general deportment of the one born again. The child of God possesses two natures. He is to mortify the deeds of the body, put off the old man and put on the new—crucify the flesh with its affections and lusts. We should do this.

In all the divided factions of Primitive Baptists there are good, humble children of God and they whose hearts are full of love should be together. We need a constant labor of love for unity among the dear saints. In order to have that unity, we must labor to see how near together we are and remove every hurtful thing that alienates us. If it is using some little prefixes and suffixes to the doctrine that the Bible is silent on, why not leave off those expressions for the sake of peace and use

Scriptural expressions. When we oppose each other we are opposing ourselves. New theories and practices that are offensive and hurtful to our cause should be left off, my dear brethren. All true Old Baptists believe that God is omnipotent, omnipresent, all-seeing, and unchangeable, and upholds all things by the word of His power, and that His relation to holiness is causative, and His attitude to sin is overruling. Sin is man's act. God is not the author, approver or the efficient cause of sin, but hates and condemns sin. Man is a responsible being. Sin is his fault. Our experience teaches this truth. We, as God's children, need His grace constantly. Every holy aspiration of soul is the fruit of God's grace. We should feel it a sweet privilege, as well as duty, to follow the blessed Saviour. We exhort the living to follow Him. There is an inheritance that the Christian enjoys in the sweet service of God that he cannot enjoy in disobedience. (See Col. 3:24.)

We should feel in speaking that we are in the august presence of God and should not use slang or expressions to excite levity. The flesh should be kept out of the pulpit, and we should beg God to let all of our service be done in love. All discipline should be executed in the love and fear of God. Preachers should love each other, and not be envious of one another. All true ministers are needed in the vineyard of the Lord. They should reverence their profession, remembering that they are examples to the flock of God, and should not engage in jesting or filthy conversation. It is a high and noble calling that we all should love and reverence. May God bless His dear ministers, keep them humble and full of love.

L. H.

MT. OLIVE INVESTIGATING MEETING.

Proceedings of a meeting held with the church at Mt. Olive, Perry County, Alabama, September 27 and 28, 1912, pursuant to a call made by the churches of the Little Hope Association, viz: Little Hope, Mt. Olive, and Hopewell, for a meeting of investigation.

The introductory sermon was preached by Eld. E. R. Robinson, of Stovall, Louisiana.

After one hour's intermission for dinner reassembled in the house.

The house was called to order by Eld. J. D. McElroy, who made some remarks and statements to the effect that some of the churches of his care had held a few meetings, continuing four days, which were appointed one month before hand, and that Mt. Olive church had held one meeting about six years ago which continued eight days, but that said meeting was not pre-arranged. And believing that misunderstandings about these meetings had gone abroad, and that such misunderstandings had been exaggerated, the churches of his charge had called for this meeting that there might be an investigation of the matter.

The meeting of investigation was organized by electing Eld. E. R. Robinson moderator, and Eld. S. S. Crumpton, clerk.

Providence and Mt. Zion churches, once members of the Little Hope Association, but now not members of any Association, being specially invited to attend this meeting, were represented by letters and messengers, viz: From Providence, Brethren J. M. Frazier, L. Fisher, and Eld. G. W. Stewart; and from Mt. Zion, Brother J. R. Creel, with letter.

Five Mile Church, of no Association, was represented by a letter and messengers, viz: W. M. Martin, F. M. Donalson.

Sarepta and Liberty churches, of the Pilgrim's Rest Association were represented by letters and messengers, viz: From Sarepta, Brethren J. A. Jones and Mac Hollingsworth; from Liberty church, Brethren J. J. Stapp, J. R. Strickland, and Elder McC. Hollingsworth.

Nazareth Church, of the Hopewell Association, was represented by a letter and messenger, Eld. S. J. Norris.

Elders J. W. Howell and S. S. Crumpton, of the Wetumpka Association; J. T. Satterwhite, of the Beulah Association, and W. M. Bullard, of the Upatoi Association of Georgia, were present by special request and were seated as members of the meeting.

Elder Hood, of Tennessee, was asked to aid in the discussion, but was relieved of voting.

The churches of the Little Hope Association were all represented by messengers, viz: From Little Hope, L. D.

Brocknell, J. H. Owen, and Eld. J. D. McElroy; from Hopewell, Brethren J. T. Foster and John Holley; from Mt. Olive, the whole church.

The Moderator announced the meeting ready for business.

Eld. G. W. Stewart proceeded to present certain historical facts which have concerned the old Baptist church for the past one hundred years. The meeting adjourned till Saturday morning, 9:00 o'clock.

Preaching at night by Eld. J. T. Satterwhite.

Saturday morning, 9:00 o'clock.—After song service by the brethren and sisters and prayer by Eld. E. R. Robinson, the roll was called. Eld. G. W. Stewart made a few remarks showing that 80 years to a day, after the famous address put forth by the Old Baptists at Black Rock, Md., 1832, the Baptists in this section are assembled for the specific purpose of considering some of the same things for which they were called together at that time, whereupon Eld. G. W. Stewart proceeded to read the address of 1832.

A move and second was made that we, by a rising vote, express, as Primitive Baptists have often done, out hearty approval of the sentiments set forth by the Baptists in the Black Rock address of 1832. After a few remarks by Elders S. S. Crumpton, J. T. Satterwhite, and J. D. McElroy, the move and second was carried by a unanimous vote.

Eld. J. D. McElroy confessed that he had written and published too much in his contending for meetings of days, and was sorry for it, and that he wished it could be blotted out.

The brethren present, by move and second, gave Eld. J. D. McElroy and the brethren of his charge the right hand of fellowship, as an expression of their full and free forgiveness for the wrongs done and confessed.

The meeting adjourned with the sweet manifestation of God's love and mercy. The brethren seeming to be of one mind and one judgment.

The minutes were read and adopted, with the request that they be printed in the *Primitive Baptist* and that the GOSPEL MESSENGER and *Baptist Trumpet* copy.

E. R. ROBINSON, Moderator.

S. S. CRUMPTON, Clerk.

REMARKS: This Mt. Olive was truly a representative meeting, Elders M. C. Hollingsworth and S. J. Norris being from the western part of the State; M. C. Hollingsworth being from Pickens County, which joins Mississippi, and Elders Bullard and Satterwhite from the eastern side of the State, Eld. Bullard being almost in a stone's throw of Georgia, while the other Elders, Howell, Crumpton, McElroy, and Stewart, were from the central or intermediate sections of the State, hence the State was represented from one side to the other, and I am sure that there was never just such a meeting held in this State before. There were present representatives from seven or eight different Associations and about twelve churches.

The coincidence between this meeting and the old Black Rock meeting was not designed or premeditated, for I never thought of such a thing myself until the meeting came on, and it so worked, under the providence of God, that we could not in an orderly manner reach a conclusion until the 28th day of September, the same date on which the brethren of 1832 met and agreed upon the sentiments which had distinguished the Baptists in all the ages of the past.

The address which the old Baptists at that time issued to the Baptists of the United States is doubtless one of the most important documents ever put forth by uninspired men, not that it announced or formulated any new doctrine or practices, but because it most powerfully appealed to the Holy Scriptures alone as the only and all-sufficient rule of faith and practice for the church of God.

Let our people generally procure and read it, even if they have to publish it in their Associational minutes.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. What kind of life is meant in Matt. 7:13, 14?
 A. The fullness of eternal life, happiness and salvation, as in John 3:14-17; 20:31; 1 Pet. 1:5; 5:1; 2 Pet. 1:5-11. Christ is the life, and He is the door, the

strait gate and the narrow way that leads to it in all its fullness (John 11:25; Col. 3:1; 1 John 1:1-3; 5:11-12; John 10:7-10; 14:6). We can enter into the holy presence of God and continue there acceptably and joyfully, only by the atoning blood and sanctifying Spirit of Christ (Heb. 10:19-25; John 3:5; Eph. 1:3-7; 2:11-22). Only a few, a remnant, a little flock travel along this narrow, humble self-denying way to Heaven; while the great majority of professors and non-professors of religion rush down the broad, proud, self-indulgent road to hell. This is the old, and I believe the true interpretation of Matt. 7:13,14.

2. Q. Was any woman ever sent by the Saviour or the early churches on a public mission? A. The women who followed Christ from Galilee, Mary Magdalene, Mary the mother of James, and Joanna and Salome, were sent by Christ, after He had risen from the dead, to tell of His resurrection to His disciples, and that He would go before them into Galilee (Matt. 28:1-10; Mark 16:1-11; Luke 23:55, 56; 24:1-11; John 20:11-18). And Phebe seems to have been a messenger from the church at Cenchrea, near Corinth, to the church at Rome (Rom. 16:1, 2).

3. Q. It is said that "they were baptized (that is, dipped or immersed) in Jordan, confessing their sins" (Mark 1:5). Did John the Baptist require this, or was it voluntary? A. Both; John would baptize none unless they "brought forth fruits meet for repentance," that is, unless their lives proved that they were truly penitent, and these he, being sent of God to baptize, no doubt, exhorted to be baptized in token of their repentance for their sins and their faith in the coming Saviour, whom he preached, and they were made of God willing to submit to the Heavenly ordinance.

4. Q. Is repentance a part of regeneration, or is it an afterwork? A. It is the subsequent fruit, in man, of the previous work of Divine regeneration (Ezek. 36:24-32; Zech. 12:10-14; Acts 5:31; 11:18; 2 Cor. 7:10; 2 Tim. 2:25).

5. Q. Is there, in the Bible, any example of money being supplied by any church to defray the expenses of some one going from Palestine into other lands? A. Not

one. Individual missions, somewhat like those of the Apostles, continued until about 500 A. D. Then Roman Catholic church missions continued until about 1500 A. D. Then Roman Catholic society missions, followed by Protestant and Baptist society missions have continued to the present time. In both church and society missions, Rome led the way, her object being, not to Christianize, but to Romanize (enslave and corrupt) by false teachings or by persecution, all human beings not already in her apostate communion. Primitive Baptist preachers, like the Apostles, not financed, but privileged by the churches, go individually as they are directed by the Holy Spirit, and as the way is opened to them in the providence of God. Out of a thousand million heathen the Catholic and Protestant missionaries do not claim to have "converted" but about ten millions; and, according to the evidences, in both heathen and so-called Christian countries, the great majority of these so-called "conversions" are not spiritual and real, but natural and nominal.

6. Q. Do not Primitive Baptists neglect too much the reading of the Scriptures? A. Most undoubtedly. The Scriptures are our only rule of faith and practice and we should esteem them incomparably above all other books and, humbly beseeching the guidance of the Holy Spirit, we should search and meditate upon them daily, reverently, earnestly, believingly and obediently.

S. H.

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." Psa. 107:8, 43.

WHO SPOKE TO HIM?

Says Mr. H. L. Hastings in his "Tales of Trust":—The subject of our meeting one evening was "Special Providences." The minister closed with a remark of Richard Baxter: "He that is willing to watch for providences will have providences to watch."

"I believe that," quickly replied an earnest brother,

as he rose for a few remarks; "for it tallies with my experience. The belief that God controls every event in our lives was confirmed, to my mind, by a circumstance which transpired years ago, and which I will briefly relate:

"When a young man, I was requested to carry a letter in haste to a family half a mile distant. I went just as I was, in slippers and shirt sleeves. The stream, which I had to cross, was swollen by recent rains. After delivering the letter, I started immediately for home. But, as I reached the bridge a voice seemed to say to me: 'Go down by the river and muse.' I was fond of walking by the stream and listening to the murmuring of the waterfalls; yet I gave no heed to the suggestion, but pushed on my way. Presently the voice said again: 'Go down by the river and muse.' I was almost startled by the distinctness; but, as I was not properly clad for such a diversion, I excused myself on that account. But the voice said a third time, with such authority, 'Go down by the river and muse,' that I dared not disobey. I went at once, but with no purpose beyond each step. I had gone but a little way before I saw a head bobbing up and down in the stream. I at once recognized the golden hair as that of little Lizzie G—. Soon an eddy in the current brought her near the shore, when I stepped into the water and drew out her apparently lifeless form. She was, in a little while, restored to consciousness, and carried to her home. In endeavoring to cross the stream on a fallen tree, a limb to which she clung, gave way, and she had floated a long distance down to the place where she was rescued. Was it not the voice of Providence calling me to that duty?"

S. H.

ELDER GARDNER BRYAN PARALYZED

I am sorry to say that our dear brother, Elder Gardner Bryan, of Richlands, Onslow Co., N. C., has been slightly paralyzed. He desires the prayers of his brethren and sisters for his early recovery.

S. H.

EXTRACTS.

KENNEDY, ALA., August 3, 1912.

Eld. G. W. Stewart, Akron, Ala.—

DEAR BROTHER:—I have a desire to write you a few lines; whether this desire is of the Lord or not, I do not know. When I read your letter in THE GOSPEL MESSENGER this morning about the *Titanic*, and near the close of your letter you spoke of the old Ship of Zion, that would never sink, I was made to rejoice and exclaim, Oh! Blessed Ship, whose captain is the Lord, and all of its passengers are the objects of His Mercy, and are dearly beloved, and He keeps them as the apple of His eye. This blessed Ship is often tossed about by the rugged waves of time, and when our faith almost fails us, and the wind becomes boisterous, He, the Lord, ever stands at helm and says, "Peace, be still"; then all is peace. He is the Builder of this blessed Ship and it will never sink, though it comes in contact often with many icebergs (institutions of men), then the brethren become cold and indifferent toward each other, and are almost ready to give up the Ship. Then the Sun of Righteousness rises in their cold and icy hearts, the warm rays of His love will cause them to melt down in tears; then they are ready to trust and beg the Captain of the blessed Ship to pilot them over the rough waves (confusion), for He alone is able to do this, for all power is given to Him in heaven above and in the earth beneath, and none can stay His hand. He speaks, and it is done; He commands, and it stands fast. No wonder the old Ship of Zion has stood all the storms of the past, and it will stem the storms to come, and it will anchor by and by, for the Captain of this old Ship is Lord of Lords and King of Kings, and they that are with Him are called, chosen, and faithful. They are called and chosen to stand on the walls of Zion, and "cry aloud, and spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins." The Captain of our salvation will never be left without a witness, for they that are with Him on the old Ship of Zion are the chosen and faithful; they are faithful to do His biddings, the Lord says they have not defiled their garments, and they shall walk with Me in white, for they are worthy. With the chosen and faithful ministers of God standing on the walls of Zion, exposing error, and preaching the whole truth, all the powers of Satan combined can not overthrow the old Ship of Zion. Oh! blessed thought; am I on that blessed Ship?

Your sister, I hope,

B. A. CROWLEY.

PINE MOUNT, FLA., June 12, 1912.

DEAR BROTHER HASSELL:—I received THE GOSPEL MESSENGERS you sent me, and I can't tell you how glad I was to receive them; the good Lord only knows. I am going to try to write you a little something about my Christian experience, that is, if I have one. I sometimes doubt myself; I feel like that I am the least of all, I feel so unworthy. I was born in Suwannee County, Florida, in 1882. My parents moved to Florida in 1881 from Berrien County, Georgia. My father's name was Isaac Smith, and my mother's name Mary Smith. To them were born nine children—six boys and three girls. Father and mother and all the children belong to the Primitive

Baptist church except two, and they both believe in them. My father was a preacher, and also three of his sons are preachers. In 1901 my father died; and in 1908 two of my brothers died. After the death of my father I came to be very sickly with what the doctor called catarrh of the head. In the year 1907 a great burden came on me. I wanted to join the church, but I had nothing to tell the church. I would try to pray, but I still felt that burden. My mother would talk to me, and she told me that if the Lord had started me out to pray that He would finish His work with me before He stopped, so I remained in that condition till the year 1910, and I fell in love with the church. I had nothing to tell the church but that I loved the church; and the Scripture says, "We know that we have passed from death unto life because we love the brethren." On this they received me.

Your unworthy sister in hope,

MRS. VIRGINIA A. SMITH.

Elder Hassell—

PAVO, GA., June 15, 1912.

VERY DEAR BROTHER:—You will find enclosed money order to renew my subscription to THE GOSPEL MESSENGER. I dearly love THE MESSENGER. I read it over and over so many times. You still stand fast in the doctrine that salvation is of the Lord. I know it is a trying place, dear brother, but you have been equal to the burden. The Lord is with you, if I understand anything about it. May the blessings of heaven attend you, and may the Lord bless you financially, physically, mentally, and spiritually to continue your labor of love.

Affectionately,

MRS. ANNIE SMITH.

Route 4, Box 64.

ROUTE 5, BOX 74, DUBLIN, GA., Sept. 2, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed find one dollar to renew my subscription to THE GOSPEL MESSENGER for another year. I have seen ninety-three Christmases, and have been taking THE GOSPEL MESSENGER twenty-five or thirty years, and want to take it a little longer. I enjoy reading it very much.

Truly yours,

ZENUS FORDHAM.

REGISTER, GA., Sept. 2, 1912.

DEAR BROTHER, AS I HOPE:—I love the principles and doctrine that THE MESSENGER stands for and the able manner in which it is conducted. Hoping the Lord will continue to bless you in the future as He has in the past, and that you may be spared for many years to defend His cause and doctrine to the good of His church. We are having some good meetings at our church, Lower Lotts Creek, in the Lotts Creek Association. We have had eleven added to the church the two last meetings, ten by experience and one from the Progressives. I close, as ever, yours,

JAMES RIGGS.

Elder Sylvester Hassell—

LINVILLE, LA., Sept. 18, 1912.

DEAR BROTHER:—I am herewith enclosing you money order for one dollar, to renew my subscription to THE GOSPEL MESSENGER another year. THE MESSENGER is a welcome visitor to me. It comes laden with the rich truths of the Gospel and is a great comfort to

me in my declining years; and, if filed away, will, I hope, be a rich heritage to my children in after years when I shall have passed away. For I fully believe the principles held to by THE MESSENGER are sustained by the Word of God, and I believe these sacred teachings have been handed down in an unbroken succession, and that the Primitive Baptists are the only true exponents of these teachings today; and, because they will not conform to the ways of the world in adding new things to these sacred truths, they are termed selfish, and are derided, and are evil spoken of. All these things are against them because they are not in line with modern progress. They think that we should keep pace with this enlightened age; and, if we do not do this, we are considered a worthless element to society. The demand of the world is that we should conform to its ideas, its pleasures, and its aims. The precept of Christ is that we should come out and separate from it. The world's cry is compromise; Christ's is separation. Both can not be done; which will we do? Yours in hope, trials, and conflicts, J. R. HAILE.

R. 1, DENVER, MO., July 11, 1912.

DEAR BROTHER HASSELL:—I desire to thank the Lord this morning for His many blessings to me, a poor sinner in His sight. Truly the Lord has ever been mindful of me in ways past numbering, notwithstanding my many weaknesses and shortcomings. Because of my own sin and unbelief, I have been made many, many times to cry unto the Lord for mercy, for strength, for help, and for sustaining grace; and truly His grace has been sufficient to this day. There are many things to be thankful for; but it pains me to say, yet I feel it is true, that I have been one of the most unthankful, useless, dissatisfied persons that ever lived. Every day I live in this world, the more I can see of the depravity of my own heart, the barrenness and unfruitfulness of my mind; and the more I feel the need of the guidance of the Holy Spirit. The last number of THE MESSENGER was a feast to me, especially the piece by Brother S. B. Lockett. I read it over and over, and my mind was caught away and made to meditate on the beauties and glories of that house not made with hands, eternal and on high. Truly that dear brother is wonderfully blessed with a spiritual mind, and is just patiently waiting the summons to come home. And the time may soon come when we shall be called to our home above; and, knowing all these things, we should be kind to each other, and speak words of comfort to one another, and not live for ourselves alone. Let us not forget the sick and afflicted around our homes or elsewhere. One writer says: "It is better to go to the house of mourning than to the house of mirth." The third Sunday in last month—June—was our regular meeting, also communion meeting at Rock Creek church, Denver, Mo. Elder M. E. Young, our faithful and much loved pastor, was with us, and I feel it was a meeting long to be remembered. Oh! how solemn to partake of the emblems of the broken body and spilt blood of our dear Saviour. Although it is only the natural, yet our minds are drawn away to that which was real, and we are made to think on nobler things. May the Lord bless Zion everywhere, and let peace reign within her borders once more. (MRS.) STELLA COX.

Elder Sylvester Hassell— FOREST GROVE, ORE., July 26, 1912.

DEAR BROTHER IN A PRECIOUS HOPE OF HEAVEN:—I have had a home among these dear Old Baptists since the year 1898. And I never

have regretted the step, casting my lot with such dear, humble followers of the Lamb. I only feel unworthy of such a dear home. Oh, how I do love the doctrine of "salvation by grace"! I thought, before I joined, maybe I was too young. And now, my dear little daughter, Effie, aged eight years and five months, came to the church on May 4th, desiring a home with us. She had longed to be baptized since January. Elder I. A. Moore and wife, my father-in-law and mother-in-law, have come to live with us, from Missouri. They joined our little church at our July meeting, by letter; also, two of my nieces joined and were baptized. Our church, Mt. Zion, was constituted December 2, 1911, with seven members from Little Zion church in Kansas. I was baptized by Elder Spencer F. Moore (now my brother-in-law) in 1898, and Lewis Moore (now my husband) was baptized by him on January 1, 1899. So you see all our household are Primitive Baptists in belief. My little daughter Ruby is very much impressed to join; says she loves Jesus, and wants to be buried with Him in baptism and have a home in the dear old church. She is almost seven years old. She has written to Elder Wilson to come and baptize her; he answered he would come and baptize her if he possibly could leave home at that time. She said, "I want them to sing 'Come, Thou Fount of every blessing.'" The first we knew or noticed anything about her being truly interested was when she read over the song, "Show pity, Lord, O Lord, forgive; let a repenting rebel live," and asked me to have the brethren sing it at meeting. Some may think her too young, but I can't find any Scripture where it authorizes any one to tell them to stay out till a certain age. If I had my way, I would rather she wait till she was older, but not my will, O Lord, but Thine be done. We have never tried to teach our children to know the Lord, but have had singing praise to our blessed Redeemer, and tried to follow the admonition of the Apostle Paul in Eph. 6:1-4, praying the Lord to give us aid in trying to raise the children right.

Your unworthy sister in hope, (MRS.) MAUDE MOORE.

KNOX CITY, TEXAS, Aug. 12, 1912.

DEAR BROTHER HASSELL:—I still appreciate THE MESSENGER, and love the doctrine it sets forth, and especially its policy in laboring for peace. Oh! that all the Primitive Baptist papers would do likewise. We would then not have so many heart aches. May the dear Lord bless you in your labors of love and peace.

As ever, in hope, J. A. REID.

SPRING HILL, SOUTH RICHMOND, VA., Aug. 28, 1912.

Elder Sylvester Hassell, Williamston, N. C.—

DEAR BROTHER:—Please find enclosed money order for one dollar, to pay for THE MESSENGER, which will pay me up to June, 1913. I enjoy very much reading THE GOSPEL MESSENGER, and would miss it so much if I were to be without it. I especially love to read the editorials. I can but admire your gentle but firm manner in which you earnestly contend for the faith once delivered to the saints. Now to do this in the right spirit, not to strive, but be gentle unto all men, apt to teach, patient (2 Tim. 2:24, 25; Titus 3:2; 1 Thes. 2:7; Gal. 5:22, 23), you must be led by the Spirit of God. Wisdom and prudence dwell together; they can not be separated. Whatever is wise, is prudent, and *vice versa*. "Behold how good and how

pleasant it is for brethren to dwell together in unity," etc., all seeing alike, all believing and talking and understanding alike, having their lives adorned by a well ordered walk and godly conversation. Then we will have good report of them that are without. They will have no occasion to speak evil of us, but, on the other hand, they may take knowledge of us that we have been with Jesus. May the Lord abundantly bless you and yours.

In hope, J. E. HERNDON.

"MOUNTAIN HOME" (R. 4, STANLEY, VA.), Sept. 10, 1912.

MY BELOVED BROTHER HASSELL:—Most happy do I feel this morning that I have one dollar to remit for the renewal of THE GOSPEL MESSENGER for another year. I might have given it to you at the Ebenezer Association, and relieved you of the burden of waiting on me until now, but I felt that all I could raise then must go to you precious gifts of God to His church, who make many sacrifices to serve Him and His people. O, how our hearts are knit together by the ties of sacred fellowship! How we rejoice to meet each other and endeavor to keep the unity of the Spirit in the bond of peace, "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." I rejoiced to see and feel, though I could not hear, the sweet sound of the glorious gospel so ably proclaimed by His ministers; that you were not "tossed to and fro and carried about with every wind of doctrine," etc. "But ye have not so learned Christ." And, my dear brother, I humbly hope that I, a poor, unprofitable servant, felt that "we are members one of another," that Christ dwelt in my poor, yearning heart by faith, and that with you I hoped to know a little of the love of Christ, which passeth knowledge. Your countenances manifested that you were filled with the fullness of God, and to Him be glory in the church by Christ Jesus throughout all ages, world without end. Oh! that all God's people would walk in love, live each day as becometh humble, devoted saints, and "let no man deceive them with vain words," and "have no fellowship with the unfruitful works of darkness." How good the dear Lord is to give us able gifts to defend His cause—faithful watchmen upon the walls of Zion, to "cry aloud, lift up thy voice like a trumpet, and spare not, and show My people their transgressions, and the house of Jacob their sins." Brother G. W. Stewart's reply to Josiah H. Combs did me so much good. We are told "the wisdom of this world is foolishness with God," etc. Continue, dear faithful ministers, to "Comfort ye, comfort ye, My people, saith your God," etc. "The voice said, Cry, And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it, surely the people is grass." "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded, world without end." With much love and the assurance that your visit and preaching were greatly appreciated, I remain, your unworthy sister, LUCY G. BRUMBACK.

P. S.—Your dear son wrote me a card from Washington, D. C., which I highly appreciate. We want both of you to come again and to visit us at our "Mountain Home."

L. G. B.

OBITUARIES.

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

MRS. NANCY E. HENNIGAN.

Mrs. Nancy E. Hennigan, the wife of Elder H. F. Hennigan, was born August 4, 1844, and departed this life May 12, 1912. She was married to Elder H. F. Hennigan, September 9, 1866. Nine children were born to this union, two of whom died in infancy. The children, who were all with her during her last days, were Mrs. Mollie Meadows, Mrs. Sallie Cannon, Mrs. Missouri West, Mrs. Katie Turner, Mrs. Delia McMillian, Mrs. Miriam Smart, and her son, G. F. Hennigan, together with her dear old companion. These, and two sisters, Mrs. Mary Ann Carroll and Mrs. Catherine Jones, and one brother, Jesse B. Eaves, thirty-five grandchildren and six great-grandchildren and many other relatives and friends, are left to mourn for her. But we do not mourn for her as those who have no hope, for we are told "Precious in the sight of the Lord is the death of His saints." Mother joined the Primitive Baptist church in 1882, and was baptized by Elder Polk Burns in the fellowship of Shiloh church, Vernon Parish, La., but afterwards moved her membership to Bethlehem church, Calcasieu Parish, La. She was sick twelve days with blood poison, during which time all that loving hands could do was done. But as God is all wise, He knew best, and saw fit to take her home to Himself. So let us all look forward to that day when all the redeemed shall meet the Saviour in the skies. She was laid to rest in the old family graveyard, about five miles from her home. But she had gone to visit her daughter, Mrs. Delia McMillian, where she died. She bore her suffering with patience and complained but very little. At one time she pointed her finger up and told us all to look up and she would show us how to go to rest. Yes, I believe she is now with the Saviour, waiting for the resurrection of her body. But, oh! it was so hard to look on that dear, precious form as it lay in death. She was always so true to her church, always filling her seat when not providentially hindered; true to her family, true to all, and loved by all. I don't suppose she had an enemy in the whole world. To know her was to love her. Dear brethren and sisters, pray for us.

Written by her heart broken daughter,

SALLIE CANNON.

Primitive Baptist please copy.

MRS. MARY MADORO SAXON.

Mrs. Mary M. Saxon, our dear sister in Christ, departed this life on the 20th day of May, 1912, in her seventy-second year. In her death the community has lost one of their best citizens and neighbors and a most devoted wife and mother; and the church one of its brightest lights. It is so sad to meet without her. We miss her so much; but we must bow in submission to the Father of all mercies and the Author of all good, believing from the abundance of testimony that our loss is her eternal gain. Few could more truthfully say the following words: "We know that we have passed from death unto life, because we love the brethren." This was instanced in her

constant care for and thought of them, not only in word and tongue, but in deed and in truth. Not forsaking the assembling of yourselves together, as is the manner of some, was not a meaningless exhortation to her, as she was a God-fearing and gracious woman—one of the little band who for thirty-four years past have been struggling to maintain the truth in the little church at Salem; living her profession and showing her faith by her works; willing to fill up that which is behind of the afflictions of Christ in her flesh for His body's sake, which is the church; thereby proving that she was able to discern the Lord's body. She did not have to look about for a religion, for she had it in her heart. Christ Jesus laid the foundation of her hope in oaths, promises and blood. We have evidence that she is enjoying the blissful presence of a Saviour's love, with all the justified spirits, and on the morning of the resurrection her body will be raised in the likeness of His glorious body, when she will see Him as He is and be like Him. So may we see the fellowship of the mystery, and share in it, weary of earth and self and sin.

Dear Jesus, set me free
 And to Thy glory take me in;
 For there I long to be,
 Free from sorrow and from pain,
 Eternally with God shut in.

Written by her pastor by the request of her daughter and our sister, Mrs. M. J. Goodwine, and approved by the church.

Gurdon, Ark.

J. H. RAWLS.

MRS. ELIZA BABB HAND.

The subject of this sketch was born March 19, 1839. Her mother died when Eliza was a small child, leaving her to the care of a kind father, and finally to a stepmother, and thus she was reared to womanhood. She was married to E. S. Hand, February 2, 1871. To this union were born five children, four of whom still live, together with their father, to mourn their loss. She joined the Primitive Baptist church at Bethel, in Heard County, Ga., about the year 1876, and was baptized by Elder H. S. Bursaw in the New Hope Primitive Baptist Association; where she lived in full fellowship and in a faithful discharge of her duty, both as a wife and mother, and also as a follower of her dear Saviour. Bro. E. S. Hand was set apart by his church to the deacon's office in the year 1877, which of course put many duties upon Sister Hand, which the Lord blessed her to discharge in the fullest measure as long as she was permitted to remain in this life, until death came, which occurred July 5, 1912. We feel to say truly that a "mother has fallen in Israel"—one that put duty above every earthly consideration. As a wife and companion she was ever ready to assist and encourage Brother Hand in his duties, going with him when she reasonably could. As a mother, Sister Hand was an exception, setting an example of godliness and piety for her children, ever striving to impress upon them, by precept and example, their obligations in life, trying to bring them up in the way of morality and uprightness. As a neighbor, she was always ready to accommodate and oblige, to visit the sick and comfort the mourner. She will be sadly missed by all who knew her. We feel that the church has lost in Sister Hand one of its most useful members—one whose place will never be fully filled. We feel that Brother Hand has lost a companion worthy of his mourning; that his children have lost a mother indeed. One whom

they can and should reverence, and whose godly teachings they should ever strive to heed. But in the midst of all our mourning the sweet thought comes of that blessed hope in Jesus that she so fully trusted in for so many years. Then, dear brother, while we know you can not but mourn; dear children, we know your hearts bleed as it were for your departed mother; but in the midst of your sorrow look up to that God that does all things well, and take comfort from the thought that mother is not dead but sleepeth. Remember that God hath said, "Blessed are they that die in the Lord. Yea, saith the Spirit, for they rest from their labors and their works do follow them." Sister Hand was laid to rest in the cemetery at Corinth church (where her membership had long been), after funeral services conducted by Elder W. J. Shepherd and the unworthy writer, a large concourse of brethren, sisters, relatives and friends being present to pay their respects to one whom they loved and respected.

Humbly submitted by her pastor,
Baptist Trumpet please copy.

(ELD.) T. A. COOK.

MRS. MARY A. ALMON.

TRIBUTE OF RESPECT BY BETHEL CHURCH.

Mrs. Mary Amanda Almon, *nee* Turner, beloved consort of the late Allen Almon of near Rocky Mount, Georgia, was born near Lone Oak, Meriwether County, Georgia, January 1, 1854. She was a daughter of Mr. and Mrs. Richard Turner, deceased. She was happily married to Mr. Allen Almon, October 15, 1875, who preceded her to the grave in 1907. The writer has been personally acquainted with Mrs. Almon for the last forty years, and can truthfully say that he has never seen a better lady. She was a model girl, having all the qualities that go to make up a beautiful young woman; but, best of all, she was in possession of the grace of God, which enabled her, soon after her marriage to Mr. Almon, to take up the cross and follow Jesus. She and her sister-in-law, Mrs. Lubie Almon, deceased, joined the church and were baptized by the writer at the same meeting. Sister Almon was a devout Christian from her union with the church until the hour of her demise. She was greatly afflicted for several months before her death, but bore her suffering with perfect patience and Christian resignation, never was heard to murmur, but with humble reverence honored the hand that smote her. A day or two before she fell on sleep, she called all her children to her, and, like Jacob of old, gave them her dying blessing, exhorting each one how to live, and expressing her sincere desire for them to meet her in heaven—administering them to live Christian lives. Her last words while in the very throes of death were beautiful—giving unmistakable evidence of a glorious victory over death through our Lord, Jesus Christ, and an eternal entrance in that glory world that knows no sorrow, affliction, or death. She fell sweetly asleep in Jesus, June 9, 1912, and was peacefully laid to rest in Rocky Mount cemetery, to await the resurrection morn, when she will hear the voice of Jesus, who will call her out of sleep and fashion her like unto His own glorious image, and her body and soul shall be caught up with the Lord in the air, forever to be with the Lord. She left four sons and two daughters to mourn her loss.

Resolved, That we as a church at Bethel extend to the bereaved children our sincere sympathy and love, hoping that they may be

blessed to meet their mother in the sweet by and by, where there shall be no more parting.

Written by the order of Bethel church, in conference, June 16, 1912.
A. B. WHATLEY, *Committee.*

MRS. NICY ELLEN HODGES.

Our Heavenly Father, in His wisdom and goodness, has seen fit to send the death angel into our home, which saddens in the removal of Nicy Ellen Hodges from earth to the realms above, which creates a vacancy in our home that never can be filled. She leaves a loving husband, W. E. Hodges, and nine devoted children—seven boys and two girls—to mourn their loss, besides a large concourse of friends, relatives, and admirers. She bore her affliction for many years with great patience, and, when the time of her departure drew nigh, she called her loved ones around her bedside and bade them goodbye one by one, all that were present. She says goodbye to the absent ones.

She was born October 22, 1849; married January 2, 1873, and departed this life February 24, 1912. The interment took place at Elim Cemetery on Monday morning, February 26th, Mr. Jones, of Waycross, officiating.

Respectfully submitted,

February 28, 1912.

T. M. SMITH.

Established 1879.

Coëducational.

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1912-1913.

Prepares for college, for business, for life. Thorough course in Literary, Music, Expression, Voice, Harmony, Orchestra, Bookkeeping, Shorthand, and Typewriting. Diplomas are awarded all graduates.

Through a thorough course of instruction, we aim to secure the highest development of the mental faculties, the business capacities, the musical talents, the art of expression, and elegantly fit for college, our students; and we ask your candid consideration of the advantages afforded by this institution to all who desire to lay a substantial foundation for success in life.

This school has one of the most desirable locations in the Piedmont section of the State, in an oak grove, ten miles northwest of Burlington, N. C., at which place students are met. The air is healthful and invigorating; the water is pure and good; and the climate very congenial. An ideal place for student application.

Address, JOHN W. GILLIAM, Principal,
Altamahaw, Alamance Co., N. C., R. F. D. No. 1.

STUBBS' MOSHEIM'S CHURCH HISTORY.

It may be of interest to some readers that copies of Mosheim's History of the Christian Church, a standard church history, may be obtained from Farncombe & Son, London, England, for \$3, postpaid, which is a much reduced price. Dr. Mosheim was a Lutheran minister, who lived in the 18th century. The work has been brought up to date by "Bishop" Wm. Stubbs, of Oxford. Cloth binding; clear type. If more convenient, orders and remittances may be sent to Mr. J. F. Higgons, 241 West 132d St., New York City.

NOTICE.

"Should Children of Primitive Baptists Attend Sunday Schools?" is now in the hands of the printer, who promises to have it ready for distribution not later than July 15th. The board-cloth cover will be delivered at 40 cents per single copy, or \$4.00 per dozen. The limp cover, at 25 cents per copy, or \$2.50 per dozen.

If I sell every copy of this edition at the prices quoted, I will but save myself; otherwise, I will be losing financially. Therefore I will be thankful for every order received with the cash.

Kindly give *name* and post-office address *plainly written*. Some advance orders have been received with the name of the sender omitted.

D. W. OWENS, Hersman, Ill.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

Plain Sheep, single copy, 75 cents; dozen, \$7.50.

Plain Morocco, 95 cents; dozen, \$10.00.

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Send all orders to ALVIN CLARK, Wilson, N. C.
He prepays all postage or expressage. Send cash with orders.

SPECIAL NOTICE!—THIRTEENTH EDITION.

The new edition of our Hymn and Tune Book, shape notes, is now ready for distribution. The new edition of the round note will be ready soon. Will those churches that are intending to get a supply in the near future kindly let us know, as nearly as possible, how many books they will need, and which note? The price is 70 cents each, sent by mail; and six dollars per dozen, sent by express at cost of purchaser.

There will be sent with each book upon request, without additional cost, a neat pamphlet of 30 pages, containing Rudiments of Music, and graded lessons for use in singing classes, in connection with the Hymn and Tune Book. Send orders to Elder Silas H. Durand, Southampton, Bucks County, Pa.

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S. HASSELL.

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I am now running off balance of my Biographical Histories of Primitive Baptist Ministers of the United States at \$1.50 per copy, delivered postpaid. If you want one, send order at once. And if you are a Primitive Baptist you can get a copy and pay for it at your convenience, if this is an accommodation to you.

R. H. PITTMAN, Luray, Va.

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E. A. Gullede, M.D., Martin, Tennessee, is a general practicing physician. Any one suffering with Piles, Ulceration, Fissure, Fistula, and Eczema will do well to go to him for treatment, or he will send the following remedies and directions for self-treatment at home by mail:

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SYLVESTER HASSELL,

Williamston, N. C.

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The best Bible that I have seen for private study is the International Self-Pronouncing Teachers' Bible. It is in long primer type, and has the name of every person and place divided into syllables and accented, and the quantity of each vowel marked; and contains 60,000 references and marginal readings, numerous important helps for the understanding of the Scriptures, including illustrations and maps, and a Word Book, giving in one alphabetical arrangement an Index to Subjects, Persons and Places, a Concordance and a Gazetteer. It is an octavo volume of 1,580 pages, in French morocco, with overlapping covers, round corners and red-under-gold edges. The publishers' price is \$3.00. I will send it by registered mail for \$2.50.

S. HASSELL, Williamston, N. C.

TO WHOM IT MAY CONCERN.

I have suffered with Tetter on my hands for six years and have tried *Home-made Remedies*, *Patent Medicines*, and Doctors' Prescriptions. Two months ago I tried Dr. Gullede's Eczema Cure, and find it to be just what he claims. I cheerfully recommend it to all who suffer with this dreadful disease.

NANNIE STALLINGS.

Humboldt, Tenn., Aug. 18, 1908.

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Price reduced to fifty cents. A new, revised and enlarged edition (305 pages) of my *Christian Experience*, and reasons for leaving the Missionary Baptists and uniting with the Primitive Baptists, with an exposition of the issues dividing them, and other matters touching the Primitive faith and practice, and supplementary articles on Scriptural subjects.

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Address,

W. J. HEARD,

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Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or \$2.00 per dozen by express, or \$2.25 by mail.

Send all orders to the author, Eld. P. T. Oliphant, Buena Vista, Ind.

A USEFUL PAMPHLET.

A neat pamphlet has been issued by Elder Walter Cash, of St. Joseph, Mo., containing the Articles of Faith of the Primitive Baptist church, with proof texts of Scripture in connection with each article; Rules of Decorum, and a treatise on the Obligations of Church Members, the whole forming a convenient and useful booklet which all Primitive Baptists should have at hand. Price per single copy, 10 cents; one dozen, \$1.00. Send stamps or coin to Elder Walter Cash, St. Joseph, Mo.

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SYLVESTER HASSELL, Williamston, N. C.

A PROPOSED BOOK.

I propose, if the Lord wills, to publish, in about a year, a book containing portraits of myself and my wife (who is the publisher of the Lloyd Primitive Baptist Hymn Book), and articles that I have written on several subjects in the *Primitive Pathway*, of Alabama, my native State, formerly published by my ever esteemed Elder, J. E. W. Henderson, of Glenwood, Ala., and some articles from the *Baptist Trumpet*, of Texas, for which I have written several years, and other articles which I may write hereafter, closing with some suggestions from the author to the children of Primitive Baptists as well as all who may feel concerned. The book will cost a dollar, when ready for delivery. If you desire a copy, please write me, so that I may know how many to publish in the first edition.

(ELDER) A. V. ATKINS,

Haskell, Texas.

Vol. 34

No. 12.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



PUBLISHED MONTHLY.

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DECEMBER, 1912.



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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

DECEMBER, 1912.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 34.

WILLIAMSTON, N. C., DECEMBER, 1912.

No. 12

THE CLOSE OF THE YEAR.

'Tis by Jehovah's sovereign grace,
His counsel and His care,
We've been preserved in every place,
Throughout another year.

Though oft cast down, but not destroyed,
God has been always near;
His glorious arm has been employed
For us all through the year.

His wondrous love and faithful word
In all things are made dear;
And the great goodness of the Lord
Closes and crowns the year.

DAVID DENHAM (of England).

CORRESPONDENCE.

GLENWOOD, ALA., Oct. 9, 1912.

DEAR BROTHER HASSELL:—Our little Association, the Conecuh River, closed last Sunday. The meeting was held at Luverne on the 4th, 5th and 6th inst. The weather was fine and the meeting was very pleasant; the preaching was harmonious. There were seven ordained preachers in attendance, to wit: C. W. Harden, H. S. Gatlin, J. W. Jones, R. S. Hughes, E. R. Robinson, J. P. Nobles and myself. Eleven churches were represented, and all gave favorable reports.

I was so feeble that I could scarcely keep up during

the time of the meeting, and have been quite sick since my return home.

Yours in hope of life eternal,

J. E. W. HENDERSON.

THE JEWS.

While with Elder Satterwhite, of Alabama, at Macedonia Church, Brother Whatley, who is a member of that church, requested our views, through THE MESSENGER upon the Jews; and while we feel unable to give this vast subject anything like a full explanation we can not refrain from respecting this venerable disciple of the Lord Jesus, and give, in a brief way, some thoughts we hold with much expectancy concerning the promises of God unto this people, and how the approaching fulfillments of these promises have their bearings upon the Gentile-church, which we believe is the Primitive Baptists, and how America—the greater home of Old Baptists in all the world—is to feel the power of Almighty God in His judgments, as the crisis, foretold by the prophets, comes in upon us.

Paul tells us that God forbids the casting away of His people, the Jews, and that much advantage every way is theirs, by reason of the oracles of God being first committed to them, and that it was only for our sakes—the Gentile-church—that the Jews were blinded in part, and that they are to be grafted in again if they abide not in unbelief, and the Scriptures teach that the gifts of God are without repentance, and that faith is a gift of God, and He declares that destroyed Jerusalem (which was torn down without one stone being left upon an other, and in hope of hidden treasures, the very basement whereon the foundations rested, were plowed with oxen, which most fully upset Jerusalem) shall be inhabited *again*, and that God will pour upon these *again inhabitants*, the Spirit of grace and of supplication, and they shall look upon Him whom they have pierced, and they shall mourn for this Jesus (which is the promise of faith in the Lord Jesus unto this scattered people of the most high God), and they shall dwell in Jerusalem, and

“they shall be My people, and I will be their God, in truth and righteousness.” Thus saith the Lord of hosts—“There shall yet old men and old women dwell in the streets of Jerusalem, and the streets of the city shall be full of boys and girls playing in the streets thereof.” And if all this is marvelous in the eyes of the Jews, it is not marvelous in the eyes of God, for it is His covenant with the Jews, and must be performed, for He can not lie; for the Jews shall dwell *again* in Jerusalem, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited, for the Lord shall choose Jerusalem *again*. (See Book of Zechariah.)

In the face of these and many other promises given in the Scriptures, we now behold the Jews assembling annually from all quarters of the earth to counsel together concerning the rebuilding of Jerusalem, and the city is already in great progress, with a bank of more than a million dollars capital, and the Jews are selling goods over their counters in the original Hebrew tongue, and old men and old women are walking the streets, and children are playing therein, the same as when Jesus was there in person, and they are educating the present rising generation in agricultural science, being matters the Jews were once great in, but have been far from since the overthrow of Jerusalem until recently; olive orchards are being planted and all Jews are covenanted in spirit to watch the hand of God as it moves upon the chess-board of time, and when they see the opportune time is at hand, they shall wend their way to Jerusalem from the four quarters of the earth, to wander no more forever; and Jerusalem shall be the citadel of the whole earth, and the Lord Jesus in the power of His Spirit shall guide them in the ways of truth and righteousness; and as a falling away of the Gentiles was to first come, so we notice, as the Jew advances preparatory for this the greatest gospel epoch, so with the same rapidity we behold Washington, now the citadel of earth (or at least it stands heads and shoulders above all other capitals of nations) imbibing the powers of corruption that have crumbled all nations that have fallen; and there can be no doubt but this nation will give up its glorious principles of liberty, at or be-

fore the Lord reveals Himself to the Jews. This destruction will be the work of the second beast; but our hope as Primitive Baptists, is that God will take care of the Church in the midst of this ruin, and as we dwell in the tents of Shem which belong to the Jews, we will live in faith, by the power of God, in their fellowship, if we continue in His goodness—doctrine and order. The effect of this great move upon the Old Baptists is that they are purifying themselves more and more of the disorders, and becoming more and more in touch with each other in fellowship and suffering for the truth's sake. Hence we look upon the late division in Georgia and Alabama as being a refining, a cleaning out of the tent, as the Jew-epoch approaches; and all this is by the one eternal Spirit of God, who from everlasting to everlasting has had His plans set for both Jew and Gentile to praise him for His goodness to undeserving sinners. Brethren and wayworn pilgrims, if you have a hope in and through this charity that never faileth, God speaks to you as the prisoners of hope, and says, "Turn you to the stronghold," which is unto Him, for if God be for you who can be against you? The Lord be praised that I am,

Yours in hope,

E. W. POWELL.

Box 406, Statesboro, Ga.

THE BEST BIBLE.

The best Bible that I have seen for private study is the International Self-Pronouncing Teachers' Bible. It is in long primer type, and has the name of every person and place divided into syllables and accented, and the quantity of each vowel marked; and contains 60,000 references and marginal readings, numerous important helps for the understanding of the Scriptures, including illustrations and maps, and a Word Book, giving in one alphabetical arrangement an Index of Subjects, Persons, and Places, a Concordance and a Gazetteer. It is an octavo volume of 1,580 pages, in French morocco, with overlapping covers, round corners, and red-under-gold edges. The publishers' price is \$3.00. I will send it by registered mail for \$2.50.

S. HASSELL, Williamston, N. C.

EDITORIAL.

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SYLVESTER HASSELL, WILLIAMSTON, N. C.
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 G. W. STEWART, AKRON, ALA.

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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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.

CLOSE OF VOLUME XXXIV.

With this number the thirty-fourth volume of THE GOSPEL MESSENGER closes.

The editors of THE GOSPEL MESSENGER honestly and thoroughly believe that the principles for which THE MESSENGER has always earnestly contended are those of the Inspired Scriptures, and will stand forever. We believe that these scriptural principles, when taught and practiced, glorify God and benefit mankind. We have not consciously deviated from them, even by a hair's breadth, for the reward or applause of men. We have condemned human inventions, both in doctrine and in practice, as much when they have been advocated by those called Old School or Primitive Baptists, as when advocated by those called by other names. A crafty, worldly policy might have increased our sub-

scription list, but we incomparably prefer Bible truth to all worldly success. Spiritual truth, like its Divine Master, has always been despised and rejected by an ungodly world, which thus plunges on the down-grade to falsehood and ruin. But "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." (2 Tim. 2:19.) True religion is most gracious and most holy. It is the work of God in man, and is manifested in the outward life. (Phil. 2:12, 13.) S. H.

A VINE OUT OF EGYPT, OR A PEOPLE OUT OF DARKNESS.

"Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land." Psa. 80:8, 9. How true and blessed the Word of the Lord by Jonah. "Salvation is of the Lord," and by the Apostle Paul: "By grace are ye saved." In harmony with these declarations, the Bible abounds with testimony, clear and unmistakable.

The people of God were in Egypt, in hopeless bondage, so far as their own means of escape could serve them; yet they were God's people and heirs of a great promise. "Now to Abraham and his seed were the promises made." (Gal. 3:16); and they were the lineal descendants of Abraham; and they are the vine which the Lord brought out of Egypt and planted in another country in which they took deep root, and filled the land. Here, in a goodly land, the land of Canaan, the God of Abraham established them a great nation, and gave them great riches for which they had not labored; driving out the heathen. He planted them a noble vine, (nation), wholly a right seed (the Seed of Abraham). Jere. 9:21.

With such superior advantages to start with as a people and nation as were provided for them, it would seem that those people might have enjoyed their distinction

above all other nations throughout their generations unto the end of time. But alas! their history proved that they soon began to decline to a state of moral corruption and political degeneracy. Still they were the vine which the Lord had delivered from Egypt, and He ever acknowledged them as His own, although He rejected their formal devotions, and denounced them as displeasing and abominable in His holy sight. (Isa. 1:12.) But let us remember that those ancient Jews were the type of a "chosen generation, a royal priesthood, a holy nation, a peculiar people," all of whom are in bondage under sin, all by nature the children of wrath, until the Lord is pleased to deliver them from their wretched bondage by His power and grace. Of this holy nation, we delight to think and speak as individual branches of the Vine (John 15:1), in whom they were chosen before the foundation of the world. Some of these were among the Jews throughout their national existence, and were mentioned by the prophets as in a state of obscurity, as the daughter of Zion, comparing her to a cottage in a vineyard, etc. (Isa. 1:8.) They had to wait and serve in that condition, looking for the coming of the promised Messiah, who should deliver them and separate them from the masses of the typical vine, and establish their standing in the gospel Kingdom, thus delivering them from the cumbrous, carnal ceremonies of the law. The Saviour came according to promise; He made a conquest of sin and Satan; redeemed His people from the curse of the law with His own blood; was buried and rose from the dead and ascended up on high, having obtained eternal redemption for His people, and now rules and reigns King in Zion, and dwells by His blessed and Holy Spirit in the soul of each and every subject of His glorious Kingdom.

Thus the Lord in heaven has set up a kingdom which can not be shaken, much less destroyed, and gives His children grace, whereby they may and do serve Him with reverence and godly fear. (Heb. 12:28.) By His power and grace, the Lord has, and doth deliver His people from the Kingdom of darkness, and translate them into the Kingdom of His dear Son. (Col. 1:13.)

The Kingdom of Zion is not of this world, neither are

the subjects of it. (Jno. 15:19; 17:14.) In nature, or in the flesh, they are like all other people, of the world, but in the spirit, by the grace of God, they are new creatures in Christ, and all of the spiritual gifts by which they are qualified to receive and enjoy the things of the Spirit are from above; none of these graces are derived from the world; being born from above, they can not be of the world by spiritual birth.

The gospel church in its militant state is much scattered and confused, but in its spiritual union in the great Head, it is inseparable; "for there is one body and one Spirit, even as ye are called in one hope of your calling." This family can never be broken up; this people can never perish.

J. E. W. H.

GREAT FAITH OF THE ROMAN CENTURION.

Matt. 8:5-13; Luke 7:1-10.

The Saviour said of the Centurion: "I have not found so great faith—no, not in Israel." He was a Gentile, yet he understood and knew more of Christ than those who knew the Scriptures. His "servant, who was dear unto him, was sick and ready to die." "He *heard* of Jesus," and formed a high opinion of Him. Some had seen Him and formed a low opinion of Him; but the Centurion knew more of Him than many who had both seen and heard Him. When Simeon saw the Babe in His mother's arms, he knew Him, and Jesus said to Peter who also knew Him: "Flesh and blood hath not revealed this unto you, but My Father, which is in heaven." People did not know the Saviour when He was here, only as He was revealed unto him. Nicodemus knew that He was a "teacher come from God" by the miracles He did, but he did not, in this way, know that He was the Son of God by His miracles.

The Centurion only heard *of* Him, and yet he knew Him well enough to feel assured that He could make his servant well. Many have heard of Him, and yet had not love for Him, or trust in Him, and had no desire for His help or presence. Many yet heard of Him and have no benefit from Him.

The Centurion had the highest opinion of Him. He

sent friends to Him, saying, "Trouble not thyself," "For I am not worthy that Thou shouldst enter under my roof." The Centurion had a low opinion of self, and an exalted opinion of Christ, and the Saviour marveled at him, and spoke great words of him. "I have not found so great faith, no, not in Israel." The Lord's people feel unworthy of the presence or mercies of God. The Centurion, no doubt, would have been delighted to have such a guest, and his only objection to it was his unworthiness, and so feel all the children of God.

"Neither thought I myself worthy to come to Thee." Thus he apologized for sending friends to Him, instead of coming to Him in person. True faith sees Christ as a great being, and sees self as nothing.

The Centurion had the strongest confidence in Christ. He said, "I also am a man under authority, having under me soldiers, and I say unto one, Go, and goeth, and to another, Come, and he cometh." As he could control his men, and send them at will here or there, so he believed the Saviour could send the disease of his servant away. He believed the Saviour had all power over all things. Here was a sweet, trusting faith in Christ, so much so that Jesus declared it great faith. When they returned to the house they found the servant well of his disease. It is well when we see our needs—our ruined and lost state. It is good for us to see our weakness and ruin, but this is not the faith of the Centurion—he saw his need and he also could see in Christ a sovereign remedy for all our ills. It is sad to be "troubled on every side," and yet see no hand lifted up to secure us—no arm stretched out to rescue us from the danger with which we are beset. The Centurion saw both and Jesus said: "I have not found so great faith, no, not in Israel." O! how blest is the man who trusts wholly in the Lord. "Blessed is the man whose hope the Lord is." He is rich enough to make all His people rich. He is strong enough to deliver all His flock from every yoke. "Lord, to whom shall we go if we turn from Thee?" "Though He slay me yet I will trust Him." A prophet said: "In the Lord Jehovah is everlasting strength"; and all this strength is engaged for us.

J. H. O.

PRAISE GOD, AND LOVE ONE ANOTHER.

I feel like praising God this morning for His wonderful works to the children of men. He is not a cruel tyrant, mad with us when we do wrong and loving when we do right. God is love. He loves us all the time. We may forget the Lord, but He does not forget us. We may go to sleep, but He that keepeth us never slumbers nor sleeps. We do wrong and make grievous mistakes, but our blessed Lord makes none. What He does is right. If we are afflicted, and chastened, God dealeth with us as with Sons.

“My soul, repeat His praise
Whose mercies are so great,
Whose anger is so slow to rise,
So ready to abate.”

No wonder the ancient worthies who had such sad experiences could praise the Lord so much for His goodness and wonderful works to them in their great deliverances from enemies, external and internal; David often felt forsaken, dejected, and rejected, and like one alone in bitter anguish of soul, in these trying ordeals He could exclaim: “All thy waves and billows have gone over my soul.” The night often seemed dark, long and cold to him, but weeping may endure for the night, but joy cometh in the morning. When he again experienced the Sun of Righteousness arising with healing in His wings, bringing joy and gladness to His soul, he was filled with ecstatic joy and burst forth in praise and adoration to God, saying, “Bless the Lord, O my soul; all that is within me bless His holy name.” I have had a bad carbuncle on the back of my neck for over five weeks, and have suffered much, and been disqualified for anything almost. Even last week I was in the valley, dark and despondent. I could behold nothing but gloomy forebodings; darkness, disappointment overshadowed me. I felt all alone and that the world and church would be better off without me. I felt so worthless, and that my poor imperfect life was a failure. I longed to go home and be at rest. I felt tired of this old world. I went to the Lotts Creek As-

sociation last Friday, Saturday and Sunday, and met Elders Temples, Wilkinson, Donalson, Cribbs, Strickland, Riner, Calloway, Mattox, White and several other ministers of the Lotts Creek, Elders Z. H. Bennett, of Florida, now 81 years old; Elders Head and J. A. Jordan, of the Yellow River Association; Elder Hull, of Texas; Elders Donahoe, Smith and Mason, of the Prince William Association, South Carolina; Elder Powell, A. I. Warren (licentiate) and myself of the Upper Canoochee Association. The congregation was immense. I have seldom ever seen more Old Baptists together at once. The preachers were all humble, little and full of love, and at each other's feet. They all seemed to love each other. Their preaching was sweet and full of love. The hearts of that vast concourse of Baptists were prepared to receive the Word. There was much emotion, and many tears of joy shed during this meeting. My soul was full of love and praise to God.

I felt happy and that I loved every child of God and it would be a sweet privilege to get down and wash their feet. I felt in my very soul that the Lord loved even poor me. I had rather have the sweet fellowship of these precious Old Baptists than all the money on earth. Sweet peace abounded and all the churches reported peace, and a number had large gatherings. Many of the brethren and sisters were present who are separated from us, and I believe their hearts were all aglow with love, and many expressed themselves as wanting to be back with us. I am sure if those children of God had the organ out they would not put it in now. Their hearts are too full of love. Our brethren love them and are anxious to see them set themselves in order; then we all can receive them with open arms. Such lovefeasts as was at the Lott's Creek and Upper Canoochee Associations, and such preaching, all full of love and a desire for peace, will remove enmity and make God's erring children see their mistakes in exchanging the sweet fellowship of the great body of saints for a dead instrument—sell their birthright in the church for a mess of pottage. We love them. God has precious children in all those factions, and we need them, and

they need us. We should be striving for the things that make for peace. Precious children, life is too short here for us to waste in wrangling. We can hurt ourselves worse than all the Arminian world can hurt us. Let me, in the love and fear of God, beg you all to repent, put out every offensive thing, and let us all be sweetly united in love. Lay down all modifying terms to strengthen Bible expressions. Let us be contented to be simply Old Baptists, being satisfied with the goodness of God's house.

If I could see all true Old Baptists united in love, I feel that I could die happy. Let us pray for one another, and lay aside all malice, guile, evil speakings, and envies, and labor to unify. Since Jesus has forgiven so much in us, can not we forgive one another? I feel in my soul I can forgive personally everything ever said or done against me. We are all imperfect, and often say and do things that are wrong. I feel in my very soul if I have ever wounded the feelings of any poor child of God, I humbly beg forgiveness. I have tried all the way to labor in love prayerfully, for the things that make for peace. I desire to be right in the sight of God. I am so glad to see so much love existing among our people, and more spirituality among them. Good feelings prevail, and I feel that better days are ahead. My soul is now full of praise to God, I trust, for His abundant mercies to me; and, whether my days in the future are many or few, I want to spend them in the sweet service of God. Pray for poor me that I may.

L. H.

QUESTIONS AND ANSWERS.

1. Q. When John the Baptist said, "God is able of these stones to raise up children to Abraham" (Matt. 3: 9), did he refer to literal stones on the banks of the Jordan, or to the stony hearts of the Jews? A. To both, I think; for the same almighty God who made Adam from the dust of the ground, and raised up, to Abraham and Sarah, who, in their extreme age, were as good as dead, a number of offspring comparable to the stars of the sky and the sand of the sea-shore (Rom.

4:19; Heb. 11:12), could make human beings out of literal stones, and could take away the stony or unfeeling hearts of both Jews and Gentiles, and give them fleshly or feeling hearts (Ezek. 36:26); but certainly no other being could do either of these miracles.

2. Q. Are the Jews certainly returning to Palestine? A. Yes, especially during the last fifty years. There are now about a hundred thousand in Palestine, and nearly half that number in Jerusalem; and those in the country are mostly farmers.

3. Q. Is there any Theological Seminary maintained on Free Grace principles? A. No; only in name, for, after all that the Three-One God has done or may do, they represent that the essential or *determining* factor in the sinner's salvation is the sinner's own act. The salvation of the sinner, says Paul, is either all of grace, or all of works (Rom. 11:4-7). Grace in the heart produces good works in the life (Matt. 7:17; Rom. 6:1-23; 1 Cor. 15:10; Gal. 5:22-26; Eph. 2:1-10).

4. Q. What, briefly, were the gospel labors of the Apostles outside of Palestine? A. Peter, in Antioch and Babylon; John, in Patmos and Asia Minor; and Paul and his companions, in Syria, Cyprus, Crete, Asia Minor, Greece, and Italy. The New Testament tells of no other labors of the Apostles outside of Palestine; and they were directed and sustained by the Holy Spirit in these labors. We do not read that they were sent out by the money of any church or society. They were guided and supported by the Lord. Paul, the greatest of all traveling ministers, labored with his own hands to supply the necessities of himself and of those who were with him (Acts 20:33-35).

5. Q. Would it not benefit God's children to remember that our holy Maker and our self-sacrificing Saviour is taking note of every word and act of ours? A. It would be beneficial for us to live as in His immediate preserve.

6. Q. Does not the sinking of the Titanic and the loss of so many lives stand as an example and warning to our sinful world? A. This tremendous disaster is one of the most startling exhibitions, during the present century, of the revelation of the wrath of God from

heaven against the ungodliness and unrighteousness of men (Rom. 1:18-20). In vain pride and irreverent boasting, the owners of the great ship determined to break the world's record of speed in crossing the Atlantic; and thus plunging their vessel, with about 1,500 human beings, to the bottom of the ocean, they indeed, made a record that will never be forgotten. "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18).

7. Q. Can we shorten our days, and die prematurely, or will we live out the time allotted to us? A. We can not die before or after the time foreknown and appointed of God, who has all our times in His hand and power (Psalm 31:15; Acts 1:7), and who sovereignly rules over all, over every being and every event (Psalm 103:19; Dan. 4:35; Eph. 1:11; Rom. 11:36). There is "a time to be born, and a time to die" (Eccles. 3:2).

8. Q. Can a church receive a member lawfully or gospelly excluded from another church, and yet remain a church of Christ? A. Such an act breaks the fellowship of the excluding church and of all other churches in fellowship with her for the receiving church, temporarily; and, if the latter will not hear the other churches, permanently. We are to withdraw from every brother (and of course also from every professing church) that walks disorderly (2 Thess. 3:6).

9. Q. Will the soul of a sinner be destroyed, at the day of judgment, as though it had never been? A. In both science and Scripture there is no such thing as annihilation, or reduction to nothingness; we have no reason, from any source, to believe that a single atom or a single spirit has ever been or will ever be annihilated. A change in place or condition is not annihilation; the suffering of everlasting fire or punishment, prepared for the Devil and his angels, is not unconscious non-existence (Matt. 10:28; 25:41, 46; John 5:29).

S. H.

MATTHEW HENRY'S COMMENTARY ON THE BIBLE.

This is the best devotional commentary on the Scriptures now published. I will send it in six volumes, by express or freight, for \$10.00, the cost of transportation to be paid by the purchaser when he receives the work.

SYLVESTER HASSELL,

Williamston, N. C.

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." Psa. 107:8, 43.

THE AXE AND THE LETTER.

CRAWFORDSVILLE, IND., Oct. 15, 1912.

DEAR BROTHER HASSELL:—I greatly enjoyed Elder Denton's "Remarkable Providence" in THE MESSENGER, and am glad you continue that interesting department. I thought of what is said in the Hebrews of the angels, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Many experiences that were to me *remarkable*, are impressed upon my memory, one or two of which I will relate.

In my thirteenth year my father left Louisville, Ky., in a boat containing his family (of seven) and a stock of goods intending to float down the Ohio River, trading at the various landings while looking for a location for his future home. At Hawesville, Ky., a relative overtook us and persuaded my father to return and make his home thirty miles above. Father thought best to have one of the large steamers of that day to tow our boat and contents up the river, and it was an interesting event to us to see the two boats leave the landing lashed together with strong cables. They ran well in the slack water near shore, but a frightful catastrophe awaited us when we should strike the current. It was proven afterwards that the engineer had sworn he would sink our boat the first half mile as it would prevent the steamer from reaching Louisville as soon as he desired. This he did by putting on a speed our boat could not bear. Square-bowed, it created head-water and a sea of foam before it, and sank deeper and deeper till a deluge of water poured over the bow, bursting up the roof of the boat and displacing it so that our goods floated away or were ruined inside. Held by the strong cable our boat was in the act of sinking, the bow going down and the stern rising in the air, a small pattern of the Titanic. What could save us? I will tell you.

We had made the acquaintance at Hawesville of a good family, and Mr. Holly had shown his friendship by fastening his skiff or row-boat to the steamer to return on after "seeing us off." He stood on the lower deck and without forethought at the only spot where help could avail. There, too, that day the ship-carpenter had been doing some repairing, and strangely enough had left his broad-axe on the floor. As Mr. Holly stood there gazing spellbound at the peril we were in, a sudden thought flashed into his mind, and, grasping the axe at his feet, he struck the tow-line a ringing blow where it passed over the steamer's edge, almost grinding into the wood. The ends of the cable shot apart like an arrow from the bow and—we were saved! The front cable being simply placed over the boat's outer corner fell loose of itself. The big steamer went on its way, and our sinking vessel righted to a level and floated down to the town it had just left where hundreds that had come down to the river saw our ruin—rather our wonderful deliverance.

Second: Five years after the above occurrence, being still in my teens, I went out from Sante Fe (seven of us) to herd stock for the government in the grassy valleys above Las Vegas. One forenoon toward spring nine horsemen, on their way to "the States," rode into camp to take dinner with us while giving us an opportunity to send letters home. With hearty handshakes they left us in the evening in time to reach Taos (Towse) an important place for that country.

The next day two Mexicans came to our camp with a sealed message for "Capitan." It read, "Americanos: this is to warn you of the great danger you are in. Mexican soldiers from Taos will take your lives unless you leave at once. Signed, Alcalde (Mayor) of Las Vegas." This sudden information seemed so incredible and our Captain being gone to Santa Fe, we decided not to leave. In the evening, however, a troop of Mexicans was discovered approaching the camp and instant flight was our duty. We climbed a steep ridge in front of the camp and made our way through the tall thick underwood till dark, and spent the night. The next morning we returned to camp, seeing first

that it was unoccupied. We would have left again for the jungle at noon, but, our Captain returning, we left in hot haste for Las Vegas, twenty miles away. The next day soldiers from Sante Fe attacked the insurgents, and great was the loss of the Mexicans. On their return our soldiers brought the naked bodies of our nine visitors, and we were shocked almost beyond speech to see how they had been shot and stabbed, bruised and blackened by the dirt and stones that had covered them. We saw in this sad sight what would have been our fate but for the letter of warning. Two American residents of Taos informed us that fifty soldiers had been sent to arrest and take us to Taos for execution.

But with all efforts, to condense, my sketch is too long. I wanted only to tell you of the Axe and the Letter that had saved as if by "pulling out of the fire." Perils by water, perils by land! do they indicate salvation from the perils of the lost world? Will HE send those angel-helpers, and let me sink at last?

Your brother, I trust for evermore,

S. B. LUCKETT.

IF IN ARREARS, PLEASE REMIT.

This paragraph is not intended for any of our subscribers who are not in arrears. THE GOSPEL MESSENGER is sent, without charge, to several hundred of our ministers and of our aged, poor, and afflicted members; and the fact that no charge is made is shown by the omission of the date after their names. THE MESSENGER was started in 1878, and, though the cost of printing and mailing it and the cost of nearly all the necessities of life, have increased, the price of THE MESSENGER continues the same—one dollar a year. THE MESSENGER publishes what its editors believe to be pure, unadulterated, entire Bible truth, without the slightest regard to money consideration—its great object being to glorify God and to benefit His people. About one-third of our subscribers are in arrears; and, while the amount each one owes is very small, the entire amount

is large and indispensable to pay the expenses of the publication. If those who are in arrears for less than a year will send me One Dollar, I will, D. V., of course, give them the proper credit and receipt to them for the amount. *And if those who are in arrears for more than a year, of whom there are 260, will send me One Dollar, I will, D. V., credit them to January, 1914.* I make this proposition (which I have never made before) in order to put THE MESSENGER on a cash basis, as all business ought to be (Rom. 13:8), and to avoid paying, on papers sent to subscribers who are delinquent more than a year, four times the usual postage, *and especially to avoid the constant labor and trouble, in the payment of postage, of discriminating every month between those who are not and those who are more than a year in arrears.* If those who are several years in arrears are not really able to pay even one dollar for the advancement of their subscription to Jan. 1914, and will write me to that effect, and that they still desire THE MESSENGER, I will, D. V., forward their dates to Jan. 1914; but, if I do not hear from them in some way in three months, I shall conclude that they are dead, and will, therefore, quit sending THE MESSENGER to their address. If any are receiving THE MESSENGER, and do not desire it, I would be glad for them to notify me, and I will immediately discontinue sending it to them. It is the duty of postmasters to notify publishers if periodicals are not taken out of their office, so that the periodicals may be discontinued to such parties. Those who are taking a paper ought, in justice, to pay the amount due on it when they order it to be discontinued. This is doing to others what we would have them to do to us (Matt. 7:12).

SYLVESTER HASSELL.

EXTRACTS.

ELDER LIVELY DEAD.

Elder W. Lively died at his home in Birmingham, Ala., Wednesday night, October 2, 1912, after a lingering illness of at least fifteen months. He seemed to be considerably exercised in spiritual things during all his illness, and felt that his afflictions were the

results of his disobedience, for all of which he made amends to his church at Montgomery, Ala. He was buried in Woodlawn Cemetery, where, by his request, I made a short talk. He leaves a wife, three boys, and four girls.

H. J. REDD.

Avondale, Ala., October 4, 1912.

CULLODEN, GA., October 24, 1912.

Elder S. Hassell—

DEAR BROTHER:—We have had some sweet meetings at our chuches this summer. I have had the sweet privilege of baptizing a number at Mt. Carmel, my home church, among them some old people, three of whom had belonged to the Mission Baptists for forty-odd years; one a deacon in that order of long standing. There were also other elderly people who came from the Methodist society. We have been made to thank the Lord for the manifestation of His power in our midst. We had a pleasant meeting at our Association, the churches bringing messages of peace and love. There was a large assembly, and excellent preaching, which seemed to be very much enjoyed by those present. I wish that you could have been with us. Brother Hassell, I desire to meet you again in this life, if it is the Lord's will; if not, I hope to meet you where the wicked cease from troubling and the weary are at rest. May God continue to bless you with the liberty of writing and preaching for the comfort of His people. Pray that I may be faithful to the end. Wife and I are sitting at our lamp stand, she reading, and I writing to you. Forty-five years ago tonight we were married, and our love for each other has grown stronger with the years. We feel that God has been very good to us all the while, for which we desire to thank and praise His holy name. Wife joins me in much love to you, and says come to see us. Your brother, I hope, in Christ. S. T. BENTLEY.

DUDLEY, GA., September 19, 1912.

Elder J. E. W. Henderson, Glenwood, Ala.—

DEAR BROTHER:—We are strangers in the flesh, but I hope we are kindred in the Spirit. I have been reading your writings and hearing you spoken of for twenty-five years or more. My father was a Primitive Baptist and took THE GOSPEL MESSENGER when I was a boy as far back as I can well remember, and I have often heard him speak of your writings in THE MESSENGER. I have read your writings for the last five or six years with much interest, and have enjoyed them more than I can tell, but your poem in the September MESSENGER, also your letter under the title "Did Christ Love Me?" were especially enjoyed. I have often asked the question, Did Christ love me and give Himself for me? and when I hear you saying in your old and declining days, with a life spent in the service of the Master, Did Christ love me and give Himself for me? it gave me so much consolation that I could not help shedding tears. When one whom I hold in as high esteem as a Christian as I do you, has those doubts and fears, it makes me feel that maybe I am a Christian, or I would not have them. Brother Henderson, I hope you may be spared many years yet to comfort the Lord's little children, if it can be His will, and may your last days be your happiest ones.

Your little brother in a sweet hope, H. M. HANCOCK.

CRAWFORDSVILLE, IND., October 25, 1912.

DEAR BROTHER HASSELL:—We are having trouble with some of our elders, who seem unwilling to sever connection with the "progressives" entirely. I still hope to see peace once more before I go hence. I surely would love to see you again. I have thought I would try again to see your people, and go out on the sea with those island churches. I baptized four at Little Flock church last week. I may yet see a real revival among our people. May the Lord bless you, dear brother, even down to old age.

J. H. OLIPHANT.

CRAWFORDSVILLE, IND., October 12, 1912.

Elder Sylvester Hassell—

MY DEAR BROTHER:—Your affectionate if not partial card just received. I hope the sketch you think of printing will not seem egotistic. Elder Oliphant thought it should be printed, but I told him I was afraid. Some strange things happen. You know General Taylor's success in the Mexican war made him President. My going to New Mexico with provisions for our army identified me a little with his part in that war. Strange, wasn't it, that I should have been on the boat that took him from Baton Rouge—his home—to Vicksburg, where a great ovation was given him and I, a youngster from far off St. Joseph, Mo., and he on his way to Washington to take his seat. Strange that I should have eaten breakfast with him alone. We had to get up for an early breakfast before we landed. I being the only one up so soon, I was the only passenger to sit down with him at the table. I have thought it was strange that I did not mention to him that I had been a teamster in the war. I remember so well his little speech to the committee that came aboard to welcome him, the most noted expression being, "Gentlemen, I fear you are expecting too much of me." Weather-beaten and plain as a farmer, many a farmer was as capable as he to fill the high office of President. His felt incapacity and the tremendous responsibility of that stormy period perhaps contributed to his death.

I met with a providential deliverance at New Orleans on that trip that surprised and humbled me with gratitude to my Maker more than any event of my life.

I am very feeble and can write but little at a time.

In a letter from Cleone Moore today she says her mother (Sister Mamie Moore, of Hampton, Fla.) is so thin and weak she fears "she is going to perish." She and her father have both been quite sick, and are not well yet. I send my love and kind wishes, and ask to be remembered in your prayers as a brother, poor and needy.

S. B. LUCKETT.

INDEPENDENCE, LA., October 26, 1912.

DEAR BROTHER HASSELL:—You have never known what it is to be shut off from all intercourse with God's people, as has been my lot; and now that my dear father has been taken from me, I feel "as a sparrow, alone upon the housetop." I long for a home with the people of God, but He has denied me that blessing. I know I am not worthy of it, but perhaps they would take me in. I can not seek a home with those of any other denomination. I send you an obituary of my father, which I would like to have published in THE MESSENGER, if you can give it space. He had a great esteem for your

magazine, and for you also, and he loved the Primitive Baptist people, and believed in that church as the true church of Christ. He was a man of fine intellect, and of upright and truthful character, and has left his children the legacy of a good name, which is more to be desired than great riches. I still have my dear mother to care for. My home is with her and my two brothers, Richard and Charles, the younger of whom, Charles, is married, and has four interesting children, who are our care and joy. I enclose in this one dollar to pay for my subscription to THE MESSENGER for another year. I should not like to be without it. I read *The Apostolic Church* with much interest and pleasure, but still regret that I could not read the whole of your Church History. I am glad you had such a pleasant trip to Virginia last summer, and know you must have enjoyed it. Almost I could envy you. I hope that you and yours keep well and happy. May God spare you long for His service.

Your sister in the bonds of Christian love, I hope,
ETHEL BUCK.

R. 4, ALBANY, Mo., October 17, 1912.

Elder S. Hassell—

VERY DEAR BROTHER IN CHRIST:—THE GOSPEL MESSENGER and the doctrine it advocates are so dearly loved by us that we feel we can not well do without it. So find enclosed one dollar to pay for the same. The Gospel or doctrine of Christ is a separator; it so separates the children of God from the doctrine or theories of the world that the children of God can no longer love the things of the world. They are so separated from the theories of the world that the world hates the children of God. The Gospel doctrine of Christ is a binder, too. It binds the children of God so closely together that they become as one, and so dearly love each other that they are no longer mere friends, but they have full confidence and fellowship one for the other, so much so that they do not hesitate to sacrifice their own time and comfort to visit one another in love, talking of the goodness of God and His righteousness; speaking of their own imperfections, acknowledging their faults one unto another in love. When we have done these things in love, there is but little space for envy and strife.

Yours in hope, JOHN W. INMAN.

R. 7, LEWISBURG, TENN., October 26, 1912.

Elder Sylvester Hassell—

MUCH ESTEEMED BROTHER IN A BLESSED HOPE:—I herein send money order for THE GOSPEL MESSENGER. I don't feel like I want to do without it as long as I can read. I am old, and getting deaf, and can't hear preaching now; but it is good preaching to read your good pieces in the dear little MESSENGER of gospel truths. May it please the good Lord to spare your dear life, with the other editors, to contend for the truth as it is in Jesus.

Your unworthy sister, MRS. R. I. CHILTON.

RATCLIFF, TEXAS, October 28, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—I will renew my subscription for THE GOSPEL MESSENGER. I do not want it stopped, as I enjoy reading it so well. I think the Lord must surely be guiding and directing you in pub-

lishing your paper, and the corresponding editors. I hope you will be spared to a good old age, so that all the readers, who like myself scarcely ever hear any preaching, can have something to edify them. When it goes well with you, remember me and mine.

Your brother, I hope, R. T. WALTERS.

SELECTIONS.

TRYING PREACHERS IN MISSOURI FORTY YEARS AGO.

Three ministers, charged with the crime of preaching "the glorious Gospel of the Son of God," were arraigned before a certain judge. They were regularly indicted, and it was understood that the proof against them was very clear and conclusive.

"Are you a preacher?" said the judge to one of them.

"Yes, sir," he replied.

"To what denomination do you belong?"

"I am a Christian, sir." (With dignity.)

"A Christian! What do you mean by that? Are not all preachers Christians?"

"I belong to that sect usually but wrongfully called Campbellites." (Not so much dignity.)

"Ah, then, you believe in baptizing people in order that they may be born again, do you?"

"I do, sir."

"Mr. Sheriff, discharge that man! He is an innocent man; he is indicted for preaching the gospel, and there isn't a word of gospel in the stuff that he preaches. It is only some of Alexander Campbell's nonsense. Discharge the man."

Exit Campbellite, rejoicing.

"Are you a preacher?" said the judge, addressing the next criminal.

"I am, sir."

"To what denomination do you belong?"

"I am a Methodist, sir." (His looks showed it.)

"Then you believe in falling from grace?"

"I do, sir."

"Do you believe in sprinkling people instead of baptizing them?"

"I believe that people can be baptized by sprinkling."

"Do you also believe in baptizing babies?"

"It is my opinion that babies ought to be baptized."

"Not a word of Scripture for anything of that kind, sir. Mr. Sheriff, turn that man loose. He is no preacher. The gospel is the truth, and there isn't a word of truth in what that man teaches. Turn him loose. It's ridiculous to indict men on such frivolous pretenses. Turn him loose."

Methodist disappears, not at all hurt in his feelings by the judicial abuse he had received.

"What are you, sir?" said the judge to a third felon.

"Some people call me a preacher, sir." (Meekly.)

"What is your denomination?"

"I am a Baptist." (Head up.)

His Honor's countenance fell, and he looked sober and sad. After a pause he said:

"Do you, then, believe in salvation by grace?"

"I do."

"Do you teach that immersion only is baptism?"

"That is my doctrine."

"And you baptize none but those who believe in Christ?"

"That is my faith and practice." (With emphasis.)

"My friend, I fear it will go hard with you; I see you are indicted for preaching the gospel, and it appears to me that by your own confession you are guilty."

Baptist looked blue.

"May it please your Honor," said the Baptist's counsel, springing to his feet, "that man never preached the gospel. I have heard him say a hundred times that he had only tried. I have heard him try myself."

"Mr. Sheriff, discharge this man! He's not indicted for trying! There's nothing said about the mere effort. Turn him loose! Send him about his business! I am astonished that the State's attorney should annoy the court with frivolous indictments!"

Exit Baptist, determined to try again.

Court adjourned.

"God save the State and this honorable court," exclaimed the sheriff.

"Amen!" said the three preachers.—*Western Recorder.*

"THE LORD WAS NOT IN THE WIND."

For this reason we wondered whether any tangible and permanent results would come from the Men and Religion Movement. It impressed us as the windiest of all the many noisy movements of the day. It began to blow a year in advance of its active campaign, and blew in fitful gusts from that time until it wound up with something like a cyclone in New York a few months ago.

We try to cultivate a hopeful, trustful spirit toward all the "movements." It is true that they are born with such frequency that we find ourselves somewhat behind in learning their names and aims. But as they all have in a general way a religious purpose, whatever may be the specific design, we try to cherish toward them a kindly and expectant attitude. But we may as well confess that from the outset the Men and Religion Movement put our faith to a severe test. In spite of our efforts to think well of it, the noise it made kept suggesting to us, "Do not sound a trumpet before thee." We knew some of the men active in the movement, and we felt sure they were not the kind of men that Jesus referred to, but we much feared that they had inadvertently given themselves to the use of wind instruments without reflecting what a terrible sound they were making.

These pertinent remarks have been suggested by the following quotation from a New York daily: "Christian workers of New York of longest experience and memories are saying there never was a summer before when New York, in matters of religion and the outward expressions of it, was at such a low ebb." Now this sad lament, coming on the heels of that tremendous outburst of noise with which the Men and Religion Movement wound up its career, recalls the fact that in the days of Elijah "the Lord was not in the wind." When a number of worthy laymen, announcing themselves as experts, divided into teams and set out to show the Christian churches of America just what ought to be done, we seriously doubted whether they were acting under divine inspiration, under the call of the "still small voice." We still doubt.—*The Standard.*

THE MORTALITY OF ERROR.

Error may die hard, nevertheless it is doomed. It has in it the seeds of its own dissolution. There are many people who greatly fear to give truth and error a fair fight and an open field. Of course no advocate of truth is required to show favor or give odds to error; let error take care of itself; but neither is it necessary that men who hold the truth should seek by force or by unfair means to hinder the progress of error. Let the man of God believe the truth, live the truth, and preach the truth, and error will have hard work to hold its ground against it.

Men may preach error for awhile because they are paid for doing it, but when the pay stops, they stop. On the other hand, men who have the love of truth in their hearts keep on with their work, moved by the Spirit and power of the Lord. If the teachers of error are active, let the teachers of truth show still greater activity. It is far better that Christians be wide awake, defending themselves against the assaults of enemies, than that they be sleeping and dozing, while the Devil is sapping and mining, and quietly preparing to overthrow them.

Men can not live long upon negations, nor fight long for non-entities. The man who believes something and tells it, will outwork and outlast a man who believes nothing, and simply spends his time in contradicting and denying. Even men who start out with some erroneous theory upon which they seek to found a new sect, will either drive their hobbies until they run out and come to nothing, or else they gradually cease to emphasize the errors which they hold, and practically come back to those principles of Christian faith which they hold in common with other believers.

Men who hold the truth of Christ need never fear. Truth is of God, and has in it the element of divinity and immortality. Lies die of themselves, and though we may be unable to overtake them or contradict them, yet they have in them seeds of death and elements of decay. God watches over them, not to protect and perpetuate them, but to destroy them. They are like Jonah's gourd with a worm at the root. They may flourish today and tomorrow, but they must soon wither and perish out of existence.

Let those who hold the truth bear testimony to it. Let them uplift the banner of the Lord, and with great boldness proclaim the word of salvation to the perishing. Let them cling to the essentials of the Christian faith, and pass by matters of doubtful disputation, and they will surely find that there is in the truth a divine vitality which error has never possessed. Their voices may be overwhelmed amid the tumultuous babble of a gainsaying world, as a strain of music may be unheard amid the tumult of a mob; but yet that strain of music lives and rolls outward, and is heard away in the distance where the jargon and discord of the tumult fails to reach the ear.

Christ came to bear witness to the truth, and the truth which He witnessed has lived through all the ages. He calls upon His children also to bear witness for Him. Let us witness boldly yet calmly, assured that He who *is* the Truth will confirm our testimony by His Spirit and His providence, and will glorify Himself in us.—*The Christian.*

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 B. M. CAMP.

Elder B. M. Camp, commonly known as "Uncle Burrell," was born in Walton County, Georgia, October 13, 1822. His great grandfather was an Englishman who came to Roanoke, Va., in the seventeenth century. This Roanoke pioneer raised twenty sons, one of whom was the grandfather of the subject of this sketch, who moved from Roanoke, Va., to South Carolina and there raised six sons, one of whom was the father of the subject of this sketch, and whose name was Sherwood Camp. Sherwood Camp moved from South Carolina to Walton County, Ga., where, as stated aforesaid, the subject of this sketch was born. In 1834 Sherwood Camp moved his family from Walton County to what was then known as Cherokee County, now Cobb.

In 1842 Uncle Burrell was married to Miss Mary Stegall, and after spending about seven years of their married life in Cobb County they moved to Paulding County, where Uncle Burrell resided the remainder of his life. Nine children were given this happy couple to make their home happier, namely: Mr. William Camp, of Rookmart; Mr. Penn Camp, of Douglasville; Mr. Joe Camp, of Cobb County; Mr. Alex. Camp, of this county; Mrs. Liddie Holland, deceased; Mrs. Nancy Hogue, deceased; Mrs. Sarah Cardner, deceased; Mrs. Vonja Holland, of Alabama; Mrs. Millie Pinkard, of Texas.

After losing his wife in 1869, Uncle Burrell a few years later married Mrs. Sarah Elsberry, and their home was made happier by the birth of two children, namely, Mrs. Anna Lee, of Dallas, and Mrs. Rendy Langston, of Gordon County. Besides the children just named, Uncle Burrell left scores of grand- and great-grandchildren, all of whom are among the best people in the State.

After the death of his second wife, which took place on the 11th of September, 1910, Uncle Burrell made his home among his children till his death, which occurred on the 22d day of May, 1912, at the residence of his son near Powder Springs, Ga., at the ripe old age of 89 years, 7 months, and 9 days.

Uncle Burrell was a man in every sense of the word. He was strictly temperate in all things. The old saying, "Once a man and twice a child," was hardly applicable to him. With the exception of being a little hard of hearing, he was as interesting and instructive to talk to as a man in the prime of life. He kept well posted on public affairs, and while he had his convictions both in Church and State, he never censured any one for differing with him. He never had a case in court in his life, and was but once upon the witness stand, and that time in a civil case.

Uncle Burrell joined the Primitive Baptist Church in 1860, and was baptized by Elder Robt. Daniel. Most of Uncle Burrell's children belong to the church of the same faith and order. Truly they are following in his footsteps.

About two years after joining the church Uncle Burrell began preaching, and continued in the service up to within a few years prior to his death. He served his home church, High Shoals—the one in which he was baptized—for more than forty-five years. He

served as moderator of the Marietta Old School Baptist Association twenty years, resigning this position on account of his age.

Besides his ministerial work, he was a prosperous farmer, and once owned one of the best farms on Raccoon Creek, where he raised his family, and by the sweat of his brow gave them the best opportunities possible at that time.

He preached his farewell sermon about eight months before his death, at his home church. He stood exactly forty-five minutes by the watch, and his sermon was very much enjoyed by the large crowd that had gathered to hear him.

All that was mortal of this good man was laid to rest in the cemetery at High Shoals on the 23d day of May. A large concourse of relatives and friends met to pay a last sad tribute of respect. Elder W. T. Walden conducted the funeral services, his subject being, "I have fought a good fight, I have kept the faith, and I am now ready to be offered up." Uncle Burrell could have truly made use of this language.

We thank God for the life of this good man; we thank God for having been his neighbor; and now in humble submission to the will of our Maker let us bow. Our loss is his eternal gain. May God bless us and save us all in heaven.

S. W. RAGSDALE.

ELDER W. T. WALDEN.

ELDER A. D. MIZELL.

My dear companion, son of Alfred and Atha Mizell, was born near Brown's Spring, Martin County, N. C., February 22, 1856, and died in Jamesville, N. C., July 7, 1912. Three years before he had a slight stroke of paralysis and for several days couldn't use his right hand but very little. For a day or two he was very despondent; but a passage of Scripture came to him (I can't remember what it was) that was such a comfort to him that he never seemed to be distressed over his condition any more, but seemed to be willing for the Lord's will to be done, knowing that He would do right. On Saturday morning, July 6th, he left home as well as usual, and went to Jamesville to his regular appointment. After services he went to the depot to meet me and his little granddaughter. We got there, and he met us, and seemed well and cheerful. He got his horse to hitch to the buggy, and then went to the pump to get some water for his little granddaughter. I noticed there was something the matter with him, and, before I could get to him, he had fallen. Dr. Edwin Smithwick took him to the home of Mr. Luther Hardison, where everything was done for him that a good physician and kind friends could do. All of his children were at his bedside when he died. He never uttered but few words after he was taken, but soon became unconscious. He passed peacefully away on Sunday morning, July 7th, at half past twelve o'clock. He was laid to rest by the side of his first wife that afternoon at 5 o'clock, burial services by Elder J. N. Rogerson, in the presence of a large number of friends. He was married to Miss Susan F. Hardison, December 10, 1879. To this union were born five children, three boys and two girls—A. D., J. A., and J. D. Mizell, Mrs. Perly Manning and Miss Bettie Mizell; all survive him. His first wife died April 14, 1904; and on February 12, 1908, we were married; and I can say of a truth no woman ever had a better companion, or a family of children a better father. While I mourn his loss, I feel and hope that it is his eternal gain. He joined the church at Skewarky in May,

1878. In May, 1896, he, with his wife, joined the church at Jamesville by letter. I don't believe any one enjoyed attending their meetings any more than he did. It seemed to be such a pleasure to him to try to speak in the name of the Lord, though he so often said, after he had done the best he could, he felt that it was poorly done. He was ordained in May, 1897. I don't know when he first began to speak in public. He accepted the care of Jamesville Church in December, 1898, which place he lovingly and faithfully filled until his death. He, with Elder J. N. Rogerson, agreed to serve the church at Smithwick's Creek in July, 1908. He baptized thirteen, married sixty-one couples, and attended eighty-nine funerals. It is my desire to be reconciled to every dispensation of the providence of God; but I just can't feel satisfied at this severe affliction. If I only could have been home with him the last weeks of his life, I don't feel that it would seem quite so hard on me; but I had to be with my aged and afflicted mother, who died September 2, 1912. I know it is perfectly right, for the Lord is too wise to err, and too good to be unkind.

In tribulation,

ANNA PHILLIPS MIZELL.

MRS. ELIZABETH PHILLIPS.

Mother was born August 31, 1832, and died September 2, 1912. She was Elizabeth Warren before her marriage. She was married to Richard T. Phillips, March 3, 1857. Her husband preceded her to the grave thirty-seven years. There were four children born to their union, three daughters and one son. Three daughters survive her. She left seven grandchildren, and seven great-grandchildren. She united with the church at Conetoe in 1873, and was a faithful member, never failed to fill her seat if she was able to get there. She loved to visit other churches. The weather was never too disagreeable for her if some one would take her. She was confined to her bed fourteen weeks lacking a few days. She never seemed to suffer much until about a month before she died; she would have spells with her heart that caused pain. As her body failed, her mind gave way. She never talked to any of us unless we said something to her. Her mind seemed to be blank. She had the kindest attention of a good physician, children, and a good lady to help us, kind friends, good neighbors and relatives. Everybody was so good to her. The life of a loved one has been spent on earth. She has paid the debt we all owe, and I feel assured she is at rest. We hated to give her up, but death was the only relief for her. She leaves a dear brother, Uncle Ollen Warren, who has been with her more than twenty years. I do not know that she had any particular disease, except a weakness of the heart from old age. I feel sure no one ever had a more industrious mother than we did. I have often said, "Mother, I would rest; you don't feel like work." She would say, "I'd rather wear out than rust out." She had her work the day before she took her bed.

Mrs. FANNIE HIGHSMITH.

Conetoe, N. C.

MRS. POLLY HARDISON.

The subject of this sketch was Grandmother Polly Hardison, daughter of Harmon and Betsy Robinson. She was born in Martin County, N. C., November 5, 1820, and died September 22, 1912, and was therefore 91 years, 10 months, and 17 days old. She was twice married; first to Thomas Cook, June, 1836. To this union three

children were born, two boys and one girl, all of whom preceded her to the grave. About the date of 1847 she was married the second time, to James Hardison; to this union five children were born, two boys and three girls, four of whom are yet living. One daughter, Sallie Ann, preceded her to the grave by about forty-eight hours. Aunt Sallie was born May 28, 1853, and died September 20, 1912. She never made any profession of faith, but loved the Primitive Baptist doctrine. She often expressed a hope in the Saviour, and in her last day it seemed to be her only desire to praise His name in song. She selected the hymn that she wanted used at her funeral, and requested that it be sung. The hymn is, "How happy are they," etc.—No. 145, Lloyd's Selection. I think of grandmother as one not dead, only crossed over the river from time to eternity, leaving sorrow, sickness, pain, and death, for a beautiful home not made by hands. She confessed a hope in Christ October, 1870, and was received into the fellowship of the church at Smithwick's Creek, Martin County, and ever lived an obedient and consistent member, growing stronger and brighter in spirit and in the faith. Even in the last moments of her life she was bright and cheerful, speaking of the church and the spiritual workings of Jesus her Saviour. It has pleased God to take her to her home eternal and on high, where Christ, her blessed Saviour, dwells at the right hand of God, who bought the priceless jewels of earth with His own precious blood, who died that they might live and be with Him and behold His glory in that celestial city of their King and Redeemer. They, too, can sing the new song of redeeming love, for their garments have been washed and made whiter than snow in the blood of the Lamb. While her body awaits the great resurrection morn, her spirit dwells with God who gave it. It is heaven to one of His loved ones to be lifted from this world of sin and sorrow into His glorious presence. There, too, are loved ones that had gone on before. Surely the sickness and pain of pneumonia, which brought death to her, are not worthy to be compared to the beauties of that glorious home, where angels sing God's praise, and the redeemed from the earth sing the song of redeeming love. We do not sorrow for her as one without hope, but rejoice in the assurance that the same merciful Saviour that spoke peace to her troubled soul, and whom she served and trusted the remainder of life, will keep the very dust of her body to be changed in that great morning from mortal to immortality, while her spirit dwells with Him in the Eden of His blissful abode, always to behold the glory of her Saviour and her King. We will miss her dear sweet face here on earth, but rejoice in the thought that her joys now are full, and that sorrow nor death can ever mar her happiness in that eternal home that has no night, where she is singing the praises of the once Crucified but now risen and exalted Saviour for ever and ever. Amen.

Jesus has His precious ones
 Safely gathered for His own.
 Now she waits for us above,
 Resting in the Saviour's love.
 Jesus, grant that we may meet
 And adore Thee at Thy feet.

By her grandson, JAS. A. DANIEL.
 Jamesville, N. C., Oct. 21, 1912.

MRS. MARTHA GEWIN.

Mrs. Martha Gewin, nee Harris, was born October 6, 1828; was married to the late lamented John H. Gewin, October 23, 1851; united with the Primitive Baptists at Providence in 1901, and died on Monday night about eight o'clock, July 8, 1912. She left three children, namely, Dr. W. C. Gewin, Mrs. P. P. Martin, and Miss Mattie Gewin, and two devoted grandchildren, and many brethren, sisters, and friends to mourn their loss. Her noble husband and our lamented brother and friend was taken about five years before. Their lives together were happy, exemplary, and beautiful. Though blessed with an abundance of the good things of this life, they were never vain in it, but were kind and tender and gentle to all, to the poor, afflicted, and obscure, as well as to the more fortunate and prosperous in this life. They were plain and simple in their lives, opened their mouths "with wisdom," and in their tongues was "the law of kindness." As long as they were able they were remarkably careful and punctual in attending their meetings, and theirs was ever a cheerful home for the Old Baptists, whom they took special delight in entertaining. For some time before her death our dear sister expressed herself as being fully aware that her departure was near at hand, and as being perfectly resigned to the holy will of God, and had, apparently, no fears of death, her hope of peace with God and of a better life being alone in the mercy of God in Christ, in the perfect obedience and spotless righteousness of the Son of God, and not in her own works or merit. She passed away so quietly and peacefully that those at her bedside were hardly aware of death until she was gone. Dr. W. C. Gewin and I were sitting out on the portico and were much surprised when told that his mother was dead, so suddenly and quietly did she expire. With but little ceremony she was buried by the side of her husband in the cemetery at Greensboro, Alabama, there to await the raising of their mortal bodies in the morning of the resurrection.

G. W. STEWART.

CHARLEY FRANK SMITH.

Charley Frank Smith was born February 16, 1866, near Notasulga, Macon County, Ala., and died September 2, 1912, at his lovely home near where he was born. On February 16, 1892, he was married to Miss Sallie J. Walker, with whom he lived happily until his death. Unto them were born two sons, George P. and Charley Frank, and one daughter dying in infancy. He leaves a wife and the two sons, and four half brothers—Capt. H. N. Ward and J. G. Hardy, of Columbus, Ga., and J. R. Hardy and W. D. Hardy, of Auburn, Ala., together with many relatives and friends, brethren and sisters, to suffer on in this world of sin and sorrow. Brother Smith was a member of the church at Whatley, Macon County, Ala., near his home, and was ever ready to do anything in his power in the interest of said church. He preferred Jerusalem above his chief joy; and, though very humble, he was free among the friends to speak of the goodness of God. Truly he was willing to spend and be spent for those who preached the word of truth. He was one of the best friends I had in this world, and from some cause I have shed more tears for him in his death than any one before. He was in fine health until about forty-eight hours before his death, when he had an acute attack of indigestion, producing cramp, which soon brought him to the final end. So ends the career of another good

citizen and neighbor, a good husband and father, and a firm, tender-hearted Baptist, and truly we have cause to weep, but not as those who have no hope, for we believe the God he loved and served will bring him out more than conqueror through Jesus Christ, our Lord. Time and space are not sufficient to speak of but few of the noble traits of this godly man, but we desire to bow in submission to God and say, "Thy will be done, and not ours." To the bereaved ones we extend deepest sympathy.

LaFayette, Ala.

J. T. SATTERWHITE.

MISS MARTHA BROWN.

She was born December 16, 1823. She was in her eighty-ninth year, and died August 9, 1912. For many years she was faithful in the attendance of our church meetings; but did not unite with the church until after she was eighty years old. She was always modest, quiet, and gentle in disposition, as a true believer and a faithful follower of the Lamb. Her death was like her life. She was baptized by Elder A. D. Mizell after she was eighty years old, uniting with the church at Conetoe. We all loved her so much, and feel so lonely since she and dear Sister Phillips have been called home. Sister Martha Brown lived with her brother, Mr. Gray Brown, and his kind and lovely wife. She was always industrious, kind, and loving, devoted to her nieces and nephews, and always treated with so much kindness by them. She had two brothers and three sisters; all lived to be old, but she was the last one to go.

MRS. EFFIE ROUSE GILLESPIE.

Tarboro, N. C.

DR. HORACE R. BUCK.

Dr. Horace R. Buck was born in Union County, Ky., July 19, 1826, and died at his home in Independence, La., September 24, 1912, aged 86 years and 2 months. His parents were natives of Virginia, his father, Charles Buck, being a brother of Elder Thomas Buck, a noted and beloved Primitive Baptist preacher of that State. Many of the name were members of that church, and staunch believers in its doctrines. Dr. Buck was for many years a resident of Mississippi and Louisiana, in which States he practiced medicine until he was quite advanced in years. He was twice married; first, to Miss Ellen Herbert, of Woodville, Miss., and second to Miss Mary Easton, of Terrebonne Parish, La. His first wife died early, leaving two little daughters, the younger of whom died at the age of nine; the elder is still living. By his second wife, who survives him, he had five children—three daughters and two sons. While not a member of the church, he was a firm believer in the doctrines maintained by the Old School Baptist Church, uncompromising in his belief in, and defense of, the Scriptures, believing in them fully as the word of God given by inspiration of the Holy Ghost, and yielding not one jot or tittle of their truth and authority. He was firmly grounded in the doctrine of election and salvation by grace, depending upon Christ alone for eternal happiness. His earthly pilgrimage was full of trials and disappointments, though God had blessed him in many ways. He suffered much from ill health, and often said he was very tired and would be glad when God called him, his only regret being in leaving his loved ones. In his last illness he several times expressed to those about him his willingness to depart and go to his Father, his confidence in God's promises,

and assurance that He had heard his prayers, and would receive him to Himself. What consolation to those who loved him to feel that he is at rest, free from all suffering and trials, and that he has realized that blessedness which God has laid up for those who love Him! Truly the aged and weary pilgrim has fallen asleep in Jesus, and the frail, mortal body awaits the glorious resurrection morn. In his last illness, a lingering one of two months, he had the devoted care of his loved wife and children, who did all in their power to relieve and comfort him. There was a brief service at the tomb, and one of the hymns sung, one that seemed peculiarly appropriate to the passing of this truly Christian man, was that sweet and beautiful hymn—

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

By his daughter, ETHEL BUCK.
Independence, La.

CHANGE OF ADDRESS.

The publication of the *Baptist Trumpet* has been removed from Tioga, Tex., to San Antonio, Tex.; and Elder J. G. Webb, though still writing for the paper, has transferred the editorial management to his son, Elder T. L. Webb, and Brother J. D. Burgin.

The Advocate of Truth, which has been published at Silverton, Tex., will hereafter be published at Tulia, Texas.

Eld. A. B. Whateley has changed his address from Greenville, Ga., to (St. Marks) R. 2, Hogansville, Georgia.

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NOTICE.

"Should Children of Primitive Baptists Attend Sunday Schools?" is now ready for distribution. The board-cloth cover will be delivered at 40 cents per single copy, or \$4.00 per dozen. The limp cover, at 25 cents per copy, or \$2.50 per dozen.

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ELDERS SILAS H. DURAND AND P. G. LESTER.

Vol. 35

No. 1.

Camp
Mrs. J. J. Blisset

THE GOSPEL MESSENGER

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

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The Gospel Messenger

JANUARY, 1913.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 35

WILLIAMSTON, N. C., JANUARY, 1913

No. 1

THE OUTLOOK.

Our mental eyes look out this morning,
Wondering what the year will bring;
Most of us have *some* anxious feeling,
Some tremor as to what *may* spring:—
“God knoweth *all*,” they say,
“And knoweth best”;
He does; but His foreknowledge
Is not my rest.

He knows that storms will sweep the ocean,
And ride down many a living freight;
That war will devastate the nations,
And politics will wreck the State;
And so I can not rest
In what He *knows*;
My consolation lieth
In what He *does*.

He answers prayer, and sends a blessing
Ofttimes for which we have not prayed,
And we emerge from some sore trial,
Wondering how a way was made.
God's people never lack
An open door;
To every Galilee
He goes before.

Our need is—that we feel His presence;
Our fear—lest He should hide His face;
Our sorrow—that we do so little
Resemble Him, or keep His ways.
Yet, Lord, Thou knowest well
What bliss would move
Could we, by Thy blest Spirit,
Rest in Thy love.

MRS. M. A. CHAPLIN, in *Chimes for the Times*.

CORRESPONDENCE.

601 East Main Street,
WASHINGTON, N. C., November 25, 1912.

Eld. Sylvester Hassell—

VERY DEAR BROTHER:—As Thanksgiving, as a day set apart for that purpose, is drawing nigh, I have it in mind to write again, a few thoughts on the subject of Thanksgiving. How inadequate I do feel, and know I am in and of myself, to do justice, to so great a theme, yet the Lord being my helper I will pen down such views as I have, trusting to be guided by His Spirit. It comes now into my mind, when several years ago one of my children, a little boy four years of age, was taken suddenly sick with a yellow chill. We had lost two bright little girls two years before this, with the same disease. Oh! how my heart cried out to God for His mercy. As the doctor had been so unsuccessful with the other two, I didn't know what to do. But we didn't send for a doctor; and in the course of an hour or two (my heart and very soul were pleading) "Lord, send one of Thy servants to pray for my child," and it wasn't long before one came. We hadn't sent for him; and immediately on his entering the room I asked him to pray to God for my boy. My husband said it was the most wonderful prayer he ever heard, and it seems to me that I felt this way, that God's word was obeyed, and my soul felt relieved. This was in the early part of the night. We gave the child hot teas during the night, and quinine at intervals; there was a change in his condition quickly and the next morning my soul was filled with praise, adoration, and thanksgiving to Almighty God and everything under my observation looked like it was in praise to God. Oh! if we who profess to know Jesus and have taken up our cross to follow Him would think more of the sick and afflicted in every way, and not only think but do for them, our minds and hearts would often be in praise and thanksgiving to God.

Prayer makes the darkened cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

Restraining prayer, we cease to fight;
Prayer makes the Christian's armor bright,
And Satan trembles when he sees
The weakest saint upon his knees.

Have you no words? Ah! think again;
Words flow apace when you complain,
And fill your fellow creature's ear
With the sad tale of all your care.

Were half the breath thus vainly spent,
To Heaven in supplication sent,
Our cheerful song would oftener be,
Hear what the Lord has done for me.

Affectionately, BETTIE Z. WHITLEY.

THE BEULAH, YELLOW RIVER, AND PRIMITIVE WESTERN ASSOCIATIONS.

Beloved brethren and sisters in the blessed faith of the adorable Son of God—Grace be unto you and peace be multiplied. It will doubtless be interesting to you to learn of the good standing and love existing in the above named associations of churches. It affords me much pleasure to write unto you of the soul-cheering meetings realized by the dear saints of God at the last session of each of the above named associations. The Beulah is composed of churches located in Chambers, Tallapoosa, and Randolph Counties, in Alabama, with two or three churches in Georgia. The Beulah has been truly Primitive ever since the division among the Baptists in 1837, and stands today firmly upon apostolic doctrine and order. My father, Elder V. D. Whatley, Elder W. M. Mitchell, and many able and consecrated ministers of the gospel were, for many years, members. Yea: hundreds of as good men and women as it has ever been my happy lot to meet, were identified with the association. My first acquaintance with the association was when I was a small boy, and with the greater appreciation of God's mercy, I can, in my mind, look back to the happy seasons of love enjoyed by those precious old fathers and mothers, in those glorious meetings of sweet fellowship and love. Yes: thanks be to God, love seemed to be the predominating spirit that controlled in all their devo-

tions. I can not express, by my pen, how it gladdens my poor heart today to go back in my memory, and see the sincere greetings and hearty handshakes, with big tears of joy stealing down their cheeks, expressive of immortal love that would never die. And I, a poor little boy (not born of the Spirit), permitted to get down in the aisle and listen to those aged elders proclaim the unsearchable riches of Christ; and notwithstanding that has been fifty years ago, I can remember many expressions that fell from the lips of those good soldiers, and with joy remember many of the sacred songs sung by them. They were truly content with Jesus and His love. At one of the sessions of the Association, I do not remember the date, I first met Elder J. E. W. Henderson. He was ordained to all the functions of the gospel ministry, Friday before the first Sunday in November, 1870, at Mt. Olive, Lee County, Alabama. And on Friday before the third Sunday in November, 1870, I was set apart to all the duties of a gospel minister of Jesus. Elder Henderson and I became closely allied together in our ministerial duties, and were, as I hope, true yoke fellows in the gospel, in the true sense of the word. We were members of the Beulah Association for many years, until God, in His providence, gave us different fields of labor. And I am glad to say, that Elder Henderson has been, and is very near to me as a fellow servant of the household of faith. Elder Henderson is some older in the Lord than I am; and he is two weeks older as an ordained minister than I. He is ten years my senior, and I do know that the time will not be long until we will be called to lay our earthly armor by, to dwell with Christ at home. Yes, Brother Hesnerson, I am hoping soon to meet you where we will never part.

The last session of the Beulah was held with the church at Ephesus, Lee County, Alabama, Elder W. R. Avery, moderator. Many precious brethren and sisters attended the meeting, but best of all the Lord came up to the feast. Elders J. T. Satterwhite, W. R. Avery, Morgan, Parish and other elders are still identified with the body, and good able ministers of the gospel. The churches composing the association are all in peace, and

have never been troubled with the new faction of Baptists known in this country as Progressives.

The Yellow River Association is a large body of good pure Primitive Baptists, composed of churches located in Fulton, Gwinnett, Decatur, and Walton Counties, Georgia. Elder J. T. Jordan, an aged veterans of the cross, is moderator, and is one of the most humble and best preachers in Georgia. The precious old brother is nearly ready to cross over the river and rest under the shade of the trees. This association has stood firm on the apostolic doctrine and order ever since the split in the Baptists in 1837. The last session was held with the church at Hardaman, near Decatur, Ga. It was one among the best meetings that I have had the pleasure of attending in years; the preaching was excellent, good from start to finish. Many of the dear children of God were made to rejoice and sit together in heavenly places in Jesus Christ. Yes:

Heaven came down our souls to greet,
And glory crowned the mercy seat.

I am glad to say, that the churches of the Yellow River have no affiliations with the Progressive Baptists, but are content to walk in the good old way, to "follow wherever he goeth," yes: to follow the footsteps of Jesus, though called, by the new order, Traditionalists.

The Primitive Western Association is one of the oldest associations in Georgia. Her membership withdrew from the Missionaries at Emmaus Church, Troup County, Georgia, in 1837. From that day to this, the churches in the main, have stood firmly on the faith and order of God's house; but with sadness and great sorrow of heart, I am forced to say, that some of her best churches have been led by seducing teachers, and are today gone after the way of CAIN, TUBAL CAIN, now identified with the new order of Baptists known as the Progressives, the youngest religious order that I know of now in existence, not yet two years old; some of them holding to independent church sovereignty, instrumental music in their song service, Bible or Sunday School service, called by Elder Barwick: "Prayer and Bible reading," weeks' protracted meetings, generally run by a preacher from a distance—in my judgment they are, in

the main, sensational meetings, and are very much after the order of modern religious orders; and if such be the order of the house of God, I have been deceived over forty years. The churches now constituting the Association are in peace, and have fully separated from all the new isms, and are sound Old Baptists in faith and order, having fully eliminated themselves from all disorder. And for the satisfaction of our brethren abroad, I can truthfully say that we have no irregularities in any of our churches; and just here I want to advise our Primitive brethren everywhere, to guard well your pulpits. It is not the common members of the church that are creating these strifes and divisions, it is the "big preachers" who are deceiving the people, for no other purpose than to lead disciples after them. And strange as it may seem to others, they will at all times tell you that they have not departed, claiming to be just like they always have been, saying that they are pure Primitive Baptists, and we, the Primitives, are governed by traditions.

The last session of the association was held at the church at Hopeful, Fayette County, Georgia., Elder A. H. Whatley, Moderator, and Elder Rees Prather, Clerk. The Lord greatly blessed the elders present to preach with power and demonstration of the Spirit. It was good to be there.

Now, in conclusion, I want to extend to all our brethren and sisters who are in order at home, an invitation to visit us, and pray for our peace and prosperity. This has been a year of great affliction in soul and body with me, and I may never be permitted to write another article for the paper; but I want to say to all: That if not deceived, I love God and all the dear saints, and feel to hope that my peace was made with God over forty years ago, and I will soon be called, as I hope, to that better land. Hoping to meet you all in the sweet bye and bye, I am your brother,

A. B. WHATLEY.

Greenville, Ga.

REMARKS.

My precious old brother: I want to live and die in fellowship with such men of God as you. When we

joined the church there were not any Sunday Schools, where all denominations could unite in worship; no organs in churches, no sensational revivals run by special men. Churches were not independent of each other so all could believe and practice what they pleased and it's nobody's business. May the Lord save them. L. H.

VIDALIA, GA., Nov. 10, 1912.

MY DEAR BROTHER HASSELL:—Your card received. You speak of the anxiety of the dear saints in your country for me to have visited them this fall. I assure you I should have been so glad to have seen the dear saints in your country, but sore afflictions prevented my tour into your State. I have long since desired to see the dear Baptists of the Kehukee Association, but a deep feeling sense of the littleness of my gift, if indeed I have a gift at all, makes me fear and tremble at the thought of going forth so far to try to speak in the name of the Lord. Sometimes there is such a restlessness, like fire, start up in the bones, until I can find no rest until I go forth in the service of God. How sweet this service when the dear Lord is with us! I do not want to go unless the Lord sends me. I am glad to state that my carbuncle is about cured; and if the Lord wills, I shall start to Alabama and Mississippi tomorrow on a tour. As I grow older I feel a greater desire to spend my entire life in the sweet service of God. We should be faithful to Him and serve Him with reverence and godly fear. While I am conscious of the fact that without Him I can do nothing, and so much need His grace at all times, but in His sweet service, when afforded grace, my soul is filled with ecstatic joy. I often in my old age get discouraged because I am not so full of emotion and my zeal is not so great as in my youthful days, and I do not see the fruits of my labors as I did then. I think that perhaps my little service is nearing a close. I feel a greater love for the church and her order to be preserved untarnished, and that the church ever keep up that distinction between her and the world. I dearly love our faithful ministers who have hazarded their lives for the truth. Our sore trials here have bound us to-

gether in sweet fellowship. We have a good sound ministry in Georgia who are contented with the goodness of God's house. They love the principles for which such faithful men of God as yourself, Elders Mitchell, Respass, Gold, Cayce, Cash, Thompson, Henderson, Oliphant, Daily, Dalton, Pittman, Morris, Wallace, Branscome, Webb, Newman, Duncan and many other true, humble servants of God contend.

Those principles will live right on when we shall have gone to our eternal home. Oh! how it grieves me to see some that would rather conform to the world and gratify their fleshly pride and lusts than to have the fellowship of the saints. I pray that they may see their mistake and return to the order of the house of God. The little foxes spoil the vines—peace of the church. We would be glad to see you come this way in the near future, Brother Hassell. I feel like your visits always do us much good. Any time that you can come, write me, and I shall gladly arrange for you.

Yours in a sweet hope. Pray for me.

LEE HANKS.

GRACE SUFFICIENT.

I told my people the other morning, when preaching from the text, "My grace is sufficient for thee," that for the first time in my life I experienced what Abraham felt when he fell upon his face and laughed (Gen. 17:17). I was riding home, very weary with a long week's work, when there came to my mind this text: "My grace is sufficient for thee"; but it came with the emphasis laid upon two words: "*My* grace is sufficient for *thee*." My soul said: "Doubtless it is. Surely the grace of the infinite God is more than sufficient for such a mere insect as I am," and I laughed and laughed again to think how far the supply exceeded all my needs. It seemed to me as though I were a little fish in the sea, and in my thirst I had said: "Alas! I shall drink up the ocean." Then the father of the waters lifted up his head sublime, and smilingly replied: "Little fish, the boundless main is sufficient for *thee*." The thought made unbelief appear supremely ridiculous, as indeed it is.

C. H. SPURGEON.

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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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BEGINNING OF VOLUME XXXV.

The 35th volume of THE GOSPEL MESSENGER begins with this number.

By the grace of God, while life shall last, we expect to continue to maintain the eternal and unchangeable principles of Scripture truth for which THE GOSPEL MESSENGER has earnestly contended ever since it was started in 1878. We believe that the Old and New Testament Scriptures are the only infallible standard of faith and practice, and that they teach a definite system of truth and order which is easily apprehended, (though not fully comprehended) by the humble and spiritual mind, and which, being Divine, and, therefore, perfect, does not admit of the slightest change by any creature. The Lord Jesus Christ was God manifest in

the flesh, as foretold in the Old Testament, and as described in the New Testament. He is the Creator, upholder, and Governor of the universe, the Judge of the living and the dead, and the only and complete Saviour of sinners by the merit of His blood, and the power of His Spirit. He is all our Salvation, and should be all our Desire. His name Je-sus is a shortened form of Jehovah-Saviour, and it means, "He shall save His people from their sins" (Matt. 1:21). All other trust, except in Him, is idolatry and ruin.

S. H.

**"RIGHTEOUSNESS EXALTETH A NATION, BUT
SIN IS A REPROACH TO ANY PEOPLE."**

(Prov. 14:34.)

The above statement of the Scriptures is true of all individuals, and of all nations. The ten commandments apply to both persons and nations. Loving and doing right to God and man, doing to others as we would have them to do to us, reverence, justice, purity, kindness, truth, and honesty are far more honorable, in the sight of God and man, and far more beneficial to every human being and to every nation than irreverence, injustice, impurity, cruelty, falsehood, and dishonesty. Sin, in any and every form, whether treating God and His Word and His commandments and His salvation and His worship and His ordinances with disregard, or treating our fellow creatures with injustice or unkindness, or deception is shameful and degrading, and will be found, in the end, to be injurious and ruinous to any individual and to any nation. The truest wisdom is to fear God and obey His commandments, in all our dealings with each other and with foreign nations, and in the making and interpretation and execution of all laws in any nation. If the love and the doing of right were universally prevalent, this world would be a paradise. Righteousness is a far higher honor to an individual or a nation than wealth or territory or natural learning and wisdom.

S. H.

GRACE AND TRUTH.

The word *grace* has many different meanings; but I desire to express some thoughts of it as the unmerited favor of God freely given to and bestowed upon those who are elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. I Peter 1:2. Electing grace is that according to which all spiritual blessings are bestowed, and that which will finally result in the complete salvation and justification of all that are embraced in it; for they are by virtue of electing grace made holy and unblamable before God in love. Rom. 11:5; Eph. 1:4.

The everlasting kindness and love of God our Saviour toward man, irrespective of their works (Tit. 1:4, 5) secured to the elect that grace that bringeth salvation, (Tit. 2:11)—Salvation from sin and guilt through the atoning blood of Christ reconciled to God by the death of Christ, and saved by His life from the corruption of mortal death by the power of His resurrection. The Scriptures teach most clearly and emphatically that sinners are saved by the grace of God alone and not by works which they do; “for by the deeds of the law no flesh shall be justified.” “The law was given (to the Israelites) by Moses, but grace and truth came by Jesus Christ.” Jno. 1:17. All who trust in the works of the law are disciples, not of Christ, but of Moses, which fact all unbelieving Jews admit, and all who rely upon their own obedience to any given law, whether human or divine, are self-righteous, and by their works deny the Lord Jesus Christ and the sufficiency of the grace of God to save them.

No sinner can understand anything about the grace of God until Christ is revealed in him, neither can he know the truth of God until born from above. All these things are of the Spirit, therefore they are foolishness to the natural man; they are things of the Spirit, and are known by the Spirit of God; while the spirit of man may discern the things of a man by the spirit of man

that is in him, this is as far as his knowledge extends. 1 Cor. 2:11.

The holy apostles were eye-witnesses of the glory and majesty of Christ as revealed on the mount of transfiguration, and bore testimony of the same, saying, "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." John 1:14. There was a manifestation of the fullness of the Godhead dwelling bodily in Him; "for it pleased the Father that in Him should all fullness dwell." "And of His fullness have all we received, and grace for grace." John 1:16. "Where is boasting, then? it is excluded; by what law? by the law of works? Nay, but by the law of faith." "For by grace are ye saved, through faith, and that not of yourselves, for it is the gift of God, not of works, lest any man should boast."

The grace of God provides for His people all that they need in this world, and in the world to come, imperishable and eternal wealth, glory, even joint heirship with Christ.

Grace all the work shall crown
In everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise.

All the good things we receive here, and the inheritance that awaits us in heaven, is to the praise of the glory of the grace of God (Eph. 1:5, 10, 11); and all these good and perfect gifts of the grace of God, which was given us in Christ Jesus before the world began, came by Jesus Christ—"The way, and the truth, and the life." And in conformity to the will and purpose of God the Father, Christ came down from heaven, being the covenant "Head over all things to the church, which is His body," whom He loved and gave Himself for and redeemed from all iniquity, that they might receive and enjoy their inheritance in the celestial world. Eternal life is promised, and this life is in Christ, and He came that they might have life and have it more abundantly. All these divine truths, and the benefits accruing to the children of God, connected with them, came by Jesus

Christ, for by none other could they have reached them.
Well may they sing with joy :

Jesus is all I wish or want,
For Him I pray, I thirst, I pant;
Let others after earth aspire,
Christ is the treasure I desire.

Possessed of Him, I ask no more,
He is an all-sufficient store;
To praise Him all my powers conspire—
Christ is the treasure I desire.

By his integrity and fidelity and full obedience in all the stipulations of the everlasting covenant, all the promises of God concerning the salvation of the chosen of God are perfected in praise of His love and power and to the glory of God. He is the embodiment of all grace and truth; for it pleased the Father that in Him should all fullness dwell.

DEACON JOHN FRAZIER, ONE HUNDRED
YEARS OLD.

Brother John Frazier, according to the best information obtainable, was born in the year 1811, and died April the 15th, 1912, hence was about one hundred and one years old. He was married to Malinda Pool in December, 1836 or 1837, and to this union were born nine children—six sons and three daughters. Four sons still survive, one in Texas, one in Oklahoma, one in Mississippi, and one in Alabama. His first wife died in June, 1885; and he was married to Sister Cassie Yeager January 8, 1889, with whom he lived happily until death. The record shows that he united with Providence Church Hale County, Alabama, in May, 1871, I suppose by confession of faith, as he came from Antioch church which went off long ago after modern missionism.

I united with Providence Church by letter in February, 1876, and my wife did so at the same time. So I had membership with Brother Frazier in the same church for a little more than 36 years, and for this reason have a good reason for knowing his peculiarities and manner of life, and can say truly that, in all the rela-

tions of life, he was the most punctual man I ever knew. During all these years of our membership at Providence he lived about ten miles away in Perry County, Alabama, and that ten miles was never in his way of going to his meetings, Saturday and Sunday, or to appointments at unusual or odd times for visiting or traveling ministers to preach, or for business, or for labor in or about the church house; so far as the distance was concerned, it was as though he lived not more than a quarter of a mile away, and was *never late*. He was just as punctual in attending his meetings one day as another; hence, usually, he traveled about forty miles each month in attending his meetings. I was never there at meeting when he was absent and thought Brother Frazier ought to have been there, but have been there many times when he was there and I thought he ought not to have come on account of the inclemency of the weather. The fact is, during all those 36 years, he missed but few times when it was expected that we would have meeting, as he was usually blessed with good health. He has been known to lend his horse to a neighbor on his meeting day and walk to meeting. Never did I know him to fail to attend his meeting because of his own personal interest. If appointed by the church to do anything or to go anywhere, he was just as sure to do it as he was not providentially prevented, and that was seldom indeed. His word, promise, was as good as gold, worth a hundred cents on the dollar. On one occasion he visited a sick brother who lived about twelve miles distant. While there he learned that the brother desired some squirrel soup. Without any comments, or without making any promise, he went home, the next morning took his gun, went to the woods, killed two squirrels and carried them to the sick brother, who was Jason Thigpen.

Though quite illiterate, Brother Frazier was gifted in the exercise of public prayer, in which he was considered able, indeed. I have never heard any man that used a better and more appropriate form of words in prayer. He was never a great talker, but as a walker, a doer of the Word, he was to be depended upon with entire confidence. He was not disappointing to his brethren unless it was in doing more or better by them than they

expected. Content with simple gospel truth and the old order of God's house, he was opposed to apostacy and innovation; and so earnest and consistent was his life that he caused no trouble with the church or among his brethren, but on the other hand he was a constant source of comfort and encouragement to all along the good old way. While he was what is called a poor man, he owned a good home of his own, and by industry and economy made a good honest living, generally raising corn and meat at home to do him as long as he was able to labor, which was up to just a few years ago. He did not make large debts nor many small ones; but, when he did owe a man he considered it as good as gold. His wants were few and simple and therefore easily supplied. He was not a user of coffee, tobacco or spirituous liquors, except in case of sickness.

In his last days, as his body declined, there was a corresponding failure of his mental powers, so that in some respects he distressed those near and dear to him.

May it please the Lord to sustain and comfort his faithful companion in her last days and his son, our brother, J. M. Frazier, who in much patience, looked after his old father's interest in his last days.

G. W. STEWART.

“REMEMBER THE POOR.”

(Gal. 2:10.)

God, in His law to ancient Israel, remembered the poor and the needy, and commanded their brethren to lend to them, without interest, and to give to them liberally, and to leave the corners of their fields and forgotten sheaves to be gathered by them, and, every third year, to give to the Levite and the widow and the fatherless and the stranger one-tenth of the produce of their fields, and, every fiftieth year, to restore to every poor man, who was in debt, his home and farm. Christ remembered the poor and the afflicted, and fed and healed them for no pecuniary consideration. He even gave Himself for us, poor and needy sinners, and said “It is more blessed to give than to receive.” And surely His people,

to whom the Holy Spirit has revealed God's gift of His Son in their hearts, ought to desire and delight to give to His servants and His poor, suffering children, more than one-tenth of their income, which the ancient Jews gave, and even, as some do, more than a fifth (which the Hebrews paid to Pharaoh, and which the Pharisees are said to have given) not however, in the expectation of being paid for their charity, but from the pure and unselfish, Divine motive of love (John 13:34; I John 3:14-24; 4:7-21; Matt. 6:19-21; Mark 12:41-44; I Cor. 9:11-18; 2 Cor. 8:1-9; James 2:14-26; 1:27.

"THE FUNDAMENTALS."

In THE GOSPEL MESSENGER of May, 1911, I wrote an editorial on *The Fundamentals*, a series of books of about 120 pages in each, written by the ablest and most learned men now living, and defending, in a masterly manner, against all the attacks of infidels, the great fundamental truths of the Bible and the Christian religion, published by the Testimony Publishing Company, 808 La Salle Avenue, Chicago, Illinois, sent free to every minister in the English-speaking world, so far as his address has been obtained (in all, about 275,00 persons), and mailed to other persons who desire them, for fifteen cents for each volume. The subjects treated are of great timeliness, interest, and importance. In THE GOSPEL MESSENGER of May, 1911, I gave the subjects treated in each of the first four volumes. I will now give a list of some of the subjects treated in volumes 4, 5, 6, 7, 8, and 9 (which are all that have yet been published).

Vol. 5:—Life in the Word; The Scriptures; The Certainty and Importance of the Bodily Resurrection of Jesus Christ from the Dead; Observations on the Conversion and Apostleship of St. Paul; A Personal Testimony, H. W. Webb-Peploe, of London, England.

Vol. 6:—Is There a God? Sin and Judgment to Come; The Atonement; The God-Man; The Early Narratives of Genesis; The Person and Work of Jesus Christ; The Hope of the Church.

Vol. 7:—The Passing of Evolution; Inspiration; The Testimony of the Scriptures to Themselves; The Testimony of the Organic Unity of the Bible to its Inspiration; One Isaiah; The Book of Daniel; Three Peculiarities of the Pentateuch; Millennial Dawn—A Counterfeit of Christianity.

Vol. 8:—Old Testament Criticism and New Testament Christianity; Evolutionism in the Pulpit; Decadence of Darwinism; Paul's Testimony to the Doctrine of Sin; Conversion; The Doctrinal Value of the First Chapters of Genesis; The Knowledge of God; "Preach the Word"; Mormonism—Its Origin, Characteristics, and Doctrines.

Vol. 9:—The True Church; The Mosaic Authorship of the Pentateuch; The Wisdom of this World; Holy Scripture and Modern Negations; Salvation by Grace; Divine Efficacy of Prayer; What Christ Teaches concerning Future Retribution; Eddyism, Commonly Called Christian Science.

Any minister, who is not receiving these valuable books, can get them free by writing to the Testimony Publishing Company; others can get them by mail for fifteen cents a volume. While I do not endorse everything in these books, they are, in general, of extraordinary importance and value.

S. H.

QUESTIONS AND ANSWERS.

1. Q. Who wrote the Epistle to the Hebrews? A. No human being now on earth certainly knows; but the Eastern Churches have believed, from the first century, that the Apostle Paul wrote it; and the Churches in Western Europe have so believed since the fourth century; the English Canterbury Revised Version of 1881 to 1885, like the King James Version of 1611, prefixes the title, "The Epistle of Paul the Apostle to the Hebrews"; while the American Revised Version of 1901, restores the title found in the oldest manuscripts (and in the oldest Syriac translation, of the second century), "The Epistle to the Hebrews." The omission of his name from the title in the oldest manuscripts, the style,

which is more elegant and classical Greek than Paul generally used, and the language in the third verse of the second chapter ("How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?") are the principal objections to Paul's having been the author. But his name may have been omitted from the title on purpose, in order not, in the beginning, to arouse the prejudices of the Jewish Christians to whom the Epistle was addressed, as some of them regarded Paul as an enemy of the Mosaic Law; and his speeches, as recorded in the Acts, are more fluent than his other Epistles, and he was no doubt able to write with classic elegance; and his language in Heb. 2:3 is similar to his language in addressing Jews in Antioch in Pisidia (Acts 13:31); and there are about a hundred words or phrases used in the Epistle to the Hebrews that are found nowhere else in the New Testament except in Paul's Epistles and speeches. I believe, therefore, that not Luke, or Barnabas, or Apollos, but that Paul the Apostle, was the author of the Epistle to the Hebrews. But, whoever may have been the author, the Church has, ever since it was composed, believed that it was written by Divine Inspiration, and is one of the most important, instructive and glorious parts of the Written Word of God. The Epistles to the Romans and the Hebrews are the principal parts of the Scriptures printed, by tens of thousands, in the Yiddish (the Judeo-German) language, and circulated among the million and a quarter Jews in Greater New York.

2. Q. Wherein was man "made a little lower than the angels" (Psalm 8:5; Heb. 2:7, 9)? A. In having a material body, subject to sleep, infirmity, pain, disease, weariness, and death.

3. Q. May we reasonably suppose that angels are in the air above and around us? A. There is not the slightest doubt about it (Gen. 28:12; 32:1; 2 Kings 6:17; Psalm 34:7; Luke 1:11; 2:9-14; Acts 5:19; 7:53; John 1:51; I Pet. 1:12; Heb. 1:13, 14).

4. Q. Does the expression in the Epistle to the Hebrews, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to

an innumerable company of angels, to the general assembly and church of the first-born," etc., refer to the *present* condition of the children of God, or to their condition after death in heaven (Heb. 12:22-24)? A. To their present condition *in spirit*, as shown by the present tense, "are come"; and this present condition in spirit will certainly be followed by their future coming *in body*, as well as in spirit, at the final resurrection, when they will be both bodily and spiritually in intimate fellowship with God and all His holy angels and all His glorified children. They have already received a kingdom, a spiritual, internal, and heavenly kingdom, or reign of Divine grace within them "which can not be moved," but leads them, and will forever lead them, to "serve God acceptably, with reverence and godly fear" (Heb. 12:28).

5. Q. What has filled the professing world with such disregard for Bible teaching? A. The constant, laborious, and successful efforts, by human inventions and institutions from worldly motives, to fill the so-called churches with mere nominal professors of religion, with unregenerate and unconverted persons, who have no real faith in God or in the truths of His Written Word. The Apostles foretell that, in the last days, there would be a "falling away," a "departure from the faith," a "giving heed to seducing spirits and doctrines of devils," a "revelation of the man of sin, opposing and exalting himself above God," a "transformation of Satan (the lying enemy of God and man) into an angel of light, and of his ministers into ministers of righteousness," an increase of "the form of godliness, with a denial of its real and vital power," a "waxing worse and worse of evil men and seducers, deceiving and being deceived," a "removal of God's restraining power, and a manifestation of the Wicked One, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness, whom the Lord will consume with the Spirit of His mouth, and destroy with the brightness of His coming" (1 Tim. 4; 2 Tim. 3; 2 Thess. 2). No wonder, then, that the world of mere nominal professors, under the influence of false teachers and of the Devil, disbelieves and despises the

pure, eternal truths of the Scriptures, and scorns those who are taught of God to believe those truths.

6. Q. What was the kingdom Jesus instructed His disciples to pray that it might come (Matt. 6:10)?
A. The spiritual and holy reign of the grace of God in the hearts and lives of all His people, terminating in the everlasting kingdom of glory (Luke 17:20, 21; Rom. 14:17; Matt. 25:34, 46; 2 Pet. 1:11; 3:13; Isa. 11:1-9; 60:18-21; 61:10, 11; Rev. 11:15; 21:3, 22-27; 22:3-5).

7. Q. Why was the tribe of Dan left out when the tribes were sealed (Rev. 7)?
A. The tribe of Dan was omitted, and Joseph, the father of Ephraim, was named in place of Ephraim, it is thought because Dan and Ephraim were greatly addicted to idolatry (Judges 17:18; 1 Kings 12:25-29).

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." Psa. 107:8, 43.

RESCUE OF WRECKED FISHERMEN.

On March 4, 1912, Captain McKay sailed from Gloucester, England, declaring that he was after the record to the Banks. He succeeded, covering the 1,000 miles in quick time before a fresh westerly wind. Swift as was the passage it was none too swift, however, for on reaching the southern end of the fishing ground on a rough day, he made out an overturned dory (small fishing boat) with two men clinging to it. These he found to be his brother Will McKay, and his dory mate, Milton Aiken.

William McKay and his mate had sailed on the Cavalier, and had gone out in their dory in stormy weather, taking the risk that every Gloucester fisherman has to take at times, and now on an overturned boat they were clinging with grim determination in the faint hope of a rescue.

"You can't tell me that John was not sent out to save my life," said William McKay, as he stood, decked in oilskins, aboard the big halibut schooner Cavalier.

"When my dory mate, Milton Aiken, and I went overboard in our dory there was not one chance in a thousand that we would be saved.

"It was a fierce day. The wind had kicked up a furious sea. It was impossible for the other dorymen or the captain of our schooner to make us out.

"We had clung to the bottom of the boat, with the seas licking around us as if they hated to have us get away from them, when right down upon us came Brother John at the wheel of the Monitor. It seemed like a vision. I didn't suppose he was within 1,000 miles. Over the side of the schooner coming toward us I could see my other brothers, Fred and Charles, and my young nephew, William, named after me.

"Well, there wasn't much more. John knows how to handle a schooner in any kind of weather about as well as any of them that sails out of Gloucester. He came down to us, and my brothers hauled us off with boat hooks, and here I am. You needn't tell me John was not sent out to save my life."

There was a joyous reunion of the four McKay brothers, aboard the Monitor, for the storm that broke over the Grand Banks lasted two days, and no man could have clung to that overturned dory for an hour while such seas were sweeping over it.—*The Christian*.

IF IN ARREARS, PLEASE REMIT.

This paragraph is not intended for any of our subscribers who are not in arrears. THE GOSPEL MESSENGER is sent, without charge, to several hundred of our ministers and of our aged, poor, and afflicted members; and the fact that no charge is made is shown by the omission of the date after their names. THE MESSENGER was started in 1878, and, though the cost of printing and mailing it, and the cost of nearly all the necessities of life, have increased, the price of THE MESSENGER continues the same—one dollar a year. THE MES-

SENGER publishes what its editors believe to be pure, unadulterated, entire Bible truth, without the slightest regard to money considerations—its great object being to glorify God and to benefit His people. About one-third of our subscribers are in arrears; and, while the amount each one owes is very small, the entire amount is large and indispensable to pay the expenses of the publication. If those who are in arrears for less than a year will send me One Dollar, I will, D. V., of course, give them the proper credit and receipt to them for the amount. *And if those who are in arrears for more than a year, of whom there are 260, will send me One Dollar, I will, D. V., credit them to January, 1914.* I make this proposition (which I have never made before) in order to put THE MESSENGER on a cash basis, as all business ought to be (Rom. 13:8), and to avoid paying, on papers sent to subscribers who are delinquent more than a year, four times the usual postage, *and especially to avoid the constant labor and trouble, in the payment of postage, of discriminating every month between those who are not and those who are more than a year in arrears.* If those who are several years in arrears are not really able to pay even one dollar for the advancement of their subscription to January, 1914, and will write me to that effect, and that they still desire THE MESSENGER, I will, D. V., forward their dates to January, 1914; but, if I do not hear from them in some way in three months, I shall conclude that they are dead, and will, therefore, quit sending THE MESSENGER to their address. If any are receiving THE MESSENGER, and do not desire it, I would be glad for them to notify me, and I will immediately discontinue sending it to them. It is the duty of postmasters to notify publishers if periodicals are not taken out of their office, so that the periodicals may be discontinued to such parties. Those who are taking a paper ought, in justice, to pay the amount due on it when they order it to be discontinued. This is doing to others what we would have them do to us (Matt. 7:12).

SYLVESTER HASSELL.

EXTRACTS.

GLENWOOD, ALA., November 13, 1912.

DEAR BROTHER HASSELL:—I am sending you a private letter, written just after his return from the Patsaliga Association, held with Pleasant Home Church, Covington County, Ala., embracing the third Sunday in October, 1912. Elder Jones is moderator of the Antioch Association, a body of about five hundred members, divided into about twenty churches. They are good, sound and orderly Baptists and have a goodly number of able preachers. I would be glad to get THE GOSPEL MESSENGER in circulation among them, and will send you enclosed herewith a list of the names of the ministers and their post-office addresses as late as October, 1910; and, if you wish, you can send a few sample copies to them, or a package to Elder J. W. Jones, Jones Mill, Ala., with request that he distribute them among the others. If you find room for Elder Jones' letter, you are at liberty to publish it.

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

JONES MILL, ALA., October 24, 1912.

Elder J. E. W. Henderson, Glenwood, Ala.—

VERY DEAR BROTHER:—Your letter to hand and contents noted. I was truly glad to hear from you. We are home again, and found all well. My wife and myself went to the Patsaliga Association, where we did hope to meet you, but were disappointed that far. But we had a sweet meeting—all in sweet peace, love, union, and sweet fellowship, good preaching, and it seemed that all enjoyed the meeting. The weather was a little disagreeable, but did not hinder us much. We felt the sweet presence of the Lord, and His sweet Spirit was with us from start to finish. There were twelve ordained ministers, to wit, Elders Howell, Byrd, Jackson, Gatlin, Nall, Echolds, White, Bass, Hughes, Wiggins, Kimbro, and Jones; and there were three young preachers—Nall, Parker, and Cross—all liberated to speak in public. I would have been so glad if you could have been there. It was good to be there, to see the dear old Baptists, all of the same faith and order, associated together in worship; and the sweet Spirit of the Lord in their midst, was a delightful scene. THE GOSPEL MESSENGERS received. Many thanks. I will close. Glad to hear from you any time. With love and best wishes, I am, as ever,

Your poor, unworthy brother, J. W. JONES.

LILBURN, GA., November 20, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—The Primitive Baptists in this part of Georgia are living quietly and enjoying brotherly love and Christian fellowship. Enclosed find two dollars, money order. I appreciate your kindness to me in sending me THE MESSENGER as a present. I am in my seventy-third year, and it seems the older I get the stronger my love is for the saints, and the kinder they are to me. I send our last Association minutes (the Yellow River).

Yours in love and fellowship, J. T. JORDAN.

GREENVILLE, GA., October 30, 1912.

BELOVED BROTHER HASSELL:—I am sending you by this mail an obituary of my wife's father, Brother John M. Strickland, of Newnan, Ga. He was a great and good man, one of the best friends I have ever had, a true friend to the poor and needy, never turning one hungry away from his door, one of the kindest men to the gospel ministry that I have ever met during my long labors as a minister of the gospel—ever ready to aid and help the true preacher on after a godly sort. If all our brethren were like dear Brother Strickland in letting their liberalities abound toward the poor ministers of the gospel, many of them would be far better prepared to give themselves more profitably to the blessed work of preaching the gospel of Jesus. Poverty, no doubt, has and is handicapping many of God's humble poor ministers in their religious duties. He has been a subscriber and a constant reader of THE GOSPEL MESSENGER for many years. You will miss him from your list; we will miss him in our country, in our family, and in our church. Peace to his slumbering dust.

A. B. WHATLEY.

CONSHATTA, LA., November 20, 1912.

Elder S. Hassell—

Enclosed you will find money order for one dollar to pay for THE MESSENGER another year. I have been taking THE MESSENGER ever since it consolidated with the *Primitive Pathway*, and I don't feel that I can get along very well without it. I wish you success.

Very truly yours, M. P. C. HUCKABEY.

MOSCOW, TENN., October 10, 1912.

Elder S. Hassell—

DEAR BROTHER:—As my subscription expires this month for our dear family paper, and I feel that I can not well do without it, you will find enclosed a money order for one dollar for another year. I have been taking it every year since 1884 last month, and hope to be able to pay for it the remainder of my life, if you continue sending it to me, and also continue advocating the same doctrine. May you live long to do so. I and my dear daughter still live alone. If not asking too much, pray for us to be able to live as He would have us to do. Come to see us some time. We would love so much to see you at our dear church at Shiloh. Wishing you well, I close by asking you to remember us at a throne of grace.

Your little sister in hope, if one at all, MRS. BETTIE CLARK.

GAINSVILLE, TEXAS, November 9, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—As my subscription for our dear paper, THE GOSPEL MESSENGER, expires with the December number, and I feel that I can not well do without it, find enclosed a money order for one dollar, to pay for it another year. We have taken it over thirty years. I am near eighty-seven years old, and have, as I hope, suffered affliction with the people of God over sixty years, if not deceived, and I am not tired of serving Him yet. It seemed at times that I would fail, but His promises are sure, and His grace has been sufficient for me so far. O! how unworthy I feel of my poor sinful self of such mercies and blessings, for there is no good thing that I

do; but His goodness and mercy endureth forever, bless His holy name. I desire all the editors of THE MESSENGER, and all that read this, to pray for me and Mattie, my daughter.

Your old sister, if not deceived, MRS. W. H. DANIELL.

SELECTIONS.

NOBLE DEFENSE OF THE TRUTH OF THE SCRIPTURES.

From the Raleigh (N. C.) *News and Observer* of Nov. 24, 1912.

To the Editor:

Please give me space to say a word about the matchless address of Mr. W. J. Bryan in the Raleigh Auditorium last Monday night (November 18th). Whatever may be the opinion of men as to the political views of Mr. Bryan, all who heard the address the other night must admit that it was the speech of a Christian statesman, and marked the speaker as a man of high ideals and exalted character.

Two things in connection with the speech impressed me forcibly. The first is, that this man who is, perhaps, the greatest living American, makes a most powerful plea for the fundamental truths of Christianity. The theory of creation in which he believes, is that which he gets from the Bible. "In the beginning God," he takes as his starting point. The atheist begins with matter and force in accounting for creation, but he goes back of that, to an Almighty Being who created matter. Further back than that he does not go and does not care to go. Given God, and all else can be accounted for, but to deny the existence of God plunges one into impenetrable mystery. The Bible he accepts as the inspired word of God. If it is merely the work of man, why has man not written a better one? It was written in an age when we had not the great universities that we have today, and science had not enriched the world by her discoveries, as she since has. This Book, written in that age, deals boldly with problems that reach from creation into the world beyond the grave. Its critics have never tried to improve upon it, their effort has been to destroy it, but in this they have failed. To say that men can not write a better book than the Bible is either to concede its divine authorship, or to admit that the race of man has degenerated since those early days when the Bible was written. The divinity, or deity, of Christ, he believes in with all his soul. The miracles of Christ are only troublesome to those who reject His divinity. He is working greater miracles today than when He was here in the flesh. To take a man from the depths of sin and shame, and make him over, so that he hates the things he once loved and loves the things he once hated, is a greater miracle than raising the dead, and Christ is doing that very thing every day in the world about us.

In this age of doubt and unbelief, when our schools are clamoring for "academic freedom," which simply means that those who compose the faculty should be permitted to teach any peculiar view that they may happen to hold, and the students believe anything or nothing as they choose; when many of our preachers are tenderfooted, and think that to come out emphatically for the old fundamental doctrines would be an indication of narrowness; in such a day it is refreshing to hear the man who has the ear of the American people as no other man has, declaring his belief in these vital truths.

The second thing that impressed me is the fact that Mr. Bryan is a striking example of what the religion of Christ will do for a man. He said that Wm. E. Gladstone's great success as a statesman was attributable chiefly to his faith in Christ. Bryan's address reminded me of the series of fine articles written by Gladstone a few years before his death on "The Impregnable Rock of the Holy Scriptures." When Mr. Bryan was describing Gladstone, and giving his opinion as to the cause of his success and greatness of character, I thought, and I venture hundreds of others thought, "There stands the Gladstone of America." Each of these statesmen built upon the same foundation. Gladstone had, and Bryan has, a simple, childlike faith in Christ, and in the doctrines of His Kingdom.

Raleigh, N. C.

LIVINGSTON JOHNSON.

The lecture was addressed to 2,500 people at 50 cents each, for the benefit of the Rex Hospital, in Raleigh, N. C., which does a great deal of charity work for the afflicted poor. S. H.

JUDGE PENROSE ON THE "HIGHER CRITICS."

The recent death of this great jurist and lawyer was a great loss to Philadelphia and the legal profession. Below we give his comment on Sir Robert Anderson's book on "Pseudo Criticism":

"Sir Robert Anderson's criticism of the pseudo-critics has the keenness of a 'Toledo blade.' The critics are well called 'pseudo.' They are destitute of moral sense and incapable of seeing the most obvious results of their teaching. If Christ was ignorant and had only the knowledge of the day in which He lived, it is manifest that He could not have been divine, and His assertion that He was the Son of God, that He had been sent by His Father to save the world, that whosoever believed in Him should be saved—was simply the pretense of an impostor, or the raving of a lunatic. Those who assert such ignorance and at the same time declare themselves Christians and believers in Christ, can only be consummate hypocrites or hopeless imbeciles; and to whichever class they may belong, their authority as teachers of truth is equally absurd.

"The want of reasoning power is, however, surpassed by the perversity of those who, no longer believing in the fundamental, cardinal principles of Christianity, retain their positions in the ministry or in theological institutions in order to promulgate their assertions and to destroy all belief on the part of others—tearing down and trampling on the flag they have sworn to defend. The evil which they are thus accomplishing is incalculable; and, as Sir Robert Anderson points out, the church which retains such men becomes a partner in the iniquity.

"He is doing noble work in stripping these wolves of their sheep's clothing."

This language is strong, but the words have been well weighed by a man who never spoke lightly.—*Western Recorder*.

BIBLE PECULIARITIES OF PRIMITIVE BAPTISTS.

If the Primitive Baptists were to hold big revival meetings, tell graveyard stories for preaching, work on the sympathies of children

and persuade them to profess religion whether they knew anything about a change of heart or not, and just take everything they could get in order to have a big church, I guess they could have it all right. But what would they have? They would have about what other churches have—a lot of worldly-minded, self-righteous, giggling worldlings that could never be satisfied only by the things of the world.

Give us the old-time, heartfelt religion in its simplicity which makes people rejoice and praise God right here on earth, and we are perfectly willing for worldly institutions and churches with all of their pride, formality and greed for show, worldly fame and popularity, to have everything that belongs to them. The Primitive Baptists are so peculiarly attached to each other and their old-time service which they have adhered to ever since the apostolic age that they consider one day in the courts of the Lord better than a thousand anywhere else. The world in amazement wonders why the Primitive Baptists will sacrifice so much and go so far to meet each other in the service of God. It is because the food their spirits want can be found nowhere else. If their loyalty to each other and sacred devotion to Heaven's King is not real and prompted by His own everlasting love in their souls, then what else could be the cause, since it could not be for worldly gain or honor?—*Elder T. L. Webb in Baptist Trumpet.*

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. D. WILLIAMS.

"And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10.

At the request of his bereaved wife, children and friends, it becomes my sad duty to write an obituary to my beloved grandfather, J. D. Williams, son of James and Easter Williams. I trust that I shall be guided toward saying the right things.

He was born on April 16, 1845, in Banks County, Ga., and departed this life June 11, 1912, making his stay on earth sixty-seven years, one month, and twenty-five days. He was left without father or mother at the age of three, being next to the youngest of a family of nine orphans. He bore some heart-rending hardships incident to an orphan child living with his relatives and friends until the age of sixteen, at which time he enlisted in the Confederate Army under Captain Montgomery, Company D, Sixteenth Georgia Regiment. After serving two years, he was wounded in the battle of Chancellorsville. He then went home on a furlough, joining himself in marriage during his furlough to Rachel Irene Clementine Hix, daughter of Nathaniel and Joanna Hix. The wedding occurred July 30, 1863. He then returned to the army, where he remained in loyal service until the surrender. Coming home from the army, he assumed his duties as a citizen and as the head of his family, and was the father of eight children. He proved himself a loyal husband and a kind and loving father, although being handicapped by the almost

complete loss of his health, due to wounds he received in the Civil War. On May 1, 1869, he united with the Primitive Baptist Church at Black's Creek, dating the experience of his conversion back to the days when he stood on the battlefield. He proved a staunch adherent to the gospel he professed, being chosen a deacon soon after joining the church. He proved a useful member and official to the organization of the church of his chosen faith, earnestly contending for the truth as it was revealed to him by the Spirit of his God, through all his remaining days. His favorite song, and the one he requested his wife and children to sing at his bedside a short time before his death, was "Amazing grace, how sweet the sound." He also requested that this be sung at his funeral. The following verse he requested to be used as the text from which his funeral should be preached: "Nevertheless, the foundation of God standeth sure, having this seal: The Lord knoweth them that are His."—2 Tim. 2:19. We believe that our loss is his eternal gain. May God smile upon his dear family and cause them to walk in the example he set before them.

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

Written by his grandson,

A. DOUGLAS BOLTON.

CAPT. JNO. M. STRICKLAND.

Our father, Mr. John M. Strickland, of Newnan, Ga., fell sweetly asleep in Jesus, October 24, 1912, at the home of Mr. W. L. Brakefield, in Haralson, Ga. Father was born near Luthersville, Ga., March 26, 1837, age seventy-five years, six months, twenty-five days. He was married to our mother, Miss Augusta Almon, September 15, 1859, with whom he lived happily until her demise occurred in April 11, 1886. As a result of this union six children were born to them—four daughters and two sons—all of whom have passed over the river except Mrs. A. B. Whatley, of Greenville, Ga., and Mrs. L. B. Mann, of Newnan, Ga. Again he was congenially married to Miss Lula Whatley, December, 1892, who preceded him to the tomb May 1, 1911.

Our father, familiarly known in Coweta and Meriwether counties, Ga., as Captain John M. Strickland, joined the Confederate Army in the early sixties, and it was said by all his comrades that he was one of the bravest men that ever fought in battle, serving his country as a good soldier until General Lee surrendered his sword to General Grant at Appomattox. Words fail us to give a full description of his bravery and his unceasing loyalty to his country as a soldier, and as a good citizen, faithful to every trust, a man of sterling worth to his country. He was a friend to the poor, a neighbor in the true sense of the word, but best of all, he was a Christian gentleman, having united with the church at Bethel, Meriwether County, about thirty-five years ago. He lived a devoted life, ever ready to do what was required of him as a church member. He loved his church and the Lord's people devotedly. His father,

John M. Strickland, Sr., who died 1902, was the father of a large family, thirteen children, three girls and ten boys; all lived to maturity and were married, but one daughter, who died in childhood. Five boys yet live to mourn the loss of their eldest brother—Messrs. Zeke and Sol Strickland of Shipley, Ga.; Will. Warner and Gip Strickland of Whitesburg, Ga. Fourteen grandchildren and one great-grandchild live to mourn his great loss and ever to cherish his memory. We feel assured, from the long devoted life of our dear father, that he has entered into that eternal rest that awaits the faithful.

“Yes, dear father, thou has left us
In this sad world below;
In Heaven we hope to meet thee,
Where parting shall be known no more.”

Newnan, Ga.

MRS. A. B. WHATLEY
MRS. L. B. MANN.

J. C. ROBERTSON.

Died, in Baltimore, Md., at the Westminster Hotel, some time in the night of October 3, 1912, John Clayton Robertson, son of John A. and Julia Robertson. He was born in Pitt County, September 6, 1860, and was reared and educated near Robesonville, N. C. He took a course in bookkeeping and penmanship and prepared himself for business life, and taught bookkeeping and penmanship for some time before engaging in business. Then he engaged in a mercantile business with Elder G. D. Roberson for about eight years. He then organized a bank of his own, which he successfully ran for two or three years. He then organized the Bank of Robesonville, and was president of said bank at the time of his death. Had been in business with his brother, J. L. Robertson, for about two years, in which they were prospering and succeeding well.

He had gone to Baltimore to buy goods, expecting to return by Norfolk to meet his wife, and be at the Kehukee Association there. There we received the sad news of his death, which we think was due to apoplexy or heart failure, as he was found on the bed partly dressed.

He was married to Mary Alliene Roberson, daughter of Elder G. D. Roberson, May 13, 1891, which happy union lasted until his death. He leaves her a sad and lonely widow, together with three lovely and sorrowful daughters, having lost a little boy some years ago.

He joined the Primitive Baptist Church at Flat Swamp and was baptized by Elder G. D. Roberson on the first Sunday in November, 1902. When the church was constituted at Robersonville, he was in its constitution, and was chosen clerk and treasurer, which offices he filled faithfully until the time of his death; he sang well and delighted in the worship of God, and loved to serve his brethren and friends in any way he could.

A feeling of deep gloom and sadness is thrown over our community at his sudden and tragic death; his bereaved family have our deep and heartfelt sympathy in their sad bereavement.

Besides his wife and children, he leaves an afflicted mother, three brothers, and two sisters. We believe our sad loss is his eternal gain, and though we are in gloom and sadness it is not without hope of his blessed immortality. We believe we can say, “Well done, thou good and faithful servant,” and his Heavenly Father will bid him “enter into the joys of his Lord.”

A large concourse of friends gathered at his burial here, and after services at the church and at the grave, we laid all that was mortal of him to rest in the cemetery here. Peace to thy ashes, my brother.

Affectionately, M. T. LAWRENCE.

Robersonville, N. C.

MRS. MATTIE T. LAZENBY.

Mattie Talula Lazenby was born August 28, 1858; married to J. C. Lazenby, December 23, 1875, and died October 26, 1912, aged fifty-four years. She joined the church at Shoal Creek several years ago, since which time her pious walk and godly conversation have gone to manifest that her trust was in the living God. As a church member she was prompt; as a neighbor she was kind and beneficent; as a mother she was devoted and affectionate; as a wife she was true and faithful, and the bosom companion of her devoted husband. From the evidence manifested, we believe death was a happy change with her, dying without a struggle. We feel that we can truly say that our loss is her gain, as she has passed through the tempest-tossed waves of time, and, as we believe, has passed over where there will be no more parting with husband, children, relatives, and loving friends. May they all be resigned to the will of Him who doeth all things well. Our bereavement as a church is great. May God fill the vacant seat, and bless the beloved family. The funeral was preached by Brother R. L. Cook, at Carmel, using as a text 2 Tim. 1:9—"Who hath saved us and called us with an holy calling," etc.; after which she was laid to rest in Carmel Cemetery to await the resurrection of the blest. She leaves a husband, four sons, and four daughters to mourn her absence. May the Lord bless the dear family, and resign us all to His will, is our prayer.

Mansfield, Ga.

JOHN D. CURTIS.

EMMIE LOVE EDWARDS.

This sweet little girl was a daughter of Leroy M. and Lottie J. Edwards, of Coffee County, Ala., and granddaughter of my present wife. She was born June 4, 1905, and died September 2, 1912, aged seven years, two months, and twenty-eight days. She died of diphtheria, from which the mother and six others of the children suffered, but recovered. She lived eight days and about four hours after taking her bed. Her father testifies that "she passed from this life as quietly and peacefully as though she were taking a sweet, restful sleep. She is buried in the cemetery at Beulah Missionary Baptist Church. It is a nice place for her little body to take that last long restful sleep. Her doll was buried with her. The little sticks that she drove in the ground to make her playhouses, the pocketbook that held her nickels and coppers, the cards that she oftentimes held in her little hand—all these are precious mementoes of the little girl whom we so much loved, but lost—lost only in this life, for methinks I see within the eternal realm of heaven her bright, pretty face, looking for and awaiting us there. But in this life a man will pass along through the weary years with the picture in his mind of a bright, beautiful creature, whom he loved but lost."

The above extract is taken from a letter written by the father of the deceased child, dated October 28, 1912, and is truly and sublimely pathetic; and all devoted parents who have been called to give up their offspring can but sympathize for these grief-stricken ones. But the Lord, who gave and hath taken away this one, is

still sparing to them nine other bright objects of their parental love and care—six sons and three daughters. May the Lord of heaven and earth sanctify our sorrow. J. E. W. HENDERSON.

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S. HASSELL.

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Kindly give *name* and post-office address *plainly written*. Some advance orders have been received with the name of the sender omitted.

D. W. OWENS, Hersman, Ill.

Vol. 35

No. 2.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



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The Gospel Messenger

FEBRUARY, 1913.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 35

WILLIAMSTON, N. C., FEBRUARY, 1913

No. 2

PERFECT DAY.

In the bright realms of light above,
Where holy angels sweetly sing,
Triumphant saints rejoice and love,
Exulting in their God and King.

Serene the chosen there remain;
Nor guilt nor grief disturb their breast;
Unsullied gladness they obtain
In mansions of eternal rest.

What boundless seas of love divine
There ravish the capacious soul!
While pleasures, knowing no decline,
In living oceans endless roll.

They shine in evelasting day,
Nor light derive from sun or moon,
But from the Lamb, who shall display
His glories in eternal noon!

The living water ever flows,
While songs, perfumed with love, ascend,
And there a smiling God bestows
Glory immense! without an end!

B. WALLIN (of England), 1750

CORRESPONDENCE.

HILLSVILLE, VA., November 15, 1912.

Elder S. Hassell—

DEAR BROTHER IN CHRIST:—In reading THE GOSPEL MESSENGER, I saw the published experience of Brother

M. T. Sheppard in Vol. 34, in which he says: "About six years ago, at times I felt to be a sinner, and would try to pray." This carried my mind back to over sixty years ago. At times I would be troubled for my sins. Then first I was aware I would have no smittings of conscience; this put me to wondering as did Cornelius when the angel spake to him; I asked what is it, Lord? Is it the work of Thy good Spirit, or only carnal imagination? If it is of the Lord, why am I thus? Two spirits seemed to be wrestling in my breast. I thought if it was of the Lord, and I was under conviction, it would be a continuous thing, no cessation till Jesus Christ would be formed within me the hope of glory, and thought I was not convicted right if at all, and I would throw it all away and count it nothing. But one evening an awful thunderstorm and rain passed over, and I was full of promises to cease from sin and do better, till the cloud and thunder passed over to the east. I, as usual, forgot my promises. Some of the old church members called such characters—"Hell-scared Christians." At first I saw no use for heaven but for a refuge from hell, till I saw a distinction made, and I saw that God, heaven, and His people were love, and I said: What greater punishment can be imposed on a sinner than to be separated from this love and these people? I did not send for the preacher as Cornelius did, but I attended meetings regularly to see if there was a promise in the gospel for me, and unexpectedly they that I had the least thought of being Christians were first to describe my feelings to me. I wondered, Am I forgiven? a saint? a Christian? I joined the church and was asked one question—"Did you say you received your hope about 9 o'clock in the morning?" I said "Yes." The pastor said he knew I did, but our enemies say that our faith all consists only in dreams and he aimed to disprove it before that audience of people. Seven years after this I engaged in the ministry, and have labored in that line, now the forty-eighth year, but never could attain to what I expected or desired. I was not eloquent before, nor since I engaged. But as Paul said, I feel that necessity was laid upon me. The labor of the ministry is needed in gathering in the harvest of the Lord, and the older I

get, the more I am confirmed in it. The Lord calls, qualifies, and sends out His fishers of men. The Lord said by Jeremiah, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." "He shall feed His flock like a shepherd, and withhold no good thing from them that walk unrightly."

ISAAC WEBB.

VALLEY SPRING, TEXAS, Dec. 18, 1912.

DEAR BROTHER HASSELL:—Through your kindness THE GOSPEL MESSENGER comes regularly to my home. I enjoy reading it very much. I think that much good results in reading our periodicals, especially when their columns are filled with gospel truth, written in love and humility.

Many, many of us will never meet until dear Jesus gathers up His jewels in the last day. But while we are many miles apart and many of us will never meet on earth, it is indeed a blessing to hear from one another through our papers.

The time has been when God's poor afflicted people were not allowed this privilege, and perhaps in the near future such publications as THE GOSPEL MESSENGER and others will be put down. I am sure, if the spirit of old Rome should ever get the ascendancy in our country, it would soon repeat history.

By a medium of correspondence we are brought closer in touch with each other. We are made to understand one another better.

My prayer is that the chief editor of THE MESSENGER may have the continued favor and grace of God, and that wisdom from on high may be granted him together with his corresponding editors, and all the readers may be highly favored of the Lord through the coming year. Oh! that God would spread out over us the wings of His mercy, and encircle us in His everlasting arms; that we could lean our heads on Jesus' breast, as it were, and rest sweetly upon His precious promises; that we could all be humbled down at the feet of dear Jesus, and at one another's feet.

Yours in a sweet hope,

S. N. REDFORD.

CRAWFORDSVILLE, IND.

DEAR BROTHER HASSELL:—I just received a letter that is good and instructive, and I will mail it to you. Your readers will appreciate it.

J. H. O.

LA FAYETTE, ALA., NOV. 28, 1912.

Elder J. H. Oliphant—

MUCH ESTEEMED BROTHER:—I have just read your good article in THE GOSPEL MESSENGER on the centurion's faith, and like it very much.

I have desired to know what expression of the centurion denoted such *great faith*, and I have concluded that the expression, "I *also* am a man *under* authority," is where he showed his great knowledge of Jesus. Where did the centurion get such authority to say to this man, "Go, and he goeth!" He was only one man, and as weak in and of himself as those men he could move about at his word. He was a second power, and that by the power above him. He was subject to the same power that his men or servants were. Take from behind him the Roman authority, and he was nothing. He knew, "Of myself I can do nothing," and he saw Jesus in the same light. "I *also* am a man *under* authority." He made a comparison of himself and of the manner in which he ruled, to Jesus and the principle upon which He could "speak the Word and my servant shall be healed." It is most wonderful that this stranger could see the *Father* in the *Son* when His own disciples with whom he had been so long could not so understand Him. "He that has seen Me (in the true light as the centurion did) hath seen the Father." "Have I been so long time with you, and yet hast thou not known Me, Philip?" "I have not found so great faith, no, not in Israel." To Israel I am still a mystery, in this sense—They can not see the words that I speak unto them I speak not of Myself, but the Father that dwelleth in Me, He doeth the works.

The centurion understood all this, and his faith in Jesus was not in what he could do alone, but by the authority which His Father gave him. "I *also* am a man *under* authority; and by the authority I am under I speak, and it is done; command and it stands fast." So

he could say unto Jesus, You also are a man under authority, and by the authority you are under, (your Father), speak the Word and my servant shall be made whole."

The work of Jesus was a mystery, and is still a mystery to every one who could not understand that "my Father worketh hitherto, and I work." "Then was brought unto Him one possessed with a devil, blind and dumb, and He healed him; and all the people were amazed and said, Is not this the Son of David? But, when the Pharisees heard it, they said, This fellow doth not cast out devils but by Beelzebub, the prince of devils." This Jesus denied and said, "I cast out devils by the *Spirit* of God," etc. Hence we see so many blind to the power that was in this man; but the centurion could understand all this by revelation, and by revelation only, for, says Jesus, "no man knoweth the Father but the Son and he to whomsoever the Son will reveal Him."

Dear Brother, I think it is clear that the expression of the centurion—"speak the word only, and my servant shall be made whole; for I *also* am a man *under* authority," etc., is the expression that sets forth his perfect faith in Jesus, that was not found, "no, not in Israel."

Yours in gospel bonds,

J. T. SATTERWHITE.

Box 407,

CEMENT CITY, MICH., Dec. 16, 1912.

DEAR ELDER HASSELL:—You will see I am still waiting—still suffering out my little time. I can not tell how great my sufferings are, nor how dark and gloomy is my mind much of the time. But I take some comfort from the assurance that He will appear unto them who look for Him, and much is promised to those who love His appearing. What else can I do but look for Him? for He is the only one who can deliver and take me from this awful place. He is the only one I want. I look and cry to Him day and night, and He has said He would hear His own, though He bear long with them. And I hope and trust that I love His appearing. It is all I want. Excuse my trembling hand.

KATE SWARTOUT.

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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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TRUTH, RIGHTEOUSNESS, AND PEACE.

If, under the influence of the Holy Spirit, we believe all the truth of His Written Word, and lovingly endeavor to walk in the way of His righteous commandments, we will be blessed with spiritual and abiding peace in all the churches of the saints. There will be no divisions among us; and, as the Apostle Paul prayed, we will be perfectly joined together in the same mind and in the same judgment (1 Cor. 1:10); we will abhor strifes of persons and words, and bear and forbear with our brethren, who, while living godly lives, do not understand and do all things just as we do; and, according to the high-priestly supplication of our beloved and Divine Redeemer, we will, by the power of His almighty grace, all be one, as He and the Father are one

(John 17:20, 21). How blessed and glorious will be the coming day of the perfect and eternal union of all the members of the body of Christ, when there shall be no more sin and night, and envy and jealousy, and pride and strife, and sickness and death, but where all is light and love, righteousness and peace, and the fully manifested presence and humble and rapturous service of the God of our salvation!

S. H.

A FEW DAYS AMONG THE FAITHFUL.

On December 31, 1912, I was at the hospitable home of Deacon M. N. Fain and his family, in the picturesque town of Ariton, Ala., where my dear wife and I had gone to visit some of the dear Old Baptists and their friends, and to attend upon the occasion of their monthly church meeting, which, for the month of January, 1913, was held on the fifth Sunday and Saturday before in December, 1912, in order that the pastor, Elder J. J. Byrd, might attend the meeting of Union Church one week later.

The weather was somewhat forbidding to us old people, yet we were childish enough to undertake the journey of 48 miles on the cars, and came to our destination on Friday, December 27th, and were blessed to enjoy the meetings, both Saturday and Sunday following. But owing to different causes the attendance was small, yet it was pleasant to meet the dear, faithful pastor, and a few faithful brethren and sisters, who found it in their hearts to make a sacrifice of their worldly interests and their bodily comfort to fulfill their more sacred and binding obligations to the cause of the blessed Master, who sacrificed Himself for them that He might redeem them from sin, and to meet their devoted pastor, who had already given over twenty years of his life to them, and who has firmly and fearlessly stood upon the watch-tower teaching and admonishing the precious sons and daughters of Zion to observe all things whatsoever Jesus had commanded—I say it was truly encouraging to meet even a few of such people, filling their places in the ranks of the royal army of God our Saviour. Was there

at least one out of every ten present who had been divinely cleansed from leprosy (sin) to give glory to God? But "where are the nine?" Well, the Lord knows where they were, and why they were absent from the church meeting.

"And it was winter." Yes, it was winter when our dear Redeemer suffered the cruel mock trial before the Sanhedrin council, and it was winter when Peter warmed himself by the fire kindled by the Lord's bitterest foes, in the presence and audience of whom he declared, thrice, that he did not know the man Christ. Others had done about as bad, who believed on Jesus but would not confess Him, lest they should be put out of the Synagogue, lose their standing in society, or else injure their business interests. The same spirit is in the world to-day, and many of the children of God are taken captive by the Devil at his will.

But listen to the voice of the Lord by Paul: "The servant of the Lord must not strive (fight with carnal weapons), but be gentle, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance, and that they may recover themselves out of the snare of the Devil, who are taken captive by him at *his* will" (not at God's will). And the manner in which God gives repentance to such captives is to be dreaded, "For it is a fearful thing to fall into the hands of the living God," as the child falls into the hands of the father under the rod of correction. Don't listen to the Devil, my dear brother; for he is a crafty enemy, and will often coax you by hypocritical words, which might seem to you to be words of kindness. His plan is to get your feet into his secret net, but he will not help you one bit to get out of it. Beware when the Devil promises to give you wealth and honor for your services if you will *only fall down and worship him*; for he don't care if you die in prison or in the pauper's home. He will leave you to your fate and mock at your affliction. Better listen to the instruction of those men of God who are given to serve you in love and meekness, to teach you to observe all things that He hath commanded you.

It is so easy and so popular for people to call Jesus,

“Lord,” and neglect the things which He has commanded; and if such be our manner of life or conduct, we are surely ensnared, and our only hope is that God will give us repentance to the acknowledging of the truth—not simply in word, for Satan himself would allow that, and even encourage us to substitute this word for the deed; but let us be doers of the word, and not hearers only; for this is the only way out of the snare—the way to get out if we are in it, and the way to keep out if we are not in it.

The above sentiments will be endorsed by Elder J. J. Byrd, the efficient pastor of Pilgrim Rest Church, located at Ariton, Ala.; he has made his residence here for the last sixteen years, and has pastored this church for eighteen consecutive years, or more. He is highly esteemed by the churches he serves, and respected by his fellow-men who know him; and he deserves it all.

It is truly encouraging to me to find that the God of Israel has reserved to Himself a few who are satisfied with the goodness of His house and have not bowed the knee to the idols of the religious professing world, nor taken up their abode in the tents of the wicked. On the other hand, it is painful to meet, here and there, with those who once appeared to be well established in the doctrine and order of the gospel church, but are now either engaged in devotion to idols, or else apparently dead to all interest in the service and worship of God.

May the scattered few, who are still kept by the grace of our Lord Jesus Christ, watch and pray, lest they enter into temptation; and may those who think they stand take heed lest they fall. The Lord alone is able to make us stand in these perilous times.

J. E. W. H.

A MISUNDERSTANDING.

It may be where good brethren differ on some points there is more of a misunderstanding than a real difference in sentiment. It is well for all of us to be cautious in the expressions we use, and not use any expression that is misleading or would cause a weak brother to

stumble. We should have more love, kindness, and tenderness in our dealings toward the saints than to press unscriptural expressions to the alienation of good brethren, one from another. Many good brethren oppose the expression "conditional time salvation" as used by some, yet preach practical godliness just like those who use it. Paul in his letter to the church at Colosse, 3d chapter, starts out by exhorting those who are risen with Christ to seek those things which are above, and tells them all through this chapter how they should live as Christians, and tells them that "whatsoever ye do do it heartily as unto the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." I like the expression as Paul used it here, calling our enjoyment in the service of God an "inheritance."

Many good brethren think those who use the expression "conditional time salvation" mean by it that they get so much pay for so much work, and that it has a tendency to cause them to boast. The children of God know by experience that they can not live in open rebellion against the Lord and enjoy His approving smiles that they can in humble obedience, but at best they feel unworthy, and that they are but unprofitable servants. They enjoy the blessings of God in His service as an inheritance, and they miss that inheritance here by disobedience. The faithful son enjoys the care and protection of father and mother who feed, clothe and furnish him with a home and whatever is adapted to his wants. This is not pay as they would pay a hireling, but the son enjoys it as an inheritance as a dutiful son. Suppose that son leaves home and disregards the tender care, love, protection, and commandments of his father. He soon realizes that he has made a sad mistake, and now he has no home, no one to feed and clothe him as before; and, trying to work his own way, many a time the child will soon become ragged and have but little to eat, and no father and mother to care for him. Now with a heart full of regret he exclaims, "Oh, that I had remained at home!" He sees now what he is missing. Who is to blame? Nobody but himself. He has missed that inheritance since leaving home. He now goes back

to father and mother and confesses his wrongs. He was their son all the time, and they loved him. They now receive him back with open arms, and he again enjoys the care and protection, love and communion in his father's house. These blessings he enjoys now as an "inheritance" in his father's service. Paul speaks of out-breaking sins, and says that they that do such things shall not "inherit" the Kingdom of God. God's people received the land of Canaan with all its fullness while in obedience, but they did not receive it as pay, but as a reward of inheritance. God gave that land to Abraham and his seed by promise. The houses, the wells, the vineyards, the olive yards, and all the good things of that land were provided for the Lord's people. They did not have all these things to prepare after they got into the land. They were already prepared for them. They received this land in obedience as an inheritance.

"If ye be willing and obedient, ye shall eat of the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." (Isa. 1:19, 20). The willing and obedient enjoy the inheritance now, while the others who are rebellious and disobedient rob themselves of it and experience the chastenings of the Lord as the result. Grace has prepared the church of God and all of its ordinances, and we are prepared by grace for the service of the Lord. Grace gives us every spiritual desire and fills our souls with love, gives us eyes to see, ears to hear, and a heart to understand. While grace gives us feet to walk with, grace does not do the walking. We are commanded "As ye have received Christ Jesus the Lord, so walk ye in Him." But when we walk in humble obedience and find rest to our souls, we obtain this as an inheritance of grace for us. We feel at best that we are unworthy and unprofitable. We often feel that His mercies are too great for us. It occurs to us that our dear brethren very nearly all mean the same, but there is a difference in expression. I feel that we should labor in all tenderness to unify our poor afflicted people, and see how close together we are. We are all agreed on the fundamentals, I think. We should eliminate everything that is

unscriptural and offensive, and use Scriptural expressions on controverted points.

All of the Lord's people that are properly taught believe that God is a sovereign over all worlds; that He is Omnipotent, Omniscient, Omnipresent, and Immutable, and upholds all things by the word of His power; that He predestinated His people to be conformed to the image of His Son, and unto the adoption of children, chose them all in Christ, gave them to Christ and all of them are redeemed by Christ, and perfect satisfaction was made for all of their sins; that all the redeemed shall be regenerated by the Holy Spirit, preserved, resurrected, and glorified in Heaven independent of means or instrumentalities. All believe that life must precede action. In regeneration we are passive, and in obedience we are active; and we all need the grace of God continually. We all believe that we should stand aloof from the world with all of its institutions, religions or secret oath-bound orders. We all believe that sin is man's act. God's relation to holiness is causative, and His attitude to sin is overruling and permissive. God is not the efficient cause, author or approver of sin. Sin is of the Devil. The experience of the Lord's children teaches them that when they do wrong it is their fault. When we experience the chastening of the Lord, God dealeth with us as with sons. How many will labor in love to unify our people and leave off all offensive unscriptural expressions? We need each other. Let us be tender, kind, forbearing and forgiving, and love the fellowship of each other better than any hobby or worldly practice. If I am wrong in the above, I beg forbearance of the brethren. May we all in love strive for the things that make for peace.

L. H.

DEAD TO THE LAW, MARRIED TO CHRIST.

Romans 7:1-4.

In the first four verses of Romans vii Paul points out the law as our first husband. As a wife looks to the husband for protection and support, so we look to the law for salvation. Natural religion is that which de-

pend on what we have done or on what we will do for our salvation. It is natural for men to think this. To be married to Christ while the law, as a husband lives, would be to depend on two husbands at one time.

“Wherefore, my brethren, ye also are become dead to the law by the body of Christ.” When a wife is separated from her husband by death, she may safely be married to another man—her first husband can never disturb her marriage. So when we are separated from the law by death (death to all hope that arises from our obedience to any law, for “if there had been a law given that could have given life, verily righteousness should have been by the law.” Gal. 3:21; but there never was such a law given, and when all our legal hope is dead) we may be married to Christ, as a second husband. The first four verses of the chapter contain this illustration, and it is a most forcible one. Paul depended on his obedience prior to his conversion, but with him the first husband died, and all hope of salvation by obedience was destroyed, and he embraced a new and different sentiment, entirely. Often in his writings afterwards he said “not of works,” “not by works of righteousness.” This *had been* his sentiment, and hope, but he was separated from all this by death, and so was wedded to Christ—to a system, entirely of grace. It is a mercy to be separated entirely from the law, and have no hope nor reliance beside Christ; and, when we are entirely dead to the law, we can not be carried about “with every wind of doctrine.”

The doctrine believed by the converted is different from that believed by the unconverted.

This same truth is illustrated in Heb. 4:3: “We which have believed do enter into rest.” This rest is a resting in the atonement made by Christ. It is the gospel—Sabbath, that includes every day of the year. In verse 10, “He that is entered into rest * * * hath ceased from his own works as God did from His.” On the day of atonement it is said, “Ye shall do no work at all.” All the work was done by Christ; but no one was to share with the priest in his labors. See Leviticus, 16th chapter, where the work of the priest on the day of atonement was hard, and the people rested—did no manner of

work. The Christian is not under the law. It is good, and may be a guide to his feet, but it is not the covenant by which he is saved. Agar is useful while she is a servant; but, when she makes herself the mistress, she should be turned out with her children. As a child the Christian is under the parental government of God, but this is a government that has nothing worse than the rod for the disobedient.

We can see these points of truth in our experience. We ceased from our own works, we entered into rest, and have ever rested since in the finished sacrifice of Christ. We have kept Sabbath every since, and expect still to do so to death. We were married to the law and looked to it till we became dead to the law by the body of Christ and experienced a complete revolution in our hope. It was once in the law, but now it is in Christ. "Fear not * * * for thou shalt not be put to shame * * * Thou shalt forget the shame of thy youth and reproach of thy widowhood" (Isa. 54:4). The bride of Christ was the widow of the law; and when the law died, or we became dead to it, we were, for a small moment, forsaken, and hopeless, but then our hope laid hold on our second husband, who is Christ.

All this is experimental, it seems to me. We remember the bitter anguish of soul when all hope in self was gone; and we remember the delight that came to us as our hope turned to Christ as all our hope, and we obeyed Him as our parent, and not as a stern judge; and still we cry "Abba, Father."

Sincerely,

J. H. O.

COVENANT.

The principles which the Primitive or Old School Baptists have declared as expressed in what is called "Articles of Faith" and the "Protests" which they have entered against modern religious inventions and schemes of men, constitute, as it were, a *covenant*, under which every one that unites with the Primitive Baptists is under *covenant* obligation to observe and respect.

Things protested against were, Modern Missionism,

Sunday Schools, Theological Schools, Secret Societies, Protracted meeting custom, and instrumental music in church service.

They protested against Modern Missionism because it is unscriptural and therefore a human invention, having no higher authority for such a scheme than Papal Rome; and this system, as practiced by Papal and Protestant Rome is, doubtless, one of the greatest religious frauds ever palmed off on the world at home and abroad.

They protested against Sunday Schools, invented by Robert Raikes in 1781, because they have taken up this purely human invention and claim it as a part of divine service, and because in this institution they teach the children other human inventions and to trust in their own righteousness for salvation, all this too, by some such teachers, women, as are positively prohibited from teaching in God's Word. See 1 Cor. 14:34; 1 Tim. 2:12. They protest against Theological Schools because they, too, are of human origin, and because, instead of preparing men for the true ministry of the Word, they are rather sources of corruption, human pride, heresy and downright infidelity. B. H. Carroll, D.D., says: "Every book, doctrine, promise or fact in God's Word has been brought under suspicion and disgust by professors in Christian Colleges and Theological Seminaries."

They protest against Secret Societies because Christ, the great Head of the church said, "In secret have I said nothing," and we are directed to follow Him, for He is the great Example for His people. And we protest against such societies because they are usually religio-secret organizations in which the Arminian system of self-righteousness, or salvation by human merit, is taught, and to be plain, all these modern secret societies are just so many relics of ancient heathendom, hence it has been truly said that "Secret Societies are not needed for any good purpose, and may be used for any bad purpose whatsoever."

They protested against the protracted meeting custom, because it is a modern Arminian religious practice, and has been well defined to be a special, organized, persistent effort to induce people to make a profession of religion—to join the church—people who would not, per-

haps, join without such effort. This practice, sound doctrine and good order, do not go together, hence an able Elder says: "I have often told our people we need have no fears of the Devil until he gets in the church, and there's where he plays the devil, and by this protracted meeting scheme is his way of getting in the church."

Finally, they *protested* against Instrumental Music in church service, because vocal music is by both precept and example, the ordained music of the gospel church. The highest authority for instrumental music are Papal Rome and her real and adopted daughters.

The principles and practice of the good old church of Christ were ordained for her by her Head and Husband, and are to endure as long as the everlasting hills. The principles and practices which distinguish her and the things which she rejects and protests against were not of an Elder or Elders, however gifted or influential, neither are they to be rejected and disregarded by Elders of our day, however much displeased they may be with them.

Laws, rules and regulation can be abolished only by the power or authority that made them. Hence, so long as certain Elders among us continue to advocate and practice things contrary to the *covenant*, just so long will there be discord and want of harmony in our midst; for, be it remembered, there are those who, by the grace of God, will stand firmly and uncompromisingly by the *covenant*, the old landmarks. May the Lord help us so to do.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. Are there many dual or counterpart clauses or sentences in the Bible? Are there any two lines intended to rhyme? A. The Old Testament was first written mainly in the Hebrew language; and in its poetical books, especially in the Psalms, there are no intentional rhymes, but there is parallelism, or similarity of construction or meaning of clauses placed side by side, which tends to make the meaning plainer, not only in the original Hebrew, but in all the translations from it in other languages.

2. Q. Why do nearly all denominations have so many Bible classes, and give the Bible such unstinted praise, and yet disbelieve and disregard both its doctrinal and practical teachings? A. Because the great majority of their members are unregenerated and unconverted, and "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14); and "the carnal mind is enmity against God, not subject to His law, nor can be" (Rom. 8:7).

3. Q. Do sensational "revivals" prevail in the South? A. Not for several weeks, generally, as they did formerly; but Catholics, Episcopalians, and other Protestants, and the most of those who are called Baptists have such a protracted meeting, for a week or ten days, each year. As a general thing, the persons who join at these meetings seem to have had no change of heart or life, and are just as much in love with the world and its corrupting vanities as ever; but the denominations desire them because of the money which they hope to obtain from them.

4. Q. Was Judas Iscariot lost? A. Though he was an apostle, he was "a devil" (John 6:70, 71); a "son of perdition" (John 17:12); and, after betraying Christ, he "repented himself" (no doubt from "wordly sorrow, or remorse, that worketh death," 2 Cor. 7:10), and "went and hanged himself" (Matt. 27:3-5), "that he might go to his own place" (Acts 1:25); and Christ said "Woe to him! good were it for him if he had never been born" (Mark 14:21). These Scriptures satisfy me that Judas Iscariot was lost.

5. Q. Whom does Paul mean by "dogs, evil workers, the concision," of whom he warns us to "beware" (Philip. 3:2, 3)? A. Judaizing or legal teachers, who are unregenerated and unclean, selfish and carnal, who are great but evil workers, "deceitful" (2 Cor. 11:13), who "compass sea and land to make one proselyte, and make such worse than themselves" (Matt. 23:15), and who rely and teach others to rely upon fleshly and outward ceremonies and works, instead of teaching the necessity of circumcision in heart (Deut. 30:6; Rom. 2:28, 29), worshiping God in the spirit, (or worshiping by the

Spirit of God), rejoicing (or glorying) in Christ Jesus alone as all our righteousness, salvation, and desire (Jer. 9:23, 24; 23:6; 1 Cor. 1:23-31; 2 Sam. 23:5), and having no confidence or trust in any work of the flesh (Philip. 3:3). The word "concision" is a contemptuous substitute used by the Apostle to denote those persons who had only the outward or fleshly mark of a Jew, in contrast to "circumcision," which he uses to denote those persons who had inward and spiritual religion or separation from the world.

6. Q. Was Christ born on December 25th, which is called "Christmas Day"? A. No human being on earth knows even in what year, much less in what month or on what day Christ was born; the Scriptures do not tell us. In the early centuries January 2 and 6, March 25 and 28, April 18, 19, or 20, May 20, and Dec. 25 were thought to be the birth-day of Christ; and the Armenians, in Western Asia and Eastern Europe, still observe Jan. 6 as the anniversary of the birth of Christ, and the Greek Catholics (who call themselves the Orthodox Church) observe Jan. 7, on account of the difference between the Old and New Styles of reckoning time—the Greek Catholics having never adopted the Roman Catholic reformation of the Julian Calendar, made in 1582 by Pope Gregory XIII, and adopted in 1752 by the British Parliament for Great Britain and the English Colonies in America. Since 1900 there are 13 days' difference between the Julian Calendar or Old Style, and the Gregorian Calendar or New Style—between what is called Old Christmas (Jan. 7) and New Christmas (Dec. 25). Dec. 25 is just after the Winter Solstice (Dec. 22), the shortest day in the year, and it was the pagan Brumalia just after the pagan Saturnalia (Dec. 17-24), and these were pagan festivals of riot and merry-making; and, in the 4th century, the Roman Catholics, to please the pagans, adopted Dec. 25 as the birthday of Christ, and the pagans in so-called Christian lands observe the day with the same unbecoming pagan frivolity.

7. Q. What is meant by "the common salvation" (Jude 3)? A. The salvation shared by all the people of God—purposed for them by the Father, wrought for them by the Son, and applied to them by the Spirit.

S. H.

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." Psa. 107:8, 43.

A NEW YEAR'S INCIDENT.

One New-Year's day, says an English minister, in *Tales of Trust*, I was going out to visit some of my poorer neighbors, and thought I would take a sovereign (about five dollars) to a certain widow who had seen days of competence and comfort. I went to look in my drawer, and was sorry to find I had but one sovereign left in my bank for the poor, and I did not expect to receive any more money in two or three weeks. I had nearly closed the drawer upon the solitary sovereign, when this passage of Scripture flashed so vividly into my mind, "The Lord is able to give thee much more than this" (2 Chron. 25:9), that I again opened the drawer, took the money, and started on my journey. When I reached Mrs. A——'s, and, with many good wishes for the new year, offered her the sovereign, I shall never forget her face of surprised joy. The tears ran down her cheeks while she took my hand and said—"May the God of the widow and fatherless bless you; we had not a penny in the house, nor a morsel of bread; it is He who has heard my prayers, and sent you to supply my need." You who pray for and visit the poor, and enjoy the blessedness of relieving their temporal wants and of speaking to them of Jesus, you will understand the gladness of heart with which I returned home.

In the country we had only one mail a day; so when evening came on, and it was nearly ten o'clock, I was not a little surprised at receiving a letter. When I opened it, I read these words from a comparative stranger: "You will have many poor just now to claim your pity and your help; may I beg you to dispense the enclosed five pounds (about twenty-five dollars) as you see fit?—and I have ordered a box of soap to be sent to you for the same purpose." The box of soap was worth four pounds (about twenty dollars). Thus did the

Lord mercifully send me nine times as much as I gave the poor widow, before that day had closed. Read what He says in Prov. 11:24; 19:17; Luke 6:38.

The Lord freely loves His people, and they freely love and serve Him and His children; and He will certainly provide for those who know, by experience, that "it is more blessed to give than to receive" (Gen. 22:14; Matt. 6:24-34; Acts. 20:35).

S. H.

IF IN ARREARS, PLEASE REMIT.

This paragraph is not intended for any of our subscribers who are not in arrears. THE GOSPEL MESSENGER is sent, without charge, to several hundred of our ministers and of our aged, poor, and afflicted members; and the fact that no charge is made is shown by the omission of the date after their names. THE MESSENGER was started in 1878, and though the cost of printing and mailing it, and the cost of nearly all the necessaries of life, have increased, the price of THE MESSENGER continues the same—one dollar a year. THE MESSENGER publishes what its editors believe to be pure, unadulterated, entire Bible truth, without the slightest regard to money considerations—its great object being to glorify God and to benefit His people. About one-third of our subscribers are in arrears; and, while the amount each one owes is very small, the entire amount is large and indispensable to pay the expenses of the publication. If those who are in arrears for less than a year will send me One Dollar, I will, D. V., of course, give them the proper credit and receipt to them for the amount. *And if those who are in arrears for more than a year, of whom there are 260, will send me One Dollar, I will, D. V., credit them to January, 1914.* I make this proposition (which I have never made before) in order to put THE MESSENGER on a cash basis, as all business ought to be (Rom. 13:8), and to avoid paying, on papers sent to subscribers who are delinquent more than a year, four times the usual postage, *and especially to avoid the constant labor and trouble, in the payment of postage, of discriminating every month between those who are not and those who*

are more than a year in arrears. If those who are several years in arrears are not really able to pay even one dollar for the advancement of their subscription to January, 1914, and will write me to that effect, and that they still desire THE MESSENGER, I will, D. V., forward their dates to January, 1914; but, if I do not hear from them in some way in three months, I shall conclude that they are dead, and will, therefore, quit sending THE MESSENGER to their address. If any are receiving THE MESSENGER, and do not desire it, I would be glad for them to notify me, and I will immediately discontinue sending it to them. It is the duty of postmasters to notify publishers if periodicals are not taken out of their office, so that the periodicals may be discontinued to such parties. Those who are taking a paper ought, in justice, to pay the amount due on it when they order it to be discontinued. This is doing to others what we would have them to do to us (Matt. 7:12).

SYLVESTER HASSELL.

EXTRACTS.

LA FAYETTE, ALA., November 25, 1912.

DEAR BROTHER HASSELL:—Again I send you renewal for the dear MESSENGER, the contents of which often bring tears of joy, especially the articles of Brethren Luckett, Keene, yourself, and others. Every piece I read from Brother Luckett I fear will be the last. Oh! how he will be missed among our writers. Sister Phillips has passed over the river; what a noble Christian woman! her place will never be filled. I have one of her books that I appreciate and have read with pleasure. The Baptists in this part of Alabama seem to be in a cold or lukewarm state—very few additions to our churches. Perhaps it is I who am in that condition, for I think we have as good a preacher—Elder J. T. Satterwhite—as we have in our denomination. It seems that the mass of people, and I fear some of our people, are trying to lay up treasures on earth. Our Saviour said, "Don't do that; but lay up for yourselves treasures in heaven"; and the only way to lay up treasures there is to obey the Lord, do whatever He tells us to do. Oh! may the Lord increase our faith, that His people might have faith like Abraham, and it was counted to him for righteousness; faith like the poor widow that cast in her mite, even all her living. It seems to me that some of our people are afraid to trust in God's promises. I fear our preachers are often neglected, and the poor forgotten. So many want to lay aside for old age, whereas we don't know that we will live to be old. If we do our whole duty, and then have something to lay up, all right. If we disobey God to lay aside, then I fear it is wrong. I will be 79 years old February 25, 1913, should I live till then. I have but

very little of this world's goods, and I am willing to divide what I have with those that have less. Our Saviour said we would always have the poor with us, and I am content to be in that class. I have much to be thankful for. "Godliness, with contentment, is great gain." I have the contentment but don't know about the godliness. If I know my heart I want to live an upright and godly life, ordering my conversation aright, that I may see the salvation of God. Oh! the precious promises in God's word to the believer; and it is our duty and privilege to live so as to claim them as our own. We know, if we believe God's word, that we will reap what we sow. "God is not mocked; for whatsoever a man soweth, that shall he reap." This is the third attempt I ever made to write for publication. Years ago I wrote what we call an experience, or the dealings of the Lord with me; and a few years ago I wrote a short piece when I renewed for the *Primitive Baptist*, and Brother Cayce published it; now I leave this with you. I will not be disappointed if it is not printed. May God bless and spare you many years to carry on your good work.

Your sister in Christ, I hope,

MARY J. BURTON.

ELDORADO, ARK., November 21, 1912.

Elder Sylvester Hassell—

MY DEAR BROTHER:—Please find enclosed herein post office money order for two dollars to pay my back dues and for a continuation of THE GOSPEL MESSENGER. We, myself and wife, feel like we could hardly do without it, I have been taking it so long, and we find so much in its able and instructive editorials and other valuable contributions to comfort and cheer us in our old age that it is, with us, next to the Bible.

May God bless you all in your noble work of love and reconciliation.
Yours in Christian love, B. W. COOK.

LAKE CITY, FLA., R. F. D. No. 5, December 6, 1912.

Elder S. Hassell—

DEAR BROTHER:—The time has rolled around that I should renew my subscription to THE GOSPEL MESSENGER. I have taken THE MESSENGER so long until I do not feel that I could do without it. Enclosed find one dollar to pay subscription for 1913. The brethren editors say something comforting and edifying in every copy that comes to hand. There are also some able contributors, especially dear Brethren Lockett and Redd, who write some very comforting articles. While I am an old man, being now in my 77th year, my health is fairly good, for which great blessing I desire to return thanks to the dear Lord. And now may He bless you with health to continue to conduct THE MESSENGER with the ability that you have done in the past. I am, as ever,

Your brother in hope,

L. W. RIVERS.

(ST. MARKS) HAGARVILLE, GA., December 23, 1912.

BELoved BROTHER HASSELL:—We are now housed for the winter at St. Marks. My wife is teaching school at this place—has a large, flourishing school. We have rented out our pretty home, the place where you spent about two nights with us when you were last on a preaching tour in the bounds of the Primitive Western Association. You remember that you, by my request, preached on Baptism at

Flat Rock, on the fourth Sunday, to a large audience, and by the blessing of God you enjoyed such blessed liberty in preaching. It was a day of good news—one of great refreshing from the presence of the Lord to His beloved saints. Oh! how I long to see you and hear you preach again, but fear that I will never be permitted to enjoy such a happy privilege. I sometimes think that my stay on earth will be short. This has been a year of the greatest affliction of my life. I was stricken down last February with indigestion and heart trouble and have never fully recovered. I fear I will never be well again. Though I am fat—weigh 225 pounds—and can travel on the cars and buggy, I do all the preaching that I am blest to do sitting in a chair. I long to get well so I can spend my whole time in preaching the blessed gospel of the Son of God. If I am blessed of the Lord to live, I don't expect ever to engage in any business only to try in my weakness to serve the Lord.

Your brother in hope of life eternal,

A. B. WHATLEY.

DANVILLE, IND., December 12, 1912.

Elder Sylvester Hassell—

VERY DEAR BROTHER IN CHRIST:—As another year has almost closed its history to us, finding us in the enjoyment of the Lord's bountiful goodness, both in His providence and grace, I am reminded that my subscription has expired, and you will find one dollar enclosed. This seems to be a time of spiritual darkness. The people are engrossed with the *world* and its service, until the service of God has become much neglected. My churches are in peace among themselves, but there is not that interest and zealous devotion that should characterize the saints of God. I shall still continue to labor and pray and wait for the "times of refreshing from the presence of the Lord," which He has promised to give.

The Lord's blessings be upon you and yours, is the prayer of a poor brother in the faith of Christ,

E. W. THOMAS.

WILSON, N. C., December 28, 1912.

DEAR BROTHER HASSELL:—I see that my time is out for THE MESSENGER January, 1913, so you will find money order for one dollar and fifty cents. I have many things to be thankful for. I am able to work and fill all my appointments and pay all my expenses and have a little left, for which I hope I feel thankful to God; for it is by His mercies that I am blessed as I am. All the churches that I serve are in peace. There has been some ingathering. I hope you will have a happy New Year and I hope you may be spared many more years to write and preach the unadulterated gospel, for I feel that you are one of God's called servants for the defense of His truth. I feel that THE GOSPEL MESSENGER is in safe hands with such a staff of editors as it has. I hope that the riches of God, love, and grace may abound with them all.

Yours in hope of eternal life,

G. W. BOSWELL.

KENLY, N. C., R. 2, November 28, 1912.

DEAR BROTHER HASSELL:—I am sending you one dollar for my renewal for THE GOSPEL MESSENGER. I am glad you still live to preach and write to the comfort of God's dear children. You have been wonderfully and bountifully blessed in this; and many of

God's people have shared the rich benefits. I have enjoyed both and often wish I could hear you preach again. You can so beautifully set forth the doctrine of God our Saviour with the testimony of Christ and the Apostles' own words, that it appears unquestionable by any, and comforting to all that know the joyful sound. Nothing so fits us to hear the gospel as to be poor.

Mr. Colyer asks to be remembered in love and fellowship to you, and says he would be glad for you to visit his churches and come to see us.

May God continue to bless you with His all-sufficient grace and tender mercy all your remaining days.

Yours in hope,

MRS. J. T. COLYER.

RULE, TEXAS, December 5, 1912.

Elder Sylvester Hassell—

VERY DEAR BROTHER:—I notice in my last MESSENGER that for one dollar you would extend the time of those in arrears to January, 1914. Now I am sending you the dollar bill to move my time until 1914. I think I was paid up until October, 1910; if so, I am two years behind, or owe you two dollars; but I am going to accept your proposition, except I am going to pay you another dollar as soon as I can conveniently spare it, because I justly owe it. I don't feel like you ought to lose it. I have taken THE MESSENGER for almost twenty years. I love to read it. It sets forth just what I understand the Bible to teach. I especially like the question department. Often the very thing I am studying about is asked. I enjoy the sweet pieces in THE MESSENGER. They are a comfort to me when I am cast down. I think sometimes that surely I must be mistaken. I can see so much depravity in my nature that at times I am made to wonder if indeed I am one of the Lord's chosen ones. But when I hear people that are called of God to preach His blessed gospel talk of their doubts and fears, I take courage and think that maybe I am sure enough one of that precious number. If I just knew beyond the possibility of a doubt that I was one of the Lord's children I think I would be the happiest person on earth. But I can only hope I am one. Many times I can seem to find evidence that I am His, and I rejoice in this assurance, but when I reflect, I think perhaps it was just a fancy of the mind. I know I love what I believe to be the truth and the teachings of the Bible. If I knew I believed and loved the truth, then I could know for certain that I am saved; because John says, "Every one that loveth is born of God."

Your unworthy brother, I hope,

W. A. SHORT.

Elder Sylvester Hassell—

DALE, TEXAS, December 5, 1912.

DEAR BROTHER IN CHRIST, I HOPE:—If I can see, I will write you a few lines to let you know that I am yet numbered with the living, and have not forgotten you nor the precious old GOSPEL MESSENGER, for which you will find one dollar for another year's subscription. If I am not mistaken, I have been taking the good old MESSENGER thirty years. I want to continue taking it as long as I live and can see to read it, which I feel sure will not be long. I am in my 83d year and my eyesight is very bad, as you will perceive by my writing.

May the good Lord continue His richest blessings with you, my dear brother, and may He spare your life many years yet to publish the blessed truths as they are set forth in THE MESSENGER, is the prayer of your unworthy brother in hope,

F. M. SCALLORN.

SELECTIONS.

REGENERATION.

A layman, for whom we have very high regard, called our attention to the following expression in our issue of May 15th: "Regeneration is a supernatural act, a birth from above, instantaneous, radical, immediate." He thought these terms were not familiar to laymen, and might be misunderstood. We are glad to serve our lay brethren at any time, and we would very much regret the use of terms not familiar to them.

When we take the place of the layman, we often find ourselves unfamiliar with terms which, to them, are as A, B, C. They have even been helpful to us, and we would gladly return the compliment. We are unable to substitute other terms for the ones used, and therefore have no relief but to elaborate.

(1) Instantaneous. Regeneration is a passing from death to life. There is some point where the man ceases to be dead, and becomes alive, and this instant is the moment of regeneration. A man can not be partly dead and partly alive. He is one or the other. The Scripture calls it a new birth, and the man is said to be a new creature.

(2) Radical. That is, regeneration is not a modification of the man. It is not a superficial change. It is not merely a change in direction or purpose. He was dead, and is alive.

(3) Immediate. This signifies without the use of means. God uses no means in the act of regeneration. He does it Himself, alone. Some Christians have held that the truth, the Word, was necessary in the hand of the Spirit to produce regeneration; others have held that baptism was necessary for regeneration. If the first is true that the Word is necessary to regeneration, then infants and imbeciles can not be regenerated, because they can not understand or receive the Word. If the second is true, then only baptized persons can be saved, and infants dying unbaptized are lost. But Jesus said of the little children, "Of such is the kingdom of heaven."

The fact that regeneration is instantaneous does not mean that we are always conscious of the change, or can tell just when God wrought the change of regeneration in us. Some say they can tell the time, but most of us were no more conscious of our new birth than we were of our natural birth. But we have clear evidence that each has taken place; we doubt neither. Means were used in the case of Lazarus to roll away the stone. But when it came to calling the dead to life, none had part in it but the Sovereign Lord. He said, "Lazarus, come forth, and he that was dead came forth." Human agency was used again to return the grave clothes after he was made alive. So, too, the human agent may be used, both in preparation for the new birth and for work after the new birth. But the birth itself is Sovereign, instantaneous, radical, and immediate.

We may add, also, it is permanent. Once a soul is made alive, it lives forever. Once it is born, it is a child forever. The life which the Spirit gives is eternal life.

If men would study the Word more thoroughly, they would not confound in any way adolescence with regeneration. This is one of the results of the modern attempt to reduce supernatural things to a natural basis. It is part of the New Theology, which rests itself upon the most recent conclusions of natural science, instead

of upon the Word of God. It is because of this antagonism in their foundations that the New Theology and the Old Theology can never be reconciled.—*Presbyterian*.

MEMBERSHIP IN PAGAN RELIGIOUS ORGANIZATIONS OUGHT TO DEBAR FROM CHURCH FELLOWSHIP.

Freemasonry, Oddfellowship and all similar organizations are pagan religions. The God whom they worship is the god of this world. He is not God the Father of our Lord Jesus Christ. Their prayers are not offered in the name of Jesus, their creed is deistic, their ceremonies are degrading to manhood and even dangerous to life and limb, their obligations are anti-Christian. If the beneficiary orders are of the same sort, of course the church should require persons who are members of them to cease from that membership before they seek to identify themselves with it.

What is a secret society for? Is it to conceal noble and illustrious words or deeds? No sane person believes it for a minute. I was talking with a gentleman on a Michigan Central train only this week who told me that in his youth he had joined the Freemasons, but that for many years he had had nothing to do with them. He said, however, that he had no particular objection to them. Apparently he took me for a member of the order. When he had concluded his personal testimony I said to him, "Perhaps you can tell me what I have long wished to know. What does an honest man need of a secret society?" He replied instantly, "An honest man has no need of a secret society at all." He said, "Men get into them when they are young, ignorant and foolish; some get out as I have, others go along because they imagine that they secure certain advantages through them, but no honest man has any need of any secret society." This was his testimony. I think it is the testimony of all thoughtful people, whether in or outside of lodges.—C. A. Blanchard, in *Christian Cynosure*.

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 T. C. HART.

Another minister of the gospel of Christ has been called from his labors below to rest with the dead in Christ until called to join the redeemed, clothed with immortality, to sing dying love and redeeming grace with flaming tongues that are tuned for eternal ages.

Brother Hart was born January 8, 1851, and died October 2, 1912, his age at death sixty-one years, nine months and four days. He joined the Primitive Baptist Church at Muddy Fork, Trigg County, Ky., the fourth Sunday in November, 1870, and was baptized by Elder John H. Gammon. He was ordained as a minister of the gospel on the third Sunday in April, 1886, at Pine Grove Church in Kentucky. The Presbytery were Elders W. Morgan, Clark, and Turner. He possessed unfeigned faith in Jesus as a complete Redeemer from sin; and he was a strong defender of Primitive Baptist doctrine. His health had been failing for some time before his

death. He was married to Miss Mildred Jane Miller, of Kentucky, November, 1870. To this union nine children were born, five girls and four boys. Two girls and mother have been dead several years, leaving three girls and four boys, with other relatives and friends, to mourn the father's death. He moved from Kentucky to Lake County, Fla., where his wife died; she was buried at Empire Church. After this he moved to Manatee County, Fla., and quit keeping house, and lived among his children except a short time. He visited his old Kentucky home last year, and returned to Terra Ceia, Manatee County, Fla., at his son Stewart's residence, where he was taken sick and at last fell asleep in Jesus. His remains were buried in Advent Cemetery at Palm View. All was done by his children and friends that could be.

"Earth hath no sorrows that
Heaven can not heal."

A brother in hope,
Palmetto, Fla.

C. J. Ross.

MRS. MARY FRANCES TILLET.

In the midst of life we are in death. The truth of this was verified in the demise of our dear and esteemed sister in Christ, Mary Frances Tillett, August 4, 1912, at the age of fifty-three years, five months, and twelve days. She was the oldest daughter of Elijah and Fanny Sibern, having two brothers and seven sisters, all of whom preceded her to the grave, except three sisters. She was happily married to our dear Brother Capt. A. B. L. Tillett December 1, 1881, and for thirty years, nine months, and three days was a wife in every sense that word implies, loving and obedient to her husband, making home as near a heaven on earth as it is possible to be. Oh! how my heart goes out in sympathy to him in this dark hour of bereavement; but I know that no words of mine can heal his broken heart, but thank the dear Lord for the surety of the resurrection, when the body of his dear wife will be raised and fashioned like the glorious body of Jesus. In contemplation of this may he be enabled to say, Thanks be unto God, who giveth us the victory through our Lord Jesus Christ. On Saturday before the fourth Sunday in September, 1886, she went before the church at Providence, on Kitty Hawk Banks, N. C., and was gladly received and baptized the following day by Elder John Rodgers; and in the church, as in all other obligations of life, she was humble, faithful, and true, delighting in its services, interested in its welfare, entertaining the brotherhood at the hospitable home of herself and her kind husband; generous to a fault, and charitable to all. She and her husband attended the Union Meeting at Flatty Creek, in Pasquotank County, N. C., the last of July. She got scratched on the wrist with a barbed wire and blood poison set in, which resulted in her death on the above date. Her funeral was preached by Elder Charles Meades from Job, 19th chapter, 23d to 27th verses inclusive. Then her body was laid to rest in the family burying ground beside the dear ones gone before, in the presence of a large congregation of sorrowing relatives and friends, there to await the resurrection. Affectionately her pastor, E. E. LUNDY.

I have been well acquainted with Sister Mary F. Tillett, and her parents and sisters, for about twenty years; and for about a dozen years I have been, in July, visiting them and other members and

friends and Providence Church at Kitty Hawk, Currituck County, N. C. I never knew a more industrious and honorable and kind-hearted family. Sister Sibbern died January 14, 1899, and Brother Sibbern, April 27, 1909. Like Brother and Sister Tillett, they were devoted members of Providence Church. I never met a nobler couple than Brother and Sister Tillett—nobler in body and in spirit. In their lovely home, on the north side of Kitty Hawk Bay, they have often entertained myself and others most delightfully. Brother Tillett is Captain of the U. S. Life-Saving Station at Kitty Hawk; and he and his dear wife have rejoiced in the service of the Lord and in kindness to the poor. I feel assured that her purified and liberated spirit has ascended to the paradise of God. May the Lord comfort our sorely bereaved brother with His gracious and holy presence.

Zion's Landmark please copy.

S. HASSELL.

ELDER JACOB CLOUD.

Elder Jacob Cloud was born in Clairborne County, Tennessee, on July 16, 1833, and immigrated with his parents to Southwest Missouri in 1852, and was united in marriage with Miss E. C. Bullard on December 3, 1854. Of their union five children were born, two sons and three daughters. Only two children, H. A. F. Cloud and Bettie C. Miller, survive him. He leaves nineteen grandchildren and seventeen great grandchildren. His wife died on December 27, 1864, leaving him with five small children, and on May 31, 1866, he was married to Mrs. M. J. Bullard, who died June 21, 1910.

Brother Cloud received and enjoyed a precious hope in Jesus Christ, the Saviour of sinners, in December, 1853, and united with the Primitive Baptist Church and was baptized January 1, 1854 (the ice was cut for his baptism). He was ordained to the full liberties of the ministry in 1877 and has had the care of churches ever since until recent years, when the afflictions of old age prevented him. He has baptized many of God's dear people, and united many in marriage.

Brother Cloud died on the 4th of July, 1912. His last years were lonely, though he lived near his daughter, Mrs. F. J. Miller, and family, who did all they could to comfort him. He realized that death was near and was ready and prepared to meet it without a murmur. He said: "Little did I think on the third that I would die on the fourth." He wrote a letter to a sister in the church, and made many memorandums of business the day he died.

I once had membership in a church of Elder Cloud's care, and made my first effort to preach at his invitation.

Elder Cloud has written many able articles for many of our papers and the people and saints know his Bible views. I am sure that he was an able scriptorian and strong defender of the truth as it is in Christ. But his work is finished and his suffering is over forever, and we wish to say to his relatives and brethren and friends, do not grieve for him now, for his soul is at sweet rest in the paradise of God, and his dear body, bought with the precious blood of Jesus, will rise in the resurrection fashioned like the glorious body of our Saviour.

Brother Cloud traveled considerably in Texas and other States, preaching the gospel of Christ to the comfort of the dear saints, and I feel that all will in sympathy and love enter in sorrow with the bereaved. Farewell, dear Brother Cloud. Rest till Jesus calls your body home to die no more.

Written by request.

S. F. MOORE.

JAMES M. PEARSON.

The subject of this notice was born July 26, 1854, and passed peacefully into rest on November 11, 1912, and on the day following was buried in the old Macedonia Cemetery—the church where he joined and had been a devoted member for more than twenty-five years. He was a resident of La Fayette, Ala., in Chambers County, the county in which he had spent most of his life. His father and mother were most orderly Primitive Baptists, and to the best of their ability raised him up in the nurture and admonition of the Lord, and he was quiet and moral from his birth up. On January 13, 1879, he was united in marriage to Miss Janie Tucker, who was a most lovable character and a helpmeet indeed; and to them were born five children, four daughters and one son. His dear companion united with the church of Christ at Macedonia, Chambers County, Ala., September 12, 1886, and her baptism was deferred until the next meeting, October 9th, when he joined, and both were baptized on Sunday, October 10th, by the writer of this notice. She was called to her eternal rest July 28, 1900, leaving him to meet life's battles with his five minor children. But the Lord was with him, and he was blessed in life's struggles, though without an earthly companion; he left their five children all grown and highly respected citizens. November 5, 1912, he was unanimously elected to his second term in office as tax collector of Chambers County, but was never conscious of this kindness of the people as he was at that time at death's door. The day of his burial was a beautiful November day, and more than five hundred brethren, sisters, and friends joined his family and other relatives in a final tribute to the memory of the deceased man. The remains were taken into the church building, and the beautiful casket was covered with choice flowers heaped together by loving hands, in token of love and the high esteem in which he was held by the people. Religious services were conducted by the writer, assisted by two other ministers, D. I. Iverson and W. T. Hollingsworth. He was then placed in the silent tomb by the side of his companion, there to remain until the time when Christ shall bid him, "Come forth" "to ever be with the Lord." He fought a good fight, he kept the faith, and now rests from his labors.

"Passing out of the shadow
 Into a purer light,
 Stepping behind the curtain,
 Getting a clearer light;
 Passing out of the shadow,
 Into eternal day,
 Why do we call it dying,
 This sweet going away?"

La Fayette, Ala.

J. T. SATTERWHITE.

 G. W. HART.

In loving memory of my dear friend and neighbor, Mr. G. W. Hart, who was born July 4, 1845, and died at his home, near Marcoot, Ala., October 25, 1912. He was married to Miss Ophelia Key October 29, 1871. To this union were born two daughters, the wife dying December 17, 1875, leaving him with two little motherless girls. On July 30, 1876, he was married to Miss Mary Bonds. To them were born three children, one boy and two girls. His faithful and devoted wife, with all of his children, survive him. Mr. Hart had

been in feeble health for more than a year, yet his death was a great shock, and caused much sorrow to his neighbors and friends as he died very suddenly while in his field running a drag over some oats he was trying to get done. Words can not do justice to this good man. He was loved and respected by all that knew him. He lived a clean, beautiful life, and his home was indeed a happy one, and all true Baptists found a welcome there. He never united with any church, but was a very strong Primitive Baptist in belief, and, we are sure, had a good hope in Christ, and we believe he is today sweetly resting with the Saviour, and free from the sinfulness of this sorrowful world. He was a regular attendant of the Primitive Baptist Church, never missing a conference unless unable to attend. He had no faith in the institutions of the world, and desired to see more peace and purity among the Primitive Baptists, whom he loved so well. He was kind to all, one of the best of neighbors, an honest, upright citizen, and one of the nicest men it was ever my privilege to know. The funeral services were conducted at Macedonia Church by Elders J. T. Satterwhite and W. B. Morgan, using hymn No. 602, "There is a Land Mine Eye Hath Seen," etc.—his favorite song. After services his body was laid to rest in the church cemetery amidst a large congregation of sorrowing relatives and friends. May the Lord comfort and bless his bereaved family, is our prayer.

His devoted friend,

S. A. JARRELL.

McLEAN, VA., December 29, 1912.

Elder Sylvester Hassell—

MY DEAR BROTHER:—I have just received the intelligence that my books, "A History of My Life," bearing the title, "*The Life and Labors of a Poor Sinner*," is now ready to be shipped to me from the printer; and I shall begin to mail them out as soon as they reach me. Those wanting one will please not delay, but send their names at once, so the books can be sent you at an early day. The price of the book is \$1.25, postpaid. Please make all money orders payable at Washington, D. C. Mail all orders to McLean, Va. Those who have already ordered the book and have not paid will please send money at once, as we are dependent on what we get for the books to pay the printer.

My pamphlet on "Salvation" I am now selling at 25 cents, postpaid.

Yours very truly,

T. S. DALTON.

HASSELL'S CHURCH HISTORY WANTED.

Any one who has, and wishes to sell, a copy of my complete Church History, will please write me and inform me of the condition of the book, and the price which he or she will take for it. The postage on it is twenty-two cents.

S. HASSELL, Williamston, N. C.

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D. W. OWENS, Hersman, Ill.

1911
Mrs. W. H. Edwards

Vol. 35

No. 3.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



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MARCH, 1913.



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The Gospel Messenger

MARCH, 1913.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 35

WILLIAMSTON, N. C., MARCH, 1913.

No. 3

SHALLS AND WILLS OF SCRIPTURE.

“I will put my fear in their hearts.”—Jer. 32:40.

Thus saith the Lord to all His saints,
Who on His grace rely,
I will attend to your complaints,
And all your wants supply.

I will in providence appear,
Crosses shall blessings prove;
And you shall find Me ever near—
The objects of My love.

I will your numerous sins forgive,
And keep you day and night;
You shall upon My fullness live,
And in your God delight.

I will complete what I begin
My work I'll not forsake;
You shall the prize of glory win,
And of My bliss partake.

JOSEPH IRONS (of England), 1819.

CORRESPONDENCE.

704 Linwood Ave., Roland Park,
BALTIMORE, MD.

DEAR BROTHER HASSELL:—Jesus built the Church for a home for His children while in this world of sin and tears; and He says to those born of His Spirit, “Go home to thy friends, and tell how great things the Lord has done for thee.” The home that Jesus has made for His

children is full of comforts that can not be found elsewhere. He dwells there Himself, and so makes it a desirable place for those who love Him to dwell. We sometimes say of our natural abode, "There is no place like home." Often those who are poor feel better in their own poorly furnished home than they do in the palace of the rich. But there is no builder equal to Jesus; His building is the grandest of them all, the most elegantly furnished, and no one is so poor, if born of God, that he is not welcomed by its Host, and loved by the family gathered there. And both Jesus and His bride have a way of making those who enter by the door (Jesus) feel at home, and all see that to which their Brother David calls their attention—"How good and how pleasant it is for brethren to dwell together in unity!" They are usually satisfied with the goodness of God's house; for it is exceeding abundant above all they can ask or think. This home is the Primitive Baptist Church; and it is very seldom indeed that one who has come into this home feels like going elsewhere. But, strange as it may seem, a few do come into the fold for other reasons than the love of God and His dear people; some to spy out the liberties of the children of God; and as the Lord's dear people are men and women of Adam's fallen race, they can be and sometimes are deceived in the character and motives of some who get among them; and hence they get some who love self more than they love Jesus, and have more regard for the way that seems right to them than for the Word of Jesus, and presently become heady, high-minded, lovers of pleasures more than lovers of God, and become infatuated with one thing or another, and finally go away from the doctrine and Church which they once professed to love. Now what shall we say? Should we say they never knew the truth at all, nor had an experience of the grace of God, someone might say we were harsh and judging another.

So we will let the beloved Apostle John, so full of the Holy Ghost, and hence so humble, answer for us. He says, second chapter 19th verse, "They went out from us; but they were not of us; for, if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us." Now this looks like a fair and

reasonable conclusion. Sheep herd with sheep, and goats with goats; and it would indeed be strange should a sheep leave his own kind, pleasant fold, and good shepherd, and go eating bitter leaves and other trash with goats. But the goat who, by some mishap, has gotten among the sheep, has no sacrifice to make in leaving the sheep and going with the goats; he is going with his own; the wonder is that he did not go there in the first place; but, as he got with the sheep, he must go out in order to manifest the fact that he is not a sheep; had he been, he would no doubt have continued with them, as their company is far more congenial. If we love God, we love those who are born of Him; and he that believeth on the Son of God hath the witness in himself, and so has no need to follow those who cry "Lo here!" and "Lo there." Jesus being in their hearts the hope of glory, they have eyes to behold Him in His word, and so have no need to see what those who lift up their voices in the street have to show, neither to go after those who say that Jesus is in the desert or secret place. He is with His people; they have both him and His word; they know His doctrine, and are told not to receive any who do not bring this doctrine, neither bid him God-speed, for he that biddeth him God-speed is a partaker of his evil deeds. Men may be deceived, but the Lord knoweth them that are His, and sometimes He opens the eyes of His servants, and they are astonished at the sight that is before their vision.

Nothing is new to God; and in His own time and way He gives His dear ones to see what is or has been among them, and separates the chaff from the wheat; and then the unity that is so good and pleasant is seen, felt, and enjoyed by the Lord's humble poor, and with David they say, "A day in Thy courts is better than a thousand." Ask them how much better? they answer, "No mortal tongue can tell; it so far exceeds any and everything, that it can not be compared to anything." "I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." How much would you prefer this position? Oh! not one can tell; it too, is beyond all comparison. Brethren, hold fast the profession of your faith, and so much the more as ye see the day of declination approaching. His house is the

best place on earth for His children; and He has a crown and glory for them hereafter; and then strife within and without will be done away.

Your brother in a precious hope,
January 25, 1913. JOSHUA T. ROWE.

REIDSVILLE, N. C., Jan. 31, 1913.

DEAR BROTHER HASSELL:—I am at home again from the hospital in Greensboro where on December 31, I went to have operations for double hernia, with which I have suffered for a number of years. Those operations were successfully performed by Dr. J. A. Williams on January 2d, and on Sunday, January 26th, I came home. During my stay in the hospital the Lord so blessed me that there was not one dark day, nor did a cloud roll across my celestial sky. Not in several years have I witnessed so much of the continued presence of our dear Jesus as I did while confined to my bed. Now I have to be quiet and spend my time indoors. I am sitting here reading. On yesterday THE GOSPEL MESSENGER for February came, and I began at the first, and enjoyed all of its contents, for all of it was as bread from heaven to me. However, I want to call especial attention to the editorial by Elder Geo. W. Stewart on the "Covenant." I feel sure that I have not read an article which I esteem as being more needful and more to the point. There is such a tendency among some of our people to keep up with the times, and to keep their children in society, that they entirely forget that we are under covenant one to the other and before the Lord. In addition to these things even the playing of cards of one kind or another and of drafts has employed the minds and time of some of our members. It appears to me that there is a falling away from the faith and practice of our fathers as we find it taught in the Word of God and as it was in the churches in your and my younger days.

Why are these things so? Is it true that we are nearing the end of our religious liberties? Why this worldliness or, that which is even worse, these gods of Babylon in our midst? My heart quakes as I think of it.

I hope soon to be with the flocks again.

Your brother in hope, L. H. HARDY.

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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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INCREASE OF TRAVEL AND KNOWLEDGE AND SIN.

Dan. 12:4; 2 Thess. 2:1-12; 1 Tim. 4:1-3; 2 Tim. 3:1-13; 2 Pet. 3:3-13.

These Scriptures demonstrate that their authors were inspired of God to foreknow the future. In the last few years the facilities of travel and the number of travelers have greatly increased; men have gone over all waters and all lands, even to the North and the South Poles of the earth, it is claimed; they have traveled under the waters and to the top of the highest mountains, and have flown, somewhat like birds, in the air; they have explored the interior of the earth; they have, with the microscope, discovered new worlds beneath us, and, with the telescope, new worlds above us, and resolved matter into about eighty elements, and found out their proper-

ties, and are busily extending the bounds of every natural science. And yet with all this increase of natural travel and knowledge, they (according to the predictions of the Apostles Paul and Peter, and according to the observations of all spiritual minds,) know less and less of God, deny more and more the perfect and everlasting truth of His Written Word, and plunge into great depths of depravity, and, unless checked by almighty power, they will continue to do so until the fiery deluge of God's righteous wrath will consume this wicked world and men's sinful works. S. H.

ADMONITION AND EXHORTATION.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."—2 Tim. 4:2.

Dear Christian reader, have you no faults demanding reproof, no duties undone or willfully neglected? If not, you will feel only the better by an acquitted conscience, and may give thanks and praise to God for the grace He hath given to guide your footsteps and lead you in the way of uprightness. All qualified subjects of the Kingdom of Christ have the Spirit of divine grace to teach them how to live in this present world, (Tit. 2:11, 12). The grace that *bringeth* salvation, as the apostle puts it, means that the grace has not only brought our redemption from the law of sin and death as for *eternity*, but it *bringeth* all the salvation that we receive and enjoy for *time*; neither does it end its teaching with the first lesson it imparts, but the grace of God continues to teach us all along through the journey of this life, *teaching* us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, and looking for something beyond this world, having the blessed hope of the appearing of the great God, who gave us the Spirit of grace, and for our blessed Saviour, who shall appear the second time without sin unto salvation. Now the grace of God will assuredly bring the salvation of our vile bodies from the bondage of corruption into the glorious liberty of the children of God.

Now let us turn to the tenth chapter of Hebrews, and see what is said about the Spirit of grace. But first I

will call attention to the promise of God to establish the position that He giveth the Spirit of grace. "And I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplication" (Zec. xii:10). The word, pour, in the above passage, to my mind, conveys the idea of the abundant gift of the Holy Spirit. Following upon the gift of quickening grace comes the act of supplication as the effect of grace, and it brings the penitent sinner down upon his knees, a beggar at the throne of God's sovereign mercy; it teaches the sinner his helpless and dependent condition, and he begs for mercy.

But from this sorrowful state, the sinner thus quickened by the Holy Spirit, is exalted—he is brought up out of this horrible pit, his feet are taken out of the miry clay and put upon a rock—a solid foundation, and his goings are established, and he is bidden to *go* home to his friends and bear testimony to the power and grace of God; for he is now a qualified witness of these things; the grace of God has now brought to him the deliverance for which he prayed, and now becomes an ever-abiding teacher to him. Now after the child of God is thus saved by grace from his tormenting fear and prepared to sing the new song of praise to the great Redeemer, will the Holy Scriptures sustain the position that he or she, as the case may be, can possibly tread the Son of God under his feet, and count the blood of the covenant wherewith he was sanctified an unholy thing, and do despite unto the Spirit of grace? Heb. 10:29. The apostle was evidently speaking of the Lord's people, for in the next verse, he quotes the prophet: "Vengeance is mine, saith the Lord. And again the Lord shall judge His people." See also Heb. 10:26-28.

Therefore it is evident that, in some way, the children of God may possibly tread under foot the Son of God; and if it be not by transgression and disobedience, I am at a loss to know how it is. While it is clearly taught in the Holy Scriptures that no heaven-born soul can finally fall away or be lost forever, yet it seems equally clear to my mind that they are liable, in a practical sense, to a grievous temporal apostacy. The Apostle Peter presents a beautiful practical lesson, based upon the idea of the gift of faith, and concludes by saying:

“For if ye do these things ye shall never fall”; and Paul says: “Let him that thinketh he standeth take heed lest he fall.” Again: “It is a fearful thing to fall into the hands of the living God”; and in another place he warns the saints against the liability to fall from their own steadfastness.

Christ is the King and Law-giver to the church and to each individual member thereof; and therefore in every act of transgression (going beyond in religious practices and disobedience, neglecting to do what He has commanded), we tread His sovereign prerogative under foot, and virtually count his precious blood by which we are sanctified an unholy thing, and do despite unto the Spirit of grace. We should remember that, although we are not under the law (of carnal commandment), nor under the law of sin and death, yet as subjects of His Kingdom, we are not without law to Christ. He tells us by the holy apostle to not forsake the assembling of ourselves together as the manner of some is, (even so at the present time); and, when we willfully do this, we tread His holy commandment under our feet, and so of all our acts of disobedience. This rule applies, not only to those who have joined the church and been baptized, but to those also who are qualified and have neglected this duty! for He hath said, “Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest to your souls.”

J. E. W. H.

REMARKS.

Perhaps nearly all Primitive Baptists understand Heb. x:26-31 as referring to the elect, redeemed, and regenerate people of God, as they understand Heb. vi:4-6; but nearly all scholarship, and Heb. vi:7-20 and x:38, 39, seem to prove that the Apostle Paul, in Heb. vi:4-6, and x:26-31, refers to only the *nominal* people of God, who *totally and finally apostatize* from their *profession* of faith in the Son of God and of sanctification by His Spirit, and for whom there are certainly reserved an awful judgment and the fiery and everlasting wrath of the eternal God. These characters, I think, have only a *head* and not a *heart* knowledge of Christ; it is not once

said that they were elected by the Father, or redeemed by the Son, or regenerated by the Spirit. See Matt. 9:13; 13:18-22, 41, 42; 25:24-30; Luke 8:18; 15:7. Since the days of the Apostles, there have been no abler or more learned or sounder human expositors of the Scriptures than John Owen and John Gill; and their views of Heb. vi:4-6 and x:26-31 are those that I have just stated, and they are my own views. In Heb. 6:6, there is no "if" in the original which reads "and have fallen away." But the most of our brethren think that these passages refer to the true children of God. S. H.

THE LAW OUR SCHOOLMASTER TO CHRIST.

"The law was our schoolmaster to bring us to Christ" Gal. 3:24. The ceremonial law pointed to Christ, and all the sacrifices led spiritual minded men and women to Christ. It was a system of teaching that pointed the mind to the coming Saviour. "The law having a shadow of good things to come" (Heb. 10:1). It was the rudiments of the gospel. The moral law, where it was understood, directed the mind to Christ, at least it closed up every other way of approach, and in this way was a "schoolmaster to bring us to Christ."

No doubt the law is a part of the message to be delivered to men by the minister. "Whatsoever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God." Here the use of the law is pointed out, "That every mouth may be stopped." When the law is understood, it stops the mouths of men, and leaves them without excuse. It points out to men their need of a Saviour—of redemption and of the perfect righteousness of Christ. "The law is spiritual," that is, it deals with the souls of men, and requires perfect conformity in our acts and thoughts; and, as we compare ourselves with the law, our mouths are fast closed up, and we see and confess the justice of God in our condemnation, and in this way the mind is prepared to hear the gospel as good news—glad tidings. "By the law is the knowledge of sin"; and the knowledge of sin prepares men to go to Jesus. No one comes to Jesus rightly until he has the knowledge of sin. The law not only requires holi-

ness of thought and action, but it requires that we be holy in our nature. "Be ye holy, for I am holy"; so to have a knowledge of sin is to see our nature defiled. "By nature the children of wrath even as others." It is to see our actions, thoughts and nature all defiled, and this leaves us slain by the law—convicted for sin, and ready to say that "if my soul were sent to hell, His righteous law approves it well"; and so we are prepared to hear "the gospel of the grace of God."

It is right for ministers to enlarge on the law, to show its just and reasonable claims on men—how it demands perfect and ceaseless obedience to God—and to point out its penalty—endless punishment after death. We can not apply the law to the hearts of men; we may bestow pains and much labor on a sermon and it may all come to nothing. Martha said: "If thou hadst been here, my brother had not died"; so we may say, "If the Lord does not prepare the hearts of men to receive it, our preaching will be vain. The seed that fell into the way-side, stony ground, and thorny ground, all failed, to produce a crop—only that which fell into good ground. We can not prepare the heart to receive the word. The Lord opened Lydia's heart to receive it, and so it must be yet. "The commandment came." There is a *coming* of the commandment, and this is determined by the Lord. We must not, we can not be unconcerned as to the result of our preaching. It becomes us to pray the Lord to make our preaching a blessing to His people—to go to the pulpit from our knees, and while we dwell on the law as just and good, and point out the obligations of men to love and obey God perfectly, we ought to ask the Lord to bless the effort to the good of the people.

The law, when applied by the Spirit, reveals our sins and sinfulness, but never removes them. It shows the greatness of our debt, but pays not a penny of it.

When the Lord gives life, then light, conviction follows; and thus the soul is prepared to hear the gospel. God is the great teacher, and the first lessons are from the law; and when we graduate from the law, we are prepared to receive the gospel. Jesus told the woman of her sins first. Paul's first question was "Why persecutest thou me?" and the publican smote on his breast and said "God be merciful to me a sinner." "As Paul rea-

soned of righteousness, temperance, and judgment to come, Felix trembled." We ought to speak at times of the judgment to come, of what it is and what it means; at least this was Paul's method—"That every mouth may be stopped, and all the world become guilty before God."

This order is usual in the experience of our people. If I was ever taught of the Lord, it was concerning my sins. How often do we hear persons mention the first time they "ever felt to be a sinner." Many times I have heard the story begin this way—to tell first, "How lost was my condition"; then of the mercy of God in the pardon of sin. If we have ever seen our lost estate, if we have ever been to Sinai and heard its thunders roar and seen its lightnings flash, we shall yet hear the sweet notes of the Gospel. "For I am confident that He who hath begun a good work in you will perform it until the day of Jesus Christ." Philip. 1:6.

J. H. O.

INDIFFERENCE.

We have felt deeply concerned about our people being so indifferent in places. Their love in a great measure has seemed to wax cold, and they do not exhibit that love one for another that should characterize the followers of the lowly Saviour. If they were full of love for God and one another, as they should be, each erring one would confess his own sins, and make all necessary sacrifices, and seeming differences would be removed, and a halo of joy would thrill the hearts of God's poor and afflicted Zion. In passing through neighborhoods we often ask about the spiritual welfare of ministers and churches in that country, and can gain but little information, as they seldom visit each other, and members are seemingly indifferent toward their pastors and faithful ministers, as they visit them but little if at all. Churches do not visit each other. Sometimes they will visit each other at annual meetings, but we should not wait until our meetings to visit. Then good members and ministers sicken and die, and members in the immediate community do not visit them, and care but little seemingly for the loss they have sustained. Poor widows are often

in great need, and the deacons do not go to their homes to ascertain their necessities. It is a shame indeed to see an old Baptist in a pauper's home and then quote the Scriptures, "We know we have passed from death unto life because we love the brethren"; "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from his, how dwelleth the love of God in that man?"

Our ministry have had a hard time, and by faith they choose to suffer afflictions, persecutions, hardships, privations, in the dear old church where they preach the truth freely because they love it rather than to have the honors of the world, fat salaries, and their names sounded out to the world as being something grand, to exalt and please the flesh. Churches may make a mistake right here. Because Arminians go to a great extreme in preaching for a living, as a vocation of life, and woe-fully abuse it is no reason why Old Baptists should go to another extreme. The law of love should govern in this service. The preacher should preach the gospel freely and in love, and the brethren should administer to him of their carnal things in love, and labor to equalize the burden. Do not aid him as a pauper, or wait until he becomes a pauper before you help, but aid him for the gospel's sake. God will bless you in the service. Some good preachers do not get their expenses borne on the train to churches they serve. Brethren, this is wrong. "Who goeth a warfare any time at his own charges?" "If I have sown unto you spiritual things, is it a great matter if I should reap of your carnal things?" How many deacons ever go to their pastor's home, and look after his condition temporally? Brethren have many things and ways by which they could loose the hands of our poor struggling ministry, or they could be of more service to them, and do the cause more good. There are poor children of God scattered in isolated places that need to be visited, and have the pure gospel preached to them.

Doubtless one cause of our coldness now is our neglecting to meet at the house of God and in each other's homes, and talk to each other about spiritual things. We have sown to the flesh in setting our affections on things of the world, and have grown indifferent. We

should meet at the house of worship, and go right into the house, and sing praises to God, and let the entire service be done with reverence and solemnity. We should try to speak to each other, and manifest our love one toward another. Let our preaching be done in love. If there are differences among us, we should minimize them as much as possible, and labor in love to unify our beloved people. Do not wait for another to confess his wrongs, but let each for himself confess his wrongs. We should awake to spiritual activity, and labor hard to adjust all differences, and let us come together in love. Many bleating lambs are wanting a home, but our indifference drives them away. How careful should we all live! Let us lay aside all malice, guile, evil speakings, hypocrisies, jestings, worldly conformity, pride, covetousness, seeking high seats in the church, and come to each other's feet, in love and live so as to honor and glorify our precious Saviour in our bodies and spirits which are His. Let us all do our full duty. Do not neglect the assembling of yourselves together; whether the preacher goes or not, you go there as an humble, prayerful worshiper of God. Meet in each other's homes, and sing and pray with and for one another. May God bless His afflicted people.

L. H.

 REMARKS.

The above is, by far, one of the most important and timely articles ever published in any of our periodicals. I was just going to write an article on this very subject when I received this clear, tender, seasonable, and scriptural editorial from Brother Hanks. The unregenerate world, dead in sin, and tens of millions of them dead in profession, are, like the beasts that perish, utterly engrossed with the trifling and corrupting vanities of this dying world, and perfectly indifferent to the imminent solemn realities of eternity; and, like these foolish people, the most of the children of God are slumbering and sleeping, unconcerned and unprepared to meet the Bridegroom at His midnight coming (Matt. 25:1-13). O that the great Head of the church would arouse us, and make us more watchful and prayerful, more zealous and active in His loving service, more self-denying and

Christ-like during the short remainder of our sojourn on the earth! We seek a better, even a heavenly country, and we hope, by rich and reigning grace, soon to enter that purer and brighter world. O that its spirit of reverence and holiness and love might fill our poor hearts, and fit us for our heavenly and everlasting inheritance, and transform this wilderness world into the paradise of God!

S. H.

COUNCIL MEETINGS.

In cases of difficulty, trouble, division, and distress among our people in various sections of our country and in the different States, I fear that there is too great a tendency to undertake to settle or adjust such things by Council Meetings or Associations; and, as a result in some instances, we have Councils against Councils, and Associations against Associations.

At all times and under all circumstances we shall do well to remember and keep steadily in view a solemn and vital truth,—a truth admitted and contended for by our people all along through the ages of the past—and that is, *that the Church of God is the only disciplinary body, power, or authority recognized, found or known in the New Testament.*

In the old "London Confession of Faith" put forth by our Baptist fathers in the year 1689, 224 years ago, and of which all our Confessions of faith are but abridgments, chapters 17, item 15, on the Church of God, they said: "Cases of difficulty or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order; it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider and give their advice in or about the matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled, are not intrusted with any church-power, properly so called; or with any jurisdiction over the churches themselves, to

exercise any censure either over any churches, or persons; or to impose their determination on the churches or officers."

Here we have the views or understanding of the Baptists hundreds of years ago, and I do not believe that we of today can improve upon it. Where Council Meetings are held and where such Councils expressly declare that their views, understanding, judgment, opinions, decisions, or *findings*, are not binding upon any church or churches, and that all disciplinary power or authority is vested in the church alone, as was done in the Ramah Council of 1902 and in the Providence Council of 1912, they are not so objectionable; but the propriety and consistency of even this method is doubtful—questionable. Therefore in all cases of serious trouble, difficulty, strife, and division, resulting from questions of doctrine or order, and where the churches and brethren immediately concerned or involved, have failed to agree in settlement or adjustment of the matter, then they should have a special meeting of investigation and consultation to settle the trouble, inviting a number of churches to assist in the matter, and these churches thus invited should send messengers bearing letters from their respective churches, and these letters should show that such messengers were selected for that particular purpose. Besides, if the churches and brethren involved in the trouble desire the aid, counsel, and advice of certain Elders who live at a distance from them, in other sections or States, they can invite or request such Elders to come and assist them, and such Elders can come and aid them, and in this way we can have all the benefit, profit, or advantage there is or can be in a Council Meeting, and have it Scripturally and consistently.

In some sections our people make the mistake of regarding or holding Associations as Advisory Councils, and then if the advice is not taken or is disregarded, they are ready to non-fellowship the persons or churches that will not accept the advice. How utterly inconsistent all this! for, if it be merely *advice*, it is not binding or *enforceable*: and, if it be binding or enforceable, it is not *advice*, it is *law*, pure and simple.

G. W. STEWART.

REMARKS.

The above important statements are in accordance with the New Testament, and with general Baptist usage, and with the invariable position of THE GOSPEL MESSENGER. S. H.

 QUESTIONS AND ANSWERS.

1. Q. Have the Jews, as a people, relaxed in their bitter hatred of the Lord Jesus Christ that they had at His birth and through His life? If not, what is its meaning? A. As a people, they have not, though a few individuals of them have; and the meaning of this is, that the carnal mind, whether Jewish or Gentile, is enmity against God, while His almighty grace changes His chosen and redeemed people, both Jews and Gentiles, from death to life, from darkness to light, and from the service of Satan to the service of God.

2. Q. What is the meaning of Zech. 13:8, 9? A. That, at the destruction of Jerusalem by the Roman general Titus, A. D. 70, about two-thirds of the Jews would die, and about one-third would be purified and spared (see Ezek. 5:2, 12); and, probably, that, at the last day, about two-thirds of those professing Christianity will be lost, and only about one-third will be saved.

3. Q. What is the meaning of Matt. 18:6? A. That those who cause God's people to err and sin will be made to suffer more than they would by being suddenly drowned.

4. Q. In Acts 19:1-7 were the twelve disciples at Ephesus, who had been baptized only unto John's baptism, and who had not heard of the Holy Ghost, baptized afterwards, by Paul's direction, in the name of the Lord Jesus? A. Evidently they were; their first immersion was only an unauthorized dipping, and not Christian baptism.

5. Q. In Rom. 8:23 what is the "adoption or redemption of the body" for which the children of God are waiting? A. The resurrection of the body, in the image of Christ's glorious body, at His second personal bodily coming to this world.

6. Q. Is there any human being born into the world, whose salvation is impossible at all times from birth to death? A. Although all things are possible with God, it is certain, from the Scriptures, that only His elect, redeemed, and regenerated people will be saved.

7. Q. What are the numbers of the leading denominations in the United States? A. According to the World Almanac for 1913, they are as follows:

Catholics	12, 781, 707
Methodists	6, 819, 660
Baptists	5, 634, 565
Lutherans	2, 289, 897
Presbyterians	1, 944, 181
Jews	1, 903, 926
Disciples	1, 533, 962
Episcopalians	956, 930
Reformed	451, 938
Mormons	400, 650
United Brethren	311, 834
Spiritualists	200, 000
Dunkards	123, 677
Friends	122, 796
Adventists	95, 808
Christian Scientists	85, 096
Unitarians	70, 542
Swedish Evangelical	68, 500
Mennonites	55, 007
Universalists	53, 048
Salvationists	26, 724
Moravians	18, 939
Plymouth Brethren	10, 566
River Brethren	4, 847

The number of Primitive Baptists is put down at 102,311; but many of their churches will not report the number of their members, so that the exact number of Primitive Baptists in the United States is known only to the Lord. S. H.

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." Psa. 107:8, 43.

Elder S. Hassell—

VERY DEAR BROTHER IN THE LORD:—I want to write you of one of the most miraculous circumstances that I have ever witnessed. The case is this: On last Sun-

day evening I came home from one of my sons. Two of my sons were with their one-horse wagon; one of them had his wife and four children in his wagon, which was drawn by a horse. The other wagon was drawn by a young mule, and the other son and his wife and myself and my wife were in this wagon. Coming to a bad hill, I got out to walk down the hill; my son, with his wife and children, was ahead; and, when we got to the steepest part of the hill, the mule slipped and took a fright, and ran and struck the rear of the front wagon, and turned it over, and ran over the little ones, and down the hill as fast as he could go, and I looked at my dear old companion going, and I said "Farewell." Then there were all the children lying in a pile; and I was sure in my mind, that some of them were dead, for I saw the wagon wheels run right over them, and their mother in the pile with them with her arm broke, and not one of the children hurt, and the horse never moved out of his tracks until we turned the wagon back. The mule did not run more than forty yards. There was a short turn in the road at the foot of the hill, and they were out of my sight. Then I was sure some of them would be killed; but my son stopped the mule, and took him out, and came back to us. There was great rejoicing with our mourning.

Now, Brother Hassell, this is one of the remarkable providences to me. And, O! Brother, tongue can not express my feelings. I saw the hand of the Lord in the matter, and I feel that the good Lord heard my cries, and answered my prayer.

E. T. JACKSON.

Kinston, Ala.

EXTRACTS.

BARNESVILLE, GA., ROUTE NO. 3, October 7, 1912.

Elder Sylvester Hassell—

DEAR BROTHER, if one so unworthy as I feel to be should call you Brother: I will enclose you one dollar to pay for THE MESSENGER another year, as my time is about out now. I am so feeble, nervous and helpless, I feel that my race is nearly run in this world. I have now turned my eighty-first year, haven't been able to stand alone or walk by myself since last June a year ago. Oh! dear Brother, pray for me that I may have a spirit of humble submission to the righteous will of

the Lord with me, let my sufferings be as great as it is His holy and merciful will to put upon me, that I may never be found murmuring or grumbling at my lot. I feel it is so much better with me than I justly deserve. Still I can't help from begging the dear Lord constantly for the continuation of His bountiful mercies and blessings to me. Oh! how unworthy I do feel. May the Lord abundantly bless you and yours both temporally and spiritually all through life; and when the summons of death comes to you may you be able to receive the crown that I think is laid up for you in glory for Jesus' sake, is my heart's desire and prayer. Dear brother, I must ask you again to remember me, and mine when at a throne of grace. Your old sister, saved by grace, if saved at all.

MRS. M. J. PARHAM.

SPARTA, GA., December 18, 1912.

DEAR ELDER HASSELL:—Find check herein for \$2.00. Kindly place this to the credit of my subscription to THE GOSPEL MESSENGER, as I am somewhat slow in this matter. However I appreciate THE MESSENGER, and I would urge delinquents to pay up promptly. It is due you that this should be done; and God's children will certainly feel better for having discharged such obligations. We should lighten your burdens, not add to them. To those who have a hope in Him, through a sense of sins forgiven, it should not be thought a great thing to be at ease in Zion regarding obligations due His ministers and editors. Any issue of THE MESSENGER is worth a year's subscription price to such as our Father has made known some measure of His love and free pardon and grace. It should be thought a pleasant duty to help hold up the hands of our pastors and teachers.

With a prayer for a great measure of God's blessings to continue to yourself and associate editors, while you are engaged in the good work of instructing and edifying His children, I am

Yours affectionately in the Lord,

GEO. S. VARDEMAN.

FRANKLIN, TENN., R. 7, BOX 50, December 6, 1912.

Elder Sylvester Hassell—

DEAR BROTHER:—You will find enclosed money order for one dollar to pay for THE GOSPEL MESSENGER, as my time has been out since September. I do enjoy reading the good pieces, and hope to be able to read it as long as I live. I hope you may be spared many more years to continue its publication. Wishing you a happy Christmas, and may the Lord bless you in your declining years, is my prayer.

I am your brother in hope

G. W. WEST.

SOUTH HADLEY, MASS., January 18, 1913.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD:—Enclosed you will find ten cents in stamps for which please send me a copy of "The Apostolic Church," as advertised in *Zion's Advocate*.

We are again settled in our quarters in Massachusetts. In returning from Washington, had a very pleasant ocean trip; came from Baltimore to Boston by way of water, three days on the way. Then we took another boat from Boston to Portland, Maine, and attended the Maine Association held with one of Elder Keene's churches. This was a most enjoyable season to us. I never met a more loving and spiritual minded band of Baptist people. They entertained the Association at the church house; intermissions were spent in spiritual conversation and in singing. Elders Chick and Keene were in attendance; they are both much gifted in conversation and singing, as well as in preaching. I never enjoyed

an association more. Then by kind and urgent invitation we visited at Elder Keene's home one week and attended his home church at North Berwick, Maine, the following Sunday. We enjoyed it all immensely. Returned to South Hadley by rail.

I am getting quite tired of staying way off here, with no church privileges. I cannot express the lonely feeling that comes over me at times. Were it not for the sweet spiritual enjoyment I sometimes have, the blessed communion with the dear Saviour, and the sweet smiles of His approval, I don't see how I could live through all my discouragements, and way off among strangers. But the people here are very helpful and kind to us indeed.

With very best Christian regards to you and your sweet daughter, Mary,

Yours in a precious hope,

(MRS.) ARAH ALDERTON.

KILLEEN, TEX., January 14, 1913.

Elder S. Hassell—

DEAR BROTHER:—You will find three dollars, which place to my credit for THE MESSENGER. It comes each month, and is read with interest. I love the truth it sets forth, and the manner in which it is presented in brotherly love. And another thing I see in the writers of THE MESSENGER, which I admire and love, and that is they all seem to guard against taking any extreme position on any subject, which I think is very important to dwell together in peace. I take four of our religious papers. I think THE MESSENGER is one of our cleanest papers.

Your brother in hope,

W. Y. NORMAN.

EDITH, TEX., December 6, 1912.

Elder S. Hassell—

DEAR BROTHER IN HOPE:—Find enclosed one dollar for THE MESSENGER, also ten cents for a copy of your pamphlet, "Apostolic Church." I enjoy reading THE MESSENGER. I hope that God will enable you to stand firm in defense of His eternal truth in this day of idolatry. It seems that almost the whole religious world is going wild seeking something new. They take delight in turning their ears from the truth unto sables; in other words, are willingly ignorant of the Gospel of Christ, which is the power of God unto Salvation unto every one that believeth, and such belief is the Gift of God.

Your poor unworthy brother, if one at all,

JOHN W. CAUDLE.

Elder S. Hassell—

STINSON, VA., January 6, 1913.

MY DEAR AND PRECIOUS BROTHER:—Enclosed you will find money order for two dollars to pay my subscription, which is now past due one year and to renew for 1913. I don't like to get behind, you know I have usually paid in advance. My wife and I are in poor health; so it keeps us busy to keep along. I gave up the *Landmark* this Summer, which I hated very much to do, but I could not bear the idea of going in debt for it and my prospect so poor to pay; but I hope to get able to renew this Spring again. I think too much of such men as Elder Gold and yourself to take your papers and not pay for them. I can't enjoy reading the papers as well when I am owing for them. I feel like it will not be long until sweet peace will wreath her chain around some of us forever, that peace which the world can never give nor take away. Press on a few more days or years at most, contending earnestly for the old Apostolic faith and practices, and may the God of all grace give you wisdom, grace, and patience, to continue speaking the truth in love.

Your unworthy brother,

J. T. STINSON.

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 MILTON M. BENNETT.

My father, Deacon Milton M. Bennett, was born September 29, 1824, and died at my home near Oak City, N. C., January 8, 1913, making his stay on earth eighty-eight years, three months, and nine days. He married Elizabeth, daughter of Harry Whitley, March 11, 1849. They had twelve children, of whom seven are living now. Mother was born in 1830, and died in 1903. Father united with the Primitive Baptist Church at Skewarkey in July, 1853, and was a Deacon for many years. He lived and died in Martin Co., N. C. He was a Confederate soldier, and did not shirk any duty. He worked hard on his farm up to about four years before he died. He was an humble, strict, and faithful member of his church, and dearly loved to attend its meetings, and to entertain his brethren at his home, and converse on the Scriptures and spiritual things. He was an honest and upright man. His remains were interred beside those of his wife near his former residence, about two and a half miles from Williamston, N. C., Elder Sylvester Hassell, his pastor, holding a short service at the grave. I desire to thank friends and relatives for their kindness to us during my father's illness.

Oak City, N. C.

JOHN A. BENNETT.

HENRY T. JACKSON.

On October 2, 1912, death claimed my dear Grandfather, Henry T. Jackson; he was ninety years of age, his hair and beard were almost snowy white; he was a fine intelligent old gentleman, a well known citizen of Sampson County, a Civil war veteran, and it was a pleasure to me to hear him tell of that awful struggle. His occupation was farming, and I loved to visit him at the old farm home and converse with him on religious and political questions. He was consistent in his views: he believed that God answers prayers and that Jesus is a sufficient Saviour for soul and body. When I would visit him he would sometimes hand me a copy of THE MESSENGER to read and other periodicals among which was a copy of Spurgeon's sermons. He was cheerful in his old age, an industrious citizen, a kind father, faithful husband and good neighbor, and he is greatly missed in his community. He was for a long time a member of the Missionary church, but about twelve years ago saw fit to connect himself with the Primitive cause, of which church he remained a consistent member till death. On his seventy-first birthday he had a family reunion, which was an enjoyable event for us all, he having talks and prayer by members of the family; later on he and all of the family adopted the plan of having a dinner and family reunion at his home each year the 29th of May, that being his birthday, which seemed to be a source of cheer, happiness, and pleasure to him. He would always take his place at the head of the table, and give thanks to God from whom come all good things. He had 12 children, 8 of whom survive him; 64 grandchildren, and 26 great grandchildren; and our prayer is that God may help all to so live that we may be an unbroken family in His Kingdom.

His grandson,

Wade, N. C.

W. B. GODWIN.

J. C. ROBERTSON.

By order of Conference of the church at Robersonville, N. C., the following preamble and resolutions were adopted:

Whereas God, in his infinite wisdom has taken by death our beloved Brother J. C. Robertson; therefore be it resolved,

1. That in the death of Brother Robertson the church has lost one whom we sadly miss, but hope our loss is his eternal gain.

2. That his family have lost a kind and loving companion and father to whom we extend our sincere sympathy.

3. That a copy of these resolutions be sent to *Zion's Landmark* for publication.

M. T. LAWRENCE, *Pastor*.

(GOSPEL MESSENGER please copy.)

G. R. L. ROEBUCK.

At the request of his bereaved wife and children, also of the church at Spring Green, Martin County, N. C., it becomes my sad duty to write an obituary of our dear brother G. R. L. Roebuck. He was born August 31, 1852, and died December 3, 1912. Though born of poor hard working parents, he lived to become the owner of several good farms and other property, all of which he accumulated by hard labor and economy. He was a very industrious man, and successful in business transactions, being warned in dreams to avoid certain deals in which he was about to enter. He was kind to the poor, and especially to the widow, in giving food to the destitute, and ministering to those in distress. His life was an exemplary one. He believed his religion and lived it, and was always in his place at church unless providentially hindered. He confessed that the greatest joy of his life was to meet with his brethren, and mingle his voice with theirs in singing praises to the God who had done so much for his sin sick soul. He was married first to Miss Ella Edwards August 18, 1888. She lived only a few years, leaving him a widower with two small children, one of whom died a few years afterwards. He was married the second time to Miss Eliza White, by which marriage there was seven children, all of whom are living. He united with the church the 4th Saturday in October 1901, and was baptized by Elder G. D. Roberson. His family life was beautiful; he loved his wife and children dearly, and they returned his love, and all manifested it with great joy. He provided well for his family and left them in good circumstances as far as this world's goods are concerned. On Sunday before his death he went to his daughter's, Mrs. Amana White, who lived on one of his farms, and during the following days fed a cotton gin, and in some way or other he was thrown or fell on the gin, and was badly mutilated. His right arm was cut to pieces up to the shoulder, and his head was badly cut by the saws. His Brother Arthur with others carried him to his home, where physicians attended him; but, owing to loss of blood, he died five hours later, surrounded by wife and children. He spent the last hours of his useful life in prayer to God for his family and friends, finally dying as he had lived, an honest, God-fearing, God-honoring, faithful child of God. The writer extends his heartfelt sympathies to the bereaved widow and children and to all who mourn him, trusting that their earthly loss is his heavenly gain. The funeral services were conducted at Spring Green, and his body was laid to rest in the cemetery there, by the side of the wife who preceded him. His funeral was largely attended, which proved the high esteem in which he was held by all who knew him.

Done by order of Conference Saturday before fourth Sunday in December, 1912.

B. S. COWING, *Moderator*.

S. L. GRIMES, *Clerk*.

MRS. MARY E. DANIEL.

CHURCH RESOLUTIONS.

Whereas, it has pleased our Heavenly Father in His Providence to call our dearly beloved sister, Mary E. Daniel, home, we, the church at Smithwick's Creek, feel it to be our duty as well as our privilege to pay a tribute of love to her memory—Therefore be it resolved:

1. That we express our heartfelt sorrow to lose our dear sister who remained so faithful for nearly sixty-one years. Sister Daniel was born October 20, 1832, and at the tender age of about twenty she received a sweet hope in our blessed Saviour and joined this church January, 1852, and ever lived a faithful and consistent member of this church till her death. In March, 1858, she married our beloved brother, Deacon David R. Daniel, who departed this life August 7, 1891, and to this union five children were given, two boys and three girls; two of whom survive her, both members of this church. After the death of her husband she broke up keeping house, and went to live with one of her daughters, sister Martha D. Manning, wife of one of our deacons, Brother Harmon J. Manning. Sister Daniel was a very useful neighbor. Throughout the whole neighborhood she would be sent for in case of sickness, especially in cases of diphtheria. She was much afflicted for several years, and not able to attend her church meetings regular, but remained steadfast in the faith and seemed to be bright almost to the end, which came Saturday morning, December 14, 1912, which made her stay on earth eighty years, one month and twenty-four days. On Sunday the 15th Elder J. N. Rodgerson preached her funeral to a large congregation of relatives and friends, after which her body was interred beside that of her husband in the family cemetery to await the resurrection morn.

2. That a copy of these resolutions be sent to THE GOSPEL MESSENGER and a copy sent to *Zion's Landmark* for publication.

W. H. DANIEL,
S. PEEL,
Committee.

MRS. ELIZABETH R. JONES.

Sister Elizabeth R. Jones was the daughter of Baldy and Sarah Brown, and was born about ten miles above Williamston in Martin Co., January 14, 1840, and died at her home near Dardens, N. C. October 27, 1912, making her stay on earth seventy-two years, nine months, and thirteen days. When she was about eight years old her father moved near Jamesville, and there, on the 17th of January, 1856, she was married to Simon Jones by H. N. Waters. Her husband was taken away Nov. 25, 1891. To this union were born eleven children, three of them preceding her to the grave, leaving eight to mourn her death: four sons—S. D. Jones, Raleigh, N. C.; J. S. Jones, Norfolk, Va.; W. B. Jones, Lamberts Point, Va.; T. B. Jones, Jerome, Arizona; and four daughters—Mrs. Leonora Lilley, and Mrs. J. L. Brown, Jamesville, N. C.; Miss Cornelia Jones and Mrs. H. C. Spruill, Dardens, N. C. She also leaves twenty-eight grandchildren and two great grandchildren. She was baptized in the fellowship of the Primitive Baptist Church at Jamesville, Martin Co., N. C., August, 1883, by Elder Joshua T. Rowe, now of Baltimore, Md. being a strict member for over twenty-nine years, and, as believed by many a Christian from childhood. It seemed that no mother could have lived who was more gentle, kind, self-sacrificing, and patient through the many trials of this life. She was all love and patience. She could not attend her preaching often for several years on account of ill health; but spent much of her time reading her Bible, THE GOSPEL MESSENGER and *Zion's Landmark*. On the third Sunday morning in October she seemed real bright, and said she

wanted to try to go to her preaching on the first Sunday in November if she continued to improve; but in the afternoon she was taken real sudden with liver colic. The doctor was called at once, and everything was done that he and her children, and nurse, and kind friends could do, but they could not relieve her. On the following Saturday morning she said she wanted to go Home to Glory. That night, a few minutes before two o'clock, the Saviour, we feel assured, took her Home, where there is no more pain, no more suffering, but peaceful rest. On Monday afternoon, October 28, 1912, her remains were interred beside those of her husband, in the neat Brown and Jones family cemetery, about two and a half miles from Jamesville, in the confident hope of a glorious resurrection at Christ's second personal coming to the world. I held a short burial service at the grave in the presence of many sorrowing relatives and friends. Our beloved sister was one of the loveliest Christian women that I ever met. She will always be affectionately remembered by those who knew her best. May her dear children and their descendants be graciously enabled to emulate her virtues.

SYLVESTER HASSELL.

MRS. EMILY E. PEEL.

CHURCH MEMORIAL.

Whereas our Heavenly Father, in His infinite wisdom, has seen fit to remove from our midst by death our beloved and aged sister, Emily E. Peel—Therefore, Be it resolved:

1. We, the Church at Smithwick's Creek, Martin County, N. C., mourn the loss of our dear sister, but bow in humble submission to Him who doeth all things well. We also feel our loss to be her eternal gain. Sister Peel was born December 5, 1825, and April 19, 1849, was married to our late Brother Abram T. Peel. They lived happily together until April 4, 1877; then the Lord called Brother Peel home. Of this union there were nine children given, seven of whom survive her. Sister Peel united with this church in June, 1852, always thereafter living the life of an humble and pious Christian. In March, 1912, she was stricken with paralysis, and almost lost the use of her left side, and lay in bed nearly helpless but submissive to the Lord's will until January 13, 1913. when she fell asleep in Jesus, making her stay on earth more than 87 years. And on January 14, 1913, Elder John N. Rodgers preached her funeral to a large congregation of friends and relatives after which her body was interred beside that of her husband, in the family cemetery, to await the morning of the resurrection.

2. That a copy of these Resolutions be sent to THE GOSPEL MESSENGER and *Zion's Landmark*, with request that the same be published.

For the Church,

HASMON J. MANNING.
PLENNY PEEL.

MRS. TERRY JANE FORD.

My dear wife, Mrs. Terry Jane Ford, was the daughter of Christopher Columbus and Luverna Catherine McClaughan. She was born February 22, 1861, and, after many years of invalidism, and after being in bed 69 days, she died September 30, 1912, aged 51 years, 7 months, and 8 days. Her father died at Enterprise, Miss., in 1863. He was taken sick with pneumonia, during the Civil War, at Bowling Green, Ky., and started to his home in Smith Co., Miss., but did not reach there. His body was taken home, and interred at the old family cemetery, in the fork of Leaf River and Tallahola Creek. She, and a sister who lived only about four years, were his only children. Her mother afterwards married Wm. Daniel, of Lawrence Co., Miss., and to them were born three boys and one girl; two of the boys died in infancy, and the other about eight years ago, leaving only her half-sister living, Mrs. Lola Brown, who now resides near Oak Vale, Miss. Her mother died in 1873; and then her

uncle, J. J. McCaughan, who then resided in this (Smith Co.), was appointed her guardian, and took her to his home, where she lived until August 11, 1875, when we were married, she in her 15th and I in my 18th year. We were nothing but children, and from hardships and exposure she ruined her health, as we started out in life without anything, and we both worked hard. My health was bad, and she did all she could to take hard steps off me. We had 16 children, 11 boys and 5 girls; 3 boys and 1 girl died in infancy. Our oldest son, W. C. Ford, died July 14, 1906; and our oldest daughter, Mrs. Lela Stringer, died April 26, 1910; which leaves myself, 7 boys and 3 girls, 3 daughters-in-law, 2 sons-in-law, and 12 grandchildren and many other relatives and friends to grieve after her. She has two uncles, David and Thomas McCaughan, and one of her father's half-brothers, Daniel Flowers yet living somewhere in Texas; and the families of her uncle, John McCaughan (who is dead) and of her father's half-brother, Richard Flowers (who is dead) living somewhere in Texas; also an aunt, Mrs. J. J. McCaughan, who lives near Poteet, Texas; and an uncle, her mother's half-brother, Henry Jones, who lives at Kerens, Texas; and her mother's only whole brother, Sanders S. King, and her mother's only sister, Mrs. Sarah Stringer, who was only a half-sister, both of whom are living in this State (Miss.). We lived together 37 years, 1 month and 19 days as pleasantly as two ever did; she was always most affectionate to me and went with me when she could, and was kind to every one, white and colored. She was God-fearing and God-honoring, and had in 1886 a wonderful Christian experience, which she related to the Primitive Baptist Church at New Zion, in this county, Saturday before the 2d Sunday in August, 1887, and she was gladly received, and was baptized the next day by Elder S. V. Ford, and, though feeble, always attended her meetings when she could, and was delighted to entertain her brethren and sisters at her home, complying with the exhortations of the Apostle Paul in Rom. 12: 12-14. She had strong grace to sustain her in her last illness; though begging the Lord to let the cup pass, she exclaimed, "nevertheless, Thy will, not mine be done." She dreamed that she was dead, and yet she felt happy. I had, in all, 7 doctors with her, but they could not relieve her, only with morphine. She bade her children good-bye, and sent word to Sanders, who was absent, to do his duty, as she was satisfied he had a change and ought to join the church; and she told Lonnie to go ahead in the discharge of his duty—that the Lord would hold him up; and she said that the good Lord would take care of me. She desires the church to be faithful, and said that the Lord would adjust their trouble, and that she had followed no one else but Him. She never had an enemy on earth, so far as she knew, and she advocated only what she thought was right, and continually praised the Lord for His goodness and mercy. She often sung: "Jesus is all I wish or want," and "How sweet the name of Jesus sounds"; and the last hymn she sung was: "How firm a foundation, ye saints of the Lord."

It seems hard indeed to live without my devoted and exemplary wife. I desire to trust in the Lord, and to ask all His dear people to pray that I may be kept in the strait and narrow way.

The body of my dear wife was laid, as she desired, in the cemetery at New Zion, about 300 yards from our home, in the presence of a large congregation, after some appropriate remarks by Elder S. V. Ford from Psalm 116:15.

"Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand."

Written by her loving but unworthy husband,
R. 2, Taylorsville, Miss.

W. M. FORD.

The *Primitive Baptist* and the *Primitive Signal* please copy.

MRS. TERRY JANE FORD.

CHURCH MEMORIAL.

"And I heard a voice from Heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14:13.

It has pleased the Lord, who doeth all things well, to remove from our midst one of our most faithful members and mothers in Israel, Sister Terry Jane Ford, wife of Deacon W. M. Ford. We feel sure that she is now resting from her labors, and her works do follow her. She fell asleep in the full triumph of the Primitive Baptist faith, "Salvation by Grace," which she had loved many years. Her seat, which she always occupied unless providentially hindered, is now vacant, and will be hard to be filled. The church and cause of Christ her Saviour was one of her chief joys and concerns; her home was always a resting place for Primitive Baptists, and she never tired of waiting on them. Truly it can be said of her, "She hath done what she could." She has fought a good fight, and kept the faith; hence we feel sure she is now in spirit basking in the sweet sunshine of Jesus her Saviour, and will in the resurrection be brought forth from the grave, and be reunited, in soul and body, to spend a ceaseless eternity in an incorruptible, immortal and spiritual body like Jesus; and while we, as a church, keenly feel our loss, we know that none can miss her like her precious husband and our faithful Deacon and father in Israel, whom she so devotedly loved and obeyed, to whom we would say, "press on a few more days," for only a few more storms to face, and a few more battles to meet, a few more sorrows and heart aches, and you too will then be called to inherit that crown of righteousness with her, to spend an endless eternity together in praise to the God of our salvation. Therefore in her death New Zion Church lost one of her most faithful and devoted members, and the husband and children a loving and devoted wife and mother. Be it resolved that a copy of this be spread on our church record and a copy be sent to THE GOSPEL MESSENGER for publication, with her obituary written by her husband. This read and approved in conference.

Her poor weak and unworthy boy, J. A. FORD, C. C.
The *Primitive Baptist* and the *Primitive Signal* please copy.

MRS. TERRY JANE FORD TO HER SON, ELDER J. A. FORD.

To my beloved son in whom God is well pleased: It is my heart's desire and prayer to God that you may go forth and do what you feel the Lord has for you to do, and God will be with you in all your troubles through life. Be faithful, dear son, and stand for His cause, and He will protect you and prosper your way, and crown you with glory in that coming day. This glorious Redeemer will then to you say, "Well done, faithful servant, you are welcome to Me." 'Twill be the best welcome that was ever heard, a welcome to Jesus our Lord and Saviour. Besober; be prudent and watch unto prayer, and be an example of piety that others beholding the way that you may do glorify Jesus in righteousness too.

Written by one that hopes the Lord will keep you close to His bosom through life, and receive our souls when time is no more on earth with us.

YOUR MOTHER.

Dear mother wrote this sweet little epistle and charge a short time after I made my first attempt to speak in public; and I feel now that it carries within it the same sentiment of the apostle in his charges to the ministry, and I hope, by God's grace, to keep the solemn charge, while life lasts. May God help me so to do. Pray for me.

Unworthily, J. A. FORD.
The *Primitive Baptist* and the *Primitive Signal* please copy.

CHURCH NOTICES.

The Church at Los Angeles, Cal., meets at 11 a.m. the 2d and 4th Sundays, at 417 West 5th and Hill Streets, near Temple Auditorium.

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(Other Primitive Baptist papers please copy.)

Vol. 35

No. 4.

THE GOSPEL MESSENGER

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Williamston, North Carolina.

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The Gospel Messenger

APRIL, 1913.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 35

WILLIAMSTON, N. C., APRIL, 1913.

No. 4

CHRIST OUR ROCK.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame
But wholly lean on Jesus' name.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.

When darkness veils His lovely face,
I rest on His unchanging grace;
In every rough and stormy gale
My anchor holds within the veil.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.

His oath, His cov'nant, and His blood
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.

I trust His righteous character,
His counsel, promise, and His power;
His honor and His name's at stake,
To save me from the burning lake.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.

When I shall soar to worlds unseen,
O may I then be found in Him,
Dressed in His righteousness alone,
Faultless to stand before the throne.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.

EDWARD MOTE (1825).

LET EVERYBODY SING.

The New York *Christian Advocate* comments on the fact noticed, it says, "by every careful observer that the Methodists do not sing with the holy enthusiasm which formerly characterized their praise in the public congregation." It also laments that many have become so gradually accustomed to this decline that they are not seriously impressed by it.

Bishop Burt, on his return to America after an absence of more than a quarter of a century notes this same painful fact. "I was disappointed," he says, "to find that the old fervor of Methodist singing had given way to a new system of hiring singers."

Methodists are not the only sufferers in this matter. The loss of fervor and the decline of congregational singing are noticeable in churches of all denominations.—*Herald and Presbyterian*.

Could Primitive Baptists ask for a better vindication of their course in rejecting choirs and instrumental music in public worship than is given by "all denominations," as here stated? And though these same worshipers would perhaps as soon think of giving up their ministers as their hired singers and gilded organs, nevertheless the woe of the Lord's prophet has come home to them. "Woe to them that chant to the sound of the viol, and invent to themselves instruments of music like David, but are not grieved for the affliction of Joseph." The human voice, the only medium for sounding forth the "psalms and hymns and spiritual songs" of the gospel, or making heart-melody to the Lord, has been sacrificed on the altar of ambition and love of display, and the old fervor and enthusiasm have given place "to a new system of hiring singers," and musical instruments as cold as icicles and lifeless as the clay, and the people sit unmoved or may be touched with the same emotion felt at a Chicago concert. Congregational singing and dead machines will not blend. The fervor and inward life of God's praise gives place to the hired musician, and unsanctified operatic music obscures the beauty of the Lord and defiles His holy temple. The Lord, by his energetic shepherd prophet, says to all such vain displays, "I hate, I despise your feast days, and I will not smell in your solemn assemblies." He will have no mingling or divided praise: "Take thou away the noise of thy songs, for I will not hear the melody of thy viols."

The pity of it is, that any Primitive Baptist after a fair history of century upon century, and after modern churches confess the deadly influence of this worldly attraction upon the worship of God: Yes, the sad pity is that any Baptists of our faith should gather it up as needy ones gather up cast-off garments by the wayside. It is hard to understand how a Baptist congregation of the old order can sit contented and serene while an organist is giving the prelude to "Rock of Ages," or "Amazing Grace," whether the instrument be a modest little affair or a ten-thousand-dollar pipe organ. It is an innovation upon Baptist customs and doctrine whether introduced a thousand years ago, today or in a thousand years in the future: whether copied from modern churches or from the pope of Rome. I suppose all that can be done is to wait the return of our misled or mistaken brethren, and then meet them as the prodigal was met in the days of old.

It is gratifying at least to know that the denominations around us see and deplore the unhappy results of "hired singers" and instrumental music in the church: the waning power of the Sunday School, and the confusion and injury of the countless organizations in the name of religion, as many of them are doing.

S. B. LUCKETT.

JESUS THE AMEN.

NORTH BERWICK, MAINE, January 7, 1913.

Mrs. O. Orinda Butler—

DEAR SISTER IN THE LORD: Now that you are away from these parts, and I can not see you it was pleasing to me to receive a few lines from you speaking of things that pertain unto the Kingdom of God, which the Holy Ghost has made precious to our hearts. Multitudes have no heart for Jesus Christ; they are indifferent, or despise all mention of the gospel of Christ. They are without God, without Christ, and without hope in the world, and they have no concern over the matter. "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" I Cor. 4:7.

Truly it is all of the sovereign kindness of God that we have a heart to know the Lord. Jer. 24:7; 32:39. Though we see ourselves base, despised things that are not, (1 Cor. 1:28), yet God has so wrought in us that we thirst for God, for the living God, and our hearts' cry is, "When shall I come and appear before God? I will go unto God, my exceeding joy." It is only as wrought by His gracious and almighty power that our souls are thus exercised. I understand so well the exercises of your soul, when in reviewing what you are, and the meanness of your devotion to His holy name, that you have to say,

"For sure of all the plants that share
The notice of our Father's eye,
None proves less grateful to His care,
Or yields Him meaner fruit than I."

But let our worship be ever so fervent and true, so far short does it come of what is due to the Lord that we have to say, "I am an unprofitable servant, What have I profited Him?" and our hearts say,

"Weak is the effort of my heart,
And cold my warmest thought;
But when I see Thee as Thou art,
I'll praise Thee as I ought."

You suggest that I write you a sermon upon the word "Amen."

Well, I may not be able to do that, but I will very readily pen you a few thoughts upon it that have been comforting to me, and in which I have had some experience by the power of the Holy Ghost.

The first and most blessed thing is that Jesus Christ our Lord, our Redeemer and everlasting Friend, is "The Amen" (Rev. 3:14.) Indeed, there is no abiding blessedness apart from our Beloved Saviour. As He is the Chiefest among ten thousand, and altogether lovely, so He is also the Fountain of living Waters. In Him we are blessed with all spiritual blessings in heavenly places; but all would be a failure, all our hope in things pertaining to God and to eternity would be vain if Jesus Christ were not The Amen. This sacred name, like all the names He bears, is what He is unto His church. This name signifies that he is the constant One, the gra-

acious immutable Friend, faithful and true. The One who makes sure, who fulfills, who hath brought, and who does, and will bring to an all-glorious consummation all the eternal purpose which Jehovah the Father purposed in Him. Our Lord Jesus Christ is the Head of the church, and He is the Mediator and Surety of the new covenant, and as our Covenant Head He is in delighted acquiescence with it. Even though in order to the removal of the sins of His people, to make atonement for their transgressions, and reconcile them unto God He should come and give Himself a ransom, a sacrifice for their iniquities, He said, Amen to it. So let it be, It shall be.

“Lo, I come, in the volume of the book it is written of Me; I delight to do Thy will, O my God, yea, Thy law is within My heart.” Psalm 40:6-8; Heb. 10:4-10. “All the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.” 2 Cor. 1:20. O what exceeding great and precious promises there are in Him for time and eternity! The new covenant was established upon better promises than those given into Israel under the law, the old covenant. The gospel promises are in Christ’s gospel; they are made unto the elect in Christ. Thus by the communion of the Holy Ghost, who speaks to us, shows to us, and glorifies Jesus Christ in our hearts, we have sacred assurance, and are in earnest expectation in hope of life eternal, which God, that can not lie, promised before the world begun. Titus 1:2. All the promises of God in Jesus Christ are yea, and amen, sure to all the seed. As our Covenant Head He said, Amen to them all. And in His faithfulness, love, and mercy, and omnipotence He will see that none of these promises fail. What God hath promised He is able also to perform. Their gracious and glorious fulfillment is not based upon the creature’s performances. Ah no! God will show His people his Covenant in the Incarnate Son of God. “For God willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before

us: which hope we have, as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisidec." Heb. 6:17-20.

In all the characters that Christ sustains, and all the offices in the new covenant that He fulfills He is surely the Amen. The pleasure of the Lord shall prosper in His hand; the government shall be upon His shoulder. Isaiah 9:6; 53:10. Well, dear sister, as we meditate upon the glorious work wrought by our Redeemer, and see how He was faithful to Him that appointed Him, how He finished, and will finish all the work of eternal salvation, and will surely bring His people home to eternal glory, faultless, and holy, and without blame, and with exceeding joy before the Majesty in the heavens, truly we are comforted and our hope is sure and steadfast, for Jesus Christ, the Word made flesh is the Amen. And we like the four beasts (living creatures) in Rev. 5:14 say, "Amen," to all that Christ Jesus has done, and to all that He as our High Priest in heaven is doing for His people. There He appears in the presence of God for us, our Forerunner, our beloved Redeemer, Intercessor, our Advocate with the Father. And when we offer up our feeble sacrifices of praise, when our hearts send forth our sighs and prayers unto the throne, they all come through Him unto our Father, God. He says Amen to them, For they are all cleansed by His blood, perfumed by the incense of His finished work upon Calvary's Cross, His sacrifice of Himself in our behalf, an offering, and a sacrifice of a sweet smelling savor unto God. Through Him, our Amen, we have access to this grace, we are favored to worship God in the beauty of holiness, with reverence and godly fear. Yes, our hearts say amen, so let it be, to all that Christ has done, and all that He is unto His people. When we are in sweet accord, and our hearts are saying amen to Christ's gospel, all sufficiency in self has been cast to the moles and to the bats, we are lowly in our own sight, we feel how naked and destitute we are in ourselves, we see we are poor sinners, and we have been taught under this bitter and humbling knowledge to

look unto Jesus as the only ground of hope for perishing sinners. Yes, there must be God's own gracious teaching to humble such sinners, sinners who are enemies of God, alienated from the life of God through the ignorance that is in them because of the blindness of their hearts.

It needs such operations of the Holy Spirit in the sinner's heart to bring him to cry, God be merciful to me a sinner, to bring him to see that all creature righteousnesses are filthy rags, and to submit to the righteousness of the God-man Christ Jesus, which is unto and upon all that believe. But every one that hath heard, and hath learned of the Father cometh unto Me, saith Christ (John 6:45). And in our precious Jesus we find our all-sufficiency—salvation—righteousness, all grace and glory, and to everything in Him we say, Amen. All is agreeable, all is needful, there is nothing lacking, all is finished, all is blessed, all is altogether lovely, all is to the honor and glory of God, and to our everlasting consolation and happiness, and in faith and love we say Amen, so let it be.

If the gracious teachings of the Holy Ghost are so essential to bring our souls into accord with the gospel of Christ, and to say, Amen, to all the revelation of the counsel of God, so the same gracious operations of God, the Holy Ghost, are needed to bring us to say, amen, the will of the Lord be done in all His providences. We surely have learned, yes, we have had to learn it over and over again. Without the continual ministrations of the grace of Christ how unreconciled we are to our lot, how cast down we are sometimes, how fretful, what inward murmurings, and how hardened we then become in rebellion. "The rebellious dwell in a dry land." Ah, God's providences are high and deep—His thoughts, His purposes therein are not for us to fully understand.

"Deep in unfathomable mines,
Of never failing skill,
He treasures up His bright designs,
And works His sovereign will."

Job at one time could say amen to the adversities and bitter afflictions to which he was subjected. (Job 1:20:21; 2:9, 10); but in the continuation of his deep and

sore troubles he is found fretting at a great rate, and speaking hard things against God. But we see the end of the Lord: that the Lord is very pitiful and of tender mercy (James 5:11). "The Lord answered Job and said, Shall he that contendeth with the almighty instruct Him? He that reproveth God, let him answer it." Surely this severe reproof was nevertheless Love's reproof! It entered Job's soul, subdued all opposition to the Most High, and brought him at the feet of the Lord. Then Job answered the Lord, and said, "Behold, I am vile: what shall I answer Thee? I will lay my hand upon my mouth. Once have I spoken: but I will not answer, yea, twice: but I will proceed no further." Job. 40:1-5.

We have trials, afflictions, adversities, we have vexations, and things that are so contrary to flesh and blood. Our little plans are upset; our gourds are blasted, the flowers that delighted us wither, they are snatched away, cisterns are broken, and creatures all fail. Sickness, pains in ourselves and others we have to endure, we suffer bereavements, and we encounter the enmity of the wicked. How shall we say Amen, unto the Lord under the pressure of any or all these woes?

When the Lord giveth us tears in great measure to drink, (Psalm 80:5); if the bread of adversity and water of affliction be our portion, (Isaiah 30:20); is it possible to acquiesce, and say, Amen, unto God? When the thorn in the flesh is rankling, and the enemy is buffeting us until we are at our wits' end, shall we not cry out for the extraction of the thorn? We do pray unto the Lord for the removal of the cruel thing, and that the enemy may be forced to take his departure from us. But if it is the will of God that the thorn shall still pierce us, and the enemy still assault us, can we then say unto the Lord, Amen? We can, but only when our Heavenly Father says, Thou art My dear son; thou art unto Me a pleasant child, (Jer. 31:20). Thou art beloved, lovely, all acceptable unto me in The Beloved. (Ephes. 1:6). Drink the cup, My child! O then we can say, Amen, so sweetened is our cup with our Heavenly Father's love in Jesus Christ our Lord. And when He says, "My grace is sufficient for thee; for My strength

is made perfect in weakness," then we can say, Amen, and join with the Apostle Paul and say, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9). Pharisees, the self-sufficient, the hypocrite may talk very smoothly, and say, We ought to say, Thy will be done to God's providences. But the dear child of God, who while in this world is compassed with infirmities, poor, and sinful and tempted, finds himself so in need of grace that it is only by the power of Christ resting upon him, only as His preciousness is communicated and the spirit of Truth glorifies Him in the soul, and thus sustains us in afflictions, and sweetens the bitter waters that we can drink them, and say, Amen to all our heavenly Father's will.

There, dear sister, I have penned you a few lines upon the word, and may such grace from God be yours that you may know the blessedness of being in accord with Him who is The Amen. I am, I hope, your brother in Him.

FREDERICK W. KEENE.

FORGIVENESS.

"Take heed to yourselves! If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

"And the Apostles said unto the Lord, Increase our faith."—Luke 17:3, 4.

In this matter of forgiveness, there is often, indeed, a special need of the increase of that "faith which worketh by love, and purifieth the heart." He is "rich in faith" whose heart is full of the spirit of forgiveness. The following article taken from *The Galveston News*, should, as the Apostle Peter expressed, "stir up your (our) pure minds by way of remembrance," and put us upon self-examination, as to the spirit and character of our faith upon this subject—whether or not we understand and practice it as we should. I submit it to Brother Hassell's judgment, and with the promise that, if he publishes it, I will (D. V.) write more on the subject, as briefly as I well can, in the next issue of THE MESSENGER, and as humbly and prayerfully as I possi-

bly can. It is a matter of serious concern with me, and one on which I have earnestly sought to know, and desired to do, the will of God.

J. C. DENTON.

Cross, Texas, February 20, 1913.

“UNTIL SEVENTY TIMES SEVEN.”

The sweetest incense ever wafted to high heaven is the spirit of forgiveness rising from the altar of love. Pardon can come only from love, for love alone forgives. It is the power that impels toward all that is good, in that famous discourse delivered by the great and loving Galilean on a hillside in Judea, that masterpiece of righteous instruction containing the superessence of ethics, are the words, “Blessed are the merciful, for they shall obtain mercy.” This is but another way of saying, “blessed are they who forgive, for they shall be forgiven.” It is another’s misfortune if we be ungrateful, or unrelenting, or unappreciative, but it is ours if we do not forgive. Long before the words just quoted were uttered it was written, “Judgment also will I lay to the line, and righteousness to the plumb-line,” showing that he who is love is also just; but for poor humanity comes this cheering assurance from the same writer, “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” Certainly the word “abundantly” is a satisfying word, but never so pleasing as when it refers to the “abundant mercy” and pardon of God. When called before men to answer for misdeeds humanity does not so much crave justice as mercy; and how much more desired is it when called before him who “knoweth the hearts of men!” “I say not unto thee, until seven times; but, until seventy times seven.”

Landor asks, “Did you ever try how pleasant it is to forgive any one?” He who has never had that experience, who has never felt in his heart the forgiving spirit, has a poor conception of what constitutes happiness. It is when one is forgiving that he is most like his Creator, which is a confirmation of Pope’s assertion, “To err is human—to forgive, divine.” What a miserable heart has he who is never moved by the spirit of forgiveness,

a heart that is cankering and destroying itself with a desire to be revenged. Hosea Ballou says, "Hatred is self-punishment"; while another says:

"The forgiver is himself forgiven in like measure, and vengeance is itself avenged on the vengeful by the vengeance of God's automatic law of compensation. The least forgiving are the least forgiven. He who wrongs us has more deeply wronged himself, and since he is bound to suffer in measure as he sinned, our vengeance should be pardon. A lack of mercy means plenty of misery, while he is the greatest of givers who is the greatest forgiver."

Milton says, "Revenge, at first though sweet, bitter ere long back on itself recoils." He whose heart is full of hate, who is unforgiving, is punishing himself more than his enemy; he has within him a consuming fire destroying his peace and happiness; is like one who burns his house down upon his own head. Love and hatred can not occupy the same mind, and without love for mankind happiness is impossible. "Let not mercy and truth forsake thee," said the wise man, and he also said, "He that is glad at calamities shall not go unpunished." Lack of moral courage to confess wrong and lack of love to forgive it constitute the wind that fans to flame the embers of hatred and revenge. "Vengeance is mine, saith the Lord; I will repay." Leave it to him. Let us "judge not," but humbly pray, "Forgive us our debts as we forgive our debtors," seeing to it that we do forgive our debtors, for unless we do we are assured that we will not be forgiven.

Hate and vengeance are the children of those daughters of the night, envy, jealousy and suspicion. These see only ulterior motives in men, and without waiting to find if their suspicions are true, men begin to hate each other. In a sweet little poem entitled, "If We Only Understood," Kipling has these words:

"Ah! we judge each other harshly,
 Knowing not life's hidden force—
 Knowing not the fount of action
 Is less turbid at its source;
 Seeing not amid the evil
 All the golden grains of good;
 And we'd love each other better
 If we only understood."

The greatest of all charities is that which attributes right motives to others, which is willing to think that good is influencing him whom others suspect of evil intentions. If all who know they have wronged others had the courage to confess it and ask forgiveness, and if those who are wronged would always be sure they are wronged and then be willing to forgive when asked, a vast amount of the misery and unhappiness of the world would disappear. The courage to confess a wrong and ask pardon for it belongs to a noble nature. Lack of this courage is the cause of continued enmity between friends, when if he who is in the wrong would go to the one wronged and ask pardon they would be friends again in a few minutes. The Devil wants no better thing than to keep alive the fires of hate, for where hate is there is no love, and where there is no love there is no happiness. How unfortunate are they who let misunderstandings run on from month to month and from year to year; who keep up miserable quarrels because they can not quite make up their minds to sacrifice a little false pride and wipe them out; who pass each other by day after day on the street or elsewhere and refuse to speak on account of silly spite, saying like a spoiled child, "I'm not going to speak first"; who are allowing each other's hearts to starve for lack of the word which would nourish them and kindle them with the fire of love again; who are letting their own hearts ache and consciences writhe because they are ashamed to ask forgiveness of those wronged. Remember, "the time is short," and the opportunity for making amends given today may be gone tomorrow.

"A new commandment I give unto you, that ye love one another."

CHARITY.

"Charity suffereth long, and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth, believeth, hopeth, endureth all things, and never faileth. And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. xiii.

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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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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FORBEARANCE.

As the friends of God and truth, we must not, we can not tolerate any departure, in faith or practice, from the plain teachings of the Holy Spirit in the Old and New Testaments, remembering that the shadows of the ceremonial law were fulfilled and ended in the eternal realities of the gospel; but in regard to the interpretation of some obscure and difficult texts, and the use of peculiar forms and expressions not inconsistent with the Scriptures, the children of God ought to exercise the graces of gentleness and forbearance with each other. Even inspired Apostles saw only through a glass darkly, and knew and prophesied only in part, and declared that when that which is perfect has come, then that which is only in part shall be done away. If true subjects of grace, we are only little children now; but,

in the blessed world of heavenly light and glory, we shall reach maturity and perfection and the stature of the fullness of Christ (1 Cor. 13; Eph. 4:1-16). Meanwhile we should love one another as Christ loved His church (John 13:34; Col. 3:12-14; 1 John 3:14-24).

S. H.

ABOUT THE FOUNDATION.

I begin to prepare a monthly article for THE GOSPEL MESSENGER without any particular subject bearing upon my mind, as I have done several times before. As in my public ministry, the time rolls up for this work, and feeling so dull, so barren and destitute of any exercise of mind on the Holy Scriptures, no desire even to read them, or if I read them, have no understanding beyond the literal meaning of the words, I feel inclined to lay aside my paper and pen together with the Bible and wait for light, or for the presentation of some suitable theme and subject upon which to write.

It is not difficult to find a text for a discourse or an article for the public press, but to build upon such foundation is quite a different matter; and yet the foundation is laid for this purpose to be built upon. Paul testifies that he, as a wise master builder, has laid the foundation, which is Jesus Christ, and affirms that no man can supersede it, and allows that others may build upon it, yet warns every builder to take heed *how* he builds upon this foundation. The foundation is perfect, solid, indestructible, and therefore endureth forever; but if men undertake to build thereupon and pile up heaps of wood, hay, stubble, they will suffer the loss of their time, labor and material when the test of fire shall be applied to reveal the quality of the work.

I am not certain that I have ever written an article or delivered a discourse on the Holy Scriptures that will stand the test which is to try every man's work. But then I feel thankful that, if I am divinely called by the grace of God and admitted to the gospel Kingdom, only my work will be destroyed, yet I myself shall be saved. I may lose all, yet Jesus will save His own. 1 Cor. 3:9-15.

The holy apostles were laborers together with God (verse 9), not in the sense that they were partners with God in the work of quickening or giving life to dead sinners and fitting them for a place in the Kingdom of Christ, but to preach the gospel unto those who, like themselves, were called by the grace of God and prepared to hear it and believe in the Lord Jesus Christ as were the jailer, the eunuch, Cornelius and others, and to call together and organize them into churches for the public service and worship of God and for the convenience of those whose duty it was to feed and instruct them in the word and doctrine. In this manner Paul laid the foundation other than which no man can lay, which is Jesus Christ, chosen of God and precious, the chief cornerstone, in whom all the members of the body are fitly joined together by one and the same Spirit, and in this visible, accumulative manner grow into an habitation of God through the Spirit, as lively stones, built up a spiritual house to offer spiritual sacrifices unto God in the name of their great High Priest and King, the Lord Jesus Christ. The apostles were laborers together with God in behalf of this building according to the grace of God which was given unto them, and Paul tells us that he labored more abundantly than all the others, yet qualifies the expression by saying, "Yet not I, but the grace of God which was with me." For the Lord had previously said: "For without me ye can do nothing."

In order to build acceptably to God and with good results, one must first have a knowledge of the Foundation, and then build upon it according to the grace given unto him; for all that may be said or done contrary to the doctrine of salvation by grace is comparable to wood, hay, and stubble, all of which will be consumed by the fiery test. The builder must have, not only the *name* of the foundation, but the foundation itself, in order that his work shall endure. The work must be done by the authority and according to the grace of God, for aside from these principles there is no foundation to build upon that can withstand the stormy wind, the floods and flames that beat upon the houses built upon the sand. The true and only true foundation is of God and standeth sure, and upon it rests all the building,

“fitly joined together by divine skill, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, and maketh increase of the body unto the edifying of itself in love.” Eph. iv :16; 2 Tim. ii :19. J. E. W. H.

THE NEW BIRTH.

DEAR BROTHER HASSELL:—Elder D. Richardson, of Jasper, Texas, wishes me to say something in regard to the new birth which he wished to be in your paper and also in the *Trumpet*. I will send it to you, and the *Trumpet* may copy if it desires. I know I am not able to do justice to such a subject, but will say a few words:

“Ye must be born again.” I think these words denote, “ye must be begotten again or conceived again.” The beginning of our natural individuality dates to our conception, or generation; and, as I understand it, our existence as spiritual beings dates to spiritual conception or *regeneration*. The original word for “born” refers sometimes to the period of delivery, and so would, perhaps, apply to the delivery of a child into the world; but perhaps it as often or oftener refers to the period of conception, and I so understand those places that refer to the New Birth; they relate to the beginning of our existence as spiritual beings.

Charnock said: “In regeneration we are passive, and receive from God; in conversion we are active, and turn to God.” “Regeneration is the motion of God in the soul; conversion is the motion of the soul to God. In regeneration a principle of life is implanted; in conversion that principle of life is excited to action.”

Dr. Gill quotes these words in his *Body of Divinity*. Gill says: “Regeneration is a preparation for the right hearing of the word; and not a right hearing of the word a preparation for regeneration.” I think the new birth is equivalent to the quickening of the Holy Spirit. In nature the conscious moment is after the period of conception; and perhaps this is true in grace.

The subject is profound, and I feel incapable of doing justice to so sublime a theme.

I hope Brother Richardson will find something in what I have said, and that the *Trumpet* will copy it as he suggests.

Sincerely,

J. H. O.

ESTHER.

God's name does not occur in the book of *Esther*; but God's care, grace and unseen and mighty hand are most wondrously and gloriously displayed in the protection and preservation of His covenant-people, few, scattered and despised though they were. Hence we should learn that mere names and titles amount to little indeed; it is *principle* that is essential, vital and abiding. Principles, I mean true principles, are as durable as the everlasting hills, and, like their Author, are forever changeless and the same. To illustrate, if it was wrong to lie, steal, bear false witness, covet, commit adultery and murder a thousand years ago, it is wrong now, and will be for a thousand years to come, and ever and ever. If the manufacture and use of wine and other intoxicants is wrong now, it has always been wrong and always will be, therefore according to such logic, God Himself is guilty of wrongdoing, because He has authorized, sanctioned, and required such manufacture. Again, if it was wrong and a criminal offense to use such intoxicants to excess, to get drunk (and it was), three thousand years ago it is now and will ever be so, and should be punishable by law in all lands and subject the offender to exclusion from the church of God.

So, while God's name does not appear in this book of *Esther*, God's faithfulness and mercy toward His covenant or chosen people are clearly and convincingly revealed; and hence if you desire to know whether the Lord was with those scattered and despised Jews, just observe what was done for them. So it is not what we say nor the name we bear that counts, it is what we *do*. If you wish to know what one believes, just notice what he *does*, and generally, though not always, you will find out; not always, for it is sometimes the case that he is not sincere in his acts or deeds.

If one is a lover of the Lord, a genuine sincere Christian or disciple of Jesus, he need not go around telling people about it, for they will find it out by his life, if they have eyes to see, ears to hear, and a heart to understand.

If a man is a true minister of the gospel, an Elder in the Church of Christ, he need not go around telling it, nor need he in writing place the word "Elder" before his name; better let others do that, for, if he is an "Elder" indeed, his brethren and friends, who are acquainted with him, know it without that prefix to his name, and those not acquainted with him, don't know it, even when he has it before his name.

Ahasuerus, (A-has-u-e-rus), so prominent in this book, is said to be the Xerxes of profane history, who amassed the largest army in the records of human history. The record here says Ahasuerus reigned from India to Ethiopia, over one hundred and twenty-seven provinces.

"In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces being before him: when he showed the riches of his glorious kingdom and the honor of his excellent majesty many days, even an hundred and fourscore days." At the conclusion of this feast it appears that the king made a special feast of seven days in Shushan, the palace, during which ornaments and splendors of the palace were displayed. And the queen Vashti made a feast for the women. During the feast of the great king he directed or gave command "to bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him."

The result of Queen Vashti's disregard of the king's commandment was that she was rejected by the king for her disobedience.

God did much for the Jews, spiritually and temporally, exalting them above all other people or nations; but just at the time He made the greatest display of

His "excellent majesty" and of His glorious kingdom in sending His Son into the world, and called the Jews to come forth and honor Him, they refused, and hence were rejected.

The conclusion reached by King Ahasuerus was that every man should bear rule in his own house, and this conclusion is in harmony with the original order of God in the creation of man and woman, and with the order established by Him under the gospel dispensation, to rule, not as a tyrant, but as a loving, considerate, protecting, providing and responsible life-companion and burden-bearer, and this order must continue, else violence and confusion will prevail in human society.

(To be conutued.)

G. W. STEWART.

ALEXANDER CAMPBELL'S INDICTMENT OF ROMAN CATHOLICISM.

In January, 1837, there was an eight-days' debate, in the Sycamore Street Baptist Meeting House, in Cincinnati, Ohio, on "The Roman Catholic Religion," between Alexander Campbell and John C. Purcell, Romish "Bishop" of Cincinnati. Two expert stenographers took down the speeches, which were revised by the disputants, and published in a book of 360 pages, and the book can be had, postpaid, for One Dollar, from *The Menace, Aurora, Missouri*.

Mr. Campbell maintained and satisfactorily proved the seven following propositions:

"1. The Roman Catholic Institution, sometimes called the 'Holy, Apostolic, Catholic Church' is not now, nor was she ever catholic, apostolic, or holy; but is a *sect* in the fair import of that word, not the 'Mother and Mistress of all Churches,' but an apostacy from the only true, apostolic, and catholic church of Christ.

"2. Her notion of apostolic succession is without any foundation in the Bible, in reason, or in fact; an imposition of the most injurious consequences, built upon unscriptural and anti-scriptural traditions, resting wholly upon the opinions of interested and fallible men.

"3. She is not uniform in her faith, or united in her members; but mutable and fallible, as any other sect of philosophy or religion—Jewish, Turkish, or Christian—a confederation of sects with a politico-ecclesiastic head.

"4. She is the 'Babylon' of John, the 'Man of Sin' of Paul, and the Empire of the 'Youngest Horn' of Daniel's Sea Monster.

"5. Her notions of purgatory, indulgences, auricular confession, remission of sins, trans-substantiation, supererogation, etc., essential elements of her system, are immoral in their tendency, and injurious to the well-being of society, religious and political.

"6. Notwithstanding her pretensions to have given us the Bible, and faith in it, we are perfectly independent of her for our knowledge of that book, and its evidence of a divine original.

"7. The Roman Catholic religion, if infallible and unsusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions, and positively subversive of them, opposing the general reading of the Scriptures, and the diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of good government."

As Mr. Campbell well says, Roman Catholic superstition, the Man of Sin, stands with his two feet upon the two greatest lies in human history—the insufficiency of the atoning death of the Son of God as a sin-offering; and the doctrine of supererogation (that man can do more than his duty to God, and thus store up good works in heaven, as a spiritual treasury, upon which the pope can draw for the salvation of both living and dead sinners).

If any one procures this book, let him, before reading the debate, read the last page and a quarter, headed "The Disputed Passage of St. Ligori—Mr. Campbell's Documentary Substantiation" and he will learn at once which of the debaters defended truth, and which defended what he knew to be falsehood. Campbell repeatedly affirmed that on page 444 of the 8th volume of Ligori's Moral Theology, this recognized Roman Catho-

lic authority says that a Bishop ought to apply to pious uses the fines imposed upon those clergymen who keep concubines. Purcell repeatedly denied that there was any such passage in Ligori's works. *After the debate was over*, Mr. Campbell borrowed Purcell's own copy of Ligori's works, and found the passage just where he had said it was, in volume 8, page 444.

Campbell and Purcell were both born in Ireland, Campbell in 1788, and Purcell in 1800. Campbell died at Bethany, W. Va., in 1866; and Purcell at St. Martens, O., in 1883. S. H.

QUESTIONS AND ANSWERS.

1. Q. What is the spiritual meaning of the two goats used on the Day of Atonement (Levit. 16) one for the Lord, slain, and his blood sprinkled upon and before the mercy-seat in the Holy of Holies, and the other called the scape-goat, upon whose head the high-priest laid both his hands, and "confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat," and then "sending this goat by a fit man into the wilderness, or a land not inhabited"? A. Both goats were for a sin-offering or atonement (verses 5, 9, 10, 15, 19, 20, 21, 22); the goat for the Lord, that was slain and his blood sprinkled on and before the mercy-seat, represented the infinitely merciful atoning death of Christ for all the sins of all His people; and the other goat, called the scape-goat (in the Hebrew *Azazel*, meaning *complete removal*), and with all the sins of Israel confessed over him, and then sent into a wilderness or uninhabited land, represented the everlasting efficacy of Christ's atonement for His people, whose sins the Lord will mercifully forgive and remember no more (Jer. 31:31-37; Heb. 8:10-12; 10:10-18). The Holy Ghost witnesses these wonderful and blessed and sanctifying and comforting truths to all the children of God (Zech. 12:10-14; 13:1-9; John 16:7-14; Rom. 8:14-17; Philip. 3:10; Heb. 10:15-25).

2. Q. What is the meaning of John 1:11-13? A.

Christ was born of a Jewish mother, and His personal ministry was chiefly, to the Jews, but the great majority of them rejected and still reject Him; but to those who were born of God, and believed in Christ as His incarnate Son and their Divine Saviour, He, by His Holy Spirit, gives the privilege of realizing that they are the children of God.

3. Q. When husband and wife are divorced because of the unchastity of one of them, does the innocent party have a right to re-marry while the other is living? A. It is so *inferred* by some of our brethren from Matt. 5:32 and 19:9; but others think that Mark 10:2-10 and Luke 16:18 forbid such re-marriage. The church to which the innocent party belongs, knowing all the circumstances, should seek Divine guidance in deciding the case.

4. Q. Is it scriptural to say that those whom God has predestinated to go to heaven will go there, and those whom he has predestinated to go to hell will go there? A. We find no such language in the Scriptures. The Scriptures say that those persons whom God has predestinated to be conformed to the image of His Son, He calls, justifies, and will glorify (Rom. 8:29, 30); and that God made man in His own image, and tempts no man to sin, but gives up the ungodly to wickedness, and that they, of course for their wickedness, were before of old ordained to condemnation (Gen. 1:26, 27; James 1:13-15; Rom. 1:24, 26, 28; 9:22; Jude 4).

5. Q. What is the "sin unto death" (1 John 5:16)? A. Gross, unrepented, and persistent sin, such as denying the divinity and humanity and atonement of Christ (1 John 1:1-3; 4:3; Heb. 10:26-39), and blaspheming or reviling the Holy Spirit (Matt. 12:22-27; Mark 3:22-30).

6. Q. What is meant by Paul's description and admonition in regard to partaking of the Lord's Supper in 1 Cor. 11:18-34? A. That it is not to be partaken of as a common meal, but to be observed with solemn reverence, as emblematic of the sufferings and death of Christ for us. No one at the Lord's table should eat or drink to excess; hunger and thirst should be satisfied at home, or at some other time and place. Of course, this does not

forbid our eating a luncheon during the noon recess between forenoon and afternoon services. It would seem to be sacrilegious to use store crackers for the bread or unfermented grape juice for the wine. At the Lord's Supper, one should tarry for another—that is, all be engaged reverently at the same time in the solemn service. Because of eating and drinking at the Lord's Supper in an unworthy manner, not discerning the Lord's body as being represented by the bread and wine, "many among you," says Paul to the Corinthian Church, "are weak and sickly, and many sleep (or die)." This may have been literally true, as gluttony and drunkenness tend to weakness, sickness, and death; or the meaning may have been spiritual—the profane observance of this most solemn ordinance would tend to weakness, sickness, and torpidity of soul.

7. Q. Should members who indulge in worldly frivolities be censured by the church? A. Yes, and also be withdrawn from, if they do not quit such disorder (1 Thess. 5:14; 2 Thess. 3:6).

8. Q. What is the *beast* referred to in Rev. 17:8? A. The same as the First Beast, rising out of the sea in Rev. 13:1-10—the persecuting world-power, inspired and actuated by the Dragon, or Devil, who ascends out of the bottomless pit to the earth, and will go, with his followers, into perdition; and the rich and filthy and blasphemous woman riding upon this beast (Rev. 17:3-7) is the same as the Second Beast coming up out of the earth in Rev. 13:1-18, and the false prophet working pretended miracles in Rev. 19:20, and is the false persecuting so-called "church," supported by and guiding worldly governments, and drunken with the blood of the saints and of the martyrs of Jesus, the so-called church of Rome, as interpreted, not by man but by God Himself in Rev. 17-18, and by the history of the last sixteen hundred years. The First Beast was Pagan Rome, which, as a persecutor of the true people of God "was," or existed during the first three centuries of the Christian Era; and "is not," that is ceased to exist at first under Constantine, the first Roman Emperor who professed Christianity; and "yet is," that is, this persecution of Christians was revived by Papal Rome, "the

bloodiest institution," says the accurate Irish historian, W. E. H. Lecky, "ever known among men."

9. Q. Have any good reliable books on Revelation ever been published by any of our people? A. The best that I have ever seen is "An Exposition of Revelation," by Elder Jesse Cox, of Tennessee, long since out of print. In the Eighth Chapter of my Church History, pages 247 to 262, I have given in a brief manner the views of the ablest men that have ever written on this last mysterious and sublime book of the Bible.

S. H.

ELDER T. S. DALTON'S AUTOBIOGRAPHY.

Eld. T. S. Dalton, of McLean, Va., has recently published, in a volume of 296 pages, his autobiography under the title of "The Life and Labors of a Poor Sinner, With his Views on Portions of God's Word." It is an exceedingly interesting and instructive volume, giving an account of his early life, and conversion, and call to the ministry, and many debates with Arminians, and his views on numerous Scriptures, which views are generally in accordance with those held by most Primitive Baptists. The book is well worth the price, \$1.25, which should be sent to Eld. T. S. Dalton, McLean, Va.; postal orders should be made payable at Washington, D. C.

S. H.

LYDIA: THE LAST FIRST.

The above is the title of the life of Miss Lydia Marchant, a bright and beautiful English girl, who was born April 19, 1886, and died March 8, 1911. The little book contains 102 pages, and several illustrations, and the natural and spiritual history of Lydia, and extracts from her Diary and Letters. She was the youngest of eleven children of a poor laborer on another man's farm, and a member of a Strict Baptist Church, and experienced much affliction, and was a heavenly minded and devoted child of God. Messrs. Farncombe & Son, London, England, are the publishers; and the book

may be had, post-paid, for thirty cents, from their American Agent, Mr. J. T. Higgons, 241 W. 132d Street, New York. 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.)

5554 W. Lexington Street,
CHICAGO, ILL., Jan. 30, 1913.

Elder Sylvester Hassell—

MY DEAR BROTHER IN CHRIST—For some time we have desired to write you a few lines, but have not been able to, so many are our cares and so great is our inability to talk, or write, or *think* as we ought concerning the all lovely Author and Finisher of our faith, and the things of His kingdom. For quite a time this summer we, together with an exceedingly dear brother, George Jacob, experienced such a visitation of divine love that our whole conversation, whether at our meals, or when together of an evening, or even after retiring, was concerning the beauties of the Lamb slain for our sins, the excellencies of His rule, and the bliss awaiting us upon our departure to be *with* Him. Since then has ensued a period of seemingly as great a dearth. We are sick and can not eat the good food we see in the provisions and promises our Lord has made for His people; we can not change our condition, either, though we do desire earnestly a change in our state. The God of our salvation we can but trust for final deliverance. Though He tarry, He will not be forever gone from us, surely, who long for His return.

We have meant to relate an experience which to us was a remarkable providence of God—occurring last February. At the time I was suffering from indigestion of a most painful and alarming nature. Several times I lay all afternoon in a stupor, alone save for my baby of two years and a quarter, unable to move,—of course unable to ask for aid or get to a telephone—next door. Keene (my baby) would play on the floor, get up and

lie down beside me and go to sleep. I always left milk and crackers where he could get them, as I could not tell when I would have such an attack. Medicine did me little good, if at all helpful. One night I woke from an exceedingly fitful slumber, suffocating. I could scarcely whisper, but the inarticulate noises wakened my husband, who asked me what he could do. I could not tell him, but he raised me in his arms, and tried to give me more air—the window was open, so the air was fresh. Still I could not breathe, and I verily thought I must die. My heart was in a peculiar state—I could not have sat up without Wesley's support. I seemed about to lose consciousness when I heard him cry aloud in anguished tones, "*Lord God, help us!*" The next instant my breath came; in a few moments I lay down in perfect comfort, and slept as I had not for weeks. I remember the curious feeling that came over me as I heard my husband's appeal to God—"He can not fail," I thought. "I *must* be relieved, for Wesley believes with all his heart that God is here and *will* cure." At times afterward for three months or more I had attacks of indigestion, but *never* again of a serious nature.

I know the medical fraternity would not be slow to find some explanation of this remarkable deliverance—we, however, know, as we know concerning our salvation, that the hand that brought health and life to me that night was none other than God's to whom we are constrained to give the glory and the praise.

I must close, as I am not feeling very well, and have my two little boys to care for. Wesley joins me in love and fellowship for you, and in desires for your comfort and support from Him who alone can give both.

Your sister in Christ,

RUTH KEENE SPITLER.

THREE HUNDRED AND FIVE SUBSCRIBERS' NAMES DROPPED MARCH 5TH.

On the fifth of March I reluctantly dropped the names of three hundred and five of our subscribers, who are more than twelve months in arrears, as I said, in the

December, January, and February MESSENGERS I would do unless I heard from them in those three months; because, on account of the rulings of the Post Office Department, I would have not only to pay four times as much postage on papers sent to these subscribers as on papers sent to others, but—*what would be far more troublesome—I would have every month to revise my entire list of subscribers, and continually keep those who are twelve months or more in arrears separate from all the others.*

I would have gladly continued to send THE MESSENGER to every one of these subscribers if they had even written me, on a postal card, that they desired me to do so; for, according to the Postal Regulations, such a request would have exempted me from the necessity of keeping the names of delinquents from the names of other subscribers, and paying the additional postage on papers sent to those, more than twelve months in arrears. And even now, if they make such a request, I will continue to send them THE MESSENGER. S. H.

EXTRACTS.

GORDO, ALA., February 4, 1913.

Elder Sylvester Hassell—

DEAR BROTHER:—Please find enclosed two dollars, of which one pays the renewal for myself for THE GOSPEL MESSENGER one more year, and one dollar pays the renewal for brother J. J. Stapp for one more year. Yes, dear brother, oh how I do appreciate THE GOSPEL MESSENGER with all that it contains. I long to see the time to come each month for the good old MESSENGER to come to hand with all of its good letters, testifying of our Lord and Saviour Jesus Christ, and so many sweet experiences of grace from the precious children of God; and as I proceed to read page after page, oh how it does make my poor heart beat in hope of a Saviour's love. It always causes me to feel just like getting letters from above where our blessed Saviour is with all of the blood-washed throng that has gone on before. It seems to me at times when I am meditating on these things and on heaven and what heaven means to the heaven-born soul, those that have been bought by Christ's precious blood, it seems to me that I can, by the Spirit of God, have a bright view of the blood-washed throng around that great white throne of God, as they sing of Moses and the Lamb. Oh yes, dear brother, now as I view that home above in the skies, I see it bright shining as the sun, and when the poor child of God gets there he will not need the light of the sun or moon or stars, for Jesus Himself is the light of the world, and all will be sweet peace, joy and love, where they will

be singing, shouting, and praising God forever and ever throughout a never ending eternity. As ever, I hope, your brother in the bonds of a sweet hope of heaven beyond this vale of tears,

R. G. CARVER.

R. 4, HAZEN, ARK., February 3, 1913.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—Having received the February number of THE GOSPEL MESSENGER, I am reminded that the time of my subscription has expired. I herewith enclose money order for one dollar to pay for the dear MESSENGER another year, which comes to us regularly the first of each month laden with the precious truths of the gospel. Our poor hearts are often made to rejoice while reading the many good letters from the dear brethren and sisters of our faith and order. And now we wish you and all the dear editors a happy new year, and hope that you may be spared many years yet to write and preach in defense of the doctrine of God our Saviour. Your Questions and Answers are often instructive and comforting to us in our old age. May God bless you and enable you to continue to speak comfortably unto Jerusalem. I remain,

Truly yours in hope, S. B. MINTON.

ZEBULON, GA., February 1, 1913.

Elder S. Hassell—

DEAR BROTHER:—I will enclose in this note a money order for one dollar to pay my subscription for THE GOSPEL MESSENGER. I have been taking it ever since it first started, and this is the first time I ever failed to pay for it before my subscription was out; it was out the first of January. But I have been sick for several months, but I am getting better now, and hope I soon will be as well as I could expect. I am seventy years old and have been afflicted the most of the time since the war, and I have hay fever from August till December. I can't see well enough to read, but I can't see how I could do without a good religious paper. I take THE MESSENGER and *Primitive Baptist* both. I can't see how any man that is a Primitive Baptist can take and read a good paper and not pay for it if he is able to pay for it; he does not come up to the standard of the Old Baptists in the past. I have a great sympathy and love for our editors in their great labor of love for the cause of Christ and the good of the brethren and sisters. May the Lord sustain you by His grace and enable you to be faithful in the future as in the past, is my prayer. I hope I am a child of God, but surely the least of all if one at all.

J. T. CADENHEAD.

WINCHESTER, KY., January 18, 1913.

DEAR BRO. HASSELL:—Enclosed find money order for one dollar to pay for THE GOSPEL MESSENGER to Miss Fannie Sewell, Winchester, Ky. Today I am sixty-nine years old. Last Friday, the 10th of this month, forty-five years ago, Christ was revealed to my soul, the way of salvation, and His praises poured into my soul while tears flowed freely from my eyes, and His love was shed abroad in my heart by the Holy Ghost which was given unto me. How wonderful indeed, and how can I praise Him enough? In that blessed hope I remain fraternally yours to serve,

JAS. J. GILBERT.

R. 4, LAUREL, MISS., February 13, 1913.

Elder S. Hassell—

DEAR BROTHER IN CHRIST, I HOPE:—The time has rolled around that I should renew my subscription to THE GOSPEL MESSENGER. Enclosed find one dollar, postal money order, to pay my subscription from March, 1913, to March, 1914. I am now seventy-four years old, and in the latter part of the evening of my days, and have been with the Primitive Baptists near twenty-four years, and by them set apart and ordained to preach the doctrine of God our Saviour. If I am one that God has called and gifted to preach His blessed gospel to His dear little children in my time here on earth, then I will be serving my Heavenly Master, and a servant to my brethren; but oh! if I and the dear brethren have been deceived in the matter, what will become of me? In much fear and trembling I am trying to press onward, hoping and trusting in God's rich grace for help in every time of need. I do love to read your writings and the writings of the dear brethren and sisters who write for THE GOSPEL MESSENGER. May God bless you and all the Israel of God is my prayer.

I am your brother in Christ Jesus, I hope,

J. L. TOUCHSTONE.

LA FAYETTE SPRINGS, MISS., January 9, 1913.

Elder Sylvester Hassell—

DEAR BROTHER:—Find enclosed money order for one dollar, for which please extend my subscription to THE GOSPEL MESSENGER another year. I have been reading the dear old MESSENGER ever since 1884, when Elders Respass and Mitchell were editors, and it's the same in doctrine and principle now as it was then. I may be all wrong, but what they and yourself, Elders Henderson, Hanks, and others I could mention preach and advocate is all right; it is just what I have believed and have tried to practice for more than forty years, and am not tired of it yet. Pray for me that I may hold out faithful, for my time can't be long here on earth, as I am now in my seventy-eight year and am nearly blind. O may my spiritual sight grow more clear as my natural sight grows dim. A sinner saved by grace, if saved at all.

MRS. DAN GARDNER.

241 W. 132d St., NEW YORK, February 20, 1913.

DEAR ELDER HASSELL:—I am sending a little fragment which may appeal to you. I am suffering a severe trial this winter, but still have to say the Lord reigns.

(Mrs.) S. M. HIGGONS.

January 8, 1892.

I awoke yesterday with the words, "a bruised reed He will not break, nor quench the smoking flax."

How appropriate for us are these words—weak and feeble, both bodily and spiritually—both as a church and family, yet conscious that God reigns, and the Beulah church still lives, and we are yet on praying ground and pleading terms with the great Head of the church, who *we* know will do *all* His pleasure. Oh! my soul, be encouraged—look again to the Holy Temple—the great Shekinah—wherein dwells the Great High Priest and Bishop of our Souls, who, for the joy that was set before Him, endured the cross, despising

the shame, and is now set down at the right hand of the Father. May He help us to keep on our way rejoicing.

Oh that the Lord would give to me—
 In every need—ability
 To speak His name, His worth proclaim;
 To sinners tell, so sweet and plain,
 That all that run may read—
 God's love and power to feel.

S. M. H.

MILLERSPORT, OHIO, February 12, 1913.

Elder Sylvester Hassell—

VERY DEAR BROTHER:—Enclosed please find post office money order for one dollar, my subscription to the dear MESSENGER, which comes laden with the good things of the Kingdom. I have been a reader and subscriber to THE GOSPEL MESSENGER for many years, and do not expect to do without it as long as I can pay for or can read it. It stands second to none.

I have been confined to the house for about five weeks with sciatic rheumatism. Have not filled an appointment since the first Sunday in January. Hope to get out soon.

Our churches are enjoying a season of rest from the things that have disturbed our peace. Some have gone to their own, and thus we are not troubled with them.

May the blessings of heaven rest upon you in your labors, both in publishing THE MESSENGER and your public ministry. How much I would love to meet you and hear you preach!

Yours in gospel bonds,

LEWIS T. RUFFNER.

CASHMERE, WASH., January 4, 1913.

BROTHER SYLVESTER HASSELL, if I may call you such:—Please find enclosed \$2 postal money order for THE MESSENGER. I didn't realize that I was in arrears till I happened to notice the date, and I don't want to be without it, for I have been taking it for over twenty-five years. I used to know Brother Mitchell, and have heard him preach many times when I was a boy. When he died I was afraid there would not be any that could write the truth like he did; then Brother Respass, and he could tell it just the same; and he is gone, and you tell it just the same. And THE MESSENGER is the only way that I have that I can hear the gospel at all.

Your unworthy brother, if allowed to be called such,

D. TREADWELL.

SELECTIONS.

PIOUS GAMBLING.

When churches become proud, ministers worldly, and people back-slidden; when high salaries have to be paid to men to induce them to sing God's praises, ask His blessing, or declare His truth, of course expenses are heavy, and much money must be raised.

To procure this money without putting their hands deeply into their own pockets, worldly and covetous church members resort to all kinds of tricks, games, devices, levees, soirées, bazaars, concerts, parties, and questionable methods, which replenish the empty treas-

ury, spare the pockets of church members, degrade the church in the eyes of the world, and lead sinners to say, "We are just as good as they are."

Sometimes the courts take up the matter, and worldly judges forbid, in the interests of common morality, that which pastors and deacons allow for the advancement of their sectarian religions. Says the *Christian Standard*:

"One of our district courts has decided that grab-bags at church fairs are gambling devices. But who of our 'sociable' brethren and sisters will believe it unless they are summoned to attend court? And so the law is interpreting our gospel for us. Our courts are telling the churches that they are violating not only human law, but also the spirit and letter of their Bibles. It is not only the 'sanctimonious' pulpit that is thundering away at these church gamblers, but our grave, deliberate judges on the bench. St. Paul may well once more cry out, 'Set them to judge who are the least esteemed in the church. I speak this to your shame.' But what will be the effect of this? Will the grab-bags and all other gambling devices be now given up? Will our church gamblers obey the law, after that they have so long disbelieved the gospel, and resisted the Holy Ghost? We wait to see!"—*The Christian*.

MY SIXTY-SIX BOOKS (THE BIBLE).

How sad it is that when the world is deluged with literature, the only books in it that have any permanent value are neglected by the majority of readers! To many a voyager on this inky flood, the books of God seem like barren islands. They behold them afar off—perhaps listen to voices from them now and then, but are too busy with the painted novelties amid which they float to stop and explore them. But there they stand, that cluster of threescore and six, from venerable Genesis to cloud-encompassed Revelation—stand firm and unchanging as the pillars of heaven—stand while thousands of ephemeral books sink beneath the waves. And if the dreamy lover of fiction would only go there, he would find that, instead of being barren, they are covered with trees of life, which bear twelve manner of fruits; that their soils are gold, that their rocks are gems, and that their waters are full of priceless pearls, some waiting for the courage and skill of the diver, but many in such shallows that the little child can wade out and gather them. The Bible is the world's one perfect library. It ought to be studied an hundredfold more than it is.—Obadiah Oldschool, in *Interior*.

RESTING ON THE ROCK.

The foundation of the church of Christ is a rock. It is neither built upon a theory, a notion, or a dream; but upon the sure foundation stone laid in Zion. The individual Christian builds upon the same basis, and finds firmness, stability, and permanence there. Other structures may totter, but the foundation of God standeth sure and steady. The feet of the wicked may slide; but the rock beneath us stands fast. Storms and tempests may howl around us; the clouds above us may be black; currents may sweep, and waves may dash at our feet; but beneath all this turmoil stands the rock. "Upon this Rock I will build my church." "Behold I lay in Zion for a foundation, * * * a precious corner stone * * * he that believeth shall not make haste." Happy are they whose feet are

upon the rock, who rest upon a sure foundation; who, amid the storms of life, the shadows of death, the whirlwinds of judgment, and the mighty ordeals of eternity, stand safe upon a sure foundation, and fear no harm that can come to them.—*The Christian*.

ELD. T. S. DALTON'S BOOKS.

McLEAN, VA., December 29, 1912.

Elder Sylvester Hassell—

MY DEAR BROTHER:—I have just received the intelligence that my books, "A History of My Life," bearing the title, "*The Life and Labors of a Poor Sinner*," is now ready to be shipped to me from the printer; and I shall begin to mail them out as soon as they reach me. Those wanting one will please not delay, but send their names at once, so the books can be sent you at an early day. The price of the book is \$1.25, postpaid. Please make all money orders payable at Washington, D. C. Mail all orders to McLean, Va. Those who have already ordered the book and have not paid will please send money at once, as we are dependent on what we get for the books to pay the printer.

My pamphlet on "Salvation" I am now selling at 25 cents, postpaid.
Yours very truly, T. S. DALTON.

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I still have about 100 copies of the board cover, and about 50 copies of the limp cover, of—"Should Children of Primitive Baptists Attend Sunday School?" Those desiring the book will kindly order soon; giving *name and address plainly* written or printed, with the price by Post Office or Express money order, or in stamps.

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Vol. 35

No. 5.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

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MAY, 1913.

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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

MAY, 1913.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 35

WILLIAMSTON, N. C., MAY, 1913.

No. 5

DIVINE INSPIRATION OF THE SCRIPTURES.

2 Tim. 3:15-17.

Eternal Spirit! 'twas Thy breath
The oracles of truth inspired,
And kings and holy seers of old
With strong prophetic impulse fired.

Filled with Thy great almighty power,
Their lips with heavenly science flowed;
Their hands a thousand wonders wrought,
Which bore the signature of God.

With gladsome hearts they spread the news
Of pardon through a Saviour's blood;
And to a num'rous seeking crowd
Marked out the path to His abode.

The powers of earth and hell, in vain,
Against the sacred Word combine;
Thy providence, through every age,
Securely guards the Book divine.

Thee, its great Author, source of light—
Thee, its Preserver, we adore;
And humbly ask a ray from Thee,
Its hidden wonders to explore.

ELIZABETH SCOTT (1763).

SOUTHAMPTON, PA., March 14, 1913.

DEAR BROTHER HASSELL:—I have been looking over your father's letters to me, and have taken out five of them which I am sending to you to read. I think you

will enjoy reading them. I loved him dearly, and his letters and his conversation were very precious to me. It was valuable to be with him. He and your brother Walter spent several days at our home in Herrick, Bradford County, Pa., once, and ever after he addressed letters to me at "Pleasant Hill," as you will see. He was a wonderful man, in my estimation. Clear in mind, plain in expression, speaking and writing with the utmost simplicity, yet never failing in a sweet dignity. It was a comfort to a troubled soul to hear him preach or talk. Salvation was his theme all the time. It seems strange for me to be trying to speak of him, and tell of his excellencies to you, his son, who were with from childhood, and who loved him so dearly. But it is a comfort for me to write to you what I feel about him. I was with him much at his home and at my own, and at the home of Elder Gilbert Beebe, in Middletown, N. Y., and many other places. I could say much but will not now. I think it will be a pleasure to you to read the letters. They are too person to publish as a whole, but you may find some few paragraphs which would be of general interest that you would find suitable to put in THE MESSENGER.

Your father was very kind to me. So have been the brethren in the various portions of your State where I have visited. It is about 44 years since my first visit to the Kehukee Association, and since then I have been among the churches of that and other Associations in your State many times, and have been made to feel at home among them. That is a wonder in the case of one who feels to be the least among the people of God, if indeed one at all. The brethren have uniformly encouraged me by their expressions of love and fellowship. Those whom I met on my first visit are about all gone. But it is still the same church, the same Association, the same dear brethren. May the blessings of the New Covenant be richly felt by them and you.

Your brother in hope,

SILAS H. DURAND.

WILLIAMSTON, N. C., 31st May, 1871.

DEAR BROTHER DURAND:—Your kind favor of 27th April was duly received and has been perused a number of times since, with much pleasure. The society and correspondence of my brethren is my chief source of pleasure while here below, and the pleasure of these is on the increase, while the pleasures of earth are on the decrease. I find but little satisfaction in any of the scenes of earth unconnected with the religion of Christ. It appears to me all things else should be subservient to this, and our whole souls' desire should be for the glory of God and the good of Zion.

Things here in a religious way are very quiet. Our meetings are full of interest and delight, though very few are being added to our churches.

When the time arrived to leave for the Baltimore Association, I felt uneasy and mortified that I could not be off on the tour of the Spring Associations. I greatly wished to traverse that whole line again, but circumstances forbade it.

I presume you were in at the beginning and will remain on the line until you reach the end. I congratulate you on the pleasant interviews you have had and will have with the brethren at the different Associations, and also in Canada if you extend your visit there.

I have recently received a letter from our faithful friend and worthy correspondent, Ebenezer McCall, giving me an account of your last visit there and of the excellency of your preaching at Dunnich.

You have ascertained ere this that Elder Gold did not attend the Spring Associations. Elder Hart got off to them, and several other ministers from the South.

It is quite refreshing to hear of your labors at Otego, N. Y. I trust the good work will go on until many others shall take on them the yoke of Christ which is easy and his burden which is light. Nothing can either retard or hasten the work of the Lord. God's Spirit is invincible.

The brethren and friends at Salisbury, Md., were no doubt delighted to have a visit from you. I rather expected some preacher would settle there ere this, but in

this matter have been disappointed. But the Lord is not disappointed. He is managing it all right, and we should bow with submission to His will.

I often think of you and the family at "Pleasant Hill" and also the people at "Vaughn Hill" and the vicinity of Herrick. I believe I should exceedingly enjoy a second visit to those places. The Lord's will be done.

May the blessed Lord prosper your way on earth is the sincere prayer of,

Your unworthy brother in Christ,

C. B. HASSELL.

WILLIAMSTON, N. C., 15th December, 1871.

MY DEAR BROTHER DURAND:—This appears to be the first opportunity I have had to answer your very interesting letter of 30th October. The snow is falling fast, business is at a stand, and nearly all nature is hushed beneath its snowy white robe. This is the second snow of the season. The first occurred on the 1st instant and was five inches in depth, this threatens to be deeper—something unusual for this climate and at this stage of winter.

Our Association passed off very well. We had no visiting brethren from the North or South—some few from Associations near by. Sister Harding was with us. She also attended the session of the Contentnea Association and numerous other meetings at different places before she left for Virginia, where she expects to spend the winter. She was in Norfolk at Brother Biggs's at last accounts.

Our Union meeting was held at Skewarkey on the last Friday, Saturday and Sunday in October; it was largely attended and much enjoyed by the brethren and sisters. The next is to be held with the church in Tarboro the last of this month.

I could not conveniently attend the Salisbury Association, though I should have delighted in sharing with you the excellencies of that refreshing season. And how delightful 'tis to hear of the good meetings on Vaughn Hill. Unless I am much mistaken, the Lord has an abundance of good things in store for that people, and in His own good time He will graciously deal

them out to them. I now sometimes feel as though I should see them again before I die; and whether I do or not, I wish them well and my fervent petitions are raised in their behalf.

I am also so strongly attached to the brethren and friends in Canada that I want to go there again.

My kind regards to all.

Your affectionately,

C. B. HASSELL.

WILLIAMSTON, N. C., 12th February, 1873.

Elder S. H. Durand, Herrick, Pa.

MY DEAR BROTHER:—Your truly acceptable letter of 31st December, came duly to hand and merited an earlier reply. I trust I feel thankful to God that He has put you into the ministry, enlarged your field of labor and blessed your labors in the ministry to so many precious souls.

This feeding the Flock of God which He hath purchased with His own blood is a delightful task, and pleasure springs up and abounds while engaged in it, although thorns, heavy trials and perplexities, may at the same time be felt on every side.

I feel thankful, also, I hope that your usefulness is not confined to the preaching of the Gospel. Your usefulness with the pen is extensive and of frequent occurrence. Your contributions to the religious periodicals are valuable, and give great encouragement to both editors and their readers. Your book on Job is a valuable addition to our literature, and your private correspondence is heavy also and very encouraging to many. It is a great cross to the family to have you absent from home so much, but that is sweetened by the recollection that you are engaged in your Master's service, not only in the old fields, but in many new ones that have been opened to you. All this, too, in a cold climate and with a feeble constitution. God's grace abounds, His power prevails, and He will show to friends and foes what He desires to accomplish in you, and by you and through you.

Elder Gold will feel glad to hear from you at any

time. And I learn you have written some for the *Gospel Standard* also. This is well; for as the Baptists in America have a pretty good acquaintance with each other so should they of the old and the new world.

Baptists coming to this country from England, I have no doubt, have done what they well could to prejudice us in the eyes of our English brethren, by representing to them that nothing was *sound* on this side the water. It would be better for all that this prejudice should be removed and the conclusion arrived at that genuine Baptists have but one Lord, one faith, and one baptism all over the world.

I think we have had but few ingatherings to our churches in the bounds of the Kehukee the present winter and past fall. Yet the brethren in the ministry have been much engaged in visiting the churches and our meetings are warm and very encouraging.

I was disappointed in not seeing you or any of the brethren from the north at our last Association. I still contemplate, the Lord willing, to visit the Spring Associations and go into Ontario. If my wife accompanies me, we shall likely proceed to Massachusetts and Maine, but if she does not (and she now begins to fear she can not) then I shall design to return directly from Canada, as I did before. Do you not think to visit the Quarterly meeting in Ontario next June?

Your brother in Christ, I humbly hope,

C. B. HASSELL.

THE ORGAN QUESTION.

[Published by request from the *Messenger of Peace*.]

[The following is a copy of a letter written to a brother in Georgia, who asked us to propose something for the settlement of the trouble there over having organs in the churches. We are not privileged to give his name]

DEAR BROTHER:—I have been thinking over your letter asking me to suggest something that might help your condition in Georgia, but with my present understanding of the situation, the outlook is anything but bright. I shall not attempt to discuss the matter from a Bible standpoint, except to say, If there is no Bible commandment for it, then to seek to introduce it at the

sacrifice of the peace of the church is wrong. There is no passage of scripture which leads to the conclusion in any direct way that instrumental music was used in any New Testament church.

Fact 1. Instrumental music can not be introduced among Primitive Baptist churches without making trouble and division. (This fact has been demonstrated.)

Fact 2. The supposed benefits are superficial and not spiritual, and do not justify making trouble among churches. A church that can sing well with the organ, with the same practice, can sing well without it. The only difference is the sound (noise) of the organ which may serve to drown possible discord.

Fact 3. With other denominations the tendency has been to choir singing instead of congregational. What reason is there to suppose that it would be different with us?

I preached in a town where there were few of our people and a choir furnished the music. I said at the close of the sermon, "I would like to have the congregation sing the last hymn and I will lead it." I spent the night with a Presbyterian. He asked me: "What is the objection of your people to instrumental music in the churches?"

I said in reply: "Which hymn did you enjoy most tonight—the singing of the choir or the last hymn by the congregation?"

"Oh," said he, "there is no comparison, the last by the congregation."

I asked: "Do you remember when your church first put in an instrument? and what has been the tendency since?"

He said in reply: "I had not thought of it, but the tendency since has been to replace congregational singing with the choir. There are quartets, and solos, and new pieces, and this part is an advertised feature calculated to draw a crowd, but it is not as much like worship as congregational singing."

I said: "Really, is not that answer enough to your question?" and he agreed with me.

It may be he said in reply to this that our people who

use the organ still maintain congregation singing. So did the others for awhile, but the desire to "feature" the music grows and grows, until a service I attended a short time ago employed a full orchestra, consisting of organ, piano, violins, wind instruments and drum. And why not? If the organ is an improvement, why not the other instruments?

Fact 4. If there is no scripture argument against it, in my mind, and evidently in the minds of a great majority of our people, it would be a blow at spiritual service and congregational singing, and lead in greater or less degree to "featuring" that for an attendance, rather than to preach Jesus and him crucified.

In my mind, and in the minds of many others, for the above reasons and for reasons based on scriptural reference as to the nature and character of the church service, and the manner in which it was carried on in the first churches as nearly as can be ascertained, there ought to be a firm, and yet positive stand taken against the introduction of instrumental music in our churches:

First—Because it will tear them up and make division.

Second—Because it is no manner necessary, as the expression by individuals embodies the true sentiment of praise. The praise is in the words properly, and not in the tune, though harmony in expression is not barred by the scriptures.

Third—Because the tendency among other people who have gone into this practice is to please a worldly and sensual congregation rather than to uplift the spiritual element, and to lift up Jesus crucified. It is an open question whether our people could withstand this tendency. And after a trial, if it proved they were not, it would be too late to save them.

Now as to the present situation. Can we get along and let each church do as it pleases about this matter? I feel that this would be a dangerous attitude indeed. Though we take the stand that the "organ" is not a matter for a declaration of non-fellowship, the persistence and determination of the minority against the great majority as to the prudence and wisdom of this practice is. A minority of a church might want a fence

built around the church house, while a majority thought it not necessary. Fence or no fence is not a matter of fellowship, but this minority might show such contempt for the majority, and such determination to have their ideas prevail that it might become necessary to exclude them. The real situation is likely to be lost sight of in the struggle, and the minority might seek to have it appear that the majority excluded them because they believed in a fence—had non-fellowshipped the fence in fact, when it was not the fence, but the action of those who are for the fence.

What is the situation of our people now as to the organ? I will be real plain with you, Brother ——, so that there will be no misunderstanding. I will not undertake to justify all that has been done by those who have opposed the organ in Georgia, but only speak of the situation as it is right now without regard to how it became so. Our people out here see so much danger, disruption and final division in the introduction of the use of instrumental music in the churches that they are likely to take a stand against all persons who encourage it in any way. There is no use in arguing over how we reached the condition we are now in, but at this time I see no indication that churches using instrumental music can be treated as in good standing. I have studied the matter carefully I think since receiving your letter, but I can think of nothing to suggest that would have any show of adoption by the churches generally, which would put those churches in favor with our people while they still persisted in a course that our people believe and know will cause trouble and division. To recognize them is a tacit endorsement of their course, if nothing more. Then if one church may be recognized as pursuing a right and proper course for the good of the whole cause that uses instrumental music, no limit can be placed on the number of churches, and so the advocates of instrumental music are free to work and increase. But this condition can never continue (that is the multiplication of churches) and have peace, so there is no use to try to settle on a proposition of that kind.

All this talk about churches being sovereign in such sense that they may take any kind of course, and other

churches may not protest, and show their protest in withdrawal, is the merest drivel. This can never be true in doctrine or practice. No church may control another church, but it may protest against the action of another church, and if there be no amendment may refuse to walk with such church in fellowship. Especially is this true in case a church took such course as would by its influence affect other churches by leading to division of sentiment among them.

Frankly I do not know what could be done now to bring about peace, since the introduction of the organ has become a well defined dispute. You say there is no hope that all the churches will abandon instrumental music, and as plainly say that other churches not using instrumental music will stand by those who do and affiliate with them. From what I can see of the situation I think that it is as well made out on the other side to show disapproval of the movement by not walking with those who use instrumental music, nor with those who encourage them by walking with them, because the result would be to spread the cause of trouble and draw other churches into the discussion of it, resulting in friction. After studying your letter I see you firmly take a stand that instrumental music in churches is scriptural and right, which is putting it too high, I think, and I do not see how you could do much against a movement that you really thought scriptural.

I have never written as much before upon this subject to anyone. If we have anyone in this State advocating the use of instrumental music in the churches I do not know of them, and I hope there will never be any movement in that direction. If you brethren in Georgia love peace and fellowship with the great majority of Primitive Baptists better than you do instrumental music, I think that you will find a way out, but if you think more of instrumental music I think you will keep the instruments. I have written very plainly so that you would understand, because when you write me you have a right to expect that I will do that.

Sincerely yours,

WALTER CASH.

St. Joseph, Mo.

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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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THE SUFFICIENCY OF CHRIST'S ATONEMENT.

In his debate with the Romish "Bishop" John B. Purcell in 1837, as I said in the April MESSENGER, Mr. Alexander Campbell declared that Roman Catholic superstition, the Man of Sin, stands with his two feet upon the two greatest lies in human history—the insufficiency of the atoning death of the Son of God as a sin-offering, and the doctrine of supererogation (that man can do more than his duty to God, and thus store up good works in heaven, as a spiritual treasury, upon which the pope can draw for the salvation of both living and dead sinners).

And it seems to me that Arminianism (the religion of nearly all the religious and irreligious world) stands upon two great falsehoods: 1st, the insufficiency of Christ's atonement alone to save any human being; and

2d, the necessity and sufficiency of some work of man to make the atonement of Christ effective for the salvation of any sinner. But the Scriptures plainly teach that Christ saves His people from their sins by the merit of His atoning blood and the power of His renewing and sanctifying Spirit, making His elect and redeemed people alive from the death of sin, and causing them to repent of their sins and to believe in Jesus as their Saviour, and to follow Him in loving obedience and submission to God, and conforming them to His holy image—all being the effect of His unmerited, omnipotent, and everlasting grace. S. H.

PROVIDENCE IS AS MYSTERIOUS AS PREDESTINATION.

God is infinitely holy and infinitely powerful, and yet, although He utterly hates, forbids, threatens, and punishes sin, He suffers or does not prevent sin. Every believer in the Scripture is assured of these facts. And, as He foreknew all things and controls all things, and is unchangeable, such must have been His purpose from eternity. *The indisputable providence* of God is just as incomprehensible to finite minds as His *eternal predestination*; and it seems to me extremely unwise, and it has always been confusing and dividing to wrangle over the Divine predestination. *We can not change the everlasting truths of the Scriptures. And nothing but a heart-felt acceptance of all the Written Word of God can really and lastingly unite His people.* S. H.

WE ARE FALLIBLE AND MORTAL, AND SHOULD FORBEAR WITH OUR BRETHREN.

I read what Elder J. C. Denton said in the April number of THE MESSENGER about "forgiveness" also his extract from *Galveston News*. It is so good I wish more of our papers would copy it. I note, too, what Elder Hassell says: "We must not, we can not tolerate

any departure, in faith or practice, from the plain teachings of the Holy Spirit in the Old and New Testaments." Our patience and forbearance should not be such as will silently see the old landmarks removed, but we should be gentle, in meekness, instruct those that depart. "We must not strive." "Let nothing be done through strife or vain glory." We have a right to forgive and silently bear wrongs and injuries that are personal. If we are personally wronged, we may forgive it and bear it; and, if we point out the errors of others, we should do it in kindness. We may oppose an error with such vehemence as to do harm. We ought to remember that men may honestly embrace false views, and do not need abusing, but they need gentle and wise teaching. It is noble to confess we are wrong; few men are noble enough to do this; and it is so hard to fully and freely forgive one that has done us wrong. We exhibit the flesh when we try to defend our views after they are shown to be false, or when we show that our object is to maintain ourselves as disputants. I know there is sweet pleasure in confessing to our faults. It is so much better than to exhibit a desire for the mastery.

One that has seen much strife in churches, will see the real need of much silence, and the propriety of not indulging in dispute. Where there is strife and much wrangling, it is not best to reply to everything that is said. Take as few positions as will do, and let them be such as are plainly right and easily defended, and maintain a gentle and loving temper with no desire to run over any one. Do this, and we hold an influence for good over others.

I enjoyed reading the extract and what Elder Haswell said. If we take the position of instructors, we ought to seek to be "led by the Spirit of Christ"; this will give weight and force to our words. We are all children that know only in part and see in part; and none of us should assume to be the "judge of all."

I hope to see better days among our people. I wish we were all blest with a spirit of prayer, to pray for Zion—that the Lord would revive us once more. It is important that we be right in doctrine, but, as much so

that we be devotional and lowly and gentle in spirit, forgiving one another, bearing with one another. Let us not "sleep as do others." Soon our time on earth will be done, and we shall enter the unseen world. This fact ought to affect our lives. We should remember every day that soon we will be called home. Each month our papers tell of some that are called home, and soon too our departure will be announced. Let us all remember this, and try to shape our lives accordingly.

J. H. O.

THOUGHTS OF CHRIST AND THE CHURCH.

While at the quiet and hospitable home of Brother J. A. Delaney, an honored citizen of Dale County, Alabama, and an efficient deacon of Pleasant Grove Primitive Baptist Church at Ozark in said county, after listening to the reading of several interesting and instructive articles read by my dear wife, who is with me, and who shares with me the infirmities of advanced age and the experiences of bodily disease and fast declining vitality, it is in my heart to give expression to some thoughts concerning Christ and the church, over which the eternal Father has given Him to be the head over all things. Eph. 1:22; Col. 2:19; Gen. 3:15.)

God spake to His ancient people of His Son by the prophets, long before His advent into the world, and later on by the Son Himself, who actually came into the world to fulfill the prophecies which had gone before and so to do the will of the Father, being the brightness of the glory of the Father, and the express image of His person, upholding all things by the Word of His power, proceeded to perfect the great and wonderful work assigned Him and *by Himself*, without the aid of men or angels, purged our sins and sat down on the right hand of the majesty on high. Heb. 1:2, 3.) The testimony of this inspired writer (verse 2) is that the Father hath appointed the Son heir of all things, and (verse 4) that He, the Son, hath by inheritance obtained a more excellent name than the angels. Thus we discover that in a three-fold sense Jesus has ob-

tained His Kingdom: First, by appointment; secondly, by inheritance; and thirdly, by conquest. For He was made a little lower than angels for the suffering of death, by which He made a full and complete conquest of sin and death, through death destroying him that had the power of death, that is, the Devil, and delivered them who through fear of death were subject to bondage.

The glory with which the creature man was crowned and the dominion given him over the works of God are but a figure of the glory and honor which crowns the King of Kings and Lord of Lords.

And although "His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, and the Prince of Peace," yet He came into the world in the likeness of sinful flesh, and for sin condemned sin in the flesh; thus answering the demand of the law in the likeness in which it was transgressed by Adam, in behalf of the elect of God, and in their behalf *only*, for they are the church that He loved and gave Himself for; they are His body, and the fullness of Him that filleth all in all. (Eph. 1:23.)

According to the sovereign, eternal election of God, the church hath obtained an inheritance in Christ which is incorruptible, undefiled and that fadeth not away, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will (Eph. 1:11.) The members of the church, or body of Christ are predestinated into the adoption of children by Him; and when called by the grace of God, quickened by the power of the Holy Spirit, born of God; then the Spirit bears witness with their spirit that they are the children of God, heirs of God and joint-heirs with Christ.

My soul takes delight in this exceeding great and glorious theme of salvation far beyond my power of expression, for, while I feel altogether unworthy of the benefits of God's electing love and redeeming mercy and grace, yet I feel to need all the good things that the blessed Lord has given and promised to poor, lost and helpless sinners. I remember how that, many years ago, I vainly imagined that my future, everlasting des-

tiny depended upon my own choice between good and evil, between hell and heaven, and I determined to avail myself of the latter by doing "my part," as I had been taught by Arminians that the sinner has a part to perform in the soul's salvation. But later on the Lord, I humbly hope, led me to a better understanding of my own character and condition, and answered my cries for mercy, and fixed my hope upon a better and more sure foundation. Since then, I have believed and loved the doctrine of salvation by free grace alone, and that eternal life is the gift of God through Jesus Christ our Lord. More than fifty-two years have elapsed since I was first made happy in the sense of pardon and peace through the merit of Jesus' blood which purges the conscience from dead works to serve the living God.

It will be fifty years next August since I was baptized and given a home among the Primitive Baptists, since which time I have served for forty-three years in the public ministry of the gospel of Christ with the ability which the Lord has given me. In all these years I have suffered affliction, sorrow and tribulation, and, during the last few years, a little persecution: but the Lord has been good to me, and if I have been in the least degree profitable to the children of God, all the praise is due to Him by whose power and grace I have been supported and impelled to serve and suffer with and for the good of His dear people, who have ever been so good and kind to me, and I hope to finish my course and go to my final abode without having brought the least reproach upon them and the cause of our dear Saviour.

J. E. W. H.

ESTHER—Continued.

FALL OF GENTILES—RESTORATION OF JEWS—VIOLENCE FILLING THE EARTH.

"After these things, when the wrath of King Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her." 2:1. Though Israel, literal, National Israel, has been dispersed for a long time, and has suffered inconceivable

and inexpressible punishments, abuses, toils, persecutions, slanders, misrepresentations and deaths, yet I believe that God will remember them most graciously and gloriously, and will regather and restore them to their own Holy Land of Canaan or Palestine and to Himself spiritually and everlastingly. Some of the most learned and safe interpreters believe that the Jews will be regathered to Palestine and to the Lord spiritually, and their views are based upon such Scriptures as the following: Deut. 30:3; Is. 11:11, 12; Jer. 23:3-8; Ezek. 37:21-25 and Ezek. 36.

There is a scheme or movement among the Jews of the world known as or called Zionism, the object of which is the regathering and settlement of Jews in the land of Canaan or Palestine. Only a few years ago the number of Jews in Palestine was estimated at 43,000, now it is said, upon reliable authority, that there are more than 100,000 there. Palestine is now under Turkish rule and has been for a long time, from 637 A. D., with little interruption.

The power and influence of the Jews throughout the world having been lately overestimated and exaggerated by some late writer in a manner prejudicial to the Jews, a Jew, in the *American Israelite* makes the following remarks in their defense, and incidentally about Zionism:

“But Jew-power, Jew-influence, where, pray, is its power? If Jews as Jews possessed the power and influence credited to, or charged against them, is it conceivable that our people from one end of the earth to the other would be in the position they are as a people? Much as many may differ from the policies of Zionism, no one can gainsay the fact that it is in many respects the biggest and the greatest movement of Jews which has taken place since the Dispersion. In every known country of the world it has its adherents. There has been no such world movement that has marked the influence everywhere in the revivifying of Judaism and in its appeal to the Jewish consciousness. In its early days it was a habit to sneer at Zionism and to speak of it as a fad, a craze, a fashion that needs not to be taken into account too seriously. No such notions concerning

it can be entertained any longer. Whether we agree or disagree with it, we all find something in the movement to applaud and worthy of help."

In the same paper for January 2, 1913, I find the following item: "The Sasson family of India recently gave 1,000,000 francs (about \$200,000) for the erection of a new Yeshibah (Rabbinical College) in Jerusalem. At the same time M. Wishnik, of Moscow, gave 40,000 francs (about \$8,000) toward the erection of a Jewish hospital in Jaffa."

And in the *Israelite* for February 20, 1913, I find the following news:

"According to the Hazefirah the Palestinian Department of Zionist Organization has just concluded a very important land transaction in two different districts of Palestine. Large tracts of land at a value of no less than 750,000 francs have been acquired both in Samaria and in Galilee. The purchase has already been sanctioned by the Turkish government.

"The Federation of American Zionists has received information from Zionist headquarters in Berlin of a transaction which means a great deal for the future development of Jewish interests in Palestine.

"The Jewish Colonization Association has co-operated with the Zionist organization in the purchase of a large tract of land in Palestine, to be developed by the Palestine Land Development Company.

"This is the first time the Jewish Colonization Association has come in contact with the Zionist organization in a friendly manner, and has aided it in the pursuit of its objects in Palestine. It is taken by all Zionists as a favorable augury for further enterprises in which this powerful and resourceful organization, representing the Baron de Hirsch fortune, will unite with the Zionists for the revival of Palestine."

In the *American Israelite* for February 27, 1913, is the following paragraph:

"Julius Rosenwald, of Chicago, has donated \$30,000 to the Jewish Agriculture Experiment Station in Palestine, of which Mr. Aaron Aaronson was the founder and is the manager. Mr. Aaronson found wild wheat in Palestine, an entirely new discovery in the history

of the world and one which has attracted much attention. Of the sum donated by Mr. Rosenwald \$20,000 is to be used for extension work and \$10,000 for running expenses."

In connection with this subject note carefully certain prophecies in the New Testament concerning the Jews, Jerusalem, the corruption of Christianity, the last days, etc., and general apostacy, as follows:

Jerusalem to be compassed with armies, to be desolated and trodden under foot till the times of the Gentiles be fulfilled, or forty-two months; the falling or destruction of Jerusalem, being the "days of vengeance," the fall or slaughter of the Jews by the edge of the sword and their dispersion into all nations; their final national and spiritual restoration (Rom. 11); the ministers of Satan transformed as ministers of righteousness; a falling away from original purity by the church and a revelation of the man of sin, who opposeth and exalteth himself above all that is called God, and as God sitteth in the temple of God, showing himself that he is God; his rising, reigning, and slaughtering as the first and second beast, causing the nations to receive his mark (religion) in their right hand or forehead; making merchandise of the people, teaching things they ought not for filthy lucre's sake; departing from the faith, giving heed to seducing spirits and doctrines of devils and speaking lies in hypocrisy; having a form of godliness but denying the power thereof; professing that they know God but in works denying Him; will not endure sound doctrine, but will turn away their ears from the truth and be turned unto fables; ever learning but never able to come to the knowledge of the truth; deceivers and seducers waxing worse and worse, deceiving and being deceived; and the Lord Jesus Himself tells us that there shall be a repetition of the wickedness and violence of the days of Noah before the flood at His coming, or, as we understand it, in the last days. See Matt. 24:38, 39; Luke 17:26, etc.

A late writer, not a Primitive Baptist, says: "It appears that every civilized nation in the world, keeping a record of its doings, has been brought face to face with a startling increase of crime, of insanity and of

disregard of the marriage tie. * * * The unnatural corruption and violence of the days of Noah, and of the closing scenes in the cities of Sodom and Gomorrah, are pictures given by the lips of our Lord, indicating the characteristics of the close of the present age. * * * This prevalence of crime is a sign and a warning. It signifies the *nearness* of the end."

While literal corruption, crime and violence in the earth are great, spiritual wickedness and violence in high places are worse; for I am confident that such violence as is now done to the teaching of Almighty God has never before been equaled or known of in the world. In the name of God men are now zealously teaching their own doctrines and commandments while at the same time they boldly reject the teaching of God. In the name of Higher Criticism and as pretended friends of truth and religion, many so-called learned preachers, theologians and scientists are now attacking the religion of the Lord Jesus in its very vitals, and would have us believe that much of the Bible is mere fiction, fable, folk-lore and tradition, and be it remembered that such teaching as this is now going on in High Schools, Theological and Scientific, and in Universities throughout the civilized world. And not only so, but in the name of Christianity they are almost everywhere teaching *Judaism*, so far as eternal salvation is concerned, which is salvation by works, or by obedience to law, which is the same thing, for notice what Judaism, or the belief of the Jew, says: "I believe that God will reward those who observe this (Mosaic) law, and will severely punish such as are guilty of the least violation of it. Eternal life is the best and greatest reward, and damnation of the soul the most severe punishment."

Mosheim, the great Ecclesiastical or Church historian, speaking of the troubles or contests in the first or Apostolic churches, says: "Of all these contests, the greatest and most important seems to have been that upon the means of attaining to justification and salvation, which Jewish teachers excited at Rome and other Christian churches. For while the apostles everywhere inculcated that every hope of obtaining justification

and salvation must be placed solely in *Jesus Christ* and His merits; these Jewish teachers ascribed to the law and to the works which it enjoined, the chief influence in procuring everlasting happiness. This error not only led on to many others, which were prejudicial to the religion of *Christ*, but also it was connected with the highest dishonor to the Saviour. For they who maintained that a life regulated according to the law would give a title to eternal rewards, could not consider *Christ* as the true Son of God, and the Saviour of mankind; but merely as a prophet, or a divine messenger among men."

An able Jewish writer, a few days ago, replying to a Gentile critic, says: "Pathetic blindness that will call others blind! Is it the Jew alone who rejects a Son of God? the modern world, in the Jew's footsteps, denies the sonship more emphatically and unambiguously, day after day. Historical Criticism has expunged from Josephus the passage relating to Jesus; an ever-growing number of scholars and searchers denies the historicity of Jesus; others in authority ascribe the real origin of Christianity to Paul of Tarsus. The sonship has no room in modern philosophy, despite all the circumlocutions and specious reasonings of glib-tongued theologians."

So, to make a long story short, and to state a startling fact in few words, the modern so-called Christendom, Catholic and Protestant, in the name of Christianity has practically rejected *Christ* and adopted *Judaism*, and is therefore far more inconsistent than the Jews, and in view of the teaching of the Scriptures and of Church History, is an absolute shame and reproach to the intelligence and the integrity of the age. So we have the fall of the Gentiles near at hand, or the times of the Gentiles fulfilled; hence Gentile teaching is, to-day, filling the world with violence to the authority and teaching of God our Saviour upon almost every subject. In the present suffragette movement they offer violence to the authority and teaching of God in the very organization of human society, in both family and civil government; hence one of the leaders recently announced that the Bible needs revision, and that women can not

accept the good book (Bible) literally and be suffragists, and I think she is eminently correct in the last thought. In a late item of news I find the following: Prof. William Duncan McMillan, of the University of Chicago, astonished his class by whacking Adam and Eve as fakes, for he said: "Biblical Chroniclers arranged the story of Adam and Eve from folk-lore to explain the origin of man. There can be no doubt that Adam and Eve and their tempter, the serpent, never actually existed. This story can not be considered anything but a myth, evolved by the ancients to account for the presence of humans upon earth. The universally credited theory of evolution smashes the one-man-and-one-woman story. There never was a first man or first woman." The Chicago University was founded in 1891 by a professed Baptist, John D. Rockefeller, who has given it about \$25,000,000. The president and two-thirds of the trustees are "Baptists." It is one of the richest and most powerful educational institutions in the world, has a divinity or Theological School, has 337 teachers and 6,466 students in attendance. It has a productive fund of \$15,945,516, and a total income of \$1,644,377.

Behold, what this country is coming to. According to such teachings as this, Jesus Christ was either an ignoramus or a fraud. When the Gospel is taken from the Gentiles I believe they will be as ignorant of the fact as the Jews were when it was taken from them, but that the Gentiles will still have what they *call* the gospel, but which is not the gospel, but a perversion of the gospel. I am confident that the Primitive or Old School Baptists are the only order of people upon earth today that consistently and persistently preach eternal salvation by grace alone through Jesus Christ our Lord. There are no doubt individuals in other orders that do, but they are exceptions to a general rule, I think.

G. W. STEWART.

(To be continued.)

NINE-TENTHS OF PRIMITIVE BAPTISTS CAN NOT BEAR THE USE OF ORGANS IN CHURCH SERVICES.

The experiment has been tried in Georgia for about ten years, and it is certain that the great majority of Primitive Baptists can not and will not bear the use of organs in church services; and not only so, but they will not have church fellowship for those who use them, or for those who fellowship those who use them. This is absolutely the only way to check this plague—to prevent any further encroachments of this carnal, worldly and corrupting innovation upon the apostolic simplicity and spirituality of our public worship of God. Those who continue and fellowship this innovation, first introduced into a professedly Christian church by the Pope of Rome in A. D. 666, deliberately cut themselves off from the church fellowship of the great body of Primitive Baptists.

I heartily approve the gentle yet firm article on "The Organ Question," by Elder Walter Cash published in this number of THE GOSPEL MESSENGER. The brother to whom he replies is, as I am privately informed, the same brother who, in a letter to me some years ago, argued that we ought to hold in fellowship a church which restored all the ceremonies and sacrifices of the old Levitical law—thus going back from the gospel day and liberty to the legal right and bondage! May the Lord deliver His people from such a pretended progress as this!

S. H.

QUESTIONS AND ANSWERS.

1. Q. In Acts 4:11, 12, what is meant by "builders," and "name"? A. By "builders" (as in Psalm 118:22) are meant the chief and high priests and the other members of the Jewish Sanhedrim or Ruling Religious Council; and by the "name" by which we must be saved is meant the Lord Jesus Christ, the only Saviour of sinners.

2. Q. Is there any need of a "pope" and a long list of his assistants to save us? A. "Pope" means *father*; and Christ says, "Call no man on earth your father" (Matt. 23:9), that is, your spiritual father; "for one is your Father, which is in heaven"; yet, in direct disobedience to Christ, Roman Catholics call not only their "Pope" but all their "priests," father. By their inventions and traditions they make the commandments of God of none effect (Matt. 15:3-9).

3. Q. What is the meaning of Eph. 3:10? A. That angels learn more of the wisdom of God through His redemption of His church by the blood of His Son and the power of His Spirit than through all His wonderful acts in creation and providence.

4. Q. What does Paul mean when he says, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14)? A. That the church, the children of God should arouse from their state of carnal security, slothfulness, worldliness, and indifference, which seems like spiritual death, and live more reverently, soberly, righteously, and affectionately, toward one another, more self-denyingly, like Christ, and the Lord would increase their heavenly light and comfort (Rom. 13:7-14).

5. Q. Does regeneration make men better morally? A. Regeneration is a birth of the *Holy Spirit*, who dwells in the persons thus born of Him, and *conforms them to the holy image of Christ* (John 3:3-8; Eph. 2:18-22; Rom. 8:29; Titus 2:11-14; 3:4-8; 1 Pet. 1:1-5; Heb. 12:22-24; 1 John 1:7; 3:1-10; Rev. 1:5, 6; 7:9-14; 19:7, 8).

6. Q. Why do Primitive Baptists practice close communion? A. Because communion is an expression of spiritual church fellowship, and we can have spiritual church fellowship only with baptized, sound, and orderly believers in Christ (Acts 2:41, 42; 1 Cor. 5:11; 10:16; 2 Cor. 6:14-18; 2 Thess. 3:6). Baptism is the immersion of a believer in Christ by a minister authorized by a gospel church to baptize. The Apostles communed only with baptized, sound, and orderly believers.

7. Q. Were any young children in the apostolic

churches? A. Only professing believers in Christ were in them; whether any of these were young, we are not informed; but it is certain that no infants were in those churches, because infants do not believe in Christ, or can not tell that they do. The word "infant" means "not speaking"—that is, not able to speak.

8. Q. Are Primitive Baptists increasing in number in the United States? A. No human being on earth knows; they are decreasing in some sections, and increasing in others.

9. Q. Are there any Primitive Baptists in foreign countries outside of Canada, England, and Australia? A. Not as called by that name, so far as I know; but in every nation there are people who believe in a divine, spiritual, gracious, and holy religion (Gen. 12:3; Mal. 1:11; Rev. 5:9, 10; 7:9-17).

10. Q. Is it easy to find in Catholic homes a copy of the Douay (or Catholic English) Bible? A. No, indeed; no Catholic is allowed to own or to read the Bible without the special permission of a priest. The Bible is the greatest enemy of the Roman Catholic "religion."

11. Q. Are there many Catholics in North Carolina? A. North Carolina, besides many other rare privileges from the Lord, has the blessed distinction of having the least number of Catholics of any State in the Union. George Bancroft, the historian of the United States, says that North Carolina was settled by the freest of the free,—by persons who could not endure the oppression in other colonies. Men determined to be free can not easily be made slaves of Rome. In the Religious United States Census of 1906, Part Second, Page 609, the number of Roman Catholics in this country is given as follows:

North Atlantic division, 5,832,658 (which includes Maine, 113,419; New Hampshire, 119,863; Vermont, 82,272; Massachusetts, 1,080,706; Rhode Island, 195,951; Connecticut, 299,513; New York, 2,285,768; New Jersey, 441,432; and Pennsylvania, 1,214,734).

South Atlantic division, 354,736 (which includes Delaware, 24,228; Maryland, 166,941; District of Columbia, 43,778; Virginia, 28,700; West Virginia, 40,-

011; North Carolina, 3,981; South Carolina, 10,317; Georgia, 19,273; and Florida, 17,507).

North Central division, 3,946,752 (which includes Ohio, 557,650; Indiana, 174,849; Illinois, 932,084; Michigan, 492,135; Wisconsin, 505,264; Minnesota, 378,288; Iowa, 207,607; Missouri, 382,642; North Dakota, 61,261; South Dakota, 61,014; Nebraska, 100,763; and Kansas, 93,195).

South Central division, 1,109,096 (which includes Kentucky, 165,908; Tennessee, 17,252; Alabama, 42,285; Mississippi, 28,576; Louisiana, 477,774; Arkansas, 32,397; Oklahoma, 36,548; and Texas, 308,356).

Western division, 834,900 (which includes Montana, 72,359; Idaho, 18,057; Wyoming, 10,764; Colorado, 99,820; New Mexico, 121,558; Arizona, 29,810; Utah, 8,356; Nevada, 9,970; Washington, 74,981; Oregon, 35,317; and California, 354,408).

According to the Census of 1906, there were in the United States, in all, 12,079,142 Roman Catholics above nine years of age; but the Roman Catholics now claim that they have fifteen million members in Continental United States, and twenty-three millions in the United States and their dependencies (including Porto Rico and the Philippine Islands).

12. Q. Was the Guy Fawkes attempt to blow up the English Houses of Parliament and King James I November 5, 1605, by Roman Catholics, and how near to success did it attain? A. It was by Roman Catholics, and was intended to destroy the Protestant government of England, and to restore the Roman Catholics to power; and it was discovered by an anonymous letter received October 26, 1605, by William Parker Montague, a member of the House of Lords, written, it is believed, by his brother-in-law, Francis Tresham, one of the conspirators, warning him not to attend that session of Parliament. Investigation was made, and thirty-six barrels of gunpowder, containing 3,200 pounds, were found, with abundance of fire-wood and coal, in the cellar of the Houses of Parliament. The originator of the plot was Robert Catesby, a cousin of Francis Tresham. Robert Catesby, Thomas Percy, John Wright, and Robert Wright, who were among the

conspirators, were shot and killed in a house by the sheriff and his men in attempting to arrest them; Guy Fawkes, Thomas Winter, Robert Winter, Everard Digby, Ambrose Robewood, Robert Keyes, Thomas Bates, and a Jesuit priest, Henry Garnet, were tried and executed; Francis Tresham died in the Tower; while the Jesuit priests, Greenway and Gerard, escaped. Jesuit authors and editors excuse and even justify the diabolical "gunpowder plot" to murder hundreds of innocent people, and the Massacre of St. Bartholomew's August 24-25, 1572, in which the Catholics killed tens of thousands of Protestants in France, and the slaughter of the Albigenses and Waldenses, and all the horrors of the Inquisition, which, as soon as they have the power, they will renew all over the world. But we know, from the Scriptures, that the end will be their own terrible and everlasting destruction (2 Thess. 2:1-12; Rev. 17:15-18; 18; 19:1-3, 20; 20:10).

S. H.

REMARKABLE PROVIDENCES.

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

PRAYING AND DUELING.

It is sad to hear of Christians becoming soldiers, but it is blessed to hear of soldiers becoming Christians, says Mr. H. L. Hastings in "The Guiding Hand." And from the time of Cornelius the Roman centurion down to the present day, God has magnified His grace in calling and in keeping those, who, even in the most trying scenes, were enabled to hold fast their integrity and remain followers of the Prince of Peace, though among the votaries of strife and blood. And the godly influence of such men upon others has been great.

A pious young man in an army, not having a place in the barracks to pour out his soul unto God in secret, went for this purpose one dark night into a large field adjoining. Here he thought that no human being could see or hear him. But that God, whose thoughts and

ways are far above ours, ordained otherwise. Two wicked men, belonging to the same regiment, who had long hated each other, were resolved, as they said, to end their differences that night in a battle. But God had His eye upon those sinful men, and His hand, unknown to them, directed all their steps. They chose the same field to fight in, where the other had gone to pray. The field, however, was large, and they might have taken different ways; but they were led by Providence to the same spot where the young man was engaged in earnest supplication. They were surprised at hearing the sound of a human voice in the field at that time of night; and much more so when they drew nearer, and heard a man at prayer. They halted, and gave attention; and the Lord blessed the prayer to turn their mutual aversion into love. They took each other by the hand, and cordially confessed that there remained no longer in either of their hearts hatred against the other. Of course this praying man had no thought of the way in which the Lord was using him to save life and prevent blood-guiltiness. Nor can we know what purposes of mercy God may serve by us. It is enough that we walk by faith and prayer, and leave the results to Him who doeth all things well; who worketh all things according to the counsel of His own will; whose wisdom is unsearchable, and His ways past finding out.

S. H.

DOWNFALL OF "PASTOR" C. T. RUSSELL.

C. T. Russell, of Brooklyn, New York, the author of "Millennial Dawn" and other most unscriptural and heretical books, pamphlets, and discourses, has been accused, by the *Brooklyn Eagle*, of adultery and also of crooked business transactions. He sued the *Eagle* for slander, and it has been proved in court that he is guilty of the charges, and his wife has received a divorce from him. All founders of new religions are liars and deceivers; and all who trust in these men-made systems will be lost, unless, God, of His infinite mercy, undeceives and saves them.

S. H.

EXTRACTS.

CROSS, TEXAS, April 4, 1913.

DEAR BROTHER HASSELL:—I was not expecting the article on "Forgiveness" to come out in the April issue of THE MESSENGER; so this will be my explanation for not having the additional article promised ready for the May issue. But, the Lord willing, I will have it ready for the June issue. I feel that the subject is one on which I shall need the special guidance of the Spirit and word of God, and shall be thankful if you and your spiritual readers find in your hearts the spirit of prayer that the Lord may help and lead us all aright upon this important subject. Prayerfully and hopefully yours to serve,

J. C. DENTON.

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 C. C. AYDLETT.

Deacon Caleb Crank Aydlett was born November 2, 1851, near Harbinger, Currituck County, N. C. He married Mrs. Aydlett (Saint Forlonia Wicker) December 10, 1876. They had four children—Nathaniel T., Quebec, Luther D., and California (two boys and two girls). Little Quebec lived only five years; the other three are living and all married. Nathaniel married Miss Lydia Duncan, of Camden County; Luther a Miss Stevenson, of Buffalo, N. Y.; and California a Mr. Meggs, of Elizabeth City, N. C. Mr. and Mrs. Aydlett both joined the church at a monthly meeting in May (second Sunday), 1878, and were baptized by Elder John Wicker—it being the church here at Harbinger, named Elim. He was appointed clerk in June, 1881, and was ordained deacon in November, 1890. In September, 1902, he and family moved to Elizabeth City, where he and his wife moved their membership to Bethlehem, the church there in Elizabeth City, and later on he was made deacon of that church. He and Mrs. Aydlett came and spent Christmas with us, and both were as well as they had been for years; and, as they had been here three weeks, they left for their home in Elizabeth City on December 26th; but he was to return on the 27th to look after some business he was engaged in here. We sent our oldest boy to meet him at the steamboat wharf on the evening of the 27th, and they got back about eight o'clock. He found on trying to get out of the buggy that he could not use his left hand nor his left foot. He sent to the store for Nathaniel to come and get him; he said he was paralyzed. Nathaniel and another man brought him in; we telephoned for two doctors at once, but they could do no good. The next morning, which was Saturday the 28th, we telephoned the sad news to Mrs. Aydlett and California in Elizabeth City; also sent a telegram to Luther at Buffalo, N. Y. Mrs. Aydlett and California got here about 8 p. m., Saturday, but he did not recognize either of them; he grew worse until Sunday night, when at ten minutes to 11 o'clock he passed away. Luther did not get home until Monday. He was buried Tuesday at the family burying ground here, the funeral being preached by Elder Charles Meads. He leaves a wife, three children, eleven grandchildren, one sister, and a number of friends

to mourn their loss. We find no words in which to express the loss we feel in being deprived of the love and companionship of Mr. Aydlett. Nathaniel and I, while neither of us are members of the Primitive Baptist church, will be pleased to have, at any time, any of Mr. and Mrs. Aydlett's brethren and sisters come to see us and as nearly as possible would we like for them to all feel at home here with us as much as they did when they were living here. Mrs. Aydlett is with us, but her health is very feeble.

Harbinger, N. C.

MRS. LYDIA AYDLETT.

DEACON JUSTUS EVERETT.

Deacon Justus Everett, the subject of this notice, was the son of Simon and Elizabeth Everett, and was born near Robersonville, Martin County, N. C., August 2, 1849. He was reared on the farm, where he was trained by God-fearing and honest parents; and together with the training which he received under his noble teacher and afterwards brother deacon in the church, Stephen W. Outterbridge, there were laid the foundation principles that developed into a useful, virtuous, and successful life as husband, father, farmer, and citizen. He married in early life Miss Margaret Elizabeth Purvis, who proved a helpmeet indeed to him, and contributed much to his success in life, by whom he had a large family of children, several of whom died while small, and two, Lucy and Anna, lived to be grown before they died. There are nine now living—Hattie, Justus, Oscar, Margaret, Benjamin, Alphonso, Robert, Blanche, and Ethel. Justus and Oscar are successful attorneys. After the death of his first wife he was united in marriage to Mrs. Bettie G. Williams, of Wake County, who survives him and added much to the pleasure and comfort of his last days and benefit to the home circle. Some time in the year of 1880 he united with the church at Spring Green (as I have often heard him say) by the relation of the reasons of his trembling hope, which at first he could not claim as a hope in Christ, and was received and baptized by Elder C. B. Hassell. He remained a useful member of that church until the constitution of the church at Hamilton, when he took a letter and joined in the organization of that church. He lived and died a useful, loving, and faithful member of that church, and as a servant and deacon he used the office well, and purchased to himself a good degree and great boldness in the faith of Christ, and was a great help and strength to the unworthy pastor. We can not enumerate his many virtues, but know we shall miss him beyond expression. We felt bound to him as David did to Jonathan, having been associated together in uninterrupted friendship and fellowship for nearly forty years. May his dear companion and children and his brothers James, Simon and Abner find consolation, comfort, and strength in the Lord; and may the afflicted daughter feel and experience His healing mercies. He was taken on March 5, 1913, with something like acute indigestion, when competent medical aid was summoned, and all done for him that could be, but the call of the Father had come, and the child must leave his earthly home, and his spirit took its flight to the Father about 9 o'clock on the night of the 6th. On Saturday he was buried beside his first wife and children in the Purvis cemetery, near Spring Green, where service was held by the unworthy pastor,

M. T. LAWRENCE.

Robersonville, N. C., March 17, 1913.

Zion's Landmark please copy.

CHURCH MEMORIAL.

The Primitive Baptist church at Hamilton, N. C., in conference assembled Saturday before the first Sunday in April, 1913.

WHEREAS, It has pleased our Heavenly Father to take from us our much esteemed, worthy, and faithful brother and deacon, Justus Everett, we desire to express and record our affection for him and appreciation for his faithfulness and service as a worthy and much esteemed brother and officer of this church; and,

Resolved, That we have recorded on our church book and sent to the bereaved family a copy of this resolution, and that we sympathize deeply with them in their and our sad loss, but feel that it is his eternal gain. And may they have the presence of the Lord to sustain them.

Humbly submitted,

M. T. LAWRENCE, *Mod.*

JESSE JOHNSON, *Clerk.*

DEACON STEPHEN JONES.

Died, at his home at Dirgin, Rusk County, Texas, Stephen Jones. He was born March 10, 1835; was married to Miss Amanda McCollom, October 2, 1856. To them were born eight children—four girls and four boys. All lived to years of maturity except the youngest boy, who died in infancy. April 27, 1906, his youngest daughter, that lived in Mississippi, died, leaving five children, all small. He never did get over her death. The writer knew Brother Jones for thirty-five years, and has known them to be a happy family. Brother and Sister Jones lived consistent members of the Old School Baptist church called Old Union, at Harmony Hill, Texas, for over sixty-five years; and Brother Jones was ordained deacon in the year 1865, and lived up to his duty until his death. He was sound and true to the old landmarks of the Old School Baptists, ever ready to stand or fall by the cause he so much loved; and he was a most consistent man in every way—gentle and kind yet firm. He was a firm pillar in the church, and a shining light to all who knew him, a good neighbor, honest in all his dealings with his fellowman. The writer never heard of his having an enemy; and I can say that he lived as clear and consistent a life as any man, faithful and affectionate to his family and neighbors and all around him. He was a good provider; and now he is so much missed by us all. Brother and Sister Jones were baptized in 1865 by Elder Wyat Colman, one of the most sound and faithful ministers known. We feel that our loss is his eternal gain. "Though He slay me, yet will I trust in Him." Job 13:15.

"The golden gates were opened wide;

A gentle voice said 'Come';

And angels from the other side

Welcomed our loved one home."

J. K. HOLCOMB.

MRS. SUSAN EDWARDS.

She was sixty years old on the 4th of April, and died January 19, 1912. She was confined one month and suffered much. She was patient. All that her friends could do was done for her. But her time had come to depart from this world of sin and sorrow. All I could say was, God's will be done. But how we do miss her! But rest on, dear mother, for I believe the dear Lord took you home.

Father has been dead thirty-four years last June. Mamma labored

hard in and out for us children. But the Lord blessed her with good health and a strong mind, and by the help of the Lord she made a living for us. Mamma was married to L. B. Edwards in 1865. They had seven children—three girls and four boys. Mamma joined the church at Lawrence's in August, 1873, and was baptized by Elder Wm. F. Bell. She was a strong and loving Baptist. She was kind to the needy and waited much on the sick, always filling her place in the church. I have known her to walk five miles to her church. Her pastor, Elder F. Staton, preached her funeral, and she was buried at Lawrence's.

Written by her heart broken daughter,

EULA T. HOUSE.

MRS. E. F. BIRMINGHAM.

Mrs. Emma Francis Birmingham was the daughter of B. S. and Mary T. Cummings; was born February 6, 1856, in Georgia; moved from Georgia to Texas January, 1874; was married to W. P. Birmingham, January 1, 1875, in Cass County, Texas; received a hope in Christ and joined the Primitive Baptist church at Mt. Moriah church, in Muscogee County, Georgia, in May, 1872; was baptized by Elder Nathan Bussy; and departed this life April 4, 1910. She lived a noble Christian, strong and faithful until death. She was loved by all who knew her. She died with cancer of the stomach.

Written by her sister in law,

MRS. LIZZIE CUMMINGS.

Texarkana, Texas.

MRS. M. M. MILNER.

My sister, Mrs. M. M. Milner, was born November 30, 1845, and died March 1, 1913, after an illness of six weeks, making her stay on earth sixty-seven years and three months. She suffered very much and bore it patiently. She was the eldest daughter of J. J. and Elizabeth Ferguson. She was boarding with L. L. Ferguson at the time of her death. She was married to John A. Milner in 1867. He preceded her to the grave twenty years. And to that union were born seven children, all of whom died very young except two sons. W. W. Milner, of Maiden, Miss., was with her during her illness and until her death. He did all he could to keep her with him; but the Lord giveth and the Lord taketh away; blessed be the name of the Lord. The youngest son, S. J. Milner, resides somewhere in Texas. She leaves a host of relatives and friends to mourn their loss. She joined the church known as Primitive Baptist in 1887, near Leander, Texas. I don't know the name of the church. On Saturday before the fourth Sunday in March, 1905, she joined by letter New Providence church in Alberta County, Miss. She lived a consistent member until her death. She was a great reader, and a dear lover of the *Signs of the Times*, and had been a subscriber for years. She earnestly contended for the faith once delivered to the saints, and greatly enjoyed the company of the brethren and sisters. She went to her church meeting and all Associations she possibly could, and greatly enjoyed the preaching of all true Primitive Baptists, none better than our present pastor, Elder J. M. Palmertree, of New Providence church, who conducted the funeral service on the first Sunday in March, 1913, at the family cemetery. The text was, "Blessed and holy is he that hath part in the first resurrection; on such the

second death hath no power." (Rev. 6:6.) Brother Palmertree beautifully set forth the truth contained in the text.

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

Written by her poor unworthy brother, saved by grace if saved at all, H. C. FERGUSON.

JOHN R. JOHNSON.

John Richard Johnson was born near Nixburg, Coosa County, Ala., December 16, 1872—the fifth son of William L. Johnson. He grew to manhood on the farm and chose vocal music as a profession. He was a post graduate, and prospects bid fair for a successful career, when in the spring of 1905 the dread "white plague"—tuberculosis—seized upon him and ended all, from an ambitious standpoint. After nearly eight years incessant suffering, on January 25, 1913, the—in his case at least—blessed angel of death relieved him from all pain. Although he never attached himself to the church, he, many years back, gave evidence that he had been quickened by the Holy Spirit. He often expressed a desire to be with the brethren, but continued to doubt his possession of grace. We, his kindred in the flesh and his many friends, have no doubt of his happy environments today. Will the great God of Abraham suffer such prayer as expressed in the accompanying extract to go unanswered? His life from early manhood was an exemplary one. Bold, yet gentle, frugal and generous, upright, honest, and honorable—a manly man with a natural moral restraint around him, he has gone from us; but we do not grieve. He is in God's care; therefore all is well. Praise the Lord.

J. H. JOHNSON, JR.

Dadeville, Ala.

DEAR BROTHER HASSELL:—The following is a copy of an extract from a letter written me by my dear brother, John R. Johnson, five years ago, while in far away Arizona, whither he had gone in the hope of benefiting his health. I desire it published in connection with his obituary for the benefit and consolation of his many relatives and friends. He never united with the church, owing doubtless to a feeling sense of unworthiness; but this, together with many similar expressions from him, satisfies me that he had passed from death unto life, and is now singing praises to God and the Lamb in that bright world above, where I hope to meet you, dear brother, when I am called from the trials of this life.

As sorrowing, yet rejoicing,
Wooster, Ark., Feb. 4, 1913.

MARY PATTON.

THE EXTRACT.

DEAR SISTER:—I believe I put my full trust in God, and feel that He has blest me already. Oh! how I want you to pray for me, my dear sister. I wanted to talk to you so bad on this subject last summer, but did not feel able. I believe I have a hope in dear Jesus, and long to be buried in a watery grave at dear old Fish Pond. I feel like I love the brethren, and although I feel unworthy, I want to say to them—"In all my Lord's appointed ways my journey I'll pursue; hinder me not, ye much loved saints, for I must go with you." Oh! pray for your poor dying brother. I know you

think I am too wicked and worthless. Nevertheless, I must ask it. I want to hear from you soon as possible. Hope and trust you are well. Kiss the dear little boy for me.

Your loving brother, JOHN R. JOHNSON.

MISS D. A. L. O. SHELNUTT.

Miss Dorothy Ann Ludie Odesie Shelnett, the daughter of Brother and Sister J. T. Shelnett, was born April 6, 1892, and died February 6, 1913. She was a good, kind, and obedient girl, and experienced a hope in Christ while in her 'teens, and became a member of the "Disciple" church. We believe that she fell asleep in Jesus, and has gone home to be forever with the Lord, in that heavenly country where there are no more sorrow nor crying nor pain nor death, and where God wipes away all tears from every eye. Her remains were interred February 8th in Haywood Cemetery, Randolph County, Ala., in the presence of a large concourse of relatives and friends, the burial services being held by the unworthy writer, pastor of Mt. Carmel Primitive Baptist church (where Brother and Sister Shelnett are members), and Elder T. J. Parrish, using Rev. 21:4 as a text. May the Lord by His Spirit comfort the bereaved parents with the hope of a happy and everlasting reunion with their dear daughter in a better and brighter world.

Written by request.

M. T. SHEPHARD.

R. 4, Bowdon, Ga.

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Elder S. N. Redford, of Valley Springs, Texas, has just published, in a book of eighty pages, a concise History of the Church, with some chapters on various texts bearing on Church Identity. It is clearly written and instructive and edifying to believers in the truth. He sends the book, postpaid, for forty cents.

S. HASSELL.

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McLEAN, VA., December 29, 1912.

Elder Sylvester Hassell—

MY DEAR BROTHER:—I have just received the intelligence that my books, "A History of My Life," bearing the title, "*The Life and Labors of a Poor Sinner*," is now ready to be shipped to me from the printer; and I shall begin to mail them out as soon as they reach me. Those wanting one will please not delay, but send their names at once, so the books can be sent you at an early day. The price of the book is \$1.25, postpaid. Please make all money orders payable at Washington, D. C. Mail all orders to McLean, Va. Those who have already ordered the book and have not paid will please send money at once, as we are dependent on what we get for the books to pay the printer.

My pamphlet on "Salvation" I am now selling at 25 cents, postpaid.

Yours very truly,

T. S. DALTON.

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Vol. 35

No. 6.

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, 1913.

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The Gospel Messenger

JUNE, 1913.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 35

WILLIAMSTON, N. C., JUNE, 1913.

No. 6

BLESSINGS OF THE GOSPEL.

Ezek. 47.

See from Zion's sacred mountain
Streams of living water flow ;
God has opened there a fountain
That supplies the world below :
They are blessed,
Who its sovereign virtues know.

Through ten thousand channels flowing,
Streams of mercy find their way,
Life and health and joy bestowing,
Making all around look gay ;
O ye nations !
Hail the long-expected day.

Gladdened by the flowing treasure,
All-enriching as it goes,
Lo ! the desert smiles with pleasure,
Buds and blossoms as the rose.
Every object
Sings for joy where'er it goes.

Trees of life, the banks adorning
Yield their fruit to all around ;
Those who eat are saved from mourning,
Pleasure comes, and hopes abound ;
Fair their portion !
Endless life with glory crowned.

T. KELLY (1806).

JOHN 15:1-8.

BALTIMORE, MD., March 13, 1913.

Elder S. Hassell.

DEAR BROTHER:—With your permission I will offer to your readers some thoughts on John 15, 1 to 8. First, I will say that I understand that Jesus, in this connection, is presenting as joined to Himself those who are born again. But by Himself as the true vine and His children as the branches, He is speaking only of their relationship in the gospel or militant kingdom, and not of that eternal relationship which is according to the purpose of the Father in Him before the foundation of the world. First verse: I am the true vine, that is the vine of the heavenly Father's planting, and therefore shall not be rooted up (Matthew 15:13). Neither has, nor shall, this vine degenerate into a strange or untrue vine (Jer. 2:21). He is the appointed of the Father, the God-man, the Redeemer of His people, the vineyard of red wine (Isa. 27:2). My Father is the husbandman; He planted the vine, and He cares for it, gives it strength to grow. Jesus said, I can of Mine own self do nothing. Second verse: 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. There are branches in the natural vine that do not bear fruit; they are a branch of the vine all the same, and its unfruitfulness is no fault of the vine, but of some foreign or fungous growth. So also with this true vine; children of God, living after the flesh, bring forth no fruit, and hence are taken away, having no sweet fellowship or communion with Jesus in His life of obedience to His Father; such are delivered to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. This is no fault of the true vine (Jesus), but is caused by that blighting fungus, the carnal mind, which is enmity against God. But the branch that bears fruit is purged that it may bring forth more fruit; he through the Spirit mortifies the deeds of the body, and so lives as a fruitful branch in the true vine (Jesus). The more the child of God turns away from the suggestions of the carnal mind, and follows the lead-

ing of the Spiritual mind, the more he will feel like doing so, and the more of spiritual comfort he will have, and the more of the blessed fruits of the Spirit he will bear, some of which are love, joy, and peace in the Holy Ghost. "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make our abode with him"; and this one becomes more and more fruitful. Third verse: Now ye are clean through the word which I have spoken unto you. I understand from this that, being in Jesus Christ (born again), they have understanding as to their obligations as followers of Him, and have full instructions as to the results of obedience and disobedience, and so are responsible to Him for their conduct; and, instead of being left to do as they please, and their conduct making no difference to them or to their God, He says in verse 4, Abide in Me, and I in you, that is, keep My commandments; walk in accordance with the profession you have made; this is abiding in the vine or militant kingdom, and Jesus makes His abode with such; for, as Paul said, "I bear in my body the marks of the Lord Jesus." The fruit of the branch depends upon its abiding in the vine; it has no power of itself; so that fruits of the Spirit, as manifested in the lives of the children of God, do not and can not come to perfection unless in their lives they show consistency with their professions of love to Him, and fellowship with His people. Men may talk loud, often and long of doctrine, and also of experience; but, if their lives are not consistent with the doctrine they preach and the experience they tell, there is no fruit for the humble child of God. This connection has its fulfillment in the church, not in that eternal blessed state beyond; in the church triumphant there is no taking away. How beautiful, as shown in verse 5, it is to see the true vine (Jesus) with the branches, His children, abiding in Him, that is walking in His commandments, and He abiding in them, saying, Well done, thou good and faithful servant. Such bring forth much fruit, and many of the Lord's dear people are comforted and strengthened, for such fruits are sweet to their taste; and surely they can do nothing without Jesus; He is head over all things to the Church. Whenever we undertake to serve Him by

methods of our own we just that soon become unfruitful. It is only in walking in the way He has marked out for us that we bring forth fruit to the honor of His blessed name. In departing from this way we separate ourselves from Him, and He will not recognize our doings, and hence we are cast forth as an unfruitful branch, and wither, as shown in verse 6, and men gather them and cast them into the fire, and they are burned. That is they have lost all the influence and respect that men had for them as earnest and sincere Christians. This is for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus. Verse seven: If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. This I understand to mean an earnest contention for the faith once delivered to the saints—an ever ready mind to give a reason of the hope that is in you, with meekness and fear, and also walking worthy of the vocation wherewith ye are called, with all meekness and lowliness of Spirit, and so fulfilling the law of Christ. Doing these things is abiding in Him, and, abiding in Him, His word abides in us; and, in such a condition, we do not ask for things to consume upon our lusts; but, having the mind of Christ, we ask for that which is His will to give, and therefore it is done unto us. Eighth verse: Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. Yes, God is glorified in the obedience of His saints. When Saul of Tarsus was changed to an obedient servant of Jesus, those who heard him preach the blessed name of Jesus glorified God in him. And even so in all the loving obedience of the Lord's little ones, those who love Jesus and His ways and Word, glorify Him, because of His mercy upon poor sinners; and the more fruit they bear the more God is glorified; and it is in this way that they are the disciples (followers) of Jesus. O may we all who have professed His dear name be enabled to manifest in our lives that our hearts are sincere. Put off the old man with his affections and lusts, and put on the new man, which after God is created in righteousness and true holiness. Brethren, don't let us profess one thing and practice another; but let us draw near with true hearts. We are

mortal, we know, and can not do the things we would (that is be holy). But, having the mind of Jesus, and the love of God, the apostle says, "Let not sin therefore, reign in your mortal bodies, that ye should obey it in the lusts thereof. May God help us to be faithful.

Your brother in a precious hope.

JOSHUA T. ROWE.

REMARKS.

The general tenor of our dear brother's comments on the first eight verses of the fifteenth chapter of the Gospel of John seems to me to be scriptural, experimental, and highly important. The Lord Jesus Christ is the only source of all spiritual life and fruitfulness. But I find that all the old sound writers on these verses, so far as I have seen (including Matthew Henry, John Gill, and J. C. Philpot), understand, by the phrase "Every branch in me," in verse 2, "Every branch in me by profession"; and by "a man not abiding in Christ," in verse 6, "a merely nominal professor of Christ." And these writers are led to this understanding by such Scriptures as the following: Psalm 1:1-3; 92:12-15; Isa. 43:21; 55:11-13; 61:1-3, 11; Ezek. 36:25-27; Matt. 7:24-27; John 15:16; Rom. 6:2, 14, 22; 9:6; Eph. 1:3, 4; 2:10, 19-22; Tit. 2:11-14; Jas. 2:26; 1 Pet. 1:2; 2:9; Rev. 1:5, 6; 17:14; and especially 1 John 2:19, 27. Those merely nominal professors of Christ are the stony and thorny ground hearers, the tares, and the bad fish of Matt. 13, and the five foolish virgins of Matt. 25. Of course all Primitive Baptists are assured from such Scriptures as John 6:37-40, 47; 10:15, 27-30; 17:1-3, 24, that all the chosen, redeemed, and regenerated people of God will live with Him in glory forever. S. H.

REPENTANCE AND FORGIVENESS.

Luke 17:3, 4.

The King and Law-Giver in Zion has in this passage enjoined forgiveness, full and free, but not just any way, but in one way—only one way. Would Abel come

confidently before God that he might obtain mercy and grace to help in time of need? Then let him bring an offering—a sacrifice acceptable unto God. And this he did. But Cain failed, because his sacrifice was unacceptable. “Without the shedding of blood there is no remission of sin,”—no “forgiveness,”—no sending off or away, or separating the sin from the sinner. And this, throughout Scripture, is the one fundamental meaning of forgiveness—to separate the sin from the sinner.” Then let there be no alarm if it be said that, in the case under consideration, repentance—sincere and true—is the offering or sacrifice upon which “forgiveness” is authorized. Not that there is merit in repentance itself, or abstractedly considered. Only in its relation to that great sacrifice or atonement for sin mentioned in Matt. 26:28, “This is My blood of the new covenant, which is shed for many for the remission (sending away, forgiveness) of sins,” is there acceptableness in it. “A God all mercy would be a God unjust.” Justice must sanction all the acts of God’s mercy. In the absence of mercy, or cause for mercy, the word is “Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place” (Isaiah 28:17). No repentance is found and judgment is executed. “Such is the way of an adulterous woman; she eateth and wipeth her mouth, and saith, I have done no wickedness” (Prov. 30:20). In Scripture a false church is represented by a meretricious woman, while a true church is represented by a virtuous woman or a virgin.” Mary Magdalene was probably of the former class, but through an acceptable repentance she found favor and acceptableness with Him who is “separate from sinners”—“holy, harmless”—and “made higher than the heavens”—“in whom is no guile.”

The command is, “Rebuke him (the trespassing brother), and if he repent, forgive him.” But it is claimed by some that we should forgive whether he repents or not, and Ephesians 4:32, is cited in proof: “And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you. Matt. 18:32-35 is also cited in proof. We,

however, find Christ's sacrifice as the basis of forgiveness in the first cited passage, and in the second we find a servant wickedly refusing compassion where it was pleadingly asked for. And we find severe punishment inflicted upon the unforgiving one; and also the words of Jesus: "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." O how bad it is to refuse to forgive when and where God requires it! Lord, help us to be tenderhearted and forgiving, and deliver us from the great evil of an unforgiving and hating disposition. But to forgive and restore without repentance would work disastrously everywhere, in church, in family, and in the State and nation. It matters not how much of the spirit of love, compassion, and forgiveness there may be it could not be safely exercised at the expense and discredit of law. When Christ cried from the cross in the behalf of His crucifiers, "Father, forgive them," it was not without regard to His own atonement, for that was and is the only basis upon which forgiveness of sin can be extended or bestowed.

For the church to exclude a member, or members, in strict accord with the law of Christ, and forgive (restore) without repentance (just from pity, love, etc.), would be to dishonor Christ and injure herself. The lawful and safe course is to exercise gentleness, meekness, instruction, if peradventure God will give the required repentance.

Trespasses of a personal character, as brother against brother, may, as I have heard expressed, be more safely forgiven where there is little repentance than those which are against the church and cause in general.

How greatly I have desired to know just what is the *will* of God in this important matter, and that He would give me the grace with which to do "that good and acceptable will of God," and also that in this day of confusion and strife, in Texas especially, all His people who are involved in it could be led, in true humility and prayer, to "search and try their ways, and turn again to the Lord."—Lam. 3:40.

J. C. DENTON.

Cross, Texas, April 18, 1913.

NOTICE TO CORRESPONDENTS.

DEAR BROTHER HASSELL:—Please allow me to say to my correspondents, through THE GOSPEL MESSENGER, that my sight has become so very dim that I can scarcely read any communication that is written with pencil or pale ink, especially when written on glossy paper. I can not read ordinary print, such as that of the GOSPEL MESSENGER, without closing my left eye, and only a few minutes at a time before the letters become mixed and blurred, and my eyes and head begin to ache. My dear wife reads for me as much as she can, but her sight is also dim and failing.

My correspondents will greatly oblige me by writing with pen and ink, or with a soft, black pencil, and use soft tablet paper.

J. E. W. HENDERSON.

Glenwood, Ala., April 22, 1913.

NO NIGHT SHALL BE IN HEAVEN.

No night shall be in heaven,—no gathering gloom
 Shall o'er that glorious landscape ever come;
 No tears shall fall in sadness o'er those flowers
 That breathe their fragrance through celestial bowers.

No night shall be in heaven,—no dreadful hour
 Of mental darkness or the tempter's power;
 Across those skies no envious cloud shall roll,
 To dim the sunlight of the enraptured soul.

No night shall be in heaven, no darkened room,
 No bed of death, nor silence of the tomb;
 But breezes ever fresh with love and truth
 Shall brace the frame with an immortal youth.

THOMAS RAFFLES (1788-1863).

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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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PREACHING IN THE REGIONS BEYOND.

In 2 Cor. 10:16 the Apostle Paul speaks of his desire to preach the gospel in regions beyond Greece, where no other minister of Christ had preached, even in Italy and Spain, as he says in Rom. 1:10-16, and 15:18-24. He not only wrote his longest and his most important epistle to the church at Rome, but he was carried there by his enemies, and preached there two years in his own hired house (Acts 27 and 28). When free to do so, as at Ephesus, he not only preached the gospel both publicly and privately, but he labored with his own hands to supply the necessities of himself and of those who were with him, thus burdening no one, and proving his heavenly unselfishness in his ministerial work, and suffering many privations for the love of Christ, who had

loved him freely and given Himself for him (Acts 20:17-35; I Cor. 9:15-23; II Cor. 11:23-33). While he says that "the Lord hath ordained that they who preach the gospel should live of the gospel," should receive of the carnal things of those to whom they minister in spiritual things, yet he gloried in the Christ-like unselfishness of his own ministry—in preaching the gospel without charge (I Cor. 9). Moved purely by the love of God and His truth and His people, he and the other Apostles and early ministers of Christ went, in poverty and reproach and suffering and persecution, from one end of the Roman Empire to the other proclaiming the gospel of the Son of God. Depending upon the Lord alone, guided by His Spirit, and sustained by His providence, they counted even their lives not dear unto themselves, and traveled, much on foot, like their Divine Master in Palestine, preaching the gospel to every creature, without money and without price, and the living and eternal truth of a free and holy, divine and everlasting salvation prevailed over all the formality of Judea, the philosophy of Greece and the power of Rome, over all the opposition of the devil and his angels and human emissaries, and will at last, as we know from the Scriptures, fill the world with the glory of God. O that it would please the Lord once more to pour out upon those who believe and preach His pure and perfect truth, the same fullness of His all-consuming and all-conquering Spirit, and to gather the redeemed of all nations into His visible and militant kingdom, and to cause the pure incense of prayer and praise and service and submission to Him to ascend to Him in every place among both the Jews and the Gentiles from the rising to the setting of the sun (Num. 14:21; Dan. 2:44; 7:27; Mal. 1:11; Isa. 11:1-9; Matt. 6:10; Rev. 11:15; 21).

J. P. MORGAN'S DYING CONFESSION.

In the first sentences of his will Mr. Morgan wrote: "I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in His most precious blood, He will present it faultless

before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

Inheriting ten million dollars from his father, Mr. Morgan accumulated an estate variously estimated at from seventy-five to three hundred millions, and was the chief organizer and director of a capital of nine billion dollars—an amount of money which, perhaps, no man on earth ever before controlled. He gave away, probably, five million dollars in various forms of charity. He was educated in Boston and Germany, a member of the Protestant Episcopal church, a highly successful banker, and a notable collector of rare and costly books and pictures and other objects of art.

In Matt. 19:23-26; Mark 10:23-27; and Luke 18:18-27, Christ declares that "It is easier for a camel to go through the eye of a needle than for a rich man, or one who trusts in riches, to enter into the kingdom of God," but that "while with men this is impossible, all things are possible with God." "Not many wise men after the flesh, not many mighty, not many noble are called" (I Cor. 1:26); but "God hath chosen the poor of this world, rich in faith and heirs of the kingdom which He hath promised them that love Him" (James 2:5). Still a very few rich men, like Abraham, Job, David, Solomon, Zaccheus, and Joseph of Arimathea, were, we believe, subjects of Divine grace, but they were poor in spirit and depended upon the grace of God alone for salvation. Mr. Morgan may have been of this blessed number (the Lord only knows); and, if the first sentence of his will was the feeling of his heart, we believe that he was a child of God, because that statement is in exact accordance with the universal teaching of the Scriptures, as plainly set forth in Isa. 53; Matt. 26:28; John 1:29; Gal. 3:13; Titus 2:13, 14; 1 John 1:7; Heb. 1:3; 10:14; Rev. 1:5, 6; 5:9. This scriptural doctrine of salvation alone by the blood of Christ demonstrates the utter and pernicious falsehood of all pretended systems of salvation by the Bible or by preaching or by baptism or by the Lord's Supper or by any form or ceremony or

by any human righteousness or by any human sacrifices. This Divine truth forever annihilates Romanism, papalism and churchianity. "Cursed be the man that trusteth in man; but blessed is the man that trusteth in the Lord" (Jer. 17:5-8).

S. H.

HOLY BENEDICTIONS.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." 2 Cor. 13:14.

The above holy benedictions cover the entire scope of all the wants of mankind, both for this world and that which is to come; they comprehend and include all that the people of God have or shall ever need. Most of the epistles written by the inspired apostles together with the Revelation conclude with similar words, commending the saints of the Most High God to His mercy, power, and grace—the only source of perfect peace and everlasting salvation. These benedictions should be carefully observed by every Christian reader as indicating the great and only means by which poor sinners can be saved, and the only reason given in the Bible why they are saved.

"The grace of the Lord Jesus Christ" is the grace by which ye are saved, through faith, the gift of God (Eph. 2:8)—the grace of God that brings salvation, and teaches the best and most important lessons ever imparted to fallen man. Grace which was given in Christ Jesus before the world began for the redemption and salvation of God's elect from the curse of the law and from all iniquity—the grace of God in Christ that brings the guilty, polluted sinner to a state of holiness and justification by the blood and righteousness of Jesus, is wonderful indeed. The grace which, where sin abounded, did much more abound, and reigns through righteousness unto eternal life through our Lord Jesus Christ (Rom. 5:20, 21). No wonder that the apostles invoked the benefits and abiding influence of the grace of Christ upon the saints and faithful whom they were taught to

love in the Lord, and to whose welfare in this world of sin and sorrow their lives and energies were devoted, and whose labor of love was sustained by the same power and grace.

“And the love of God.”—The love of God is sovereign, unchangeable and eternal; for God is love (1 Jno. 4:8, 16). God’s love embraced His Son and also His elect people before the foundation of the world (Jno. 17:23, 24). There is no theme, nor subject, taught in the Holy Scriptures so wonderful, so deep, so high and so interesting to me as the Covenant love of God; for in this love—in covenant—the chosen people of God were embraced as early as was their Saviour and Redeemer—before the foundation of the world, and, being unchangeable, those whom God loved and gave to His Son He loves still and will love to all eternity. The eternal Son also, being one with the eternal Father, loved these people and gave Himself for them, actually came into the world to save them from sin and from its awful consequences. He redeemed them with His own blood, died for them, and reconciled them to God; all these things were freely done for the great love wherewith He loved them, even while they were dead in sin, and for this unspeakable love He quickens them together with Christ and saves them by His sovereign grace, even because it seemed good in His sight to do so.

“And the communion of the Holy Ghost.”—The Holy Ghost, the third One in the adorable Trinity, reveals these things to the children of God, first quickening them to a sense of sin and condemnation and of their impotency to recover themselves from the fallen state which they are in, and then sheds abroad the love of God in their hearts (Rom. 5:5), and leads them in the way of truth and righteousness, comforts and strengthens them in tribulations, ministering unto them the grace of Christ, communing with their souls, and communicating the love and mercy of God our Saviour. All these things and more, are embraced in the apostle’s benedictions.

J. E. W. H.

JOHN 1:12.

“To them gave He power to become the sons of God.” These words do not mean that He gave them power to be born again, because in verse 13 we learn that they were already “born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” It denotes that He gave them the right or privilege to claim sonship. One may be born again, and yet hesitate about claiming so high a relation with Christ. “But as many as received Him.” Receiving Christ is a spiritual act, and in order to it we must have spiritual life. Those who receive Christ are not “dead in sin,” nor in the darkness of ignorance. He that receives Him must know something of Him; of His person and of what He is to a sinner. Those who are ignorant of God’s righteousness, do not receive Him; they go about to establish their own righteousness, while those that receive Him have their understanding opened to see their need of a perfect righteousness, and they receive Him as their righteousness. Life is instantaneous; at one moment the sinner is “dead in sin,” at the next he is alive; but in receiving Christ there are degrees, or steps in the matter. Knowledge is first.

“He that hath the Son hath life.” “And this life is the light of men,” by which we can see things about and within us that no natural light enables us to see. The light of the sun will not enable one to see his lost estate and need of a Saviour; neither will the light of the most profound education Earth can give one. The light that enables one to see his lost condition is a “Marvelous light.” In receiving Christ we receive His doctrine, His truth, which is contrary to nature, and we do not receive all this at once—it is by degrees. The ministry is conducive to it. As we sit under a sound and searching minister, we see the dawning of a new system of truth, we get a little glimpse of it now and then—“Line upon line,” “here a little and there a little.” We do not go to the top of the tallest mountain at one step, but by many steps and slips. Holding now to some shrub and then bracing by some stone, by and by we stand on the top of the mount. So we ascend the mount of truth. While we are Pharisees, we cannot re-

ceive Christ; our own righteousness must be rejected before we can desire that of another. If we have the light that enables us to see ourselves as we are in the sight of God, it will shatter our whole system of salvation by works. Indeed a ray of light within will fill us with fear as a work system. To receive Christ, we must own Him as our righteousness; and this destroys all hopes based on our own righteousness. If we see clear enough to confess "*total depravity*," then we see the need of a system wholly of grace, we see a place for election, a place for the perfect redemption by Christ, imputed righteousness and all the parts of a system in which "all things become new and old things pass away"; but we do not learn all this at once. By nature we are self-relying, but a little light and understanding weakens our confidence in self, and inclines us to look entirely to the mercy of God. The Gospel is useful to the poor sinner in whom legal hope is dying, and a hope in Christ is growing stronger and stronger. The house of Saul grows weaker, while the house of David grows stronger. "As many as received Him," that is, are satisfied with Him, love Him more than any other being in all the earth. "His mouth is most sweet to them; yea, He is altogether lovely." He is "the Friend that sticketh closer than a brother," an unfailing Friend with "all power, both in heaven and in earth." We must receive Him as our Master, our Lawgiver, and Exemplar. It is not enough to receive His truth but we must receive Him as our Exemplar.

"To them gave He power to become the sons of God." Many persons have convinced their friends that they are sons of God, but they fail to claim it for themselves. It is a blest privilege and state for one to be enabled to cry, "Abba, Father," to say, "The Lord is my Shepherd, I shall not want"; "I once was lost, but now am found"; "to rejoice in Christ Jesus."

Affectionately,

J. H. O.

ESTHER—Continued.

Servants of the great King Ahasuerus advised that fair young virgins be selected from the different parts of his kingdom and brought to Hegai, the king's chamberlain, keeper of the women, that they might receive the things for their purification, and that out of the number thus selected and purified the king select the one that pleased him and that she be queen instead of Vashti.

There was in Shushan, the palace, a certain Jew whose name was Mordecai, and he had a beautiful niece, an orphan girl, whom he had cared for and trained up as his own child.

“So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan, the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

“And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred her and her maids unto the best *place* of the house of the women.

“Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it.” Chap. 2. Why not shew her people nor her kindred? Because she was of that peculiar and despised people, known as Jews or Israelites, and those people, the Jews, ever since the good day that God made it manifest that he had chosen them to be His special people above all other inhabitants of the earth had been despised, persecuted and misrepresented by the other people and nations of the earth, hence there was everywhere prejudice against and hatred of the Jews. While the Jews are admitted to be a wonderful people, and many things are said complimentary of them, there is, nevertheless, a widespread, unreasonable and unjustifiable prejudice against them unto this day. And there

is another class of Jews, not outwardly but inwardly, circumcised in the heart (See Rom. 2:28, 29), of whom the first or literal Jews are typical or symbolic, that are also despised and rejected of men, because their hope is alone in the Lord. If you have been born again, born from above, translated out of the kingdom of darkness into the kingdom of God's dear Son; if you have tasted that the Lord is gracious, and your hope of a better life and of a better resurrection is alone in the mercy of God through Jesus Christ our Lord, if your faith is in God and you are satisfied with the fatness or goodness of His house, and hence refuse to conform to this world, religiously and otherwise, you are a spiritual Jew, and if you show your people or kindred in the Lord, it is quite likely to operate against you here in this world, in a business way, and politically, socially and religiously.

G. W. STEWART.

(To be continued.)

IN TEXAS.

I have been in Texas ever since Saturday before the third Sunday in March, visiting the dear Lord's people. It has been my privilege to visit churches in the Southwest Texas, Bosque River, Little Flock, and Old Harmony Associations, and I am to visit churches in other Associations. I have visited several churches that do not belong to any Association. I have met Elder Culpepper, formerly of Georgia; Elders Cole, Blackwell, F. L. Webb, W. S. DuBose, J. W. Baker, G. W. White, J. S. Newman, Franklin Baker, R. W. Harrell, P. F. Watson, J. W. Shook, W. Y. Norman, W. J. D. Bradford, L. N. Barrow, Jasper Chambers, A. B. Chambers and J. E. Center, and licentiates B. D. Burgin, Parker Burgin, Jeffrys, and Norman Allen, a grandson of the late lamented Elder James Baker. I found these good precious brethren, humble and Christ-like, and contented to stand in the ways and enquire for the old paths and walk therein. I feel that the dear Lord has greatly blessed me with His sweet presence in trying to speak, and I have never been more kindly

received and heartily endorsed. I find the Old Baptists, as a general thing, in good condition. They are very fine singers. They meet early, and sing the good old songs of Zion, and seem to serve the dear Lord as a sweet privilege. They are plain and simple and full of love. There are quite a number of young Baptists whose hearts are full of love for the doctrine of grace. They do not fellowship secret orders or any of the institutions of men. But very few allow their children to attend Sunday School. I am sorry there are any who do. It is a sad mistake. I have heard a number preach, and there was no uncertain sound in any of their preaching. Their theme was grace from start to finish in our salvation. We need that grace continually to enable us to serve God aright. That grace purges our consciences from dead works to serve the true and living God, and the Lord's people who are thus prepared in heart obey, from the heart, that form of doctrine delivered unto them. The grace of God teaches *them* to deny ungodliness and worldly lusts, to live soberly, righteously, and godly in this present evil world.

If that is not men and women taught by God's grace, I do not know who it is. Paul says, "With the heart *man* believeth unto righteousness." I do not want a doctrine that leaves me out. Paul says, "As many as are led by the Spirit of God they are the sons of God." I think that was people led by the Spirit of God. There are two natures in the children of God. But I can't believe that some intangible being in the man is the child of God, and the man is a child of the devil. I do not think we baptize the children of the devil to get to baptize the children of God. "The Spirit itself beareth witness with our spirit that we are the children of God." Adam sinners quickened in soul are children of God. They are pure in heart, and shall see God. Surely the grace of God in the soul makes better men and women in their deportment. Good fruit is produced by a good tree. Grace in the soul in regeneration is the efficient cause of all acceptable service to God. I do not think any soberminded child of God can say he loves sin as well as he did before he received a hope. I could not extend the hand of fellowship to such an

experience as that. God's children hate sin. Nearly all the dear Baptists that I met were most fully agreed on the above. They most heartily endorse our esteemed Brother Hassell on all points. Elder Newman has been with me eleven days. I do not think there is a man in Texas more universally loved and endorsed than Elder Newman. He is an humble, able defender of the gospel of Christ. He contends for the same principles contended for by our dear brethren, Elders Mitchell, Respass, S. F. Cager, Henderson, Hassell, Stewart, and the Baptists in our country. A number of other preachers have traveled with me for days, and were so loving and kind that I shall never forget them. Elder T. L. Webb is the efficient editor of the *Baptist Trumpet*, and Elder Newman is editor of the *Primitive Baptist Signal*. Both editors are loved and esteemed very highly. They are great and good men. I heard some little talk about the "whole man" doctrine, but I did not see nor hear of anybody in Texas that believes that the body is quickened until the resurrection, or that believe that man in his entirety is spiritual and immortal, pure and holy now.

I feel sure that the Old Baptists of Texas are one people. A brother may sometimes use unqualified expressions, and some, by placing a wrong construction on his language, would make it appear that he was unsound, when there is no real difference. We should all labor in love to unify our people, and leave off all expressions that have a tendency to confuse the minds of the hearers. We should not make a good brother an offender for a word. Our precious Saviour has forgiven so much in us we ought to bear with and forgive one another. Good brethren who are agreed on the grand essentials should not let minor differences in expression alienate them.

May God bless and sweetly unify all of His poor afflicted people in love. Precious saints, I love you all. Your many kind words and acts will not soon be forgotten. May all of His precious servants be contented just to be servants and not lords over the dear church. We belong to the church, and not the church to us. We are all brethren, and so much need each other.

I am now near Temple, Texas.

L. H.

QUESTIONS AND ANSWERS.

1. Q. What do you think of the rich young Jewish ruler, who asked Jesus, "What shall I do to inherit eternal life?" and when Jesus repeated to him five of the six commandments of the second table of the law, telling him his duty to love his neighbor as himself, he answered, "All these have I kept from my youth up; what lack I yet?" and Jesus told him to sell all his possessions, and give to the poor, and follow Him, and the young man went away sorrowful, for he had great possessions (Matt. 19:16-26; Mark 10:17-27; Luke 18:18-27)? A. That he was a moral young man, outwardly, and Jesus, as a Man who loved righteousness, had a natural affection for him (Mark 10:21), but kindly and wisely and immediately exposes the chief plague of his soul, covetousness, a violation of not only the last but also of the first commandment, which requires him to have no idol, whereas his great wealth was his idol; he did not love God with all his heart, nor did he love his neighbor as himself, but he loved his riches more than he loved God or his neighbor. "It is easier," says Christ, "for a camel to go through the eye of a needle than for a rich man, one who trusts in his riches, to enter into the kingdom of heaven" (Matt. 18:24; Mark 10:24, 25; Luke 18:25). But the things that are impossible with men are possible with God. Man, whether rich or poor, can not save himself; but God can and does save men both rich and poor, making them to be poor in spirit, and to trust in Him for salvation. Not many, but some, who are wise, mighty, and noble are called, and they are divinely enabled to glory alone in the Lord (1 Cor. 1:26-31).

2. Q. In John 12:39, 40, it is said of the Jews who rejected Christ, notwithstanding His divine holiness, wisdom, power, and goodness—"Therefore they could not believe, because that Esaias (Isaiah) said again, "He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them"; what does this mean? A. That, *as a righteous*

punishment for their former wilful and stubborn opposition to Christ, God *judicially* blinded and hardened the Jews, so that they could not believe in Jesus as the Divine Messiah, and thus be converted and healed. John quotes from Isaiah 6:9, 10; and this passage is also quoted in Matt. 13:14, 15; John 12:40; Acts 26:27; and Rom. 11:8. The Jews purposely closed their eyes to the Divine Messiahship of Jesus, and God righteously and purposely blinded them.

3. Q. What is it to "hold the truth in righteousness" (Rom. 1:18)? A. The word rendered "hold" in this passage means literally to "hold down" (as rendered in the Revised Version), to "hold back," "restrain," or "suppress." "The wrath of God," says Paul, "is revealed from heaven against all ungodliness and unrighteousness of man, who hold down the truth in or by unrighteousness." The truth here spoken of is, as shown in the following verses, the intellectual knowledge of an invisible, eternal, and almighty God which, from His works of creation, all men have by the light of nature, but which knowledge the heathens (or Gentiles) ignored or suppressed, worshiping men and beasts and their images instead of God, and plunging into the most abominable wickedness, for all which ungodliness and unrighteousness they had no excuse, even though they did not have the light of revelation, as the Jews had. As has well been said: "It is one of the intuitive conclusions of the human mind that there is a God, the great First Cause of all things, Himself uncaused and eternal. All visible things are proofs of His existence, though He is invisible." He is a Person, ever-existent, conscious, intelligent, and holy, omnipresent, omniscient, and omnipotent; and all His rational creatures, whether Jews or Gentiles, are justly accountable to Him.

4. Q. Who were the angels that sinned, and kept not their first estate, and were cast by God down to hell, and are reserved by Him in everlasting chains of darkness unto the judgment of the great day (2 Pet. 2:4; Jude 6)? A. From other Scriptures it would seem to be the devil and his angels, who rebelled against God, and were cast out into the earth, and who will be con-

signed, at the final day of judgment, with all ungodly men, to everlasting fire (Rev. 12:7-17; Eph. 2:2; Job 1:7; 2:2; 1 Pet. 5:8; Matt. 25:41, 46; Rev. 20:10-15).

5. Q. Was not the gospel address practically confined to the Jews until the death of Jesus? A. It was (Matt. 10:5, 6 compared with Matt. 28:18-20; Luke 24:47; Acts 1:8).

6. Q. When Jesus said, "Give not that which is holy unto the dogs" (Matt. 7:6), did He not mean the Gentiles? A. Perhaps so, primarily (see Matt. 15:21-28); but by dogs and swine, generally, in the Scriptures, are meant the malicious and unclean (Matt. 7:6; 2 Pet. 2:22).

7. Q. Was not the audience on the day of Pentecost composed exclusively of Jews (Acts 2)? A. It was composed of natural Jews and Jewish proselytes (Gentile converts to Judaism (Acts 2:5-11)).

8. Q. Are great and dire calamities, like floods and fires and storms and earthquakes and plagues and shipwrecks, warnings of God's displeasure? A. Undoubtedly (Gen. 6, 7, 8, 19; Exod. 7 to 12; Matt. 24:6-8; Rom. 1-18; Rev. 6, 8, 9, 10, and 18).

9. Q. Will the world that now is be destroyed by fire? A. So declares the inspired Apostle Peter (2 Pet. 3:7, 10, 12). He declares that, just as the antediluvian was destroyed by literal water, so the post-diluvian world, that now is, will be destroyed by literal fire.

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.)

BUNYAN AND THE "BISHOP."

It is related of Bunyan, says Mr. H. L. Hastings in *The Family Circle*, that, in the height of his usefulness as a preacher in and about London, the "bishop" of the metropolis had a curiosity to see him. The coachman of the "bishop" was a frequent hearer of Bunyan, and the "bishop" had told him that whenever, in riding out

of town, he should chance to meet Mr. Bunyan, he wished to see and speak with him. One day as John was driving his lordship in a portion of the suburbs sufficiently retired for the "bishop" to gratify his curiosity, Bunyan was seen plodding his way on foot, with his bundle under his arm, going to preach somewhere in the outskirts. "Your grace," said John, "here comes Mr. Bunyan." "Ah!" said the "bishop," "pull up the horses when you get near him, and let me speak to him." They were soon side by side, the horses were checked, and the "bishop" bowed, saying, "Mr. Bunyan, I believe?" "Yes, your grace," courteously responded Bunyan. "Mr. Bunyan," said the "bishop," "I am told that you are very ingenious as an interpreter of the Scriptures; and I have a difficult passage in mind, about which critics are in dispute, and of which I should be glad to have your views. It is St. Paul's message to Timothy: 'The cloak that I left at Troas with Carpus, when thou comest, bring with thee; and the books, especially the parchments.'" "Well, your grace," replied Bunyan, "it is allowed, I believe, by all, that Timothy was a bishop of the primitive church, and Paul, as all agree, was a traveling preacher. It appears to me that this may have been designed in future days to teach that in primitive times the bishops were accustomed to wait on the traveling preacher; whereas, in our day, the 'bishops' ride in their coaches, and the traveling preachers, like Paul, are obliged to go on foot."

S. H.

THE GOOD OLD SONGS.

This is a very valuable collection of hymns and tunes published by Elder C. H. Cayce. It reminds me much of the old "Southern Harmony," now out of print. Eld. Cayce spent \$3,000.00 in publishing this book. The seven-shaped notes are given, and the introduction contains the Rudiments of Music. Many old hymns long disused are given. The price is \$1.25 apiece, or \$11.75 per dozen, postpaid. Address all orders to Cayces & Turner, Martin, Tennessee.

S. H.

ERRATUM.

In the May MESSENGER, page 157, 1st article, 3d line from the bottom, "right" should be "night."

S. H.

EXTRACTS.

CAMP HILL, ALA., R. 1, Box 16, March 10, 1913.

Elder Sylvester Hassell—

DEAR BROTHER:—You will find enclosed money order for two dollars to pay for last year and another year; my subscription expired last April. I hope you will excuse and send me THE GOSPEL MESSENGER as heretofore. I certainly enjoy reading the good pieces, and I hope to be able to pay for it.

Your sister, I hope,

MRS. J. W. SLAUGHTER.

601 S. 27th Street, BESSEMER, ALA., March 30, 1913.

DEAR BROTHER HASSELL:—As my subscription to the all-truth GOSPEL MESSENGER is just out, please find enclosed one dollar for another year, for I want to take it and read the truths it contains as long as I read anything. I hardly ever go to preaching, for I am so deaf I can not hear what the preacher says, but I can read THE MESSENGER, and it teaches just what I believe to be the God's truth. I hope you and the other writers may live long to proclaim the truth, the whole truth, to lost and dying sinners in this wicked world.

Your brother in hope of a home in heaven,

M. R. ROCKETT.

30 IMPERIAL BUILDING, LUDGATE CIRCUS, LONDON, E. C., Jan. 28, 1913.

DEAR SISTER WHITLEY:—I was pleased to hear that you had not forgotten me. I recollect well the time spent in your company when I was in your beautiful State, and few things would give me greater pleasure than again to visit my dear friends there, but I am sorry to say that I am in a very afflicted condition as respects my health. My right arm and leg are partially paralyzed, so that I can only walk a short distance and can only write slowly and with difficulty. It is a very great trial, but the Lord is good to me, and I find the promises in the Bible a great source of comfort; also the Lord Jesus is precious in His person, work, and covenant offices.

I look back with great pleasure upon the time I spent in North Carolina, and should be glad if you would give my Christian love to any friends who may remember me—particularly dear Brother Hassell. The serious nature of my affliction precludes the hope of my ever seeing you or them in the flesh again; but the remembrance of you all lives in my heart, and I still feel a glow of gratitude for the great kindness I received while in North Carolina.

Of all the afflictions I have passed through I think I find ill health the hardest to bear. The greatest relief I find to be when I am

enabled to meditate on the sufferings of Christ. Then I am enabled to say with the poet:

"His way was much rougher and darker than mine;
Did Christ my Lord suffer, and shall I repine?"

It is sometimes, too, a comfort to be enabled to reflect upon the first part of Hebrews xii, where we are told that chastisement is the portion of all God's children, and are bidden to look unto Jesus, both as an example of suffering affliction with patience, and also as a never failing source of grace to help in every time of need.

I have written thus far with difficulty, and must therefore draw to a close.

Wishing you and yours every new covenant blessing,

Yours in hope,

C. J. FARNCOMBE.

ASHBURN, GA., March 10, 1913.

Elder Sylvester Hassell—

DEAR SIR:—I again renew my subscription for the dear MESSENGER. It is such a comfort to me; the best paper we take.

Wishing you and yours all the blessings of this life, I remain, as ever,

Your friend,

MRS. NANNIE HOBBY.

GRAY, GA., April 1, 1913.

DEAR BROTHER HASSELL, if I may call you such:—Please find enclosed \$1 postal money order for THE MESSENGER. I didn't realize that I was in arrears till I happened to notice the date; and I don't want to be without it, for I have been taking it ever since its publication. Oh! how I love to read its pages. I do hope you may live long and go on with the good work in publishing it.

Your unworthy little sister, the least of all, if one at all,

MRS. E. A. BRAGG.

CRAWFORDSVILLE, IND., December 11, 1912.

Mrs. Bettie Z. Whitley—

MY FAR-AWAY YET EVER-PRESENT SISTER:—Your good letter came in due time. I can not tell you how much it was enjoyed. I must not try to apologize for myself, it would take all my space. Our good brother Hassell told me long ago of your unusual gift in prayer and song, and I have found for myself what a rich correspondent you are—one of whom I am quite unworthy. I wish such gifts were as numerous as the stars. You ask yourself, "Why have I written in this offhand manner?" I am glad you did not take time to polish your thoughts. Nature when unadorned is adorned the most. You could not invest a home with more interest than that with which you surround your own. I wish I could stand on some overlooking hill—no, I would want to be in closer range where you could point out the beauties round about your dwelling that are as familiar to you as the children that have grown up under your care. What rivals they are—land, water, and sky—for our admiration, and with what marvelous eloquence did the Lord's writers of old draw on the treasures of creation to bring closer to us the kingdom of His grace. "The heavens declare the glory of God; and the firmament sheweth His handiwork," says David in one of his best poems. "There is no speech nor language," saith he, "where their voice is not heard."

Caucasian or Hottentot, philosopher or child without books, all can see in these bodies of gold or fire what God can do. And then on how many mountain tops did the Lord of glory manifest His presence and His power, yes, and His mercy and His love, and His people too, "all nations shall call you blessed; for ye shall be a delightful land." But it is the beautiful and broad river, like your own Pamlico, a mile wide, earth's purifying element, the Lord makes His favored emblem of eternal life and of Himself. "There," said His gospel prophet, "the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." This is peculiar. A thought I have not had before comes to me now. This boat with oars, the home of the galley-slave, strikes us with horror in any river, but the gallant ship under sail in glassy waters is one of the most inspiring objects in the world; why is it forbidden? Because they are both of humanity—the extremes of it. The first represents men working for life without avail, while the gallant ship illustrates the wealth and wisdom and the highest skill of man, and neither vessel has place in the river of salvation, "Jesus paid it all." Again, Jerusalem had no river round it, but here are rivers and streams for our defense, and if God be for us, who can be against us? If we are His, He found us in a desert land; led us about and kept us, and will ever do so, as "the apple of His eye."

You say, "Keep praying for me while life lasts," and so write all our sisters, and what is this but an evidence of being within the walls of salvation? They go together, the conviction of sin, the peace that comes from its pardon: "Black as the tents of Kedar; fair as the curtains of Solomon." I hope, my dear friend, you will continue to know more and more of those broad rivers and streams until they empty into the sea of love as does your own Pamlico into the mighty ocean. What a reunion it will be when the redeemed of all the ages meet, filling all the space on either side of the river of life, all wanting to tell first what they owe the Lord. I trust our paths will come together at the "end of the way."

Your poor needy brother,

S. B. LUCKETT.

Elder Sylvester Hassell—

April 2, 1913.

MY DEAR BROTHER:—The April MESSENGER came yesterday, and it was as if you had sent me a basket of luscious fruit—apples of gold—from the gospel tree. The comforting hymn was so appropriate at the beginning. Elders Keene, Henderson, and Stewart never fail when they take up the pen, and the Indictment of Roman Catholicism was fearful in its strength and truth. I appreciated much the Questions and Answers and the Special Providence. The "Extracts" from real people have a charm for me, and no one has a happier gift in making selections than yourself. Reading and writing are each day becoming more painful to the outward man. When I can no longer "give attention to reading" I will feel as if on some lonely Patmos without book, trumpet, or companion. I do not speak of murmuring. I think no one living is better reconciled to the law of life as ruled by our blessed Saviour.

Pardon me for not making this note something for your "Extract" department, for I, like David, am "poor and needy." And I want to make the sweet rejoinder David did to this expression, "Yet the Lord thinketh upon me"—even me, and more than makes amends "For all the losses I sustain, of credit, riches, friends."

Your poor brother in hope,

S. B. LUCKETT.

POINT, LA., February 12, 1913.

DEAR BROTHER HASSELL:—As our subscription is out, please find enclosed one dollar to pay for THE GOSPEL MESSENGER another year. We feel like we can not well do without it, as we do not get to hear much preaching. When it comes it is laden with good gospel and spiritual news, with so much love from cover to cover. We read and reread with much comfort and appreciation and love. It makes our poor heart rejoice to read the letters from the dear children of God. We may never meet while on earth, but I hope when the dear Lord comes to gather His children to the fold we will meet then, and I feel like it will be a happy meeting. There we will see the loving faces which we never saw before; but we will know them then. And we will see our blessed Saviour whom we have longed to see day after day. And we know not the hour He is coming. The Saviour says, "Watch and be ready; for ye know not what hour your Lord doth come."

The Apostle Paul says, "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to do of His own good pleasure." Sometimes I think the Lord does not hear my prayers; but He gives us a blessing oftentimes when we have not asked for it, and then we will give thanks to Him for His goodness. We are entirely dependent upon Him. If He sends afflictions upon us, they are for our good and His glory.

In the sweet hope of eternal life,

J. R. ALBRITTON AND WIFE.

TOCCOPOLA, MISS., February 27, 1913.

DEAR BROTHER HASSELL:—It has been a long time since I have written to you. Surely you have a right to think that I don't appreciate your most welcome paper, but not so; I think THE GOSPEL MESSENGER the most valuable paper in our land. It sends forth glad tidings of great joy to the children of God. Surely its motto can't be denied—"Speaking the Truth in Love." Dear brother, you so kindly and lovingly deal with all these troubles that have crept into our churches. Oh, that the children of God could see these wrongs and quit them, and live in peace, and enjoy salvation here in time! The Bible teaches us to live soberly and godly here in this present world. And when brethren bring or advocate these new things or new doctrines they are not living soberly and godly here; they cause this strife and enmity between the children of God. Dear brethren, better leave off these new things and be satisfied with the good old way. I feel sure that sooner or later God will deal with all this disorder. We ought to think of the great liberty we have now in serving our God, and be truly thankful.

Your little brother, in a sweet hope,

W. C. BARBEE.

FRANKLIN, TENN., March 30, 1913.

DEAR BROTHER HASSELL:—Enclosed please find check for \$1, for which please credit THE MESSENGER. We regret this delay. I've been sick myself; and, besides, I've lost my wife. She died on November 29, 1912, in her 73d year; was sick but a few days; was taken with a chill which developed into pneumonia, and her lungs were congested and she died in a few days. The dearest tie that

binds me to this earth has been severed. I feel that she is inexpressably happy—absent from the body and present with the Lord. She has given me twelve children, eight of whom are now living; all members of the church. I'm proud of them and regard them as an heritage of the Lord, and trust they will be a solace to me in my declining age.

We married young and have grown old together; down the steps of time we have drifted together side by side. We joined the church at the same time and were baptized the same day by Eld. R. W. Faim at Big Harpeth Church. You will please accept the continued assurance of my love and esteem.

Yours,

J. W. HARVEY.

R. 1, MURCHISON, TEXAS, March 10, 1913.

Elder Sylvester Hassell—

DEAR BROTHER:—I herewith send you two dollars for THE GOSPEL MESSENGER for 1912 and 1913, and ten cents for one of your pamphlets. I will say that I don't see how I can afford to do without THE MESSENGER; it affords me a great deal of pleasure; it is the best paper I think I ever saw. I see so many good pieces from the dear children of God in it that give my soul joy. Brother Hassell, our little church is in peace, for which I hope I am thankful. Our dear pastor is W. W. Slaughter, who preaches peace by Jesus Christ. We have no extreme views among us. Oh! I wish that was the way everywhere. It grieves me to hear of the trouble that is among the Baptists. I hope the good Lord will spare you many more years for the comfort of the brethren and sisters. I remain,

Your brother in hope of eternal life,

S. O. GARTMAN.

PALO PINTO, TEXAS, March 12, 1913.

DEAR BROTHER HASSELL:—We don't think we can get along without the dear old GOSPEL MESSENGER. If all our Primitive Baptist papers would strive for peace as you do in conducting THE MESSENGER I believe all the Primitive Baptists in Texas would be at peace today. Yes, I believe the Primitive Baptists in the United States would all be united as a band of brothers.

I am, etc.,

S. J. S. ABERNATHY.

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 GARDNER BRYAN.

Elder Bryan was born in Onslow County, N. C., February 7, 1849. He died of paralysis December 20, 1912. He was baptized August 24, 1878, licensed to exercise his gift in preaching February 22, 1879, and was ordained November 28, 1886.

He was married February 27, 1870, to Miss Eliza Fountain. There were ten children born unto them, five boys and five girls, all living to mourn the loss of a good husband and father.

All the children are married except the oldest and youngest boys.

M. W. BROWN.

WHEREAS, it has pleased our heavenly Father to remove from our midst by death our beloved pastor, Elder Gardner Bryan; and whereas, we bow in humble submission to the will of Him who doeth all things well, yet we feel in the death of Brother Bryan that the church has lost a faithful pastor, a good adviser, and one worthy the name "Pastor" in every respect. We feel that his life has been a good example for us to follow. Therefore, be it *Resolved*,

First. That a copy of these resolutions be spread upon our minutes.

Second. That a copy be sent to the family of our deceased brother.

Third. That a copy be sent to *Zion's Landmark* with the request that the same be published.

M. W. BROWN,

C. J. DAVIS,

J. N. I. FOUNTAIN,

Committee.

Done by order of the church in conference assembled on Saturday before the fourth Sunday in February, 1913.

ELDER ISAAC JONES,

M. W. BROWN, *Clerk.*

Moderator.

W. L. BANKS.

The duty of writing in memory of my dear grandfather has been before me for a good while, but feeling my unworthiness and inability it seems a task of too much importance for one so poor, weak, and sinful as I feel to be.

W. L. Banks was born to Joseph and Mary Banks, January 30, 1832. His parents were Methodists and he joined the church when young, but "God moves in a mysterious way His wonders to perform," and he was led out from his kindred and friends by the same God that led Abraham and all those chosen in Christ before the world was. He was a quiet, peaceable, kind, and obedient boy. He and some boy friends went one night to the home of Jesse Hubbard to hear a "Hardshell" preach, and there met the latter's daughter, Miss M. E. Hubbard, whom he married October 23, 1859. He enlisted in the Confederate army under Captain Mashborn, Company C, 53d Georgia Regiment, May 1, 1862.

He and grandmother joined the Primitive Baptist Church at Ramah, June 9, 1867, and were baptized by Elder Johnson Pate, who also officiated at their wedding. He was chosen deacon May 9, 1873.

Three boys and eight girls were born to them; two daughters died in infancy and the oldest son at about the age of twenty. Two sons and three daughters lived to see him laid away, namely: Mrs. N. E. Jackson, Mrs. L. A. Caldwell, Mrs. Beulah Banks, Jesse W. and Stephen S. Banks. Two of these are members of the Primitive Baptist Church, and we believe the others have a sweet hope of meeting each other and those gone before on that bright and happy shore to part no more.

Grandpa talked, believed and lived honestly. He was a firm believer in the doctrine, faith and practice of Christ and Him crucified, salvation by grace, etc., as taught by Christ and the apostles. He was persecuted and many hard things said of him on account of his firmness, and the most of it was from those we hope are children of God. His home was a pleasant place to be at, and it was a pleasure to have his brethren make it their home when they came to meeting

or were traveling. I never knew him to miss being at meeting unless providentially hindered. He loved the church and enjoyed going to meetings and associations where the truth was preached in its purity.

He suffered a great deal several months before his death, and the church held her meetings at his home a few times when he was not able to be out. He died September 22, 1911, and was buried the next day at the Banks family burying ground, near his house, Deacon A. M. Keith and J. W. Park, of Newnan, Ga., conducting the funeral service, which was comforting to the bereaved ones. His wife, five children, grand and great-grandchildren, one brother, one sister, and a host of relatives and friends mourn his loss, but our loss is his eternal gain.

All was done that could be done for him, but he could not stay here. God had worked out His righteous will with him on earth, and He called him home to fill the place that Christ went to prepare for him. He felt that all would be well with him after death. It is a sweet comfort that our mourning is lightened with the hope of meeting our loved ones in heaven. We know we can't stay here, and how sweet to commend loved ones in God's keeping and fall sweetly to sleep in Jesus' arms to awake where there is no death, sorrow, nor parting, but one beautiful everlasting day of happiness and love near Jesus our blessed Redeemer, whose praise we hope to sing through all eternity. We get tired from singing the most beautiful tunes sometimes, but earthly weakness will give way and we will never tire of singing in heaven.

He was raised in Fayette County, and lived near his boyhood home nearly all his life. He was a regular subscriber to THE GOSPEL MESSENGER, and enjoyed the sweet messages of love contained in its pages. As our earthly ties are loosed on earth and bound in heaven they draw our minds and love away from earth to heaven, and, though we'll never see or know grandpa in nature again, we shall know him as a child of God in heaven, if it is our happy lot to get there. Grandma is very lonely, and we would comfort her if we could, but we will say to all, God knows best and what He does is right. He has promised to comfort the needy, lonely and sorrowing ones who love Him and put their trust in Him.

His grandson, GEO. W. JACKSON.

Fayetteville, Ga.

ELD. T. S. DALTON'S BOOKS.

MCLEAN, VA., December 29, 1912.

Elder Sylvester Hassell—

MY DEAR BROTHER:—I have just received the intelligence that my books, "A History of My Life," bearing the title, "*The Life and Labors of a Poor Sinner*," is now ready to be shipped to me from the printer; and I shall begin to mail them out as soon as they reach me. Those wanting one will please not delay, but send their names at once, so the books can be sent you at an early day. The price of the book is \$1.25, postpaid. Please make all money orders payable at Washington, D. C. Mail all orders to McLean, Va. Those who have already ordered the book and have not paid will please send money at once, as we are dependent on what we get for the books to pay the printer.

My pamphlet on "Salvation" I am now selling at 25 cents, postpaid.

Yours very truly,

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There will be sent with each book upon request, without additional cost, a neat pamphlet of 30 pages, containing Rudiments of Music, and graded lessons for use in singing classes, in connection with the Hymn and Tune Book. Send orders to Elder Silas H. Durand, Southampton, Bucks County, Pa.

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Elder S. N. Redford, of Valley Springs, Texas, has just published, in a book of eighty pages, a concise History of the Church, with some chapters on various texts bearing on Church Identity. It is clearly written and instructive and edifying to believers in the truth. He sends the book, postpaid, for forty cents.

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The Menace, the anti-Catholic paper being published at Aurora, Mo., is proving to be the needed instrument for enlightening the people as to the encroachments of the Roman Catholic hierarchy. Great crises have in the past aroused men to action and to a realization of impending danger. *The Menace* has scented the danger menacing the United States in the form of the Roman Catholic Political Machine and is appealing to every true patriot to enlist with them in enlightening the masses. They have, in less than twenty-two months, reached the phenomenal circulation of one-half million weekly, and with the coöperation it deserves will reach the million mark at a not far distant day. This paper has among its supporters men and women of powerful influence throughout the United States. It should receive the support and approval of every Christian minister, every voter and citizen and every lover of the American principles of free education, purity, freedom of worship, freedom of speech and press, and all the rights a free people reserve to themselves. Remember, papal bans and curses are against all these! Which shall you stand for?

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Vol. 35

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, 1913.

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EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

JULY, 1913.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 35

WILLIAMSTON, N. C., JULY, 1913.

No. 7

GOD WITH US.

“Emmanuel.”—Matt. 1:23.

Now let a song of sacred joy
Our voices and our hearts employ;
While we on earth attempt to tell
The wonders of Emmanuel.

Seraphs and angels round His throne
Unite to make His glories known;
Yet does He all their praise excel,
So great is our Emmanuel.

For us He left the worlds above
On wings of everlasting love,
With sinful worms on earth to dwell,
And thus appeared Emmanuel.

Hail, great Redeemer, all divine,
In whom eternal glories shine!
With joy to all the world we tell
Our Jesus is Emmanuel.

Accept, dear Lord! the highest praise
Our hearts and voices here can raise.
With Thee ere long we hope to dwell,
And ever sing Emmanuel.

SAMUEL MEDLEY (1800).

SACRILEGIOUS THEATRICALS.

CRAWFORDSVILLE, INDIANA.

Dear Brother Hassell:

Our city papers today contain the following advertisement:

ARE GREAT PICTURES.

"FROM MANGER TO THE CROSS"—NO ONE SHOULD MISS TONIGHT.

A large crowd attended the Princess last night to see the celebrated Kalem masterpiece, "From Manger to the Cross," in five parts and six reels. The pictures are fine and those who miss them tonight will regret it. In case of rain or cool weather Music Hall will be used. Ten and twenty cents.

"SATAN."

Another sensational feature of five reels will be shown at the Princess next Wednesday and Thursday evenings at ten cents for any seat. This wonderful spectacular is being shown all of this week at Indianapolis and attracting crowded houses.

There seems to be no limit to the pleasure-loving and carnality of even the *best* society, nor to the daring that panders to the corrupt desires of our nature for money's sake. According to this notice, large crowds are being attracted to this ten-cent show, this sacrilege and desecration of the most sacred things that ever took place on earth. What an awful proof of man's depravity to see the decreasing reverence for the Bible spreading from the corrupt metropolis to the quiet towns of the country, until, as we see here, eager crowds in the theatre gazing with unaffected delight upon the performances of what must be abandoned men representing the dying agonies of the Lord Jesus, and may we not say with the great Apostle, "Crucifying to themselves the Son of God afresh and putting Him to an open shame"?

There has always been a disposition on the part of the vain world to find merriment in holy things, even as the lords of the Philistines called on Samson to make them sport, and the Babylonians required mirth of the Lord's people, "saying, sing us one of the songs of Zion." It was the same in the gospel day, and the

Apostle Paul, in his noble self-sacrifice, said he was made "a spectacle unto the world, and to angels, and to men"—evil-minded men and bad angels. The Hebrew saints, too, he declared, were made a gazing-stock by reproaches and afflictions; it was not in play-houses then, but in their ordinary life as Christians.

It was reserved to these latter days of boasted refinement to enact the solemn scenes of our Saviour's life in worldly theatres, to applauding, it may be jesting crowds. "From Manger to the Cross." What ghastly mockery is such a production! Can any of His people lend their presence to such sacrilege? Do they want to join the theatre-goers to behold men with hearts of steel pursuing their Redeemer and Elder Brother, in their mad thirst for His precious life? Do they wish to see human monsters spit in His face, smite Him with their hands, crown Him with thorns, and at last see Him taken with wicked hands and crucified and slain? What morbid curiosity must even men who have no love for the Saviour have to witness such scenes as these! And, as if to add shame to shame, the advertisement announces "Satan" as a counterpart exhibition with our dying Lord, and calls it a "wonderful spectacular." Whether Satan will appear as "a roaring lion walking about seeking whom he may devour," or in some other capacity, is not made known.

I quote in this connection the reflections of a spiritual-minded Presbyterian minister to his nephew, also a minister. He is exposing the impropriety and sin of worldly entertainments in houses of worship by supposing them to be held in the primitive churches, and says:

"If you knew that the Church at Thessalonica was to have an entertainment to raise money to send Paul on a mission to Rome, and that the announcement read like the one below, what would you say—that it was a worthy way to get money for God's work?

"The Boosters' Club of the First Church of Thessalonica will entertain the citizens of Thessalonica with a thousand-foot film showing the Passion Play; this is the finest set of films ever brought to our enterprising city; no city of our size has ever been able to

secure these pictures, and we are specially favored in having the opportunity of seeing them.'

"Can you think of the pictures of the Passion Play, shown as a means of getting money to send some one on the Lord's errands or to pay coal and light bills for God's house? Do you remember the scenes connected with your good mother's death? I venture to believe that they are photographed on your memory in such a way that you will never forget them; but would you pay fifty cents to see those scenes cast on a screen from a moving picture machine? And do you, or does any other spiritually minded Christian want to see the pictures of a play where men and women act the sacred scenes connected with the crucifixion of God's Son, a man even taking a place on a cross to act his part of that awful tragedy? God pity us! But some say they are 'so moved' by the play and the pictures of it; moved to what? To love God more? To love the Lord Jesus Christ more? To love His service more? To read the Bible more? To long for His return? To pray to be like Him? To yield heart and life to the guidance of the Holy Spirit? These same people can read with dry eyes the accounts in the gospels where the crucifixion is told of and weep at a picture show. Your uncle is old and withered, but there is something in him which recoils against acting the scenes of Calvary by a superstitious company of people, and also recoils against Christian people going to see the pictures of this play shown in Christian churches by the permission of those who are responsible for what is allowed in the churches."

"Are such things," he asks, "fit for God's church? Are they fitting for God's redeemed people to engage in? Are they for His glory or the good of His cause? And the church that lets herself down to the world's ways to attract people to patronize functions which have not for their true end the glory of God and the real good of His cause are a hurt to His cause, and I am sure a real grief to Him. The church is harmed by lack of spirituality; the Christian's heart-life is hurt and much energy expended for what is not and cannot be of lasting good."

The Passion Play originated two or three centuries

ago at Oberammergau, a little town in a mountain valley, where the people are intensely Catholic, and are mainly engaged in making toys and carving crucifixes, images of saints, and rosaries, or beads that Catholics use in counting their prayers, a fitting people to create and foster such a sacrilegious theatrical. About one-third of the inhabitants take part in the performances. They have no artistic training, but are entirely under the control and guidance of their priests—rather, perhaps, the woman robed in scarlet and decked with gold and pearls, and having in her hand a cup full of abominations. As they tempted Christ in the wilderness and as proud Jerusalem made a spectacle of Him by putting on Jesus a scarlet robe and a crown of thorns, so do these seek to bring back that awful day by having a worm of the dust take His place on the cross and in their blindness dedicate it to the Lord, “in whose eyes the stars are not pure.”

As “Uncle” says, “God pity us.” An Apostle says: “But beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ: how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. “But ye, beloved, building up yourselves on your most holy faith, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”

S. B. LUCKETT.

REGENERATION—CONVERSION—REFORMATION.

BY GEORGE W. LASHER, CINCINNATI, OHIO.

(From *The Fundamentals*, Vol. 10.)

A weakness in much of the teaching of modern times is in that conversion and reformation are thrust to the front, while regeneration is either ignored, or minimized to nothingness.

Jesus Christ did not say much about regeneration, using the equivalent word in the Greek (*paliggenesia*) only once, and then (Matt. 19:28) having reference to created things, a new order in the physical universe,

rather than to a new condition of the individual soul. But He taught the great truth in other words, the needful fact by which He made it evident that a regeneration is what the human soul needs and must have to fit it for the kingdom of God.

In the other Gospels, Jesus is represented as teaching things which involve a new birth, without which it is impossible to meet Divine requirements; but in John's Gospel it is distinctly set forth in the very first chapter, and the idea is carried through to the end. When (in John 1:12, 13) it is said that those who received the Word of God received also "power," or right, to become God's children, it is expressly declared that this power, or right, is not inherent in human nature, is not found in the natural birth, but involves a new birth—"who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is this new or second birth which produces children of God. The declaration of John (3:3) puts to confusion the very common claim that God is the father of universal humanity, and makes it absurd to talk of "the Fatherhood of God," "the Heavenly Father," "the Divine Fatherhood," and other such phrases with which we are surfeited in these modern days. Nothing is farther from truth, and nothing is more dangerous and seductive than the claim that the children of Adam are, by nature, God's children. It is the basis of much false reasoning with regard to the future state and the continuity of future punishment. It is said, in words, that, though a father may chastise his son, "for his profit," yet the relation of fatherhood and sonship forbids the thought that the father can thrust his son into the burning and keep him there forever. No matter what the offense, it can be expiated by suffering, the father heart will certainly relent and the prodigal will turn again and will be received with joy and gladness by the yearning father.

Of course, the fallacy of the argument is in the assumption that all men are, by nature, the children of God, a thing expressly denied by the Lord Jesus (John 8:42) who declared to certain ones that they were of their father the devil. The conversation with Nicodemus gives us the condition upon which once-born men

may see the kingdom of God, namely, by being twice-born, once of the flesh, and a second time of the Spirit. "Except a man be born again [*another*, from above] he cannot see the kingdom of God." There must be a birth from heaven before there can be a heavenly inheritance. Nicodemus, though a teacher of Israel, did not understand it. He had read in vain the word through Jeremiah (31:33) relative to the "new covenant" which involves a new heart. He had failed to discern between the natural man and the spiritual man. He had no conception of a changed condition as the basis of genuine reformation. But Nicodemus was not alone in his misconception. After all these centuries, many students of the New Testament, accepting the Gospel of John as canonical and genuine, stumble over the same great truth and "pervert the right ways of the Lord." Taking the fifth verse of John 3, they accept the doctrine of regeneration, but couple it with an external act without which, in their view, the regeneration is not and cannot be completed. In their rituals they distinctly declare that water baptism is essential to and is productive of the regeneration which Jesus declares must be from heaven. They stumble over, or pervert the words used, and make "born of water" to be baptism, of which nothing is said in the verse or in the context, and which the whole tenor of Scripture denies.

The lexicographers, the grammarians and evangelical theologians are all pronounced against the interpretation put upon the words of Jesus when He said: "Except a man [any one] be born of water *kai* spirit, he can not enter into the kingdom of God." The lexicographers tell us that the conjunction *k a i* (Greek) may have an expegetical meaning and may be (as it frequently is) used to amplify what has gone before; that it may have the sense of "even," or "namely." And thus they justify the reading: "Except a man be born of water, even [or namely] Spirit, he cannot enter into the kingdom of God." The grammarians tell us the same thing, and innumerable instances of such usage can be cited from both classic and New Testament Greek. The theologians are explicit in their denial that regeneration can be effected by baptism. They hold to a purely spiritual

experience, either before baptism, or after it, and deny that the spiritual birth is effected by the water, no matter how applied. And yet some who take this position in discussions of the "new birth" fall away to the ritualistic idea when they come to treat of baptism, its significance and place in the Christian system. [In John 7:37-39 the Apostle John says that by the word "*water*" Jesus mean the *Spirit*, in His cleansing and refreshing influence. S. H.]

PAUL AS AN INTERPRETER OF JESUS.

The best interpreter of Jesus who ever undertook to represent Him was the man who was made a "chosen vessel," to bear the Gospel of the kingdom to the pagan nations of his own time, and to transmit his interpretations to us of the twentieth century. He could say: "The Gospel which was preached of me is not after man, neither was I taught it, but by revelation of Jesus Christ." And Paul speaks of this work wrought in the human soul as a "new creation"—something that was not there before. "If any man be in Christ, he is a new creature" (creation). "Neither circumcision avail-eth anything, nor uncircumcision, but a new creature" (creation). Never once, in all his discussions of the way of salvation, does Paul intimate that the new creation is effected by a ritual observance. It is always and everywhere regarded and treated as a spiritual experience wrought by the Spirit of God, the subject of it knowing only, as the healed man said of himself, "Whereas I was blind now I see."

THE TESTIMONY OF EXPERIENCE.

The prayers of the Bible, especially those of the New Testament, do not indicate that the suppliant asks for a regeneration—a new heart. He may have been taught the need of it, and may be brought face to face with the great and decisive fact; but his thought is not so much of a new heart as it is of his sins and his condemnation. What he wants is deliverance from the fact and the consequences of sin. He finds himself a condemned sinner, under the frown of a God of justice, and he despairs. But he is told of Jesus and the forgiving grace of God, and he asks that the gracious provision be applied to

his own soul. "Mercy, and not sacrifice," is the argument, the mercy secured by the work of Him whom God hath appointed to be the propitiation for our sins. But when the supplicating and believing sinner awakes to a consciousness that his prayer has been heard, he finds that he is a new creature. The work has been wrought without his consciousness of it at the moment. All he knows is that something has taken place within him—a great "change." He is a new creature. He dares to hope and to believe that he is a son of God; and he cries in the ecstasy of a new life: "Abba, Father!" "The Spirit Himself beareth witness with our spirit that we are the children of God," and subsequently we learn that we are heirs of a rich Father—"heirs of God and joint-heirs with Jesus Christ," with whom we are to both suffer and reign.

CONVERSION (which really means only "change"), we have said, is included in the idea of regeneration; but the words do not mean the same thing. Regeneration implies conversion; but there may be conversion without regeneration. The danger is that the distinction may not be observed and that, because there is a visible conversion, it may be supposed that there must be a preventient regeneration. Conversion may be a mere mental process; the understanding convinced, but the heart unchanged. It may be effected as education and refinement are effected. The schools are constantly doing it. It is what they are for. Regeneration involves a change of mind; but conversion may be effected while the moral condition remains unchanged. Regeneration can occur but once in the experience of the same soul; but conversion can occur many times. Regeneration implies a new life, eternal life, Divine life, the life of God in the soul of man, a Divine sonship, the continuous indwelling of the Holy Spirit. Conversion may be like that of King Saul, when he took a place among the prophets of Jehovah, or like that of Simon the sorcerer, who said: "Pray ye the Lord for me, that none of these things which ye have spoken come upon me."

Conversion may be the result of a conviction that, after all, a change of life may be profitable for the life that is to come, as well as for the life that now is; that

in the future world a man gets what he earns in this life. It does not imply a heart in love with God and the things of God. Men of the world are converted many times. They change their minds, and often change their mode of living, for the better; not because they have been regenerated and brought into sacred relations with God in Christ, being renewed by the power of the Holy Spirit.

One of the most imminent dangers of the religious life of today is the putting of conversion in the place of regeneration, and counting converted men as Christian men, counting "converts" in revival meetings as regenerated and saved, because they have mentally, and, for the moment, changed. Men are converted, politically, from one party to another; from one set of principles to another. Christians, after regeneration, may change their religious views and pass from one denomination to another. Few Christians pass through many years without a need of conversion. They grow cold of heart, blind to the things of God, and wander from the straight path to which they once committed themselves; and they need conversion.

REFORMATION implies conversion, but it does not imply regeneration. Regeneration insures reformation, but reformation does not imply regeneration. Reformers have been abroad in all ages, and are known to paganism as well as to Christianity. The Buddha was a reformer. Confucius was a reformer. Zoroaster was a reformer. Mahomet was a reformer. Kings and priests have been reformers, while knowing nothing of the life of God in the human soul. A Christian man is a reformed man, though his reformation may be far from complete and may need a great many reforming impulses. The most glaring and fatal mistake in the religious world today is the effort to reform men and reform society by making the reformation a substitute for regeneration.

The social life of today is full of devices and expedients for bettering the physical condition of individuals, families and communities, while yet the soul-life is untouched. Human devices are taking the place of the Divine ideal, and those who cannot reach the inner

life are contenting themselves, if they can reach and better the outer life, the mere incident of being. We have civic organizations without number, each of which has for its highest object the betterment not simply of worldly conditions, but of the character of the brotherhood. An argument for the existence of many of these organizations is that they may make better men by reason of the confidence and fraternity secured by the contact effected by the vows taken, and by the cultivation of the social life. A willingness to learn and to receive instruction is a condition of initiation into the order.

That reformatory agencies are good and accomplish good is not denied. Each has its good points and helps to elevate the tone of society in the aggregate. But a fatal mistake is in the notion that the elevation of society, the eliminating of its miseries, is conducive to a religious life and promotive of Christianity. Perhaps the greatest hindrances to the conquest sought by Christianity today, in civilized and nominally Christian countries, are the various agencies intended to reform society. They are improving the exterior, veneering and polishing the outside, while the inside is no better than before because the heart remains wicked and sinful. "Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness."

The Pharisees were the best people of their day; and yet they were the greatest failures. Against no others did Jesus hurl so fierce denunciations. Why? Because they put reformation in the place of repentance and faith; because they were employing human means for accomplishing what only the Holy Spirit could accomplish. And so, today, every device for the betterment of society which does not strike at the root of the disease and apply the remedy to the seat of life, the human soul, is Pharisaical and is doing a Pharisee's work. It is polishing the outside, while indifferent to the inside. The road to hell from a church door is as short as is that from a hangman's noose, or an electric chair. More church members than murderers have gone to the hell of the unbeliever. "The good is always the enemy of the best"; and so reformation is always an enemy of the cross of Christ.

Fundamental to the Christian system is a conviction of sin which compels a cry for mercy, responded to by the Holy Spirit, who regenerates the soul, converts it, reforms it and fits it for the blessedness of heaven.

[The valuable series of little books called *The Fundamentals*, of which ten volumes have appeared, may be had, free by ministers, and for 15 cents a volume by others, from the Testimony Publishing Company, 808 LaSalle Ave., Chicago, Ill. S. H.]

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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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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.

A STATEMENT AND A REMARK.

The brother to whom I referred, without naming him, in the second paragraph of my short editorial on page 151 of the May number of **THE GOSPEL MESSENGER**, states to me, in a private letter, that I misunderstood and misrepresented him in saying that he "argued that we ought to hold in fellowship a church which restored all the ceremonies and sacrifices of the old Levitical law."

He says that he did not mean that we should fellowship a church which restored "the atonement services and those ceremonies and services which Christ fulfilled in His death, and which to perpetuate would ignore Christ as the Mediator and Saviour." I thought, from his former letter to me, that he did mean that we should fellowship churches that restored and kept up the observance of the whole Levitical law; and I am glad to know, and also to publish his statement, that he did not mean that we should fellowship a church which restored the atonement services of the Jewish law. But he claims that Christ and His Apostles tolerated, and therefore we should tolerate, the sanitary and the thanksgiving services of that law, including the use of instrumental music in public worship, which was continued in the temple until its destruction in A. D. 70 by the Roman army under Titus.

I desire to remark, in reply to this claim, that I find no more evidence, in the New Testament, that Christ and His Apostles tolerated instrumental music in public worship than they tolerated the atonement services; the priests and the Levites attended to both the instrumental music and the atonement services in the Court of the Priests, which neither Christ nor His Apostles (as they were not members of the tribe of Levi) were allowed to enter. Christ and His Apostles did sing the praises of God (Matt. 26:30), and the Apostle Paul exhorts the churches thus to sing (Eph. 5:19; Col. 3:16); but the New Testament does not say that either Christ or His Apostles ever used or tolerated the use of instrumental music in the worship of God. If an organ may be used, so may a full orchestra; and the so-called churches may be turned into theatres, as many were in the in Dark Ages, and as some are now. Let the true church of Christ take Him as their Perfect Exemplar, and avoid all these corrupting carnalities.

S. H.

THE MERCY OF GOD.

What a subject for the human mind to dwell upon!
 What tongue or pen can do justice to a theme so vast

as that of infinite mercy extended to poor sinners who, by the quickening power of the Holy Spirit are compelled from the very necessity of the case to beg and plead for mercy under the uplifted sword of infinite justice. Condemned already; already under the sentence of death, without hope of escape from everlasting shame and contempt, the guilty culprit lies prostrate before the throne of justice and judgment, without hope and without God in the world; and yet that same poor sin-burdened, grief-stricken soul lifts up its cry to God for mercy and pardon.

While such experience as the above is exceedingly painful, yet it is the Lord's way of teaching sinners, first, to know themselves to be sinners and how utterly impotent they are to recover themselves from the fallen state they are in by transgression, and of leading them to confession, repentance, faith and hope in the riches of His divine mercy and grace given in Christ Jesus before the world began. "God is rich in mercy," and loved His people "even when they were dead in sin," and therefore quickens them together with Christ; and yet no sinner on earth can learn these divine truths but by revelation of Jesus Christ.

When the publican prayed, saying, "God be merciful to me, a sinner," he felt the pangs of a guilty conscience, and that he deserved punishment for his sins, and that nothing but sovereign mercy could reach his case, and so it is with all sinners that are truly convicted; they plead guilty at the judgment seat and plead for mercy; they dare not so much as lift up their tearful eyes toward the throne of God, while from a sin-burdened heart arises the penitent prayer and confession of their sins. For all such poor beggars there is abundant mercy in store which will surely reach them through the atoning merit of the blood of Christ the Lord by which they are redeemed from all iniquity.

The mercy of God is not extended to sinners at the expense or sacrifice of justice, for the demand of the just and holy law was fully met and canceled by the sacrifice that Jesus offered for the sin, which (sin) He put away by the sacrifice of Himself; and this redemption opens the channel of sovereign mercy and grace,

the "pure river of water of life whose crystal stream ever and unceasingly proceeds from the throne of God and of the Lamb." This is a stream that drieth not up, nor is its volume decreased by the consumption of the millions who drink of its living waters, quench their thirst, and wash their robes and make them white in the blood of the Lamb. Through this channel flow the riches of God's mercy, which every need supplies.

J. E. W. H.

THE GLORY OF GOD.

The one only true and living God is infinitely good, allwise and almighty, infinitely holy, righteous and just, and He is perfect in all His attributes and therefore infinite in and of Himself. The Holy Scriptures teach the above facts most plainly and emphatically. Only the fool will deny the eternal existence of such God (Psalm 53:1). To know God in His true and holy character is life eternal (Jno. 17:3), and this knowledge comes only by revelation of Jesus Christ. Matt. 11:27.

The heavens which God created declare His glory (Ps. 19:1), and all His works testify of His wisdom and power and so praise His holy name.

The glory of God transcends the power of human conception; He has set His glory above the heavens and the stars and planets are ordained witnesses of His majestic power and wisdom; although these are but the work of His fingers, yet they are visible evidences of His power to do greater and more wonderful things (Ps. 8:1-3).

Our God is the only true and living God and Sovereign of the universe; and He bids us be still, and know that He is God, and will be exalted among the heathen and that He will be exalted in the earth (Ps. 46:10). The Lord of hosts is King of glory (Ps. 24:10). He commands the praises of Israel—that His people should give unto Him the glory due unto His name.

After considering the wonderful works of God as the product of His wisdom and power, the Psalmist exclaims: "What is man that thou art mindful of him? and the son of man that thou visitest him? for thou

hast made him a little lower than the angels, and thou hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands," etc. (8:3-6). But this crown of glory bestowed upon man in his primeval state did not exalt him above that of creatureship, but only to the honor and glory of dominion over the other creatures of earth. And by transgression the first man Adam soon defiled the crown wherewith he was endowed by the great Creator, degraded himself and brought the stain of guilt and shame upon all of his posterity, and the penalty is death, "As in Adam all die." And as it is written, "The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which was natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:45-49).

I have quoted at length from Paul's treatise on the subject of the resurrection of the dead in order to show the only ground of hope for man's recovery from sin and its awful penalty, wherein the children of the Most High have abundant cause to glorify Him in their souls and bodies, which are His.

As to man's disobedience, I have thus far found no evidence in the Scriptures of God's approval, but to the contrary I find that in every instance sin is denounced, condemned and punished with everlasting destruction, unless atoned for and its guilt put away by the atoning blood of Christ. I find it nowhere recorded in the Bible that God is as much glorified by the transgression of the laws by Adam as He is by the redemption by Christ from its curse; yet it is true that God is glorified by the punishment of sin, to the praise of His infinite justice. Our blessed Saviour said to His disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). If God is as much

glorified by wickedness and sin as He is by good works, why should the Lord's servants be required to affirm constantly those things contained in the 3d chapter of Titus?

Jesus, speaking to His holy and righteous Father in prayer, said: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (Jno. 17:4, 5). So spake the last Adam, a quickening Spirit, the second Man, the Lord from heaven. Did the first man Adam, or even the Devil, say as much about their works? Did they plead the foreknowledge of God, as equivalent to His eternal, unalterable decree as an excuse for their wickedness? No, indeed.

J. E. W. H.

FAITH.

Faith is not a product of the flesh. It does not originate spontaneously as briars, thorns, and thistles grow out of the literal earth, whose nature is to produce such. Faith is not something we can act at leisure. We never exhort the alien sinner to act faith, for faith is a fruit of the Spirit of God. Faith does not produce the Spirit, but the Spirit produces faith. The Spirit is the cause, and faith is the effect or fruit. The tree must exist before the fruit can be borne. Faith is also a gift of God implanted in the soul. It works by love, purifies the heart, and overcomes the world. "Faith is the substance of things hoped for, the evidence of things not seen." Faith then is the very foundation and ground work of our blessed hope of Heaven. Christ is its author and finisher, and it brings distant things that are unseen to present view, and shows to us the possibility of those hidden blessings that our natural mind can not behold as being possible to be enjoyed. By faith, then, we look not at things that are seen, but at things which are unseen; for the things that are seen are temporal; but the things which are not seen are eternal. There is no acceptable service rendered to God without faith. Without faith it is impossible to please God. We are

given the eyes of faith by which we can behold Jesus as our wisdom, righteousness, sanctification, and redemption. We feel to be poor wretched sinners in the sight of God, but we are given the feet of faith by which we are enabled to come to Jesus, and the hands of faith that we can lay hold upon His blood and righteousness to justify us in the sight of God. The eyes of faith enable us to behold the sin-atonement Lamb of God that taketh away the sin of the world. Faith enables us to embrace Him as our Saviour. By faith we are enabled to eat His flesh and drink His blood, which satisfies the longings of our poor souls. Those who are pure in heart, and have the assurance that they are justified in the sight of God freely by His grace through the redemption that is in Christ Jesus, shall live by faith. The poor child of God may be ignorant and not able to define the meaning of words, but he can live gospelly here by faith. By faith he can receive all heavenly blessings as his. The sweet evidences and promises of the Bible can sweetly be grasped by this living faith. In our troubles and sore distress we by faith are made to go to God and beg Him for mercy. Yes, faith relies upon God as a sovereign over all worlds, that upholds all things by the word of His power. The faith of Abel embraced the precious Lamb of God who atoned for and bore all of his sins by the sacrifice of Himself. This faith caused Noah to build an ark for the saving of his house. Faith made Abraham leave the land of his nativity and all former environments, and go into a strange country, depending solely upon God for every blessing. Faith made Moses willing to suffer afflictions with the poor despised people of God rather than to have enjoyed all the wealth and honors of Egypt. Faith made that poor widow in Sarepta deny herself and her darling son to dust the barrel of all the meal and draw all the oil out of the cruse for the prophet of God. What a sacrifice! But she had faith in God who had assured her that there should be meal in the barrel and oil in the cruse until God sent rain upon the earth. He is just the same God right now that He was then, and we need Him as much for every blessing temporal and spiritual as they did

then. Faith gave the Hebrew children strength to enable them to go right into a burning fire of the most intense heat, trusting in God for deliverance. When on the brink of the fire God increased their faith until they could exclaim, "Our God will deliver us." "As thy day so shall thy strength be." We often think now we could not bear such sore afflictions; but, if necessary, God would give us sufficient faith now to go into a den of lions or to the stake or prison for Christ's sake.

Often when we feel so barren minded and are begging and pleading with the dear Lord so much, we think we have no faith. We feel sure when we are full of self-confidence and self-exaltation that we are destitute of that true faith that leans solely on Jesus for every blessing. How sweet to embrace that sweet promise as ours which says, "I have been young and am now old, but I have not seen the righteous forsaken, nor His seed begging bread." Many of the Lord's people are afflicted and poor and so much need this precious faith. This world is not our home. We should not set our affections on things on the earth but on things above. Let the service of God always be first with us. Let us engage in no avocation of life nor any practice that we cannot by faith go humbly to God in fervent prayer for Him to be with us, preserve us, and guide us. We should pray more. The ministry should go to the house of worship with a prayerful spirit of faith for the Lord to meet with us. Each member should in faith go to God's house praying for an outpouring of his Spirit. Pray to the Lord to bless the preacher and the church and God's poor little children to meet in faith, praying and praising God for His sweet presence. Our meetings are often cold and formal because we are too carnally minded. By faith we are hoping ere long to be delivered from this bondage of corruption into the glorious liberty of the sons of God. Blessed hope that some sweet day we shall awake in His likeness and be satisfied. He is so good, precious, loving, kind, tender, merciful, fatherly to us poor sinners. He feeds us, clothes us, gives us a home on earth and a blessed home in Heaven where the wicked cease from troubling and where the weary are at rest. Bless His holy name. "Lord, increase our faith."

L. H.

FIRST PETER 3:15.

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.”

“Sanctify” means to set Him apart in your hearts—affections. It is to think of Him—to think rightly of Him. We should meditate about God—His perfections and our need of Him, what He is to us and ever will be; the mercies we have received from Him, and the mercies we yet hope to receive from Him; to have honorable thoughts of Him, and to encourage such thoughts of Him by prayer, reading His word and songs of praise. If we would be “ready always” to give a reason of our hope, we must sanctify the Lord in our hearts. If we indulge in foolish jesting, it will be difficult to leave off this and tell of our hope. We will not be “ready always.” To read His word a little, and think reverently of Him is indispensable if we would be ready at all times to talk of our hope in Him.

“Every man that asketh.” We understand this “every man that asketh from good motives.” Some may ask you to tell your hope to criticise you, to make sport of you; we must not cast pearls to the swine; but when we are asked to tell our hope by those who are serious, it is needful that we be ready to do it in meekness and fear—it will help others to receive their own hope and encourage them. In giving a reason of our hope we may mention our “election of God”—the covenant of grace with all its provisions, also the atonement made by Christ for sinners, and His unchangeable love for His people and all His mercies to us along the way.

We may tell of our first felt need of a Saviour, and of our sorrow for sin, and of the joys we felt in the pardon of sin. Lincoln once asked an old lady to tell the best evidence of one's being a Christian. She answered, “For one to feel sin as a great burden, and to have felt the burden removed.” Lincoln said, “If this is an evidence of one's being a Christian, I am one.”

I believe the Lord first teaches men from the law, and thus prepares them to love the gospel.

A good hope in Christ is worth more than all the world besides.

Affectionately,

J. H. O.

ESTHER—Continued.

2:11-15.

11. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

So Jesus, our spiritual Mordecai, was deeply concerned about His spiritual Esther the church, and for her sake, walked in Galilee, a man of sorrows and acquainted with grief.

12. Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13. Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

No one is naturally prepared for residence in the King's household, hence all that dwell there must be previously prepared by certain processes of preparation and purification, their hearts being circumcised to fear and love the King.

15. Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai, the king's chamberlain, the keeper of the women, appointed. And Esther obtained favor in the sight of all them that looked upon her.

Esther was content, was satisfied with the things appointed for her preparation and purification to meet the king, and to this good day, every intelligent and consistent child of God, and our spiritual Esther, the church of God, is content, satisfied, with the things which God has appointed for their fitness to meet Him in peace; and being satisfied with these, they want none of the artificial means suggested by human prudence or

the wisdom of men, nor any of the schemes, inventions and institutions of men to get people into the King's household. While this simplicity may not be popular with the world, yet with the great King it will succeed better than all others and win the prize in the end.

G. W. STEWART.

(To be continued.)

QUESTIONS AND ANSWERS.

1. Q. If Adam had not sinned, would the human race have been multiplied and perpetuated on the earth?
 A. No one but the Lord knows what the result would have been; but it seems probable, from such Scriptures as Gen. 1:27, 28 and Isa. 45:18, that such would have been the case.

2. Q. Who was Melchizedek? A. His name means "king of righteousness," and he was king of Salem (believed to be Jerusalem), meaning peace, and he was a priest of God, superior to Abraham, and a very lively type of Christ, as he was both a righteous and peaceful king and also a priest, and there is no record of his ever having had a predecessor or successor in his high office (Gen. 14; Psalm 110; Heb. 7).

3. Q. Who were "the dead," or "the spirits in prison," to whom "Christ preached" (1 Pet. 3:19; 4:6)? A. Those who were corporeally dead and whose spirits were in the prison of Gehenna when Peter wrote his Epistle, but were corporeally alive and unregenerate and unbelieving and disobedient when Christ, not in person, but in His Spirit in Noah preached righteousness to them (Gen. 6:5, 8, 9; Neh. 9:30; Acts 7:51; 1 Pet. 3:18-20; 2 Pet. 2:5).

4. Q. Were the Jews lost eternally, when they crucified Christ and were rejected as the priestly nation?
 A. We do not know; but it is probable that the great majority of them died in unbelief and were lost.

5. Q. When the Jews are restored to faith in Christ, will the Gentiles at that time be believing and preaching Him? A. Probably very few of them (Luke 18:8; 1 Tim. 4:1-3; 2 Tim. 3:1-13; 4:3, 4); yet the Divine res-

toration of the Jews will be blessed to a wonderful re-
invigoration of the faith of the Gentiles (Rom. 11).

6. Q. What are the two resurrections foretold in Rev. 20:4, 5, as in John 5:29 and Acts 24:15? A. To me the plain meaning seems to be, first the resurrection of those that are Christ's, the just, those that have been born of His Holy Spirit, and done good, loved and lived for God and others, unto the fullness of everlasting life; and secondly the resurrection of the rest of the dead, the unredeemed and unregenerate, the unjust, who have done evil, lived only for themselves and for this world, unto everlasting condemnation, suffering shame, and contempt (Dan. 12:2; 1 Cor. 15:20-57; Matt. 25:31-46; Philip. 3:10, 11, 21; Heb. 11:35; Rev. 21:1-8). It seems, from Rev. 20:4-6, that these resurrections will be a thousand years apart.

7. Q. Will the earth continue in existence more than seven thousand years? A. Some Jews and Christians also believe that, as God made all things in six days, and rested on the seventh day, and as one day with the Lord is as a thousand years, so the earth will have six thousand years of toil and sorrow, and then a thousand years of rest and happiness. But the Scriptures nowhere say so, nor do they say that the earth shall be annihilated. However the Scriptures do declare that the earth shall be greatly changed by fire (Psalm 102:25, 26; 2 Pet. 3:7-12)—the interior of the earth is for many reasons, believed by scientific men to be a mass of intensest fire, and oxygen and electricity are everywhere); and the Scriptures declare that the earth will be made new and heavenly, the immediate abode of God and His people, and will abide forever (Isa. 65:17-19; 2 Pt. 3:13; Rev. 21:1-27; 22:1-5; Eccles. 1:4).

8. Q. Is it right to make such differences of opinion on the new birth as exist among Primitive Baptists a test of fellowship? A. All Primitive Baptists believe in the indispensable need of every human being to be born anew or from above or of the Spirit or of God in order to entrance into heaven; but none of us understands the philosophy or method of it; and we have not heretofore made our somewhat differing views of it a test of fellowship, and I hope that we will never do so. Let

us be content with what the Scriptures say about this great mystery. The important question is whether we ourselves are born of God.

S. H.

REMARKABLE PROVIDENCES.

“Oh! that men would praise he 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 CONVERTED INFIDEL PHYSICIAN.

“I tried to be an atheist,” said a young physician of my acquaintance to me one day, “but I was compelled to believe in a Supreme Being; but I rejected the God of the Bible. For a year or more, I was called to stay by the side of the sick bed of my mother, who died of consumption. The ministerial duties of my father led him away from home much of the time. Like the families of any of God’s ministers, we were frequently much reduced in temporal things, often having nothing in the house to eat but corn meal and bacon. But my mother had learned where to go in time of need; and, as I watched beside her bed, I would often hear her voice in prayer, asking her Father for something suitable for her to eat; and never once did she fail to get it. A tray of just such things as a sick person needed would be sent her. So frequent was this, that I was compelled to believe in a God who heard prayer. Three weeks before she died, she suffered greatly. She asked the Lord for one hour’s freedom from pain before she died. The hour came. She told the friends she had but an hour more to live, bade us all good-bye, and just one hour from the time she told us, she died. My infidelity could not stand such evidence as this, and I could only fall at the feet of Him who loved us well enough to take our place upon the cross, and suffer in our stead.”

“This is the story as I heard it from the physician himself,” says Mr. H. L. Hastings, in his *Tales of Trust*. “How mighty is the influence of a true believer who lives and walks by faith; and how wonderful the Provi-

dence that can use the sickness and poverty of a worn-out saint, to convict a skeptic of the error of his ways, and lead a wandering sinner home to God!"

S. H.

EXTRACTS.

MILLPORT, ALA., April 4, 1913.

Elder S. Hassell—

VERY ESTEEMED BROTHER:—If I have ever learned anything of the Lord I feel that I can say amen to your article on the foundation of the church. May the Lord spare you long to preach and publish the truth as is preached by you and the corresponding editors. So cheer up, dear brother; you, like my poor self, will soon be ready to cross over the cold valley and shadow of death; but if we stand on the rock that you have set forth in your works, we can shout and sing to our glorious conquering King. May the Lord abundantly bless you and your dear ones.

Yours in love,

J. B. DEAN.

WOOSTER, ARK., April 8, 1913.

Elder Sylvester Hassell—

DEAR BROTHER:—I am reminded by the coming of April MESSENGER that my subscription has expired and I love THE MESSENGER far too well to enjoy reading it when it's not paid for.

You will find enclosed money order for \$2.00 to extend the subscription of myself and that of Mrs. Hester Carter, Wooster, Ark., to May, 1914.

I was thinking only a few days ago what a great privilege and blessing our papers (rightly edited) are to the household of faith, especially to those who are situated as I am, that rarely ever get to hear the preached word or have the privilege of meeting with God's dear children to talk of His love and goodness to poor sinners but seldom. I would love to take all the good papers to read and feast on, but I'm not able. I take only THE MESSENGER and *Primitive Baptist*—don't see how I could hardly get along without them. They are such a comfort to me in my lonely state. I sent for one of Elder Redford's books, and have just finished reading it. To my mind he makes it very plain where the church of God is to be found. Also "The Apostolic Church," which I ordered of you, is likewise convincing on this point. I also have dear Brother Luckett's little pamphlet on Sunday Schools, and, like all of his writings, it is both comforting and instructive. I appreciate such literature. And this brings me back to our papers; had it not been for them I would not have known of these, and many other good books. I'm by them as the papers—want all of them, but can only afford one now and then.

Dear brother, I hope you may be spared many years yet to labor in the Master's vineyard to the comfort of His poor, afflicted, and scattered people.

Your sister in hope,

(MRS.) MARY PATTON.

BAY SPRINGS, MISS., January 11, 1913.

DEAR BROTHER HASSELL:—Please find enclosed one dollar to pay for THE GOSPEL MESSENGER another year. It is, and has been, a great comfort to poor unworthy me for several years, as I could not hear preaching. I should have renewed sooner, but, being so feeble, thought I might not need it any longer. I am now in my 78th year, have no help, and am still trying to make a living on my little farm. I suffer all the time, mostly from hardships and exposure that I underwent in my past life. Surely the Lord has blessed me all the days of my life, for which, if not deceived, I feel to praise His Holy name. May the Lord bless you and yours, and all His dear people everywhere, for Jesus's sake. Amen.

G. M. WALDRUP.

R. 2, GRANT CITY, Mo., April 12, 1913.

Elder S. Hassell—

VERY DEAR BROTHER IN CHRIST:—As I have moved about eight miles from where I did live and have located on R. F. D. No. 2, Grant City, Mo., will you kindly say in THE GOSPEL MESSENGER that my address is changed from Albany, Mo., R. 4, to the above named place. Let the dear old GOSPEL MESSENGER follow me at my new location as long as I keep it paid in advance. When my subscription expires and the money is not forthcoming, stop the paper that I may not be a burden to you. But as long as I am able to raise the money I will surely send it in payment for the dear MESSENGER, as I feel I can not well do without it. So far as I can learn, not one of our people was injured in any way by the awful storm and flood of Easter Sunday night. I do not boast, but if all have escaped how thankful we ought to be to our God and Redeemer for His goodness and mercy to us! Are we better than they? Paul gives the answer: "No, in no wise," (Romans 3:9). No, I can not boast if all have escaped, for in this flesh dwells no good thing (Romans 7:18). I do not write for publicaion, and my writings are best consigned to the waste basket, but I do desire you and all the children of God to know that I, a poor, trembling sinner, do sincerely love the doctrine contained in the Bible and THE GOSPEL MESSENGER. My prayer is that you may long be spared and blessed of the Lord as the chief editor to still manage THE GOSPEL MESSENGER with wisdom, as you ever have in the past.

I am, as ever, a poor sinner, but with a hope in Christ,

JOHN W. INMAN.

DAVID CITY, NEB., December 20, 1912.

Elder Hassell—

DEAR FRIEND:—I have courage to call you such, because I believe you to be one of those little ones whom Christ came to save. And I believe every one of them is in sympathy with the poor, weak and sinful who feel their need of a Saviour. It seems that I have not got a Christian experience, and yet those words of one of old often come to me: "To whom shall we go? Thou hast the words of eternal life." I certainly feel there is no other name given under heaven whereby we may be saved, only in and through the name of Jesus.

Frequently when I feel so lonely and have seemingly almost given up all hope of the future, I get THE MESSENGER and read some good

experimental piece, and my hard and stony heart is melted to flesh, and my eyes are wet with tears of joy and I feel like exclaiming, God still rules and reigns among His people.

Enclosed find postoffice order for one dollar for THE MESSENGER for another year. May God bless you and your associate editors. I believe you are the called of God for His own purpose and that He is using you for His honor and glory.

JOHN H. BROWN.

A CALL FOR HELP.

We, a few Primitive Baptists, living in Kinston, N. C., having no church here and desiring to possess a home of our own at which we can meet together and feel at perfect liberty to invite brother preachers to come and preach for us, and being too few in number and too poor financially to build or purchase a house ourselves without outside aid, have decided to ask our brethren, sisters and friends to help us.

We already have sufficient funds to purchase a lot and to begin the erection of the church, perhaps to go slightly further than to lay the foundation, but it would be bad judgment to proceed only that far and thus permit the timbers to rot, by which we would be deprived of the benefit of our effort so far made.

Under these conditions we wish to send this petition for help to the churches whose pastors we know personally, or with the names and addresses of whom we are familiar. A small amount from each of you to whom this petition will go will make you no poorer if you can give it willingly, and may enable us to see our way far enough towards the completion of our meeting house to feel justified to begin it with the hope of its being finished in the future.

If this petition appeals to you please help us immediately with such amount as you may be inclined to give, as we are anxious to begin the house at once. All funds may be handed to your pastor or to some member who is willing to send the amounts to us. Thanking you for every cent you may feel it in your hearts and minds to give, we remain,

Yours in love,

JOHN H. DAWSON.

J. B. TEMPLE.

J. DALE.

MRS. SACK SUTTON.

MRS. MARY NELSON.

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 W. R. WIGGINS.

Elder W. R. Wiggins, son of Rowland Wiggins and his wife, whose maiden name was Patsy Whitfield, was born in Edgecombe County, North Carolina, March 22, 1836, and died of heart failure, after twenty-two hours' illness, which he spent in prayer and praise to God, at his home near Elm City, Wilson County, N. C., December 31, 1912, and his remains were interred at the Batts burying ground. He was married in 1859 to Carolina Carter, daughter of John Car-

ter and his wife, whose maiden name was Martha Ann Robbins. Their children were Claudius L., John R., Thomas L., Noah W., William A., Reddin F., and Theodeus P. Wiggins, and Mrs Martha Ann Lewis and Mrs. Sarah M. Lewis; of these four survive him—Thomas, Noah, and Theodeus Wiggins, and Mrs. Martha Ann Lewis, wife of W. T. Lewis. His wife died October 13, 1912. Elder Wiggins was baptized by Elder Bennett Pitt, in 1872, and preached with uncommon ability about ten years, when for some reason connected with a case of discipline, his name was dropped from the list of Union Church, yet he continued to attend meetings far and near, and loved to have the church members visit him. I esteemed him highly as a child of God and a devoted friend.

SYLVESTER HASSELL.

B. F. MURRAY.

Brother B. F. Murray, the subject of this sketch, was born in Houston County, Ga., May 8, 1845. At the age of seventeen his country called for his services. Full of youth, energy, and patriotism, he donned his gray uniform and marched to the front with only the fear of not doing his duty before him. For three years he stood behind his cannon and directed her aim on many of the hardest fought battles of the Civil War. After the war he engaged in farming and lived a life that won the respect and love of all the best people who knew him. At the age of 36 he joined the Old School Baptist church at Fellowship, near his home, and remained a devoted member till his death, which occurred March 22, 1913. I have been his pastor for several years, and feel to say of him: "An Israelite indeed, in whom was no guile."

To know him was to love him. Although of a cheerful disposition, yet he was acquainted with grief. He lost three wives during his life, and bore up under these afflictions with a fortitude that none but a Christian could. At his last meeting, just two weeks before his death, his church unanimously elected him deacon, and his brethren and sisters will long remember the impressive talk that he made to them on being made acquainted with the act of his church; but before his ordination his Father called "Come home." Truly a mighty one is fallen in Israel. No man loved his church and the cause better. Always at his meeting. His house an Old Baptist house in its fullest sense. Oh, how we miss him! He has left three sons and two daughters, whom we have reasons to believe love the same Lord and the same gospel that Papa loved. May Heaven's blessings rest upon them, and may they fully realize that their loss is Papa's eternal gain.

WALTER J. HEARD.

WESLEY W. JOHNSON.

It becomes our painful duty to record the death of our beloved brother, Wesley W. Johnson. Brother Johnson was born May 26, 1830, and died February 17, 1913. He was a brave defender of the Confederacy, rising to the rank of Captain in Lee's Army of Northern Virginia. In later life he served his State in the General Assembly with conspicuous ability. Brother Johnson was baptized into the fellowship of this church in the year 1876. And as he ripened in old age for the grave he discovered to his brethren such a spiritual development, such a love for the brethren and for the

Gospel as to comfort them in the assurance that he is now resting under the shade of the trees on the other side of the river, awaiting the second coming of his Redeemer.

W. B. WHITE,
A. W. CHILDS,
W. A. WHITE,
W. T. WHITE,

Committee.

R. 1, Musella, Ga.

Read and adopted, with the following resolution, this 17th of May, 1913:

Resolved, That the above memorial be spread upon the minutes of this church; that a copy be furnished to Sister Johnson; and that a copy be sent to THE GOSPEL MESSENGER for publication.

JAMES MANSELL HAMMOCK.

In this life there is no abiding city. That which is of the earth must return to the earth. In this order of God we are called upon to mourn the departure of loved ones.

James M. Hammock was born in the year 1838 and died April 10, 1913. In early manhood he enlisted in the Confederate army, serving with Lee in Virginia, with patriotic courage and devotion, till the surrender at Appomattox. His service to his country did not cease with his military duties; after these were laid aside he served for many years as a judiciary officer. Brother Hammock was baptized into the fellowship of Mt. Carmel church on July 19, 1869. He was ordained a deacon on June 16, 1883. Brother Hammock loved the church and the cause of Christ with a devotion and served her with a fidelity and humble unselfishness that invites our fullest and most constant emulation. Indeed his service and devotion to his church, together with his unimpeachable character and sound disciplinary judgment made him a commanding figure in his church for forty years or more. He was rigid and uncompromising in discipline; yet he had nothing of the Pharisee in his life. His efforts to preserve the simple order of the church arose from a sincere desire to honor the great Head of the church by maintaining and exemplifying the pure and simple law of Christ. His church for years has been blessed with an able and consecrated ministry, but the sanctity of the pulpit did not lose to them his watchcare, nor free them from rebuke if necessity demanded it. Though Brother Hammock lived a number of miles from his meeting house, and for many years very rarely rode to his meeting, he was absent so seldom that such absence occasioned solicitous inquiries about him, his brethren knowing that nothing but providential hindrances caused such absence.

His body has been committed to earth. We are assured that his spirit has joined that heavenly chorus of spirits. To the young of our church we commit his memory, and earnestly bespeak an emulation of his life of service to God.

WALTER A. WHITE,
Clerk of the Church.

OLLEN WARREN.

The last member of a noble family passed away when Ollen Warren breathed his last about noon Thursday, April 3, 1913, at the old homestead near Conetoe, in Edgecombe County (partly in Pitt)

which place had been granted to Samuel Warren during the rule of our last royal governor, Martin, and has continued without interruption in the Warren family.

Ollen Warren was born April 7, 1841, being the youngest of six boys and one girl, all of whom lived the allotted three score and ten, except one, Silas Warren, who was killed in the battle of Sharpsburg, September 17, 1862, during the "War Between the States." Ollen also served in the war, but was wounded and had to return home, never being able again to take his place as a soldier. Afterwards he entered the mercantile business, was associated with R. R. Cotten at Falkland and Center Bluff, then with J. R. and Frank Thigpen, at Penny Hill; their store being burned, he went to Rocky Mount, forming a copartnership with Eld. Cooper Pitt. In 1885 he removed to Conetoe and in 1890 his only sister, who lived at the "old place," being left a widow, he went back to the farm and the place of his nativity where he had spent his boyhood days, to make his home with her.

He never married, but gave his life gladly to the service of others, to the children and grandchildren of his sister, growing up in the home he had adopted as his own and these children in return loving and caring for him with a devotion which was beautiful to see. He had seemed unusually cheerful and happy on the Sunday preceding his death and on Monday remarked about the beautiful spring morning as he went out to direct the farm hands. About ten o'clock, while still in the field, he suffered a stroke of apoplexy, from which he never rallied. He died April 3, 1913.

His body was laid to rest Friday afternoon in the family burial ground, in the presence of a large number of relatives and friends, the funeral service being conducted by Eld. Sylvester Hassell, of Williamston.

Full of years and good works, he has gone to his reward after a life of devotion to duty and high ideals. Blessed memories hover about him.

MISS ELIZABETH WARREN.

MRS. M. C. CRAWFORD.

Mrs. Martha Cotten Crawford, daughter of United States Senator and District Judge Asa Biggs and his wife, whose maiden name was Martha Cotten, was born at the home of her parents in Williamston, N. C., October 17, 1839, and died in the same house May 6, 1913. On December 20, 1865, she was married to William Thomas Crawford, in Tarboro, N. C., where her parents lived a few years. He was the Sheriff of Martin County, and Clerk of the Superior Court for many years, and died February 22, 1904. Judge Biggs died March 6, 1868, and his wife October 13, 1885. Mr. and Mrs. Crawford lost one child in infancy, and two others in early life; and their granddaughter, Martha Cotten, died June 24, 1899. Their surviving children are Messrs. Henry, Asa Thomas, and Kader Crawford, and Miss Anna Crawford, of Williamston, N. C., and Mr. Benjamin Crawford, of Lexington, N. C. Two grandchildren are living—Asa Henry, son of Kader; and Martha Cotten, daughter of Benjamin. Two of Mrs. Crawford's sisters survive her—Mrs. Fanny Kellinger, who lived with her, and Mrs. Anna Van Cleave, who lives near Princeton, N. J.

Sister Crawford professed a hope in Christ and was baptized, with several others, by my father, Elder C. B. Hassell, in Roanoke

River, August 12, 1877. She was a woman of a strong mind and a pleasant disposition, very sympathetic and sociable, and she was kind and helpful to the poor and afflicted who lived near her, and attended her church meetings at Shewarkey and in Williamston when she was able. She was a firm believer in the doctrine of salvation by grace alone. She was afflicted and feeble for many years, but bore her sufferings with patience and meekness. She was at last confined to her bed, with bronchial tuberculosis, three weeks, and passed away so gently that her sister, Mrs. Kellinger, who was watching by her bed-side, did not know when she died Tuesday morning about 8:00 o'clock. In the presence of numerous relatives and friends short services were held at her home and in the family cemetery Wednesday afternoon, May 7. Few persons in our community were so generally beloved. We have reason to believe that she has entered into heavenly rest.

SYLVESTER HASSELL.

MRS. A. D. HOBBS.

Saturday morning, May 17, 1913, Sister Annie Deborah Hobbs, wife of James A. Hobbs, clerk of the Superior Court of Martin County, N. C., passed gently away after suffering severely with pneumonia for several days. She was the oldest daughter of Samuel A. and Martha A. Long, and was born near Hamilton, N. C., on July 7, 1846, being at the time of her death sixty-six years, ten months, and ten days old. On May 16, 1866, she was married to James A. Hobbs, who, with five children, survive her.

For forty-seven years she lived happily with her husband, being a helpmeet indeed in his life and labors, and a kind and loving mother to the children who blessed her marriage. She was in every sense a most estimable woman. For twenty-seven years she had been a member of the Primitive Baptist Church at Hamilton, being one of the first members baptized by the pastor there. She lived out the life of the dear Saviour in humility, love, and good works, manifested in acts of kindness to those around her in her ministrations to them. The children surviving her are Mrs. Frank Armstrong, of Hobgood; Mrs. J. D. Howell, of Bayboro; Messrs. Roland, Charles, and Floyd Hobbs. The eldest son, Charles, is living in Florida, and could not reach here in time. She also leaves two brothers and three sisters. We extend our sympathies to the bereaved ones, feeling their loss is the eternal gain of our deceased sister, whom we loved for the truth's sake and her many virtues, hoping with her to be like her Saviour in the resurrection of the just. She was interred in the cemetery at Hamilton, N. C., after services by the pastor.

Affectionately,

M. T. LAWRENCE.

MRS. EMMA V. STALLINGS.

It has become my sad duty to record the death of my dear Sister Emma V. Stallings, which took place on Wednesday morning, May 28, 1913. She was the beloved daughter of Elder Clayton and Elizabeth S. Moore, and was born January 19, 1847. In 1872 she was married to Eli Hoyt Mizell, who died in 1874. Her grief at his death was very great, so much so that her health was broken, but God sanctified this deep trouble to the good of her soul, sending His

Holy Spirit to convince her of sin and the judgment to come, and giving her strength to flee for refuge to her blessed Redeemer. She received a precious hope in Christ, and ever afterward proved by her walk and conversation that she had been with Jesus. She told her parents about it, but did not for many years to the church, but, like the blessed Mary she "kept all these things and pondered them in her heart." It is a merciful dispensation of Providence that time brings balm for grief. Her health was restored. On March 12, 1879, she was happily married to William L. Stallings, and was a true, faithful, loving wife until his death in October, 1905. She was blessed with two sons, Herbert and Alton. To them she was a fond, devoted mother. She came to the church at Jamesville, was received and baptized by Elder Henry Peel on the first Sunday in November, 1894. She had a sympathetic heart for the poor, the afflicted, the diseased, and distressed. One dear old sister who lived alone, she took to her own home and attended to her as long as she lived. Often she would take her horse and buggy and go two miles in the country to bring another dear sister to the church. Her favorite theme of conversation was Jesus and His redemption of poor sinners from nature to grace, the power of His resurrection, and fellowship with His sufferings. How often I have seen the tears flow down her cheeks, and my heart would burn within me to hear her talk on these glorious subjects. She was taken sick last January with neuralgia in her face and back, which was developed in jaundice, caused, the doctor said, by a growth on the liver. All that kind friends and doctors could do availed but little to relieve her. During the last four months of her sickness she suffered but little physical pain until a short time before her death. For a few days there were periods of intense suffering which she bore with great patience and fortitude; when the paroxysm was over she would exclaim "Thank God! God is good! God is merciful!"

In life she had many trials and troubles, but now the battle is over, and the victory is won, and every assurance that she is "Safe in the arms of Jesus, safe on His gentle breast." We are left to tears and mourning, but thank God not without hope that He who took her away to His blest home, still extends His love and mercy to those she loved on earth. Her loving words and prayers will ever live in our memory. May He comfort and console her dear sons, enable them to follow after her footsteps, and at last meet her in that better world where partings are no more, when pain and sickness do not come, and God wipes all tears away.

Thursday afternoon, May 29th, followed by many friends and relatives, her remains were carried to the family cemetery and laid beside those of her late husband. The funeral services were conducted by Elder Sylvester Hassell.

MRS. MARY C. BARNHILL.

Jamesville, N. C.

For about twenty years I have been attending the meetings of the church at Jamesville once or twice a year. I stopped more at the hospitable home of Sister Stallings than anywhere else. She took the greatest pleasure in providing for me and other ministers every needed physical comfort, and in entertaining us with the most heavenly conversation. She was one of the brightest and warmest Christians I ever knew.

S. HASSELL.

MISS SARAH DELLINGER.

My dear aunt Sarah Dellinger died April 13, 1913. If she had lived till August 28th, she would have been eighty-eight years old. She was born in North Carolina in 1825. She joined the church in 1853 and was baptized by Elder Allen Pinson. She never lay in bed but a few days. She died with mere old age. She was in her right mind till she died. She was the last one of her family of twelve children; she never married.

Written by her niece,
Pine Log, Ga.

INDA PINSON.

 JOHN R. JARRELL.

Brother John R. Jarrell was born March 30, 1836, and married Miss Emily Williamson, May 16, 1856. He was at that time a member of the Missionary Baptist church, but, after the death of his wife, who was a true Primitive Baptist, he joined the Primitive church the fourth Sunday in May, 1894. He was married again to Miss Mollie Williamson, November 28, 1894, and died April 10, 1913. He was a good man, faithful to the church. His seat was never vacant. He was always ready to help the needy. He was always healthy, worked all the time until he got hurt. He was carrying a colt and a horse ran at the colt and knocked him down. It was thought at first he was not hurt very bad, but all were mistaken. He sat up nearly two weeks that he could not lie down, slept with his head leaned over on his arm; then he had to lie down and was never up again. He lived five weeks after he was hurt. Three doctors were with him, but none could do him any good. My husband went to see him several times. He suffered awfully and got to where he did not know anything for two weeks before he died. But on Sunday morning before he died Wednesday he came to his right mind awhile. He told his wife and friends that were present that he was gone, and said he was ready to go; he told them all good bye. He did not have any children; left all he had to his wife, and he was blessed with plenty of this world's goods. He will be badly missed in his community; also in the church, but God's will be done. He was laid to rest in the Williamson cemetery to await the morning of the resurrection, when our blessed Saviour will come the second time without sin into salvation.

Funeral services were conducted by Elder McCary, a Methodist. His wife is also a Methodist. She requested me to write this and send to THE MESSENGER for publication.

A sister in hope of eternal life,
Clayton, Tex.

KORD BRIERY.

 ELD. M. B. MOFFETT'S TRAVELS IN EGYPT AND PALESTINE.

Mrs. M. B. Moffett has received all of her books from the binder; it is a beautiful book. Sister Moffett has carried out his plans in its publication. It will please our people. It is the first book of the kind ever published by our people. Eld. Moffett died and left the work ready for the press. There is a limited supply; those desiring it should send at once. Address Mrs. M. B. Moffett, Paris, Ill. Price \$1.50.

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ELDER C. W. ANDERSON.

Witter, Madison County, Ark.

I know from my own observation that this is an effective remedy for dropsy, and I take pleasure in recommending it to physicians and patients.

ELDER S. HASSELL.

ELDER T. S. DALTON'S BOOKS.

McLEAN, VA., December 29, 1912.

Elder Sylvester Hassell—

MY DEAR BROTHER:—I have just received the intelligence that my books, "A History of My Life," bearing the title, "*The Life and Labors of a Poor Sinner*," is now ready to be shipped to me from the printer; and I shall begin to mail them out as soon as they reach me. Those wanting one will please not delay, but send their names at once, so the books can be sent you at an early day. The price of the book is \$1.25, postpaid. Please make all money orders payable at Washington, D. C. Mail all orders to McLean, Va. Those who have already ordered the book and have not paid will please send money at once, as we are dependent on what we get for the books to pay the printer.

My pamphlet on "Salvation" I am now selling at 25 cents, postpaid.

Yours very truly,

T. S. DALTON.

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ELDERS SILAS H. DURAND AND P. G. LESTER.

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R. H. PITTMAN,
Luray, Virginia.

I have long owned and valued the two volumes of *Theodosia Ernest*, which Elder Pittman proposes to publish in one volume, as somewhat revised and condensed by Elder J. H. Oliphant and Brother S. B. Lockett. It is an able defense, in conversational style, of the scriptural principles held by the Primitive Baptists.

S. HASSELL.

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I am now running off balance of my Biographical Histories of Primitive Baptist Ministers of the United States at \$1.50 per copy, delivered postpaid. If you want one, send order at once. And if you are a Primitive Baptist you can get a copy and pay for it at your convenience, if this is any accommodation to you.

R. H. PITTMAN, Luray, Va.

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S. HASSELL.

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July 13
Mrs A. H. Edwards

Vol. 35

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, 1913.



All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, 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. If the MESSENGERS are not received the first or second week of each month, please write at once for another copy.

EDWARDS & BROUGHTON PRINTING CO., RALEIGH, N. C.

The Gospel Messenger

AUGUST, 1913.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 35

WILLIAMSTON, N. C., AUGUST, 1913.

No. 8

THE LOVE OF CHRIST.

To our exalted King,
Great praises we shall sing,
Sing of his reign, in heaven above,
The wondrous God of love.

He came on earth, 'tis said,
In our law, room and stead,
To satisfy God's holy law,
And free our guilty head.

He shed His blood, you see,
Upon the fatal tree,
For us His blood He freely spilt,
To expiate our guilt.

Was ever love like this,
That the dear Lord of bliss
Should freely give His life and die,
God's law to satisfy?

Thus His life He laid down,
To ransom all His own,
And now He wears a golden crown,
All seated on His throne.

Where He ever lives,
To intercede for Saints,
To each of them His Spirit gives,
And hears their sad complaints.

Soon He will come again,
To ransom them from death,
Their everlasting Victory gain,
And give them endless rest.

When the above you see,
Sing then and think of me,
A sinner, worst of Adam's race,
If saved, 'twill be by grace.

A. B. WHATLEY.

Hogansville, Ga.

[Brother Whatley sent me these lines just before his death.
S. H.]

CORRESPONDENCE.

LaFAYETTE, ALA., May 26, 1913.

Elder S. Hassell:

BELOVED BROTHER:—You will no doubt receive an obituary of Elder A. B. Whatley, for THE GOSPEL MESSENGER. He died suddenly at his home near Hogansville, Ga., on May 21st, and was buried at Emmaus Church, near Hogansville, on the 23d. Having served in the ministry for more than forty years, he was well known throughout the country. Knowing that he had disease of the heart, he was expecting to pass away as he did. For more than a year, he was most consecrated to the things of God and to the kingdom of Christ. Although he has always been spiritually minded, there was marked evidence of late that his whole being was swayed by the power of the Holy Ghost.

His last, and perhaps his best discourse, was preached at LaGrange, Ga., on Sunday before his death, and those who heard him there testify to the power of the Word. I assisted Elder Rees Prather in conducting his funeral, and it was sad to hear the lamentations of the members of the churches he served as they realized their loss of a pastor to be great.

Truly a great man is Israel has fallen! Brother Hassell, not long since Elder Whatley informed one of his daughters that he desired you to publish in

the GOSPEL MESSENGER an article written by his mother, Mrs. M. B. Phillips, and published in the MESSENGER of March, 1888.

J. T. SATTERWHITE.

REMINISCENCES OF BEULAH CHURCH, TROUP COUNTY, GA.

(Republished, by request, from THE GOSPEL MESSENGER, March, 1888.)

Beloved in the Lord: Through the abounding goodness of a merciful God, I was permitted to attend the last session of the Beulah Association, held with the above church, September 23, 24 and 25, 1887; and while sitting under the arbor, engaged in worship, my mind was carried back to events connected with the early history of Beulah church which I will give, hoping it may be blessed to your edification. My first husband, Elder V. D. Whatley, and myself moved from Tallapoosa County, Ala., to Troup County, Ga., near this church, in the fall of 1848, and we found the church in a cold and lifeless condition; the "candlestick" had almost ceased to give any light; but few attended their stated times for worship; indeed, her future prospects were so gloomy that her members thought the time of her dissolution had come, and accordingly, early in 1849, set apart a day to consider the propriety of dissolving the church. At that time my husband and myself were holding letters from Bethlehem church, Ala. The appointment of the meeting to dissolve Beulah church so distressed me that I could not rest day or night. I was deeply exercised (I hope of the Lord) for the well being of the Church, community and my dear own children, that I could not become reconciled to the dissolution of the church, knowing that my children would thereby be deprived, in a great measure, of hearing the true gospel of God, our Saviour, preached. My troubles relative to the matter did not abate until one night, while in sleep, I dreamed, "Join Beulah church and pray for it." I did not tell my dream to my husband in several days, until at last one day he said to me: "If you are willing we will go next meeting and join Union church by letter," saying he was tired of

carrying them in his pocket. Those were the darkest days of my Christian life, notwithstanding I was earnestly interested in the future of Beulah, and I told him how greatly I had been distressed about the condition of the church, and that I had a few nights previous dreamed, "Join Beulah church and pray for it." He was so favorably impressed with my dream and exercise of mind that he said: "If you are willing we will put our letters in there the next meeting." (Meeting appointed to dissolve the church.) We accordingly went to the meeting appointed, and only five members of the church were present and they did not go into the house. Old Brother John Barnett, then the only officiating deacon, said to the little group of members: "You know for what purpose we have assembled," not even organizing the conference by a song or prayer. My husband then said to them "that I and my wife have brought our letters to offer for membership." The door of the church was then opened and we were cordially received into fellowship, which seemed to revive the members much in their feeling. The thought of the dissolution of the church was at once forgotten, and the church proceeded to the election of a pastor for the remainder of the year, which resulted in the unanimous choice of Elder E. Brittain (now deceased). The old deacon, after they had concluded the conference, said to the church, "Shall we meet to-morrow?" and my husband answered in the affirmative, saying, "Let us meet and pray for this people"; and as we were about to be dismissed I said to the church that "some of you ought to have prayed during this meeting," and the old deacon then said to my husband that if he would offer prayer he would join with him, and so we all knelt down and prayed out of doors, and thus ended that meeting. The choice of Elder Brittain to the pastorate of the church certainly was of the Lord, and he accepted the charge, and was truly blest with the spirit of his station. The first meeting of his ministerial services the congregation was very small; the second meeting we had a large congregation and indeed a good meeting; the third meeting we received three by experience, and so the work went on from one meeting to another until many

were "added to the church, such as the Lord would have to be saved." I cannot contentedly leave these pleasant recollections without giving the reader in detail the dealings of God with the church during the blessed revival she then realized. In the first place, Elder Brittain was abundantly blessed with the spirit of preaching; all the members became alive to duty, and thus the church had "great grace." About the beginning this revival my husband and self visited Brother Ornan Whatley and wife, who had lived together for years, both having good hopes in Jesus, without even informing each other of the secret workings of God in them, and that day Brother Whatley told my husband of the Lord's dealings with him, while his wife related her experience to me. They at the next meeting offered and were received into full fellowship; and while at the water, as the preacher was leading them down into the water, and the congregation was singing "I am on my way to Caanan," their oldest son, G. F. Whatley, was convicted; he said he thought his father and mother were on their way to Canaan and he to the bad world. A sister about this time, by the name of Garret, united with the church, and her husband was very much enraged, but did not object to his wife being baptized. He, however, was struck under pungent conviction the day his wife was baptized, and went home and locked himself up three days and nights, depriving himself of the blessings of life, and he died soon after in the enjoyment of a living faith in Jesus. Many other remarkable conversions occurred during that revival that I will have to omit. My oldest daughter, together with several relatives, were brought savingly to the truth as it is in Jesus; and among other pleasant things of the meetings were the public exercises of my husband, who was liberated about this time by the church to preach, and was soon after ordained to the gospel ministry. I had much trouble about my husband's ministerial duty, but feel assured that the Lord gave me the spirit of reconciliation in the matter, so that I was willing to help him in all his religious duties so far as I had ability. And I want to say to all preachers' wives to be ready at all times to assist

your dear husbands in their ministerial duties. Your calling, dear sisters, is a high calling—called to aid the man of God in his holy work.

I will close by saying that I have seen five of my children baptized at Beulah; my husband was ordained there, and my son, Elder A. B. Whatley, was ordained to the ministry there; and so it is pleasant to think of those days.

Your sister,

Hogansville, Ga., 1888.

MARY B. PHILLIPS.

NOTICES OF MEETINGS.

GLENWOOD, ALA.

DEAR BROTHER HASSELL:—Please publish through THE GOSPEL MESSENGER that the Conecuh River Primitive Baptist Association will be held with Ramah Church, Pike County, Ala., ten miles east of Banks, on the Atlantic Coast Line Railroad, commencing on Friday before the second Sunday in October, 1913, and continuing three days. Those coming by rail will be met at Banks on Thursday afternoon and Friday morning and be conveyed to the place of meeting.

Also a union meeting will be held with Concord Church, China Grove, Pike County, Ala., commencing on Friday before the fifth Sunday in August, 1913. Trains will be met at Linwood station on the Central of Georgia Railroad on Thursday.

J. E. W. HENDERSON.

NOTICE OF OCMULGEE ASSOCIATION.

ROUND OAK, GA., June 21, 1913.

Elder S. Hassell.

DEAR BROTHER:—Will you please publish in the GOSPEL MESSENGER, that the Ocmulgee Association will convene at Mt. Pleasant Church, ten miles west of Macon, the Lord willing, in Jones County, Ga., on Friday before the second Sunday in September. For those coming by railroad the nearest point is Wayside, Ga., seven miles southwest, and eight miles from Grayon, same road. The *Primitive Baptist* will please copy.

As ever yours in hope,

T. H. GRESHAM.

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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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.

PAPACY WORSE THAN PLUTOCRACY.

Papacy, or the government of any people, by the Pope of Rome, is incomparably worse than plutocracy, or government by the wealthiest persons in a country. While plutocracy would rob us of many of our civil rights and liberties, papacy would deprive us, not only of our civil but also of all our religious rights and liberties—would impoverish, enslave, brutalize, and demonize us, would renew the unspeakable persecutions of the Dark Ages, and deluge the world with fire and blood. For four hundred years the Pope has been losing his control of continental Europe, and for a hundred years he has been insidiously scheming to get the control of England and the United States, which two countries, according to the latest estimates, are worth as much as all the balance of the world put together; and what Roman Catholicism wants above all other things is wealth

and power. This awful apostacy, so plainly foretold in Revelation 17 and other Scriptures, now claims about one-fourth of the population of our country and our colonies, has two members of our Supreme Court, two U. S. Senators, and about forty Representatives, and a disproportionately large share of government clerkships and officers in our army and navy; is the inveterate enemy of our public schools, owns more land and buildings in and near Washington, D. C., than all other denominations combined; has far more influence over both of our leading political parties than any other religious body; seems to have the balance of power in our Presidential elections; and has a majority of population in sixteen of our States and in many of our largest cities; has about three hundred thousand men, armed and drilled, in its "Knights of Columbus;" and is being increased every year by a large immigration from Southern Europe. It has well been said that the Papacy, or Political Romanism, is the deadliest menace to all our rights and liberties. All informed men know that it is the falsest, foulest, and bloodiest institution ever known on earth. It is the greatest enemy of the Bible, which it sets aside for its traditions and superstitions. It has burned more Bibles than any other book, and forbids the most of its members to read even its own corrupted versions of the Book of Books. And yet many of our leading Protestant politicians, to obtain the votes of Romanists, bow down to "Mystical Babylon, the Mother of Harlots and Abominations of the earth," the "Rich and great whore, drunk with the blood of the saints and of the martyrs of Jesus" (Rev. 17).
S. H.

HE KNOWS OUR INABILITY.

Recently while in deep meditation about the experience of the Lord's people, I felt deep down in my heart that I wanted to hear God's children talk about their experience. I said, "I wish I knew how a Christian feels." While examining myself and seeing so much that I detest in the flesh, I asked myself the question, "Does the Lord, who is so good, pure, holy, just, wise, powerful,

and loving, love such a wretch as I? Is it possible that I can be His child?" I read this sweet expression: "For He knoweth our frame; He remembereth that we are dust." How I rejoiced and praised His holy name! He does not expect perfection in us. He knows how sinful, poor, and needy we are. We do not have to appear before a just and holy Being in our own righteousness, but in the righteousness of Jesus. We go in the name of Christ, our Elder Brother, who is so good and merciful. He knows that we are depraved and all polluted with sin and cannot save ourselves; but, thank God! the precious Saviour came to earth for that express purpose: to bear our sins in His own body and put them all away by the sacrifice of Himself. He paid all the debt. His precious blood cleanses us from all sin. He knows the corruptions of our hearts, but the blood of Jesus, who, through the eternal Spirit, offered Himself without spot to God, lovingly purges our consciences from dead works to serve the true and living God. Malice and hatred are removed, and our hearts filled with His pure love by the Holy Ghost which is given unto us. Thank God He does not deal with us after our sins; nor reward us according to our iniquities. He knows we cannot keep the law, and He kept it for us. He knew that all of our righteousnesses were as filthy rags, and He clothed us with His own spotless righteousness. He is merciful to our unrighteousness. He loved sinners. Bless His holy name! He ate with sinners, and commended His love to us while we were sinners. He knew that we had no strength, but, in due time, He died for us. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." His mercy to us poor sinners is from everlasting to everlasting. He forgives all of our iniquities; He heals all of our diseases; He redeems our life from destruction; He satisfies our mouth with good things. He is a Sun and shield to us and gives grace and glory, and no good thing will He withhold from them that walk up rightly. When I think of the awful corruption in the world religiously, morally, socially and politically, were it not that the dear Lord is merciful to our unrighteousness, we would all be hopelessly lost. Man

continues to degenerate. Pride, fashion, covetousness, wordly mindedness, formality, envy, carnality, etc., are having a blighting effect in Zion. Where is that love, forbearance, gentleness, kindness, forgiveness, that should characterize us as followers of the meek and lowly Saviour? I am often heart-sick when I see strifes and contentions, hobby-riding, magnifying seeming differences, making "mountains out of mole hills," and each wanting to say the last word. O! Lord, have mercy upon poor, afflicted Zion—Associations dropping correspondence with an Association for the errors of one or two churches, making the Association a disciplinary body. Preacher jealousy is a dangerous thing and plays its part. Perilous times are upon us! Surely men are heady, high-minded, self-willed, lovers of pleasures more than lovers of God! We so much feel the need of God's mercy and kind remembrance of us all. Our hope for time and eternity is in the grace and mercy of Him who is our refuge, strength, and a very present help in time of trouble. L. H.

BENEDICT'S CHURCH HISTORY.

"Fifty years among the Baptists" will be completed about September 1, 1913, Elder J. S. Newman informs me. It is a good work, and will be gotten out in good shape. Price, \$1.50. Send orders to Elder J. S. Newman, Glenrose, Tex., or I will take orders for it. L. H.

PSALM 39:4.

"Lord, make me to know my end, and the measure of my days, what it is, that I may know how frail I am."

Our race of life is short, and death is near to us. This fact should affect our conduct in every way. If life is short, we ought to make the best use of it, for our opportunities to attend our church or to help and encourage our families will soon go by. We ought not to forget how dependent and frail we are. We are dust, and must return to dust in the near future. We must va-

cate our homes, and our families will be torn and scattered, as has been the case with all who have preceded us. The preacher must leave his flocks, and take his abode in the grave. Husband and wife will still be separated by death; and sons and daughters will still consign parents to the grave. The wail of the bereaved over their dead will still be heard in all lands and in all ages. "O that Thou wouldst hide me in the grave * * * until Thy wrath be past." The frailty and sinfulness of man are great, and his suffering is great.

When we look over our world—see the sin and the sorrows with which it is filled—we are filled with fear and sorrow, for it is a raging storm in all the earth, and we, like Job, may well wish to lie down in the quiet and silent grave till the storm is over—till the Lord comes to put an end to this exhibition of His "wrath." The quiet of the grave and the joys of heaven invite us away, and we sometimes feel the words "I would not live always—I ask not to stay where storm after storm rises dark o'er the way." It is good for us to reflect sometimes on the end to which we hasten, on the frailty and weakness of our nature—on trials that are all around us. It will reconcile us to the approaching end of our lives and it will quicken our steps in the way of obedience.

"Every man at his best estate is altogether vanity," and "vanity" is written on all the wealth and honors of this world. Whatever we do or say, whatever turn we make, or whatever steps we take—every moment we are marching to the Great Beyond. "If a man die shall he live again?" "If in this life only we have hope in Christ, we are of all men most miserable. "Let us pray that the hope we have may be "an anchor of the soul, sure and steadfast." The best course we can take is to be obedient to our Master, and love as brethren. Let our sun go down as it may, it is wisest for us to cleave close to the Lord Jesus, and love as dear brethren, till all of earth is over.

J. H. O.

ESTHER—Continued.

Esther pleased Ahasuerus, and was chosen by him to be queen instead of Vashti. In celebration of the event

the king "made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a release unto the provinces, and gave gifts, according to the state of the king.

"And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

"Esther had not yet shewed her kindred nor her people; as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him." 3:17-20. Christ is the Head of the church, and the church, when consistent, loves and obeys Him at such.

"In those days, when Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

"And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

"And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree; and it was written in the book of the Chronicles before the king." Chap. 2:21-23. Reader, put a stake down here, for this is a *very* important point in this interesting narrative.

"After these things did King Ahasuerus promote Haman, the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

"And all the king's servants, that were in the king's gate, bowed and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence." 3:1, 2. Haman is doubtless a symbol of this world, with all of its vanity, vain-glory and idolatry, and of a man of the world under such influences. Christ, our spiritual Mordecai, though tempted forty days particularly, refused to bow to this Haman spirit and successfully resisted it, or Satan, and the faithful servants of God in all the ages of the past refused to bow to him, and they still refuse unto this day.

“When Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

“And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.” 3. Yes, this Haman spirit would to-day, if it could, at one fell swoop exterminate the whole church and people of God, but it cannot do it, for strong is the Lord God by whom she is sustained and upheld, then “fear not, little flock; for it is your father’s good pleasure to give you the kingdom.”

“In the first month, Nisan, they cast Pur, that is the lot,” etc. In resorting to this method of ascertaining the most auspicious day for putting his atrocious scheme into execution, Haman acted as the kings and nobles of Persia have always done, never engaging in any enterprise without consulting the astrologers, and being satisfied as to the lucky hour.

And Haman said unto King Ahasuerus, “There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king’s laws: therefore it *is* not for the king’s profit to suffer them.

“If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver (about \$15,000,000) to the hands of those that have the charge of the business, to bring it into the king’s treasuries.”

Haman found these Jews to be a peculiar people, and on account of their peculiarity thought they should be destroyed. The Jews, God’s spiritual people, have always been a peculiar people, and always will be. Listen: “The Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that *are* upon the earth.” Deut. 14:2.

“And the Lord hath avouched thee this day to be a peculiar people, as He hath promised thee, and that *thou* shouldst keep all His commandments.” Deut. 26:18.

“For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure.” Ps. 135:4.

“Who 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.

“But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.” 1 Pet. 2:9.

From the foregoing Scriptures of both the Old and New Testaments it is positively, infallibly true that God’s people are a PECULIAR people.

The word *peculiar* means, *unusual, rare, strange, singular*; hence the Lord’s people when consistent, have always appeared to the world, and especially the *religious* world, *singular, strange*, and that too in a sense to provoke the ill will, opposition and hatred of the world.

Right here today, in these American provinces or States, is a people, scattered and dispersed, whose laws are diverse from all other people’s, so much so that they are *peculiar, strange, singular*, religiously. They believe and tenaciously hold to the antiquated Bible doctrine of election, personal, particular, unconditional and eternal; and predestination and eternal salvation by the grace of God alone and exclusively; and they believe that the Bible contains all that they need to believe or to practice, consequently their mode of worship is very simple. Modern Missionism with its numerous societies, they will not have nor tolerate, because it came from *Rome*; and, with its hired ministry, is not only unscriptural, but is positively idolatrous and demoralizing to human society in almost every sense of the word.

Sunday Schools with their proselyting machinery, protracted meetings (See Old School Address of 1832), secret societies of every shade and degree, they utterly reject, and, in their worship, they stand separate and alone, refusing to enter into any alliance, fellowship, union or community with any and all other religionists whatsoever.

Now, on account of these peculiarities, this singularity and strangeness of doctrine and practice, they are

extremely unpopular, religiously, and are heartily despised of the world, and, in the opinion of Haman, it is not for the "profit of human society to tolerate them."

Be not discouraged nor cast down, O ye scattered and despised ones! for one of the Master's witnesses say: "Marvel not, my brethren, if the world hate you." 1 John 3:13, and Jesus says, "If the world hate you, ye know that it hated Me before it hated you." John 15:18.

Late expressions from some of the leaders show the intense hatred and contempt that burn in their hearts toward these peculiar people, one of them declaring that these scattered and despised ones "stand for nothing, and are opposed to everything that is good"; and no doubt they would be willing to pay a large sum to have them destroyed or exterminated; yes, this Haman spirit would sacrifice the Bible, good common sense, the golden rule, its own creed, humanity, the Constitution and the lessons of History to have these spiritual Jews destroyed.

G. W. STEWART.

(To be continued.)

QUESTIONS AND ANSWERS.

1. Q. In Dan. 12:11, 12, what periods are meant by the 1290 and the 1335 days? A. No human being on earth knows. It is supposed, from Num. 14:33, 34, Ezek. 4:5, 6; and Dan. 9:24, that a day in prophecy stands for a year; but exactly when the above-mentioned periods begin or end, the wisest mortals frankly confess that they do not know. From Dan. 12:9 we do know that these words are "closed up and sealed till the time of the end." When it pleases God to reveal the meaning, the language will be understood, but never before.

2. Q. Was the Jewish church apostatized at the time our Saviour came? A. While Christ was in the flesh on earth the religion of the great majority of the Jews was, as it has been since that time and is now, Pharisaic formalism or Sadducean infidelity; for this reason they hated Him and His Divine, holy, spiritual religion, and urged Pilate, the Roman governor, to put Him to death. And in His pure, spiritual religion, and in those

persons who have it in their hearts, Jesus is still despised and rejected of men, both Jews and Gentiles.

3. Q. Do the Jews have yet the order of High Priests? A. No indeed; they have only Rabbis, or teachers, and no priests at all, as the business of a priest is to offer sacrifice as well as to make intercessions, and Jerusalem is the place where God required sacrifices to be offered (Deut. 12:5, 6; 16:2; 2 Chron. 7:16; John 4:20), and the Mohammedan government of Turkey has control over Jerusalem, and have built the Mosque of Omar on Mount Moriah where the temple used to stand.

4. Q. Did any of the Apostolic Churches seem to have a large number of members? A. Yes; the Churches at Jerusalem, Antioch, Ephesus, and Corinth, and probably many others (see Acts 14:23; 20:17; Tit. 1:5).

5. Q. In Matt. 8:11, 12, Christ says, "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth"; what does He mean? A. That, as the prophets had foretold, numerous Gentiles, in all parts of the earth, would believe in Him and enter into the joys of heaven, while many Jews, though natural descendants of Abraham, and circumcised, and members of the Jewish State-church, would not believe in Him, and would be cast into the sorrows of hell—"absence of spiritual light, separation from the company of the saved, lamentation, and impotent rage" (Is. 2:2, 3; 45:6, 22; 49:6; Mal. 1:11; Isa. 25:6-9; John 8:24; Matt. 22:13; 2 Thess. 1:9; Jud. 13).

6. Q. What is the sin against the Holy Ghost that shall never be forgiven? A. As shown plainly in Matt. 12:22-37 and Mark 3:22-30, this sin is reviling the Holy Ghost (with which Jesus was filled), calling Him an unclean or sinful spirit, and it can be committed by none but the unregenerate, malicious, viperous, and everlasting enemies of Christ.

7. Q. In Acts 17:30, 31, the Apostle Paul, after rebuking the stupid and wicked heathen idolatry of statues made by men, says: "The times of this ignorance God winked at (or overlooked or suffered), but now

commandeth all men everywhere to repent, because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead"; what does he mean? A. That God had suffered the heathen nations to go on, for thousands of years, in their inexcusable and foolish ungodliness and unrighteousness, idolatry and wickedness (Rom. 1:16-32; Acts 14:8-18), but now, since the appearance of His Son in humanity, and His manifestation of Divine holiness, wisdom, power, and goodness, and His sufferings and atoning death for the sins of His people, and His resurrection and ascension to the right hand of God, and the certain assurance that He will come again in person to raise all the dead and judge them in righteousness, the most holy and unchangeable God, by these very facts, and the truths of the gospel (Rom. 1:16, 17) commands the whole human race to repent and turn from their idolatry and wickedness (Mark 1:4, 15; Acts 3:19; 8:21-23); but we know, from other Scriptures, that none will truly and savingly repent, except those to whom God gives repentance (Ezek. 36:24-31; Zech. 12:10-14; Acts 5:30, 31; 11:18; 2 Tim. 2:25).

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 107:8, 43.

THE PROTECTING NAME.

Some persons join secret societies and take many oaths in the hope of thus getting assistance in any time of trouble, says Mr. H. L. Hastings, in his *Tales of Trust*; but the child of God, who trusts in the blessed name of Jesus, has a stronger helper than any earthly friend can be. Of the numberless proofs of this fact, the following is a noteworthy instance:

In opposing Napoleon Bonaparte's *Continental System*, which shut out English commerce from the continent of Europe, the English captured Copenhagen, the

capital of Denmark, in 1807, and detachments of soldiers were for a time stationed in the surrounding villages. One day three soldiers belonging to a Highland regiment were sent to forage among the neighboring farm-houses. They went to several, but found them stripped and deserted. At length they came to a large garden or orchard full of apple trees bending under the weight of fruit. They entered by a gate, and followed a path which brought them to a neat farm-house. Everything outside bespoke quietness and security; but, as they entered by the front door, the mistress of the house and her children ran screaming out by the back. The interior of the house presented an appearance of order and comfort superior to what might be expected from people in that station and from the habits of the country. A watch hung by the side of the fire-place; and a neat book-case, well filled, attracted the attention of the oldest soldier. He took down a book; it was printed in a language unknown to him, but the name of Jesus Christ was legible on nearly every page. At this moment the master of the house entered by the door through which his wife and children had just fled.

One of the soldiers, by threatening signs, demanded provision; the man stood firm and undaunted, but shook his head. The soldier who held the book approached him, and, pointing to the name of Jesus Christ, laid his hand upon his heart, and looked up to heaven. Instantly the farmer grasped his hand, shook it vehemently, and then ran out of the room. He soon returned with his wife and children, laden with milk, eggs, bacon, etc., which were freely tendered; and, when money was offered in return, it was at first refused; but, as two of the soldiers were pious men, they, much to the chagrin of their companions, insisted upon paying for all they received. When taking leave, the two Christian soldiers intimated to the farmer that it would be well for him to secrete his watch; but by the most significant signs he gave them to understand that he feared no evil, for his trust was in God; and that, though his neighbors on the right hand and on the left had fled from their habitations, and by foraging parties had lost what they

could not remove, not a hair of his head had been injured, nor had he even lost an apple from his trees.

“The angel of the Lord encampeth round about them that fear Him, and delivereth them.” “The name of the Lord is a strong tower; the righteous run into it, and are safe.” He who has God for his Protector may be confident in time of war, secure in the midst of violence, calm amid all the storms of time, and happy in the ages of eternity, through the loving-kindness of his Everlasting Friend and Saviour.

S. H.

Appointments of Elder S. Hassell for Georgia and Alabama during September, D. V.

Sept. 6 and 7, Old Canoochee Church.

Sept 9, 10, 11, Upatoic Association.

Sept. 12, 13, 14, Ocmulgee Association.

Sept. 16, 17, 18, Beulah Association, Ala.

Sept. 19, Opelika, Ala.

Sept. 21, Sardis Church, near Macon, Ga.

Sept. 23, 24, 25, Echeconee Association.

Sept. 26, 27, 28, Ebenezer Association.

Sept. 29, Hawkinsville, Ga.

EXTRACTS.

LAGRANGE, GA., June 11, 1913.

DEAR BROTHER HASSELL:—You know, of course by this time, of the death of my good father, Elder A. B. Whatley. I can not express to you the depths of sorrow and heartache we feel over his departure. At times it seems more than we can bear, but we feel that we are not alone in our grief, for the hearts of many friends and relatives are touched with profound sadness. They weep with us because they feel that a great and useful man has gone from our midst. Indeed that is true, for I am sure the world has not known a better man. I wish I had the ability to write of him in a way that would do credit to his great worth as a citizen, neighbor, friend, father, husband, Christian, and minister of the Gospel. In all these relations he could not be surpassed. No man was more highly honored and respected as a citizen than he was. He was esteemed above many as a friend and neighbor, and was in the true sense an ideal father and husband. All of these qualities, combined with those of his long and useful life as a devout Christian and faithful minister of the Gospel, made him truly a great and good man. As a child I loved and esteemed him for his goodness, kindness, his lovely disposition, and had the greatest reverence for him always.

As I grew older and began to know more of the realities of life myself, I loved and admired him more for his sweet Christian character, for his wonderful patience when passing through trials, and for his great faithfulness in his ministerial life. I am glad that I loved and respected him as I did; and now that he has gone from us (I speak for all the children) we are happy that we have his whole life so full of goodness and usefulness to think upon and love. That long life of true worth is our legacy. How rich we are in our heritage! We would not exchange it for all the wealth of a world. So, in the midst of our grief, we can rejoice, and thank God that he gave us such a good father for so many years.

Since my father's severe illness the early part of last year he had never been strong, but had been able for some time to attend his regular appointments. Until two months ago, he always sat in a chair while conducting the services. He did, perhaps, the best preaching of his life during the past year. Not being physically able to work, he was cut off from worldly cares and so nearly his whole time and thought were given to the cause he so much loved. He preached with so much power and feeling that often the hearts of many of his listeners were melted and they wept freely. He was never happier than when engaged in preaching. He seemed to forget himself and everything except the beauty and grandeur of his theme. He so often said to me after the meetings at his church in LaGrange that the Lord was with him in preaching. I believe He was with him in every effort he made. I believe that the Lord's presence was felt by the membership also.

My father so often spoke of the end that he felt would soon come, said the disease (valvular heart trouble) that was ever present with him would carry him out suddenly some time, but said he was ready to go. We have every assurance that he was the Lord's and feel that the Lord gave him to the world, blessed him to live a life, the record of which will ever be treasured by his family and friends, blessed him with the power to perform a great and grand work for the church that will never die, and finally for a wise purpose He has taken His own unto Himself. Our prayer is that we may live lives that will do honor to our father's memory, and be prepared to go to him when we are called to "pass over the Rver." Pray for us that we may be reconciled to all the Lord's dealings with us.

With a heart full of sadness,

EMMA WHATLEY PIKE.

CRAWFORDSVILLE, IND., June 23, 1913.

DEAR SISTER BETTIE WHITLEY:—Your beautiful postcard is just received; but what of beauty with such a message! I can think the rest. The watchers themselves with labored breath as the last scene of all drew nearer and nearer! How dark the room! how bitter life looked! And then the sad procession to the city of the dead, and the return to the house of mourning! What a time it is "with many a wee babe, fatherless, and many a widow mourning!" I know from heart-experience something of the solemnities of life and death. Dear Elder Respass in his last card said he was dying by inches. It seems to me I have been dying, dying for the six years past, and all that time I have been mourning one of the noblest, purest, best of help-meets earth ever knew; and, as the unfeeling clay closed over her form, my lament was, "Thou wast too good to live on earth with me, And I not good enough to die with thee." O thou hungry grave, never to have enough till the last one of us

pays the gigantic debt we owe to nature! But my sister, there is never a tragic scene of death, it seems, so afflicting but there is another more so beyond. Your beloved brother had the lot—

"To die among his kindred,
To rest his dying gaze,
On the loved familiar faces
Of his young and happy days."

But, think of the fair Virgin-mother when the predicted time had come that a sword should pierce through her own soul. When her own beautiful and dutiful, and mysterious Son hung before her transfixed on the shameful, agonizing cross, amidst the jeers and cruel thrusts she could not prevent nor hide from her eyes.

Let me commend you, dear sister, in your sorrow, to that same wonderful Son, who, when he saw the multitudes, was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd. May you and your nieces and all turn to that compassionate Redeemer in this hour of fiery trial, and may the balm of his love, the strength of his grace be yours till the rider on the pale horse comes your way.

May Jesus make your dying bed
Feel soft as downy pillows are,
While on his breast you lean your head
And breathe your life out sweetly there.

In the tenderness and strength of Christian love, I remain your
frail, helpless brother, S. B. LUCKETT.

OXFORD, MISS., June 10, 1913.

DEAR BROTHER HASSELL:—I so much admire the kind, humble and Christ-like spirit manifested in your editorials and the general tone of the writers of THE GOSPEL MESSENGER. Writing as well as "preaching the truth in love" is the scriptural way. It helps us to grow up in Him strong and healthy—"strengthened with might by His Spirit in the inner man." How good for brethren to dwell together in love and fellowship! But, on the other hand, the Apostle says: "Take heed, brethren, lest ye be devoured one of another." How helpful each member can be to other members of the body when each member is occupying his proper place, doing his duty faithfully with an eye single to the glory of God. We never hear our brethren here complain of the management of the MESSENGER. May the blessings of the Lord rest upon you in all your labors till the end comes.

In Christian love,

A. B. MORRIS.

REUNION ON EIGHTIETH BIRTHDAY.

WHITAKERS, N. C., R. F. D., June 11, 1913.

DEAR BROTHER HASSELL:—If I may thus address you; I feel compelled to write you concerning a reunion we had the 30th of May, with my children, grandchildren, and one great-grandchild. Twenty grandchildren, one great-grandchild, one married son, and two married daughters living in Richmond, one married daughter living near Battleboro, one in Rocky Mount, one near Tarboro, one in Gold Point, one son-in-law who is a motorman on the street-cars in Richmond, two daughters and one son at home not married, my

grandson and his wife and child, and all of my daughters' husbands were, every one of them, with us. And considering their occupations, son and grandson railroad conductors, two sons-in-laws, one telegraph operator, one freight agent, one grandson, stenographer, three sons-in-law, farmers, and a few neighbors and friends, and notwithstanding we were having rain nearly every day, we had a good day, and had Mr. Alley, of Tarboro, to take our pictures, and notwithstanding a dear friend had published an account of it, I feel compelled to write you, so that my dear brethren and sisters and friends could see it, hoping they would feel somewhat as I do: thankful and that God be praised for answering my prayers for the brethren. I feel to know that God has answered my prayer, and, brethren, I can't describe my feelings, and there is something else I can't tell why it is for more than a month I have heard the sweetest singing I ever heard, more pretty tunes, many I don't know the hymns, some I do, and take my book and follow along with the tune, such as "Thou Dear Redeemer, Dying Lamb," and "Jesus, thou art the sinners' friend," and "From all that's mortal, all that's vain," etc. I hear many beautiful tunes that I don't know what hymns they suit. So, brethren, it's a great mystery to me. If any of you can account for it, I would be glad to hear from you. I feel to know the truth, which is Jesus Christ, and it's by His grace that sinners are saved, and by that alone the words he speaks in spirit, and they are life. And the doctrine of conditional salvation on man's part is of man or the Devil, and is worse than nothing, and leads to destruction; for the natural man knows nothing of spiritual things. It's only a way that seems right, but the end thereof are ways of death. Brethren, about 58 years ago I believe I was as completely cut down as the Apostle Paul was. I do know I have never been since that time like I was before. I feel like I must tell a little of my experience. Some six or eight years ago I became much troubled about how I was to make a living for me and my family. There came these words ringing in my heart and mind for days and weeks, and I couldn't get clear of them, and it worried me, and I searched the Scriptures to know if it was Scripture, but I couldn't find it, and gave it up; I concluded it was not Scripture. One day, not looking for that, I opened my Bible and the first thing I saw was the words that had troubled me so: "My God shall supply all your needs according to His riches in glory by Christ Jesus." I felt perfectly satisfied, and have been ever since, for I have found it even so. So, brethren and sisters, I am wonderfully blessed. I believe the hand of God was in our reunion. My eightieth birthday every one seemed to enjoy themselves, for which my feelings are to say, "To God, the Father, God the Son, and God the Spirit, be honor, praise, and glory given by all on earth and all in heaven."

Zion's Landmark, please will copy, so as many of God's blessed children may read it as possible, for I love them better than anything or everything in the world, for it is vanity and vexation of spirit at best. Your unworthy brother, if one at all, saved by grace, and grace alone, if saved at all.

JORDAN W. JOHNSON.

DEATH OF MRS. EMILY H. BOOTON.

"Mountain Home,"

R. 4, STANLEY, VA., June 6, 1913.

MY BELOVED BROTHER HASSELL:—With anguish of heart I attempt to write you that our precious sister, Emily H. Booton, widow of

Elder John K. Booton, quietly breathed her last at 1:10 a. m., Wednesday, June 4, 1913, aged 79 years and 27 days. She had a violent attack of congestion of the lungs; she was taken sick fifth Sunday in March, but rallied from her first attack and we fondly hoped she would be restored to her usual health, energy and cheerfulness, which were remarkable for one of her years. But alas! her heart was involved, and other complications followed. She had a very poor appetite. Buttermilk was the only thing she relished. Her strength gradually gave way. Not a murmur at the divine will escaped her lips. After nine weeks of confinement to her bed, she lapsed into unconsciousness, and until the end came, was not able to speak a word to us, her throat being paralyzed. She died without a struggle. Brother R. H. Pittman, our pastor, to whom she was greatly attached, preached a beautiful, touching discourse from the text, 2 Timothy 4:7, 8, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love His appearing." She and Cousin Lucy Marye were baptized third Sunday in August, 1857, by Elder Ambrose C. Booton into the fellowship of Mt. Carmel Old School Baptist Church. Her faith was immovable; she had the courage and ability to speak her convictions, and never failed to fill her seat at her meetings, unless providence hindered. The first Sunday in March, she worshipped with us at Hawksbill; the third Saturday and Sunday enjoyed the sweet preaching by Brother Pittman at Mount Carmel, and the fellowship of the saints; third Sunday evenings her home was sought by many of the members, and all of us had a lovefeast. But—

"Her languishing head is at rest,
Its thinking and aching are o'er,
Her quiet immovable breast
Is heaved by affliction no more."

My dear brothers, this is the first bereavement I have borne without her presence, sympathy, and tender love. Now she has gone on before, and left our darling brother, Dr. T. H. Lauck (who got here one week after she was taken ill) and myself and her two children, Mrs. Mattie Grayson and John H. Booton and Henry Benson (her son-in-law) and his children, and a host of relatives and friends to mourn her departure.

May the dear Lord be with us, and comfort us, particularly Rachie Lauck, whom she raised after her mother's death, and who was unremitting in her devoted attention to her day and night during her long illness. Pray for us and all who mourn.

Your unworthy sister in affliction,
LUCY G. BRUMBACK.

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 M. T. LAWRENCE.

Elder Micajah Thomas Lawrence, son of Joshua L. Lawrence and his wife whose maiden name was Harriet Penelope Mayo, was born in Edgecombe County, N. C., July 23, 1848, and died at his home in

Robersonville, Martin County, N. C., Thursday, June 26, 1913, about 5 p. m. He was married three times; first, Feb. 21, 1875, to Miss Alice V. House, who died Sept. 3, 1881; next, March 15, 1882, to Miss Linda L. House, who died June 16, 1889; and last, Oct. 16, 1890, to Miss Naomi House, who survives him. He had eight children—four by his first wife, Hattie, the wife of Elder A. L. Harrison, of Front Royal, Va.; Susie, who died in her 18th year; and Alice Ruth Cobb and Thomas Allison, who died in infancy; three by his second wife, J. Thomas Lawrence, Willie B. Lawrence, and Mrs. Alice V. Cuthbertson, all of whom are living; and one by his last wife, Miss Bettie Lawrence, who died Sept. 11, 1908, at the age of 17 years.

Elder M. T. Lawrence was a grandson of Elder Joshua Lawrence, one of the ablest preachers and writers of the nineteenth century, who was born in Edgecombe County, N. C., Sept. 10, 1778, and died in the same county Jan. 23, 1843, Elder James Osborn, of England, preaching his funeral from David's lament over Absalom—"Would God I had died for thee, O Absalom, my son!" 2 Sam. 18:33.

Elder M. T. Lawrence was one of the best of men, even from his youth. His teacher, Brother S. W. Outterbridge, of Robersonville, N. C., who is still living and in his 89th year, says that he never could see any wrong in him. At an early age he experienced conviction for sin, and sought justification by his own righteousness, but found no peace of conscience until he was led to believe in Jesus as his Divine Redeemer. He united with the Primitive Baptist Church at Conoho, Martin County, N. C., and was baptized by the pastor, Elder John W. Purvis, in 1873. Having impressions to preach, he was licensed in 1878, and ordained in 1880. By the Divine blessing, he built up the churches in Hamilton and Robersonville, and was pastor, not only of these two, but also of three other churches, Conoho, Briery Swamp, and Sparta. He was for many years the efficient Clerk of the Kehukee Association. He farmed the most of his life, and taught school several years. He represented Martin County in the Legislature of North Carolina in 1894 and 1896; and, during his canvass of the county, he preached in the neighborhood at night. He was one of the most excellent, sympathetic, useful, and beloved of our ministers, married numerous couples, preached many funerals, and visited and comforted the afflicted and distressed. Like Barnabas, he was "a son of consolation" (Acts 4:36). He had a fine delivery, and his preaching was able, clear, pleasant, and convincing. He was an unwavering believer in the full inspiration and infallibility of the Old and New Testament Scriptures; and his only hope of salvation was in the perfect righteousness and the atoning death of the Son of God.

The last fifteen years of his life he suffered very severely with gravel, for which he underwent two surgical operations, first in Baltimore, Md., and afterwards in Tarboro, N. C.; and he was also slightly paralyzed about three years ago. He endured his great sufferings with Christian meekness and patience. He removed from Hamilton, N. C., to Robersonville, N. C., two years ago. The day before his death his mind wandered among the Scriptures, and he quoted several passages, especially Matt. 5:16—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This commandment of his Lord he had lovingly obeyed; and it was his dying wish that others should do likewise. And he tried to sing praises to God. As I and the members of his family sat around his bed, he gently

breathed his last, falling asleep, as we are assured, in Jesus, to awake in His likeness in the morning of the resurrection. In the presence of numerous relatives and friends, I held a short burial service at his grave in the Hamilton cemetery Friday afternoon, June 27th.

SYLVESTER HASSELL.

ELDER A. B. WHATLEY.

"Know ye not that there is a prince and a great man fallen in Israel?"

Beautifully attired in the whole armor of God, and holding aloft the imperishable and blood-stained banner of King Emmanuel, thus fell in the great battle of life, Elder A. B. Whatley, the most consecrated Christian we have ever known. How vain the effort and weak the pen to try to tell of his spotless character! Volumes might be written of him and still the half would not be told.

Elder Whatley was born September 24, 1847, united with the Primitive Baptist Church in 1867, ordained to the ministry in 1870, and fell asleep in Jesus May 21, 1913, at his home near Hogansville, Georgia. Throughout his ministerial life, he was a valiant soldier of the cross, an able expounder of the Scriptures, a true, faithful, and humble servant of God. He desired nothing greater than to preach "Christ and Him crucified," and "the power of his resurrection." His love and zeal for the peace and prosperity of his churches cannot be measured by time, and he was never happier than when assembling with the saints. He loved the songs of Zion, and his voice was always heard among those of his congregation. He was greatly esteemed by all who knew him, and seemed ever to feel the admonition: "Let your moderation be known unto all men. The Lord is at hand." He was greatly endowed with abilities, being a deep thinker, an able writer, and an impressive speaker. He was widely known as one of the ablest Primitive Baptist preachers in the South. He had an extensive correspondence, and hundreds have read his published manuscripts, who never saw his face. To be in his presence in the hour of bereavement was to feel the atmosphere of the ever blooming gardens above us. His wise counsel and sweet admonition to his churches are more precious than the costliest gems, more enduring than marble, and will be as immortelles blooming into unfading glory.

Elder Whatley was twice married. His first wife was Miss Mary Taylor, of Alabama. This union was blessed with ten children, two having died in infancy, and a son in the prime of young manhood. His last wife was Miss Olivia Strickland. This union was blessed with five children, one having died in infancy.

As husband, father, neighbor, and citizen, he could not be excelled. As a minister, he was faithful in all things and shunned not to declare the whole counsel of God. As a pastor, his was a labor of love, and his impartiality and faithfulness endeared him to every member. He was indeed a father in Israel.

Elder Whatley is survived by his wife and eleven children: Messrs. C. V., of Palo Pinto, Texas; Brooks, of Chalybeate Springs; Jesse, of the Philippines, and Kizer, of Hogansville; Mrs. Jesse Pike, of this city; Mrs. John Rosser, of Hogansville; Mrs. A. L. Thompson, of Odessdale; Mrs. L. L. Roberts, of Hatcher's Station; Misses Ruth, Naomi and Rachel Whatley, of Hogansville. The funeral services, which were largely attended, were held at Emmaus Church, and conducted by Elders Rees, Prather and J. T. Satter-

white, after which all that was mortal of this good and useful man was laid to rest in Emmaus cemetery. We would ask the bereaved family to join with us in saying, that, while we know he is gone, and that his face is obscured from our vision, yet it was not the grim monster Death, nor the scythe of Time that cut him down, but it was the voice of his blessed Savior that called him to come up higher. And though his tired body had long borne the heat and burden of the day, it shall rest in sweet repose till the morning of the resurrection, when it shall come forth, clothed in the robe of a glorious immortality. One who knew and loved him,

MRS. NANNIE B. EDWARDS.

A TRIBUTE.

While waiting and watching at the bedside of our baby girl, Mary, at Dr. Brannan's sanitarium in our town, where she had undergone two serious operations, and not knowing but what she would be taken away from us, the painful news was flashed over the wires, saying "Elder A. B. Whatley is dead." I can not describe my feeling of loneliness and sadness at that time. He was the last of my brothers and sisters taken from me; it was indeed a great stroke on my already burdened heart. I alone am left of our honored father's family. My grief is great, but I am not alone in this bereavement, for he left a good wife, and a large family of children (seven daughters and four sons) to mourn their loss, and sorrow with me, besides many of the saints, whose hearts have been comforted under his ministry, will mourn as they learn of his death. He was born September 24, 1847, and at about the age of 16, he was mustered into military service, for the Confederacy, and filled his position honorably, as a military guard, at West Point, Andersonville, Thomasville, and other points in Georgia.

Our father died January, 1866, and about that time Brother A. B. became much concerned about his soul's salvation and found peace and pardon through the application of the blood of Jesus to him. By the effectual working of the Spirit, begetting within him a lively hope to an incorruptible inheritance beyond this vale of sorrow.

My recollection is he joined the Church at Beulah, Troup County, Georgia, in 1867, and was baptized by Elder Simeon Edwards.

He married Miss Mary E. Taylor March 5, 1863. She preceded him to the grave 20 years ago. He was ordained twice in one year, first as a deacon and as Elder Burson (one of the presbytery) said, at the first ordination, he was called to a higher work. He was ordained by the authority of Beulah Church to all the functions of the gospel ministry in March, 1870. He served churches continuously for over forty years faithfully. Many times he denied himself personal pleasures and his poor family his presence and protection, "choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season." His faith, like the faith of Moses, caused him to rely on the promises of God, and to trust Him, rejoice in Him, and preach His dear cross and esteem reproaches as a great legacy. He was truly a great and good man. I loved him as my brother, I loved him as a Christian, I loved him as minister of the precious Gospel of Christ, but his voice is hushed, his body sleeps beneath the sod.

"The tempest may howl and the loud thunders roll,
And gathering storms may arise,
But calm are his slumbers, at peace is his soul,
And the tears are all wiped from his eyes."

He was truly a father as well as a brother to me, as he had the management of our home in my childhood and I never knew him to speak or act in an immoral way, but he was a dutiful son to our mother, and was beloved and honored by his fellow citizens. His life would make a beautiful page in the history of the church and his life's work is a legacy to his children.

I have never heard him preach anything but what I thought was according to the plain teaching of the Scriptures. He baptized me nearly thirty-five years ago and since that time we have been associated together in church and until three years ago we were closely identified together in our ministry.

"He died the death of the righteous; let my last end be like his."

Sleep on, dear brother, I will soon join you in the Silent City of the Dead, and my soul now anticipates the glorious victory of our bodies, fashioned like unto the glorious body of our dear Saviour, where there will be no shadows, no sad farewells, no pain nor tears. Peace be thy slumbers.

His only brother,

Pavo, Ga.

S. H. WHATLEY.

J. H. CLARK.

Died near Gurdon, Clark County, Ark., of pneumonia, May 12, 1913. The subject of this notice was born in the State of Alabama September 5, 1844, and removed, with his parents, to Arkansas at five years of age. He served in the Confederate army in the 12th Arkansas regiment, I think. He was married to Miss H. S. L. Hornady, date unknown to me, who preceded him in death, dying March 1, 1908. They resided a good while near Washington, Hempstead County, and probably while living there, they joined the New School or Missionary Baptist Church. They then resided for awhile near De Ann, same county, removing thence to Gurdon. Here they became attendants upon the services conducted at De Ceiper Creek Primitive Baptist Church. I soon observed that they were in doctrinal accord with us; hearing Brother Clark remark, on one occasional, "It is a sad thought to me that my church is not as old as my father." Upon inquiry why he remained with that church, I found him difficult about his baptism. That difficulty, however, was soon removed, and he united with DeCeiper Creek Church, being baptized by the writer on the second Sunday in June, 1902. His wife and one son, J. E. Clark, were received, and the son was baptized at the same time he was, and Sister Clark a month later, on the second Sunday in July, 1902. Himself, wife and two sons composed the family. In October following the other son, John Clark, having come to us from the Missionaries, was also baptized by the writer. Thus they were blessed of God to become a united and happy family of Primitive Baptists.

For five years after Sister Clark's death, Brother Clark continued to mourn her loss and seemed, much of the time, sad and lonely, yet his grief was not inordinate. Near the end he said, perhaps to his son, "I will soon be with mamma," his endearing term for Sister Clark. To me (his pastor) he said, within three hours of his death, "I have no home here, but I have another, a pretty one, and I'll soon be there." I told him "That is what the Bible teaches." He attempted, but perhaps for want of breath failed, to quote, "If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands,

eternal in the heavens." After this he talked little more, his last words being instructions to his son to pay a little remainder on his house rent. May the Lord comfort the bereaved sons, relatives and church. The following memorial is ordered by the church to be published in THE GOSPEL MESSENGER, to which he was a subscriber, and spread upon our church book:

MEMORIAL.

Be it expressed by the church that in the death of Brother J. H. Clark we have lost a true, tender, faithful and loving brother, and that, while we mourn his loss, we believe he is gone to rest with a blessed Saviour in whose grace and mercy he felt such confidence. We, therefore desire humbly to submit to God's will in his removal, and pray God's blessings on the family, church and friends left to mourn his loss.

T. PETERSON, *Pastor*.

O. E. DODGEN, *Clerk*.

GURDON, ARK., June 12, 1913.

Elder S. Hassell—

DEAR BROTHER:—According to the wish of the family and church I send you the above obituary notice and church memorial, to be published in THE GOSPEL MESSENGER as soon as convenient. It is sad to lose such humble and lovely men as Brother Clark in these days of deep spiritual decline, but the dear Lord knows best, and we must submit. Oh! that the Lord would bless His Zion with men who truly reverence His holy name and love His precious cause!

Your brother in sorrow and affliction.

T. PETERSON.

CHAS. G. THIGPEN.

My heart swells with emotion, both of joy and sorrow, as it now becomes my sad duty to chronicle the death of the last of my father's children except myself. Of joy because I know he has gone from the sorrows of earth, and I have a hope for him that he has entered eternal rest. Of sorrow because I shall behold him no more in time, but I have a hope too, as there were seven of us, of meeting those who died in Christ beyond this vale of tears. The subject of this notice was the son of Kenneth Thigpen and Ann Lane, his wife, and was born near Tarboro in Edgecombe County, N. C., October 29, 1855, and died at his home in Speed, N. C., May 1, 1913. My dear brother was married twice; first to Miss Alma Cloman, who lived six years, and died leaving a little girl, Della Mabry, 5½ years of age, and she died at 13 years of age. Being lonely and disconsolate and as God says in His word, "It is not good for man to be alone," etc. He married again, Miss Mattie Lawrence, great-grand-daughter of Elder Joshua Lawrence, who lived with him fourteen years, if I mistake not, and died two years, a month and few days before he did, leaving three girl children—Annie, Marie and Martha. Annie, the oldest, now Mrs. Herbert Hale. It was my sacred duty and high privilege to be permitted to be with him and minister to him, together with his dear children in his last days. Oh! how I do desire to thank the Lord for His mercy. The Lord never gave him a son to live, but in his son-in-law, Mr. Herbert Hale, whom I do believe the Lord gave him, he realized all that a dutiful son could be or do for a father. God bless him in time and eternity, is my earnest desire! The neighbors, too, were kind and untiring in their ministrings. God bless them for their kindness!

"A good name," says Solomon, "is far better to be chosen than great riches, and loving favor rather than silver and gold." This he had. There were two colored servants who were my father's slaves; one of them, Luke Thigpen (as he took the family name when they were freed) had never left but always stayed with him, and when Luke was sick he looked after him as though he was one of his own; and Ann Cairo, Luke's sister, has been ministering to us all ever since she was free, and was cooking, ironing, and doing anything her hands found to do in his home and for him, when he died. Dear children, may God ever bless you, and may you find favor all your lives long, both in the sight of God, and man, is the heartfelt prayer of your fond aunt and his sister!

BETTIE Z. WHITLEY.

Little Benjamin Lawrence Edmondson, infant son of Mr. D. Edmondson, and Sister Bettie, his dear wife, was born May 27, 1911; died May 7, 1913. This bright little treasure was given them by promise, fulfilled his mission, and the sweet little bud blossomed in heaven. He was named for Elders Benjamin Strickland and M. T. Lawrence, and they were both present on the funeral occasion, and both spoke comfortingly the truth as it is in Jesus Christ our Lord, after which the beautiful white plush-covered casket was taken by the little boy pall-bearers, and carried to the cemetery in Hobgood (where they live) and in the presence of many friends, they planted it; and we feel sure that when Jesus comes again, that little children will rise on the right side, and hear the welcome of Jesus, saying, "Come in ye blessed of My Father," etc. May the dear God of all grace sanctify this keen sorrow to the good of all this dear family, and especially to the other two children, Ermon and Jessie, and may it make a solemn and lasting impression to desire to meet their little brother on Canaan's happy shore.

Written for the family with deepest sympathy and much love.

BETTIE Z. WHITLEY.

MRS. J. F. GULLEDGE.

On May 23, 1913, about four o'clock Friday afternoon, the Silent Messenger of death entered the home of Mr. J. F. Gullledge, with its icy fingers, and took away his dear companion, Mrs. Lizzie Gullledge. She was 53 years of age. To their happy union were born sixteen children. Her husband and eleven children survive her—six sons and five daughters. She was a member of the Primitive Baptist Church about thirty years. I never saw more good traits manifested by any person than Sister Gullledge manifested as a neighbor. She never was too busy, the weather never too bad for her to go to render assistance when needed. As a church member, it always seemed that her church duties were first with her. I will say to her dear children: "Try to live so as, when the death angel comes for you, you can say as Cousin Lizzie did, I am ready to go." She was the ever-shining star of their home, but now she has gone to shine before Jesus in that place where suffering is unknown. All that loving hands could do was done, but to no avail. How much we all loved Cousin Lizzie! It seemed impossible to give her up; but God giveth, and taketh away. To all of her beloved ones we will say: "Weep not as those who have no hope." We are all here for a purpose, and may we live in a way that, when our last

days are spent, the blessed Saviour may say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

On Saturday evening, after Brother Williamson made a loving talk, we took the last look on her pale face, and spoke the last good-bye. She was then laid to rest to await the coming of the Lord. 'Tis sad to think we can never hear her voice or her gentle footsteps again. Thou art gone, oh! precious mother; nevermore canst thou return; thou shalt sleep a peaceful slumber till the resurrection morn. Cousin Lizzie told us that she believed death was sweet, and I think it surely was with her, for she passed away without one struggle. May it be a reunited family in heaven, is the prayer of the writer. Written by her loving cousin,

Goggansville, Ga.

JULIA MULLINS.

"THEODOSIA ERNEST OR THE HEROINE OF FAITH" AND
"TEN DAYS IN SEARCH OF THE CHURCH."

These two volumes under one cover are now being published and are expected to be ready for delivery in July. Will contain five or six hundred pages, well printed and neatly bound by same company that published the "Biographical History of our Ministers." I thought I could sell the two volumes at \$1.00, and so advertised, but from actual cost of publication, I am forced to advance the price 25 cents. Those who have already paid I will send the book at \$1.00, but ask that future orders be sent at following prices: 1 copy, \$1.25; 1 dozen copies, \$13.50; to Ministers at \$1.00 postpaid.

This work was written about sixty years ago by Dr. A. C. Dayton, a Presbyterian physician, who was led to doubt, and then to be convinced that he had not been properly baptized until he followed Jesus in the liquid grave and found a home in the Baptist church. It has been revised by our dear aged and able brother, S. B. Luckett, and myself, and has ever been noted for its convincing power, its delightful tone, and extremely just and fair treatment of all churches it examines. Brother Luckett writes me that he knows of no book, except large and costly ones, so full of Bible truths and reliable church history. He further says, "It was my fortune to get a copy of this work when first printed, and I believe, under God's grace, it led my roving feet to the true visible church, recovering my youthful mind from errors, that under the name of improved religion, have well-nigh captured our land."

It is hoped that our brethren generally will appreciate the opportunity to get, at so small a cost, these two valuable books which have long been out of print.

Supply your home with one. Give each of your children, or an intimate friend a copy. Recommend it to others. Our children, and the young generally, need to be fortified against error. This book will do so in an entertaining way, for the person that can trace the faithful Theodosia up to her baptism without more than one flow of tears, must have an astonishing control of his or her emotions. I will appreciate your order at once, and will wait on you for the money, if you are a Primitive Baptist, and it is not convenient for you to send it now.

R. H. PITTMAN,

Luray, Va.

I have long had and esteemed this work as a vindication of Bible truth; and I think that the present revised edition is an improvement on the original.

S. HASSELL.

DAVID BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

David Benedict was born in Norwalk, Conn., Oct. 10, 1779, and died Dec. 5, 1874, at the age of ninety-five. He wrote three histories of the Baptists, and "Fifty Years Among the Baptists" (a personal review of the Baptists from 1810 to 1860). From this book my father quoted largely in our Church History. It furnishes the most complete and unanswerable testimony from an eye-witness, who was very hostile to the Primitive Baptists, that the Primitive Baptists occupy, in doctrine and in practice, original Baptist ground. He records the changes, which he regarded as improvements, that had taken place among the great majority of the Baptists, during his own life and recollection. The book has long been out of print. I am glad that Elder J. S. Newman, of Glen Rose, Texas, has republished it. He expects to have it ready for delivery by Sept. 1, 1913. Those who wish it should send \$1.50 to him for a copy.

S. HASSELL.

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The Church History, now out of print, was written and published to disseminate the truth, and was sold for two thousand dollars less than the cost; but, through the kind appeals of Elders J. R. Respass, Wm. L. Beebe, and P. D. Gold, in THE GOSPEL MESSENGER, *The Signs of the Times*, and *Zion's Landmark*, this debt was paid by members and friends. The present volume, *The Apostolic Church*, will be sold at cost, or given to those wishing it, and not able to buy it.

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Mrs. A. A.

Vol. 35

Messenger

THE GOSPEL

Baptist Cause.

MBER, 1913.

No. 9

"SPEAKING THE TRUTH IN LOVE" BY A. B. WHAT-

Williamston, North Carolina



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SEPTEMBER, 1913.



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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 35

WILLIAMSTON, N. C., SEPTEMBER, 1913.

No. 9

LAST LINES WRITTEN BY ELDER A. B. WHATLEY.

From all who live on this cursed earth
There is none more sinful from their birth
Than I, a wretched man of sin,
Who is unholy, all unclean.

Love is the attribute divine
That moved the Lord to fix the way,
Directed by His holy mind,
To save from sin, Oh! blessed day.

Yes, blessed day when Jesus came!
Angels proclaim His praise on high;
The shepherds left their flock alone
To follow the star up in the sky.

Love cradled in a manger low,
Surrounded by the beasts of stall;
Earthly wisdom can never know
The grandeur manifest to all.

Mercy then came with smiling face,
Looked on poor sinners of our race,
Through medium of God's Holy Son
Removed the sins which they had done.

'Tis Justice cries with stern demand,
"To angry law, your life you owe;
None does exist but the God-man
Who can command and let you go."

Thus grace and truth together meet,
In righteousness and peace complete,
In Christ the Lord, our Righteousness,
Our Saviour, God, our great High Priest.

CORRESPONDENCE.

THE OLD AND THE NEW MAN.

Republished, by Request, from THE GOSPEL MESSENGER of November, 1883.

We have never professed to know the deep things of God, or to be able to explain them; and to define precisely the change in the man by the new birth is doubtless far beyond our ability. We know but little more about it than the blind man when he said, One thing I know, that whereas I was blind, now I see. But that there is a change in the man by the new birth the scriptures clearly teach, and in what it consists is our present inquiry. The scriptures abound in figurative expressions that were never designed to be construed literally; and to so construe them would involve us in inextricable confusion. For example, the words of Jesus in John iv., saying: "But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Now, we know that Jesus did not refer to natural water, or natural thirst, or natural wells, only so far as they represented spiritual thirst, and spiritual water and wells, which they can at best only partly represent. He did not mean that there would be an actual well of natural water in a man, but he meant to represent by natural thirst spiritual thirst for heavenly grace, and by natural water, that grace as given by him in the gift of eternal life, and by the well of living waters, the unailing character of his grace, as unlike natural wells—going dry in summer, and failing in time of greatest need—but like the living water, his grace would be affected by no changes of times and seasons, but always—in summer as in winter, wet or dry—the same and sufficient. The spiritual people of God are called Zion, and it is said when Zion travailed she brought children; and we know the church and Christians are meant by Zion, and that no church ever brought an actual child of flesh, blood and bones; but that she does conceive by

the Lord we all believe. She sorrows in mind, deplores as Hannah her barrenness and deadness, and cries unto the Lord as a woman of sorrowful spirit, and spiritual joys are born to her. And not to be too tedious, the Saviour, in John viii., said to the scribes and Pharisees who boasted to him of Abraham as their father, that they were of their father the devil; but we know he did not mean that Abraham was not their fleshly father, or that the devil was their fleshly father, for the devil never had a fleshly child; but that he meant that in their opposition to the truth taught by Him, and believed in and loved by Abraham, that they manifested the Satanic spirit of hatred to God and his truth that has ever characterized the devil, and they were, in that sense, the devil's children, and not Abraham's. *Old* and *New* man are New Testament figurative expressions; such as Ye are the temple of God; a spiritual house; and lively stones; the outward and inner man, etc. The words "old man" are used in the Old Testament, but only in their literal sense, and refer to the years of a man's natural life, as when Zacharias said to the angel: "I am an old man," etc. The old man there being the real old man of flesh and blood, and not the *old* man we are charged in the scriptures to "put off;" nor is the *new* man we are told to "put on" a real man, a distinct person, but the works prompted by the new nature, and commanded in the word. But whilst the figurative *old* and *new* man are not used in the Old Testament, the Christian warfare was well known to the ancient saints; for Christians have been comforted and encouraged in all ages by the struggles and triumphs of faith recorded in the sacred pages for them. Could we find a man who had never sinned, but was as good as Adam before he fell, we would find a man with no *old* man or *new* man either, but simply a good creature of God. Our blessed Redeemer had our nature, but not its depravity, save by imputation; and whilst, as his children, he had two natures in one person—the nature of God and the nature of man—he had no *old* man in his own person to contend with, as we have. It is this depraved nature, that is conceived in sin and brought forth in iniquity—not so much the man, but the nature,

because conception and birth are not of themselves sinful, man having been commanded to increase and multiply, and it is not therefore sinful to marry wives and beget children; but, being depraved, our offspring is conceived and brought forth sinful. When a man is born again (we would not say born over) he, the man, becomes a new creature, but not a new creature in flesh and blood—for, so far as flesh and blood are concerned, he is the same creature—but as woman in pangs of travail is delivered by birth, so he is delivered by faith, and rejoices in the truth. He is born of the Spirit—for God is a Spirit. He is new in spirit, new in hope, faith and love, and the works of faith. He is new in his views of truth, of God and himself; old things have passed away, and he is one spirit with the Lord, and hates what God hates, and loves what God loves; and hates what he once loved, and loves what he once hated. The *old* man is still, however, left; but the Christian man—the man himself as a Christian—lives by faith. It is the same man who is thus changed, who has now in spirit partaken of the divine nature; that now has struggles and hates his own depravity who once had no such struggles. It was the same Paul who, after his change loved unto death the same truth that he before hated unto death. If it was not Paul himself, who was it? It was the same Gadarene who, one day was a fierce, wild and ungovernable savage, that sat the next day meekly at the feet of Jesus as a little child. He was the same man of flesh and blood—the same in size, features and stature—that he was the day before, but not the same in spirit; yet he had the depravity of nature to contend with until the struggle should end by death. He was a new creature; and what sort of a creature? Why, he was a “wonder” from the Lord of hosts; a man with two natures—the *old* man and the *new* man—such a being as no man could be who had never sinned and been born again; both a creature and a child, both created and begotten, both of God and of man. The warfare is itself an evidence of new birth; that the new reign has begun in the man; that the change has taken place; that the very identical man in whom this conflict is going on is

a child of God and an heir of heaven. He is the one, the lost sinner, who is interested in salvation; we know of no other man, or creature, or being, interested in salvation. A man once said to us "that if you get to heaven it will not be John Respass," to which we replied that "if it is not John Respass, it had as well be Bill Smith, as far as we are concerned," and it had; for it is this very person, John Respass, who longs for eternal life; this very sinner who hungers for holiness, and this very one who hopes to realize it and praise God for redeeming grace—for saving a poor sinner. With all due deference to others, we cannot construe the scriptural expressions in reference to the *old* and *new* man literally, and make of them two distinct men, when in fact they are (the *old* and *new* man) more properly two natures or spirits in *one* man or person. It has been said (Elder T. P. Dudley's famous Circular) "Whence these various distinctions between the *old* and *new* man, if indeed there are not two men?" And "Two distinct births of two distinct elements necessarily produce *two distinct beings*." Now to argue from such a premise as this, will confuse the minds of God's feeble children and cause estrangement and contention. But we would say that two distinct births in God's children no more necessarily produce two distinct persons in them than the birth of Christ of the seed of Abraham necessarily produced two distinct beings in Him. But no one believes that he, the adorable Redeemer, had two persons, but that he, like his children, had two natures in *one* person—the nature of God and of man. Therefore, we do not understand that God begets in sinners, even his chosen people, any actual children, or that there are any actual fleshy children of the devil; but that the *old* man is the corrupt nature of fallen man, and the *new* man, the new nature begotten in him of God; so that instead of being two distinct persons, he is one person with *two* natures. And though there are two distinct births, they are altogether different in character, as much as the natural water and natural well differ from the spiritual water and well; and it would be as sound reasoning to make the spiritual well alike in shape and form to the natural well, as to make

the spiritual birth like the natural birth. The spiritual birth is designed to represent the change in spirit and character, and no being is brought forth by it any more than a being or person is brought forth by the travail of Zion.

But the meaning of the *old* and *new* man is clearly defined by the apostle in his letter to the church at Ephesus, 4th chapter, and also in his letter to the church at Colosse, 3d chapter. He writes to the church: That ye put off concerning the former conversation (or conduct) the *old man* which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the *new man*, which after God (or of God and like God) is created in righteousness and true holiness. In this sentence Paul speaks of both the *old* and *new* man—the one to be put off, the other to be put on—as if we were putting off one coat and putting on another in its place; and it is not, therefore, a person to be put off and put on, but a life to live. The church was composed then of Gentiles by nature, and hence he said to them: “I testify in the Lord that ye walk not as other Gentiles;” that is, as Gentiles who had not been made Christians, and “who walked in the vanity of their mind; whose understanding was darkened, and who were alienated from the life of God through ignorance that was in them, because of the blindness of their hearts; who being past feeling, had given themselves over unto lasciviousness with greediness,” meaning that they, as Christians, were not to live as others, or as they had formerly lived themselves, but to live now as Christians, or children of God, those of another spirit; and in that way put off the *old* man, and put on the *new* man. Because they had been taught better; they had learned Christ, “if so they had heard him, and been taught by him as the truth is in Jesus.” “Wherefore, putting away lying, speak every man truth with his neighbor; let him that stole steal no more, but rather let him labor, working with his hands the thing that is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying. Let all bitterness, and wrath, and

anger, and clamor, and evil speaking be put away from you," [this is the *old* man,] "with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake forgave you." [This is the *new* man.] "Be ye, therefore, followers of God as dear children; and walk in love as Christ hath loved us and given himself for us; but fornication, covetousness and all uncleanness, let them not be once named amongst you, as becometh saints; neither filthiness nor foolish talking nor jesting," etc. To live this way is to put off the *old* man and to put on the *new* man. And what a warfare it is! And to accomplish it how necessary that we should every man be in his place in the camp, with the whole armor of God on! because that which the Spirit prompts, and the word requires will find more or less opposition in our corrupt nature—the one being contrary to the other—so that we cannot, of ourselves, do what we would. Therefore, the idea that the "old" and the "new" man are two distinct beings, is not scriptural. It has also been said by gifted brethren that, as living souls were created in and simultaneously with the first man, Adam, and being born of him necessarily partakes of his nature, so were all quickened spirits created in and simultaneously with the last Adam (Christ), and that they (quickened spirits) all being born of him, as necessarily partake of his nature, etc. If we get the idea the language conveys, it means that Christ was created as Adam was, and that these quickened spirits—whatever they are—were created in him, and that in the new birth they are born again and not the man. But the scriptures say, "the man must be born again," not quickened spirits. And if Christ is a creature of God, and not God the Son, it would be idolatry to worship him as God. We know it is said that we are created in Christ Jesus unto good works, but that refers altogether to the work of Christ in our hearts. And the elect of God, those redeemed and saved sinners, will have something to praise God for in heaven that no unfallen and unsaved being could possibly have. But we are not yet perfected, but wait for the final change; we see now through a glass darkly, and know only in

part; but the time is fast coming when we shall see him face to face and know as we are known, and shall attain to the full stature of men.

Now we press forward to the future, and shall at last be crowned with fullness of joy at his right hand. So our new nature is not a distinct being, but it is our God-given nature as our faith, hope and love, and is evidence that we have eternal life and shall come off more than conquerors through Him that loved us and gave Himself for us. Bless His holy name! Like the leaven hid in the meal until the whole shall be leavened, so shall his people be saved. Nothing of them will be lost but their sins and corruption. "If the spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. What is written is written in the interest of the truth of God and the peace of his regenerated people, and may the blessings of God rest upon it.—J. R. Respass.

CORRECTION OF DATE.

Dear Brother Hassell:

The meeting of the Conecuh River Association, in the August MESSENGER, I made a mistake in the time, which is the *first* Sunday in October and Friday and Saturday before, instead of the *second* as stated in my first notice. Please allow space in the next MESSENGER for the above correction and oblige many.

J. E. W. HENDERSON.

Glenwood, Ala.

THE KEHUKKEE ASSOCIATION.

The 148th Annual Session of the Kehukee Association is to be held, D. V., with the Church at Spring Green, Martin County, N. C., October 4th, 5th, 6th. Visitors by railroad reach Hassell or Robersonville, or Everett (all in Martin County, N. C.), Friday evening, October 3.

S. HASSELL, Moderator.

EDITORIAL.

EDITORS :

SYLVESTER HASSELL, WILLIAMSTON, N. C.
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 LEE HANKS, VIDALIA, GA.
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 G. W. STEWART, AKRON, ALA.

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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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THE SIGNS OF THE TIMES.

To the Pharisees and Sadducees who, tempting Him, desired Him to show them a sign from heaven, Christ said, "Ye hypocrites. Ye can discern the face of the sky, but can ye not discern the signs of the times?" Matt. 16: 1-5; Mark 8:11-13; Luke 12:54-57. The Pharisees were hypocritical formalists, and the Sadducees were infidel worldlings; they hated each other, but they hated Christ more because of His sincerity and spirituality; and they, therefore, united to endeavor to ensnare Him and confound Him before the people. Dissatisfied with all His wonderful miracles of healing and feeding the multitudes, they asked of Him, as a proof of His Messiahship, a sign from heaven, such as the manna in the time of Moses, the staying of the sun and moon at the command of Joshua, the thunder and rain in wheat harvest at the prayer of Samuel, the abundant

rain after three years' drought at the prayer of Elijah, the fire from heaven that consumed Elijah's sacrifice on Mount Carmel, and the other fires from heaven that consumed two of the captains and companies sent to arrest Elijah. But they were insincere in their request; they hoped that Christ would either refuse them such a sign, as he had before (Matt. 12: 38-45), or that He would attempt to give them such a sign and fail, and that, in either case, they would discredit Him with the people. They knew the signs of fair and foul weather, but they foolishly disregarded the infinitely more important signs of the times of Christ's first coming in person to the earth—the departure of the scepter from Judah, the setting up of the fourth great universal empire, the ending of Daniel's seventy mystic weeks (of years), the increasing wickedness of both Jews and Gentiles, the Ministry of John the Baptist, the forerunner of the Messiah, and the perfect holiness and teaching of Christ, and the miracles of benevolence wrought by Him. For their wilful blindness and murder of the Messiah, foretold by their prophets, the Jews have been, for nearly two thousand years, suffering the penalty, also foretold by their prophets, of being driven from their own goodly land of promise and scattered over all the earth; and, with a very few exceptions, they still hate Christ as bitterly as ever. Natural things, whether blessings or curses, do not change the heart.

The signs of the present times clearly indicate that the second personal coming of Christ to the earth, for final judgment, is near at hand, according to the predictions of the Old and New Testament prophets.

After nearly two thousand years of so-called progress, civilization and evangelization, there seems to be very little genuine faith upon the earth. Of about fifteen hundred million people in the world, two-thirds are still heathens or Mohammedans; and, of the remaining one-third (five hundred millions), about three hundred and fifty millions are Greek and Roman Catholics, who are chiefly dead formalists; and, of the other one hundred and fifty millions, called Protestants, not more than one-fifteenth, or ten millions, even profess to believe in a regenerated church membership, and perhaps only a

third of these, or about three millions, prove by their lives that they are regenerated. The Catholics substitute their traditions for the word of God; and the great body of the Protestants and Baptists have departed from the faith once delivered to the saints, doubting or denying the divine inspiration and infallibility of the scriptures, the perfections of God, the creation of the universe out of nothing, the fall and total depravity of man, the eternal divinity and virgin birth of the Son of God, redemption by His blood, and regeneration by His Spirit, His second personal coming to the earth, the resurrection of the body, and the final and universal judgment of men and angels, the everlasting happiness of the saved, and the everlasting misery of the lost. And with these departures from the truth there have been corresponding departures from righteousness. As before the flood of waters in Noah's time, corruption and violence fill the earth; selfishness, covetousness, pride, worldliness and sensuality are rampant; drunkenness and debauchery abound, making the great cities of the earth Sodoms and Gomorrahs; robbery and murder prevail; three-fourths of the revenues of the nations are spent for war, and the world is becoming an armed camp, and professionally Christian nations surpass all others in military preparations and in the atrocities of war. And with this increasing infidelity and wickedness, the judgment of a righteous, all-seeing, and all-powerful God are increasing. Storms and floods and fires and droughts and wrecks and plagues and earthquakes reveal the wrath of God from heaven against the wickedness of man, and prove that the coming of God draweth nigh, and the Judge standeth before the door"; and that His people who believe in Him and in His Word, should watch and pray and be ready to meet Him. S. H.

SALT.

The preservative qualities of salt and its importance as a seasoning for food are well known to all people everywhere and are implied in most of the passages where it is mentioned in Scripture; as in the miraculous

healing of a fountain (II Kings 2: 21); and in the sprinkling of salt over the sacrifices consumed on God's altar (Lev. 2:13; Ezek. 43:24; Mark 9:49). So also good men are "the salt of the earth" (Matt. 5:13); and grace or true wisdom is the salt of the language (Mark 9:50; Col. 4:6).

Salt is a symbol of perpetuity and incorruption. Thus they said, It is a covenant of salt forever before the Lord (Num. 18:19; II Cor. 13:5).

The early disciples of the Lord were good men, made clean by the grace and power of His words; for He had only to speak the words, "Be thou clean! and it was so, the leprosy departed, the soul was cleansed from sin and they possessed a new and a clean heart, a heart to love and obey their Lord and Master; not that their human or fleshy nature with its affections and lusts was changed or made good; but they were qualified by the grace of God to honor, love, and obey His commandments, and thus made examples of the cleansing power of divine grace. This operation cleanses the heart and enables the child of God to cleanse his hands (James 4:8; II Cor. 7:1); and in this manner the followers of Christ, by example, are the salt or seasoning or savor of the earth.

Under the typical or commercial law, the Jews were required to sprinkle their meat offerings with salt, and with all their offerings to offer salt (Lev. 2:13). Salt is a cheap commodity, bountiful in supply, so much so that it is scarcely considered as an item in the cost of living; but those things which are symbolized by it in the Holy Scriptures are of vast importance and value to the dear people of God; all acceptable sacrifices to the Lord must be seasoned with grace, offered in faith and with love to God and His people and the sacred cause of our blessed Saviour, with due regard for the order in which they are required to be rendered. We should prove the sincerity of our inward devotion by active outward obedience. If we possess the inward preparation of soul, if God has indeed touched our hearts with a sense of love and peace in the forgiveness of our sins, we should not lie against the work of divine grace by concealing the light that is within us until it becomes darkness, but

we are commanded to let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven; in this way the children of God are the light of the world and the salt of the earth.

All our religious devotions, all our spiritual sacrifices for which we are qualified by the grace of God in our hearts, should be seasoned with the salt of meekness, love, humbleness of mind and attended daily by an orderly walk and godly conversation. But surely we cannot come up to the sacred obligations of the Christian life without the grace and spirit of our Lord Jesus Christ, but we should ever acknowledge our dependence upon it, remembering that the grace of God is sufficient for us, and His promises are sure, and that He will not suffer His faithfulness to fail.

Dear little children of God, I will say to you in conclusion of this article, which may be the last you will ever see from me, when you meet at the place of worship to make your offerings to the ever blessed God and Saviour, do not forget the salt; for the Lord will not accept our unseasoned formalities without the attendant principles indicated by the monosyllable, "salt"—"Faith, hope, charity; these three, but the greatest of these is charity." (I Cor. 13:13.) Truly these principles abide with each and every dear child of God; the first and second, faith and hope will serve their time and then cease to be; but the third will never cease.

And now, my fellow servants in the public ministry of the blessed gospel, pardon a final word of admonition to you from one whose long experience in this service has developed his weakness, yea, his nothingness; one whose race is well nigh run, yet wondering what and how the final end will be; in love and tender sympathy for all of my armor-bearing comrades. Be faithful to the trust imposed on you by the King of Zion; be kind and gentle to all "the flock over which He hath made you overseers," and remember that all our public sacrifices and offerings as well as our private donations to the Shepherd and His flock must be seasoned with salt—the sanctifying grace of Christ, else they are rejected by our King, and neither the sheep nor lambs nor we ourselves are profited thereby.

Be careful that you mistake not pepper for salt when attempting to feed the flock of God. Pepper will burn and often produce sneezing.

The grace of God be with you all.

J. E. W. H.

LOVE ONE ANOTHER.

There is room in the church of God for all of the Lord's humble children. No preacher should conclude that he can do all of the preaching, do all the baptizing, and serve all the churches. A gift will make room for itself. Preachers are equals. We need them all. The Lord has set the members in the body as it has pleased Him. We should feel proud of every true minister. If one has a greater gift than another, he should thank God for the gift, and not praise himself or feel exalted. The greater the gift, the more humility exhibited. There is no room for envy or jealousy. Jealousy is as cruel as the grave. If one has a greater gift in preaching than we do, we should not be envious or try to destroy him. We should thank the Lord that he has true, tried, faithful men who can by grace defend the cause of Christ. If we are praised and highly esteemed as a towering gift, it might exalt the flesh; but what does all of our self-importance and pride benefit us? Pride is dangerous. It is safe to be willing just to be the Lord's anything. Of ourselves we are nothing. Without hearts full of love all of our preaching is worthless. The flesh likes to be honored and have a high seat in the synagogue; but he that exalteth himself shall be abased. It is good for a true minister to live at the feet of Jesus and esteem others better than self. When Cornelius fell down to worship Peter, Peter said, "Stand upon thy feet; I myself am but a man." He would not be worshipped. Many today would like to be worshipped, and desire to rule and regulate the church of God. The angel said, "Worship God." We should worship no man. Men are imperfect. The best preachers that ever lived made mistakes. Perfection belongs to God alone. Some will say that I cannot non-fellowship a certain preacher, because he is a good man. That preacher may have de-

parted and gone off into the most heretical doctrines and practices. We should follow no man any further than he follows the lowly Saviour. We as members and ministers should love each other. It is wrong for one minister to seek the life of another. "He that diggeth a pit shall fall therein." Saul sought the life of David, and fell on his own sword. If you undermine God's servant to injure him, "Be sure your sin will find you out." It will come home to you sooner or later. Little children, love one another. We will never injure those we love. We can hurt ourselves by opposing each other more than all the anti-Christian powers can hurt us. We need to exhibit great love, kindness, tenderness, forbearance, and forgiveness. If we love each other as we should, we will never injure one another. We should be helpers one of another. If we make mistakes in our expressions, we should be ready to renounce them as soon as we see our error. We should not ride hobbies; they are dangerous. We should labor in love to unify the Lord's people. The church is made up of imperfect creatures, and we need great love and pity one for another. Yet we should be firm for the right. Let us all examine ourselves, and get the beam out of our own eyes. Little children, love one another. L. H.

ESTHER—Continued.

The wicked Haman, having secured the king's consent and the condemnation of the Jews, sent letters by "post into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which is the month Adar, and *to take* the spoil of them for a prey.

"The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day."

"The posts went out, being hastened by the king's commandment, and the decree was given in Shushan, the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed"—3:14, 15.

“When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king’s gate: for none *might* enter into the king’s gate clothed with sackcloth”—4:1, 2.

Mordecai loved the Jews, his countrymen, and so Christ, our spiritual Mordecai loved the spiritual Jews, the church, with an everlasting love, and because of their condemnation, helpless and hopeless condition, and His identity with them in covenant relationship. He walked before the King’s gate (entrance into the eternal city) clothed in the sackcloth of humanity and cried with a loud and a bitter cry upon the cross, and “made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross” (Phil. 2:7, 8); and all the true ministers of His grace, instead of having the applause of men and the good will and friendship of the world, are despised and must go clothed in the sackcloth of popular disgust, ridicule and hatred. But let not the true minister and servant of the Lord be discouraged on account of these things, for painful though they be to the flesh, yet were it otherwise, some of the true signs of discipleship, or faithfulness would be wanting; and let us remember, as has been well said, 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.” And again, “Do not be discouraged because your work is not appreciated. God never tires of making flowers and sunsets, although so few stop to admire them.” And the blessed Word says: “Weeping may endure for a night, but joy *cometh* in the morning, and they that sow in tears shall reap in joy.”—Ps. 30:5; 126:5.

On learning the news of the cruel decree Queen Esther was “exceedingly grieved” and sent raiment for Mordecai instead of his sackcloth, but he received it not; no, for the time for him to lay that aside had not yet arrived. By inquiry Esther learned by word or

message from Mordecai the cause of Mordecai's trouble and humiliation, and he also sent her a copy of the decree against the Jews, with a charge to go in unto the king and supplicate him in behalf of her people.

In reply to this charge Esther sent word to Mordecai to the effect that the law of the king was that any one appearing before him, whether man or woman, without having been called by him should be put to death, unless he held out to them the golden sceptre, and that she had not been called to come in unto him in thirty days. To this reply Mordecai sent the following reply: "Think not with thy self that thou shalt escape in the king's house, more than all the Jews.

"For if thou altogether holdest thy peace at this time, *then* shall their enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this"? Chap. 4:13, 14.

Think not, O minister, or editor, that you shall escape the destruction or sufferings that now, in these perilous times, threaten the simplicity, purity and order of the old church, in the form of persecution from without and dissension and innovation from within, by holding your peace or refusing to speak out plainly and boldly against them; for, though you may refuse to take a definite and determined stand against such things, things that are now dividing and tearing asunder the love and fellowship that once abounded among the spiritual Jews or churches of God, you will not escape, but sooner or later you must suffer the judgment of the great King against such things, but enlargement and deliverance will come to the church, from another source, for there are those that will speak out against them.

Though clouds dark and dismal were gathering and the destruction or extermination of the Jews seemed certain and sealed beyond all hope, yet there was a faith in Mordecai that overcame it all, seeing deliverance sure in the end; for, like Moses, he endured as seeing Him who is invisible. Ah! invincible faith, sweet abiding hope! what an inestimable blessing from on

high! And how do you know, O thou minister or editor, but what you have come to the old church, for such a time as this, when the church is threatened and seriously affected by a spirit of worldly conformity, carnality, organs, secret societies, covetousness, protracted meetings, general disorder, and in places, with downright and devilish immorality, and finally with heresy and apostasy.

In many places and sections the following lines of the good old song are appropriate:

“Well may thy servants mourn, my God,
The churches’ desolation;
The state of Zion calls aloud,
For grief and lamentation.
Once she was all alive to Thee,
And thousands were converted,
But now a sad reverse we see,
Her glory has departed.

Her pastors love to live at ease—
They covet wealth and honor;
And while they seek such things as these,
They bring reproach upon her.
Such worthless objects they pursue,
Warmly and undiverted;
The church they lead, and ruin too—
Her glory has departed.”

G. W. STEWART.

(To be continued.)

NEW EDITION OF WILLIAM HUNTINGTON'S BOOK OF FAITH.

Messrs. Farncombe and Sons, of London, have recently published a new centenary edition of Wm. Huntington's *Book of Faith*, illustrated, and with Introduction and Annotations by Thomas Wright, author of the lives of Cowper, Huntington, Hart, and Toplady.

Huntington was born Feb. 2, 1745, and died July 1, 1813. He was one of the ablest spiritual preachers and writers ever born in England. The First Part of *The Book of Faith* was first published in 1784, and the Second part in 1803. Next to Bunyan's *Pilgrim's Progress*, Huntington *Book of Faith* is the most popular religious book written since the days of the Apostles.

Those who bought the book to ridicule, were moved to tears. It shows his extreme poverty and great trials in supporting his wife and thirteen children, during the most of his life, while preaching many times a week at different places to which he had to walk many miles, rising when at home at 3 o'clock in the morning to work in the field, and laboring hard all day, and till late at night, and suffering manifold persecutions from his religious enemies; and his fervent appeals to God in prayer for food and raiment for himself and his family, and the marvelous answers that the Lord gave to his supplications, to many of which some of his first readers were witnesses. As shown by the Lord's dealings with the Israelites and with the Prophets and Apostles, Huntington proves that, in his own experience, God is the God of Providence as well as the God of Grace. He says that in nine-tenths of the prayers in the Bible natural blessings as well as spiritual were asked for and were granted. Under *Remarkable Providences* in this number of THE GOSPEL MESSENGER, I give an interesting extract from Huntington's *Book of Faith*.

The present edition, published one hundred years after Huntington's death, is the most beautiful that I have seen. It may be purchased, postpaid, in two bindings—one for 25 cents, and the other for 16 cents, of Mr. J. T. Higgons, 241 West 132d Street, New York.

S. H.

QUESTIONS AND ANSWERS.

1. Q. What was "the serpent" mentioned in the third chapter of Genesis? A. A real serpent in which Satan or the devil hid himself and tempted and deceived Eve (2 Cor. 11:3, 14; Rev. 12:9; 20:2).

2. Q. What is meant by "the seed of the serpent" (Gen. 3:15)? A. The children of the devil, that is, those human beings who are completely under his influence, and do his will, and will suffer everlasting punishment with him (John 8:44; Matt. 23:33-35; 25:41, 46; Rev. 20:10, 15).

3. Q. Who was "the seed of the woman" (Gen. 3:15)?

A. The Lord Jesus Christ, who is the eternal Son of God, and who, by the creative power of the Holy Ghost, became the son of the virgin Mary, a descendant of Abraham (Gal. 3:16; Matt. 1:18-25), and who, though suffering death by the instigation of the scribes and Pharisees, the children of the devil, conquered death, and destroyed the power of the devil over His people (Matt. 27:1, 2, 15-23; 28:6; 1 Cor. 15:52-57; Heb. 2:9-18). In the original Hebrew the words rendered "*it shall bruise thy head,*" in Gen. 3:15, are "*He shall bruise thy head*"; the heart of the serpent is near its head, and bruising its head, crushes its heart, and destroys its life. The serpent, or the devil, bruised the heel of Christ, that is, wounded his lower part or humanity to death; but Christ, of His own will and power, lay down His life for His people, and took it again, according to the commandment of His Father (John 10:15-18).

4. Q. What is meant by the "new cloth" and the "old garment," and the "new wine" and "old bottles" and "new bottles" in Matt. 9:16, 17, and Mark 2:21, 22, and Luke 5:36, 37? A. By the "new cloth" is meant a spiritual religion, the righteousness of Christ received by faith, salvation by grace; and by the "old garment" is meant a legal religion, dead ceremonialism, salvation by works; in the matter of our justification before God, these diametrically opposite systems can not be blended; we are saved either by Christ or by ourselves, either by grace or by works (Rom. 11:6; 2 Tim. 1:9), and not by grace mixed with works, as taught by Rome and her daughters—an inconsistent and impossible system, which not only makes us unable to save ourselves (and this is true), but also makes Christ unable to save us (which is false). Divine grace is the cause of all our good works, for which God will have all the glory. Our salvation is not a patch-work—a part of Christ's righteousness put upon our own righteousness. The whole of Christ is the Lord our Righteousness (Jer. 23:6; 33:16; 1 Cor. 1:30); and all our righteousness are as filthy rags (Isa. 64:6), which are not to be patched upon the perfect robe of Christ's righteousness (Isa. 61:10; 45:24). If a piece of new, strong, unshrunk cloth were sewed to an old rotten garment, it would tear loose and

“wholly unable to perform all this labor, I went to prayer and besought God to give me more strength, less work, or a horse. I then hired a horse to ride to town (London); and when I came there, I went to put him up at Mr. Jackson’s livery stable, near the Chapel in Margaret Street; but the hostler told me they had not room to take him in. I asked if his master was in the yard. He said, ‘Yes.’ I desired to see him; and he told me he could not take the horse in. I was then going out of the yard, when he stepped after me, and asked if I was the person that preached at Margaret Street Chapel. I told him I was. He burst into tears, saying he would send one of his own horses out and take mine in; and he informed me of his coming one night to hear me out of curiosity, because he had been informed that I had been a coal heaver. He then told me that, under the first sermon, God showed him the insufficiency of his own wretched righteousness, the carnality and hypocrisy of his religion, the true state of his soul, and the necessity of the Spirit and grace of Christ Jesus the Lord to change his heart if ever he was saved; and he blessed God for sending me there. This was good news to me. He also said that some of my friends had been gathering money to buy me a horse, and that he gave something towards it. Directly after I found the horse was bought and paid for; and one person gave me a guinea [about five dollars] to buy a bridle; another gave me two whips; a third gave me some things necessary for the stable; another trusted me for a saddle; and here was a full answer to my prayer. So I mounted my horse and rode him home; and he turned out as good an animal as ever was rode. I believe this horse was the gift of God, because He tells me in His Word that all the beasts of the forests are His, and so are the cattle on a thousand hills! I have often thought that, if my horse could have spoken, he would have had more to say than Balaam’s ass; as he might have said, “I am an answer to my master’s prayer. I live by my master’s faith, travel with mysteries, and suffer persecution, but I do not know for what; for many a stone has been thrown at him. On my road home, meditating on the

manifold blessings I had received from God, both in a way of grace and providence, how unworthy I was of them, and how unthankful I had been for them, I told God that I had more work for my faith now than heretofore; for the horse would cost half as much to keep him as my whole family. In answer to which this Scripture came to my mind with power and comfort—'Dwell in the land, and do good, and verily thou shalt be fed.' This was a bank note put into the hand of my faith, which, when I got poor, I pleaded before God, and He answered it. So that I lived and cleared my way just as well when I had my horse to keep as I did before; for I could not then get anything either to eat, drink, wear, or use, without begging it of God. Sometimes I found much murmuring in my heart against being held in with so tight a rein; for which I was sure to suffer afterwards."

In the latter part of his life Huntington was settled in London; and as he no more suffered for necessaries as he did in his earlier years, we see, in the Second Part of his *Book of Faith*, a well-to-do congregation delightedly heaping gifts upon him, as their beloved pastor; and, when he died at the age of 68 years and 5 months, those whom he had served so faithfully mourned with a very great and sore lamentation.

S. H.

Appointments of Elder S. Hassell for Georgia and Alabama during September, D. V.

- Sept. 6 and 7, Old Canoochee Church.
- Sept. 9, 10, 11, Upatoie Association.
- Sept. 12, 13, 14, Ocmulgee Association.
- Sept. 16, 17, 18, Beulah Association, Ala.
- Sept. 19, Opelika, Ala.
- Sept. 21, Sardis Church, near Macon, Ga.
- Sept. 23, 24, 25, Echeconee Association.
- Sept. 26, 27, 28, Ebenezer Association.
- Sept. 29, Hawkinsville, Ga.

EXTRACTS.

PAVO, GA., R. 4, June 16, 1913.

Elder Sylvester Hassell—

VERY DEAR BROTHER:—You will find enclosed one dollar for another year's subscription for THE MESSENGER, which I enjoy reading so much. It is such a great pleasure to me to read the good letters written by the dear brothers and sisters. The questions and answers are so instructive too. They alone are worth what THE MESSENGER costs. I often think that it would be hard to get any one to fill your place. It seems to me that the love of God flows through you, and you strive at heart to make peace and harmony reign with God's people, and you have great influence with them. May God in His great mercy keep you and guide you by His Spirit to teach and comfort His people.

Yours unworthily,

MRS. ANNIE SMITH.

RUFUS, CALDWELL CO., N. C., June 17, 1913.

DEAR BROTHER HASSELL:—Please change MESSENGER from Miss Louise A. Edwards, Polkton, N. C., to Mrs. J. P. Coffey, Rufus, N. C.

I trust the presence of the Lord is still with you to brighten and cheer your journey and enable you to proclaim with power, that precious doctrine which is so dear to the children of God.

I have not heard much preaching since I came to the mountains, but I trust the Lord will still be my comfort, and will put it into the hearts of some of His ministers to come this way. I shall ever hold in grateful remembrance the blessed privilege I once had of going far and near at times to meet with God's dear children, and hear the precious gospel of His Son proclaimed by the watchmen whom He had set upon Zion's wall.

Surely I feel to say, "Goodness and mercy have followed me all the days of my life"; and while I am now so situated that I cannot hear much preaching, I trust that He will not forsake me. Pray for me that the dear Lord will keep me lest I go astray.

Your little sister in hope of eternal life.

LOUISE A. EDWARDS COFFEY.

BONO, TEXAS, June 12, 1913.

Elder Sylvester Hassell—

DEARLY BELOVED BROTHER:—I feel impressed to write to you my heartfelt thanks for the GOSPEL MESSENGER you have been sending me so long, free. I do enjoy reading it so much. I do not ever hear any preaching only as I hear through the old Baptist papers and books. I have been afflicted so long I never go to meeting; it has been over six years since I heard a sermon. There is no old Baptist near me—no church nearer than ten or twelve miles. I don't know of an old Baptist man or woman anywhere in my settlement. When THE MESSENGER comes I know I will read something good from the children of God. I was reading yesterday after your able pen. Dear brother, I know I love you for the truth's sake that is in Jesus. God bless you, my dear brother, that you may live many years to preach and write the truth as it is in Jesus. I can't command language to express myself to you and

your editors. Oh! how I do love to read after Elder J. H. Oliphant, Elder Hanks and Elder Stewart. Oh! how I do love Brother J. E. W. Henderson. I have been reading after him so long. If I was able, I would go all the way to Alabama to see him and talk with him. I think if there ever was a child of God, he is one. I do hope and pray that the Lord will give him back his eye-sight, that he may see good to read and write again. All the writers to THE MESSENGER are good to me. Bless the Lord, O my soul, for such love as the children of God have for one another. Dear Brother Hassell, will you please pray for me out over here in Johnson County, Texas, alone in belief of the Scriptures? There are children of God, I think, near me, but I think they are wrong, because they say that the preached Word will save a poor sinner from everlasting punishment with the help of the dead sinner.

Your brother, I hope, in Jesus.

W. W. WISE.

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 A. B. WHATLEY CHURCH MEMORIAL.

By act of the Primitive Baptist Church at Hopeful, Fayette County, Ga., in memory of our dear brother and father in Israel, Elder A. B. Whatley, who has recently departed this life, and who, we are sure, is now asleep in Jesus. We realize that in the death of our beloved brother a great man in Israel has fallen; that one of the strongest pillars in the church has been removed; as a disciplinarian and as a true, tried and faithful Gospel minister he had few equals. We feel that the church, together with the family of our dear brother, has sustained a great loss. But we trust that our loss is his eternal gain. His long and well spent life will not be forgotten. He fought a good fight; he kept the faith, as a faithful servant of Him who called him by His grace into the fellowship and service of the saints. He is now enjoying that sweet repose promised to the faithful in Christ Jesus. Yet, while his labors are ended, we rejoice to know that his devoted life and spotless character still lingers and will furnish an incentive to the living to aspire to a better and higher life. May God fill the vacancy of our dear brother with His royal presence both in his family and church and may He give us patience and resignation that we may feel "Thy will be done." Oh! how sweet it is to be resigned to God's will, realizing that all things work together for good to them that love God. Even death does not separate us from the love of God, but is but a passport into our eternal home. Oh, could we behold the glorified spirit of our beloved brother in glory we would not wish him back in this world of trials and turmoils. With him there is no more battles of life to fight, no more hardships to endure; with him there remains but one more enemy to be conquered, and this is death, and that is conquered through our Lord and Saviour. We are glad that death, hell, and the grave are conquered, for God's people, through Christ. We are also taught that if the same spirit that was in Christ, dwells in us, it shall also quicken our mortal bodies. We feel sure that our dear deceased brother possessed that Spirit in this life, for he bore in his life the image

of Christ. As an humble follower of Christ, he forsook all, enduring hardship as a good soldier, going through heat and cold and many persecutions to render that service that God placed upon him feeling "woe is me if I preach not the gospel"!

But his work on earth is done; he has laid his armor by, and where will his mantle fall? I am sure that God and God alone, can fill his vacancy. We can only commend the churches of his charge, together with his dear wife and children, to Him who has never turned away empty one of His children who call upon His name. May His grace strengthen them and His Holy Spirit comfort them, is our prayer.

The church at Hopeful appoints a memorial service to be held June 22d in memory of Elder Whatley; also requests that a copy of this memorial be read and adopted in this home church, Emmaus, and that a copy of it be tendered to his family; also copies of it be sent to the *Primitive Baptist* and GOSPEL MESSENGER for publication.

Prepared by Elder F. L. Fuller, read and adopted by the church at Hopeful, this 21st day of June, 1913.

ELDER F. L. FULLER, *Mod.*
G. F. DAVENPORT, *Clerk.*

JAMES LOUIS PRIMM.

James Louis Primm was born February 10, 1846, and died June 8, 1913. He was born in Union County, Ark., near the place where he lived until his death, except two years that he served in the Confederate Army. He was married March 3, 1874, to Miss Mary Frances Roberson, who is left to mourn the loss of a good and faithful husband. He was upright, honest, in all of his dealings, and lived an exemplary life. He was a successful farmer; and, while he never joined any church, we are made to feel sure that he belonged to that nation whose God is the Lord; and was one whom the Lord hath chosen for His own inheritance. He was a strong believer in the doctrine of free and discriminating grace, and loved to talk of the wonderful works of God's Holy Spirit; he walked by the Divine rule, "as you have received the Lord Jesus, so walk you in Him," thus seeing himself empty of all good and full of all evil, which made him humble and feeling not worthy and unfit to join the church, esteeming them so much better than himself. I spent the night of the fourth Lord's Day in May with him, and he spoke of enjoying my effort in trying to preach Jesus, the way, the truth and the life; and his hope seemed brighter and was seeking those things which are above, where his spirit is now enjoying their fullness. He fell to sleep the next second Lord's day, between 3 and 4 o'clock in the morning. He and his wife arose and went out on their front gallery to see if they thought that it was going to rain, as it was thundering; they soon returned to bed to their rooms, and he soon began to snore, as his wife thought, and she turned to arouse him, but soon discovered that it was more than natural sleep. She called Mr. Godwin, who was in an adjoining room in the house, but he only breathed a few times after Mr. Godwin got to him. He perhaps never woke from sleep. He was in as good health as usual; he worked the day before, and partook of a hearty supper the night before. He was laid to rest in the Hicks Burying Ground on the following day, amidst a large concourse of friends and relatives. The unworthy writer tried to speak in the name of

Jesus to their comfort and to God's glory. Now may the God and Father of our Lord Jesus comfort his lonely wife, with the assurance that her loss is his eternal gain, and bless her with that faith that she may count all loss for the sake of Jesus.

Gurdon, Ark.

J. H. RAUULS.

MAY, 1913, GOSPEL MESSENGERS WANTED.

As I have run out of THE GOSPEL MESSENGER for May, 1913, I would be glad to get a few copies from those subscribers who do not keep them on file. I am willing to pay ten cents a piece for them. It takes only a one-cent stamp to send each copy.

Williamston, N. C.

SYLVESTER HASSELL.

A REQUEST.

We wish very much to get a copy of the latest minutes of every Old Baptist Association in the United States, and hereby request our brethren in the different sections to help us obtain them. Don't forget it, we want a copy of the latest minutes of every Old Baptist Association. Don't one stand back and wait for the others, but let everybody lend their efforts to help us in getting these minutes. We will have to be dependent on our brethren and sisters for them, and trust they will respond promptly and willingly. We would like for them to be sent in as soon as possible. Please help us.

Martin, Tenn.

C. H. CAYCE.

OCMULGEE ASSOCIATION—CHANGE OF PLACE.

The next session of the Ocmulgee Association has been changed from Enon church, Putnam County, Ga., to Mount Pleasant church, Jones County, Ga., to convene Friday before the second Sunday in September. Those coming by railroad will get tickets to Macon, Ga.; from there to Gray's, 16 miles from Macon, on the Central of Georgia Railroad, where conveyance can be had to the church, which is about 7 miles distant. We invite all lovers of truth.

Forsyth, Ga.

J. W. NEWTON, *Clerk.*

DAVID BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

David Benedict was born in Norwalk, Conn., Oct. 10, 1779, and died Dec. 5, 1874, at the age of ninety-five. He wrote three histories of the Baptists, and "Fifty Years Among the Baptists" (a personal review of the Baptists from 1810 to 1860). From this book my father quoted largely in our Church History. It furnishes the most complete and unanswerable testimony from an eye-witness, who was very hostile to the Primitive Baptists, that the Primitive Baptists occupy, in doctrine and in practice, original Baptist ground. He records the changes, which he regarded as improvements, that had taken place among the great majority of the Baptists, during his own life and recollection. The book has long been out of print. I am glad that Elder J. S. Newman, of Glen Rose, Texas, has republished it. He expects to have it ready for delivery by Sept. 1, 1913. Those who wish it should send \$1.50 to him for a copy.

S. HASSELL.

SPECIAL NOTICE!—THIRTEENTH EDITION.

The new edition of our Hymn and Tune Book, shape notes, is now ready for distribution. The new edition of the round note will be ready soon. Will those churches that are intending to get a supply in the near future kindly let us know, as nearly as possible, how many books they will need, and which note? The price is 70 cents each, sent by mail; and six dollars per dozen, sent by express at cost of purchaser.

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The Church History, now out of print, was written and published to disseminate the truth, and was sold for two thousand dollars less than the cost; but, through the kind appeals of Elders J. R. Respass, Wm. L. Beebe, and P. D. Gold, in *THE GOSPEL MESSENGER*, *The Signs of the Times*, and *Zion's Landmark*, this debt was paid by members and friends. The present volume, *The Apostolic Church*, will be sold at cost, or given to those wishing it, and not able to buy it.

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Any one who has, and wishes to sell, a copy of my complete *Church History*, will please write me and inform me of the condition of the book, and the price which he or she will take for it. The postage on it is twenty-two cents.

S. HASSELL, Williamston, N. C.

A USEFUL PAMPHLET.

A neat pamphlet has been issued by Elder Walter Cash, of St. Joseph, Mo., containing the Articles of Faith of the Primitive Baptist church, with proof texts of Scripture in connection with each article; Rules of Decorum, and a treatise on the Obligations of Church Members, the whole forming a convenient and useful booklet which all Primitive Baptists should have at hand. Price per single copy, 10 cents; one dozen, \$1.00. Send stamps or coin to Elder Walter Cash, St. Joseph, Mo.

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SYLVESTER HASSELL, Williamston, N. C.

A PROPOSED BOOK.

I propose, if the Lord wills, to publish, in about a year, a book containing portraits of myself and my wife (who is the publisher of the Lloyd Primitive Baptist Hymn Book), and articles that I have written on several subjects in the *Primitive Pathway*, of Alabama, my native State, formerly published by my ever esteemed Elder, J. E. W. Henderson, of Glenwood, Ala., and some articles from the *Baptist Trumpet*, of Texas, for which I have written several years, and other articles which I may write hereafter, closing with some suggestions from the author to the children of Primitive Baptists as well as all who may feel concerned. The book will cost a dollar, when ready for delivery. If you desire a copy, please write me, so that I may know how many to publish in the first edition.

(ELDER) A. V. ATKINS,

155 W. 45th St., Los Angeles, Cal.

NOTICE.

I still have about 100 copies of the board cover, and about 50 copies of the limp cover, of—"Should Children of Primitive Baptists Attend Sunday School?" Those desiring the book will kindly order soon; giving *name and address plainly* written or printed, with the price by Post Office or Express money order, or in stamps.

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This is the best devotional commentary on the Scriptures now published. I will send it in six volumes, by express or freight, for \$10.00, the cost of transportation to be paid by the purchaser when he receives the work.

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"THEODOSIA ERNEST OR THE HEROINE OF FAITH" AND
"TEN DAYS IN SEARCH OF THE CHURCH."

These two volumes under one cover are now being published and are expected to be ready for delivery in July. Will contain five or six hundred pages, well printed and neatly bound by same company that published the "Biographical History of our Ministers." I thought I could sell the two volumes at \$1.00, and so advertised, but from actual cost of publication, I am forced to advance the price 25 cents. Those who have already paid I will send the book at \$1.00, but ask that future orders be sent at following prices: 1 copy, \$1.25; 1 dozen copies, \$13.50; to Ministers at \$1.00 postpaid.

This work was written about sixty years ago by Dr. A. C. Dayton, a Presbyterian physician, who was led to doubt, and then to be convinced that he had not been properly baptized until he followed Jesus in the liquid grave and found a home in the Baptist church. It has been revised by our dear aged and able brother, S. B. Luckett, and myself, and has ever been noted for its convincing power, its delightful tone, and extremely just and fair treatment of all churches it examines. Brother Luckett writes me that he knows of no book, except large and costly ones, so full of Bible truths and reliable church history. He further says, "It was my fortune to get a copy of this work when first printed, and I believe, under God's grace, it led my roving feet to the true visible church, recovering my youthful mind from errors, that under the name of improved religion, have well-nigh captured our land."

It is hoped that our brethren generally will appreciate the opportunity to get, at so small a cost, these two valuable books which have long been out of print.

Supply your home with one. Give each of your children, or an intimate friend a copy. Recommend it to others. Our children, and the young generally, need to be fortified against error. This book will do so in an entertaining way, for the person that can trace the faithful Theodosia up to her baptism without more than one flow of tears, must have an astonishing control of his or her emotions. I will appreciate your order at once, and will wait on you for the money, if you are a Primitive Baptist, and it is not convenient for you to send it now.

R. H. PITTMAN.

Luray, Va.

I have long had and esteemed this work as a vindication of Bible truth; and I think that the present revised edition is an improvement on the original.

S. HASSELL.

Vol. 35

No. 10.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



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The Gospel Messenger

OCTOBER, 1913.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 35

WILLIAMSTON, N. C., OCTOBER, 1913.

No. 10

CHRIST THE LAMB SLAIN.

Rev. 5:12.

O for a bright celestial ray
To bear our thoughts and souls away
To glory's boundless blissful scene,
And sing the Lamb that once was slain!

There all the harps and choirs above
Dwell on His vast, His wondrous love!
Divine the notes, and sweet the strain—
“Worthy the Lamb that once was slain!”

With them we gladly, humbly join
In works so pleasant, so Divine;
His death is our eternal gain—
“Worthy the Lamb that once was slain!”

Worthy to sit enthroned above!
Worthy of all our praise and love!
Worthy forever there to reign!
“Worthy the Lamb that once was slain!”

Let his dear name fill all our songs;
Let His sweet voice employ our tongues!
Sing on, till we with Him shall reign,
“Worthy the Lamb that once was slain!”

SAMUEL MEDLEY (1800).

THOUGHTS ON PSALM XXIII.

The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His Name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest My head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

We are told that David was the writer of this beautiful little Psalm. It was King David who said, "The Lord is my Shepherd; . . . and I will dwell in the House of the Lord for ever." How suggestive it is to put the first and the last clause of this Psalm together! We know there is no reference here to the literal house of the Lord; the temple was not yet built; the temple when built was not the dwelling place of men, not even of the priests; and the temple when built was not to stand "for ever." The house to which David looked forward as his eternal dwelling place was not the work of men's hands; it was the "Father's house" in which there are "many mansions."

In this last verse "the house of the Lord" is heaven; David had a gracious assurance that when his days were fulfilled, he should spend eternity in heaven. The foundation of his hope of heaven was the fact that "The Lord is my Shepherd"; as He is my Shepherd He will never leave me till He has brought me safely home on His shoulders rejoicing. Luther says "the life of the Bible is in the pronouns." What a wonderful pronoun is this "my!" "my Shepherd." Not the Lord is a Shepherd, nor the Shepherd; but the Lord is "my Shepherd." If He be my Shepherd, He loves me; He died for me; He rose again for me; if He be my Shepherd, He is the good Shepherd who gave His life for the sheep, and who came into this world that the sheep might have life, and that they might have it abundantly.

All the rest of the Psalm—all between the first and the last clause—contains a list of the blessings conferred on the sheep during their sojourn on earth; that may be

for a few hours, or days, or weeks, or months, or years, after they have been brought into this wonderful relationship of the sheep of the Geart Shepherd; being sheep the Shepherd will bring them to heaven at last, and will provide for them during their journey there. In full assurance of this the Psalmist proceeds to enumerate a few of these blessings which the good Shepherd bestows on His sheep.

The first he mentions is this, "*I shall not want.*" This first one includes all that follow. *I shall not want.* This is the language of faith in the Shepherd; the Psalmist had that knowledge of his Shepherd that he was persuaded that He would never let him want. "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good." Those who possess Christ as their Shepherd, do possess all things beside. They have the promise that He will supply their every need according to the riches of His grace. How good it is to remember that the Lord as the good Shepherd of the sheep, is responsible to see that their every need is supplied. The Shepherd who loved His sheep so much that He died in their place will surely see, now that He is risen again from the dead, that they suffer no lack. He came that they might have life; and this includes everything that is necessary for the maintenance of the life that He gives. Having expressed his firm conviction that he shall not want the Psalmist proceeds to name some of the good things that he desires, and which he is assured his good Shepherd will freely give him.

He maketh me to lie down in green pastures. This gives us the thought of abundance of food, also of satisfaction with the food; just as we see sheep resting after they have eaten to the satisfying of their hunger. The Lord has promised, "I will abundantly bless her provision; I will satisfy her poor with bread; I will also clothe her priests with salvation: and her saints shall shout aloud for joy." Jesus Christ Himself is the only food that can satisfy the hunger of the soul; He is "the Bread of Life," which if a man shall eat, he shall live for ever. There is an infinite variety of food in these "green pastures" where the sheep lie down. Sometimes the soul feeds upon the death of the Lord; sometimes upon His

righteousness; sometimes upon His resurrection; sometimes upon His intercession in heaven as the great high Priest ever living to make intercession for all them that come to God through Him; sometimes upon the truth that the government of all life's minutest circumstances are upon His shoulders; sometimes upon the truth that presently we shall see Him and be like Him for ever. David could say, "As for me I shall behold Thy face in righteousness; I shall be satisfied when I awake with thy likeness."

He leadeth me beside the still waters, or, as the margin reads, the waters of quietness. He leadeth me to the river, "the streams whereof make glad the city of God"; to that river—the "pure river of the water of life clear as crystal, proceeding out of the throne of God and of the Lamb." This river is a striking emblem of the word of the grace of God that flows so quietly and yet so effectually into the hearts of the children of God. In the ordinary course of the Lord's dealings with His people, the word does not come like a mighty mountain torrent sweeping everything before it; but it rather comes like the descending dew or like the gentle small rain on the tender grass. How refreshing to the soul are these still waters! Let us remember that it is not looking at the waters or talking about them; but it is drinking the water of life, or, as Ezekiel, walking in them up to the ankles, the knees, the loins, and then swimming in them: it is such experiences that cause us to prove the virtue of these "still waters."

He restoreth my soul. What a great blessing is soul-restoration! The very word "restore" suggests weakness, ill-health, sickness, lameness, etc., and perhaps these sorrowful conditions brought about through our own sin and folly, through a back-sliding heart it may be. Then how gracious the word, "He restoreth my soul," He binds up my wounds; He cleanses my guilty conscience; he renews my spiritual strength. Some of us have felt that soul-restoration was, if possible, a greater wonder of grace than regeneration. Not but what regeneration is a miracle of grace; but the soul at the time does not understand regeneration as it does soul-restoration. How far off from the Lord have many

wandered since He began a work of grace in them! What grace it is, and it is felt to be grace indeed, when the Lord restores backsliding souls!—How good, and gracious, and merciful He is!

He leadeth me in the paths of righteousness for His Name's sake. By the paths of righteousness we understand very much the walk of faith. The walk of faith is a life of trust in the Lord as described for instance by the Apostle,—"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." The paths of righteousness are referred to by the same Apostle in his letter to Titus,—“For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works.” The paths of righteousness must be those of obedience, as John sets before us,—“And this is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another as He gave us commandment.... By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments; and His commandments are not grievous.” The paths of righteousness also includes the path of prayer. “The Lord is at hand. Be careful for nothing, but in every thing 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.”

Yea, though I walk through the valley of the shadow of death I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. How wonderful to hear this Old Testament saint far in advance of many a New Testament saint. He realized that death for him was but a shadow, that the sting of death was gone, and

the grave robbed of its victory. He tells us what was the source of his confidence that there was "no evil" for him to fear in death; "for Thou art with me." We should take particular notice of this; he does not say, I hope Thou wilt be with me when I come to die; but he believed the Lord would be with him *then*, because He was with him *now*; "Thou art with me." Those whose faith feeds upon Christ, dwell in Him and He in them. Jesus said, "He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him." Death hath no more dominion over Jesus Christ, therefore it can have no dominion over those who are found in Christ and in whom Christ dwells. The faith of the Psalmist was the same as that of the prophet Isaiah when he said, "The Lord will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it." With the Apostle the Psalmist could say, "For to me to live is Christ; and to die is gain."

Thy rod and Thy staff they comfort me. The rod is the shepherd's club as carried by every Eastern shepherd to defend himself and his flock from wild beasts; the staff is the shepherd's crook which he uses to guide the sheep. So the rod and the staff stand for protection and guidance. The Psalmist says that the assurance of Divine protection and guidance is a source of comfort to him, and especially so as they indicate the presence of the Shepherd Himself.

Thou preparest a table before me in the presence of mine enemies. The sheep of Christ are beset with enemies, "Mighty enemies without; much mightier within" — "for we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." What a mighty enemy is the "evil heart of unbelief" which each believer has within him! How good the Lord is again and again to spread a table in the presence of this deadly foe, when by His word our faith is strengthened and our enemy for a time silenced. Then there are times when the arch-enemy of our souls comes in upon us like a flood as though he would sweep every

thing before him; but then it is the good Spirit of God again and again raises a standard in the soul, puts Satan to flight, and once more spreads a table for us in the presence of all our enemies.

Thou anointest my head with oil. Oil is one of the Bible symbols of joy. The Psalmist writing prophetically of the Messiah puts these words into the mouth of His Father, "Thou lovest righteousness and hatest wickedness; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Then the prophet Isaiah foretelling the blessings the Messiah would bestow upon men when He came into the world, says that God had anointed Him "to give to them that mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Not only is oil a symbol of joy but it is also of consecration to service. Kings, priests, prophets, were each of them set apart to their respective services by being anointed with oil. Now is there not a spiritual consecration to service? When the Holy Ghost said, "Separate Me Barnabas and Saul for the work whereunto I have called them," and the Apostles fasted, and prayed, and laid their hands upon them, they, so to speak, in the name of God consecrated these men to the service of the Lord. When believers are full of the blessing of the Lord, it is often their chief desire to be consecrated to the service of the Lord; they are constrained by love no longer to live for themselves, but for Him who died for them and who rose again.

My cup runneth over. Filled full with the blessing of the Lord; and becoming the channel of blessing to others. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Holy Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

Surely goodness and mercy shall follow me all the days of my life. "The Lord will give grace and glory; no good thing will He withhold from them that walk up-

rightly." "But my God shall supply all your need according to His riches in glory by Christ Jesus." Be my days few or many, I believe that "He who hath helped me hitherto, will help me all my journey through." Hath He not said, "I will never leave thee nor forsake thee;" so that we may boldly say, "The Lord is my helper; and I will not fear what man shall do unto me." "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your care on him, for he careth for you." It is true humility to cast all our cares on the Lord; trusting Him that He will cause His goodness and mercy to follow us all the days of our life."

And then when my life here comes to its close, when ghastly death appears in view, when all the powers of nature are failing, and my soul is about to quit its earthly tenement, and to enter the unseen world, whither, O whither shall my ransomed soul go but to dwell in the house of the Lord for ever! Why? Because "the Lord is my Shepherd;" the good Shepherd whose voice I love to hear, after whom I follow, for whose presence my heart often pants, whose faithfulness to His word of promise encourages me to say, "And I will dwell in the house of the Lord for ever."

"Now may He who from the dead
Brough the Shepherd of the sheep,
Jesus Christ, our King and Head,
All our souls in safety keep.

May He teach us to fulfill,
What is pleasing in His sight;
Perfect us in all His will,
And preserve us day and night.

To that dear Redeemer's praise,
Who the covenant sealed with blood,
Let our hearts and voices raise,
Loud thanksgivings to our God."

From "The Sower."

JOHN NEWTON.

AUTOBIOGRAPHY OF ELD. M. T. LAWRENCE.

I was born in Edgecombe County, North Carolina, July 23, 1848. My father was Joshua Lawrence, son of the well known Joshua Lawrence, a Primitive Baptist preacher of great ability. My mother was Harriet

Mayo, of Edgecombe County, North Carolina. Neither of my parents were members of any church, and therefore, I was raised up without any religious influence whatever. I was taught to live morally, to tell the truth, and, at an early age in life, was made to feel that I was a sinner and not prepared to die, and that God was just and sin was sure to be punished and that I could not escape. I was sent to a Methodist Sunday School for a short while when about ten years of age, but, I learned nothing of their doctrine of teaching. I used to go to hear them occasionally, and tried to believe their preaching and have confidence that they were right as a denomination; and, although I thought that I must do something to please God and recommend me to His favor, still, I could have no confidence in them, and never thought of uniting with them. I thought there was something for me to do and verily thought I would do it after awhile. But before that time came with me, the Lord showed me I was a poor lost sinner and without His mercy and grace there was no hope for me. I was relieved of my trouble in the year 1873. As my trouble for sin came like the wind, increasing in strength from a gentle breeze to a gale that sweeps everything before it, so my trouble passed in such a way I could not tell where it left me, and I was drawn to the Primitive Baptists so strongly and loved them so much I felt I could not stay away from them. I, therefore, went and told them a reason of my hope on Friday before the third Sunday in September, 1873, at Conoho, in Martin County, and was baptized on Sunday by Elder Jno. W. Purvis. I felt an impression, before I was baptized, that if I ever joined the church I should have to speak in public. Soon after I joined, I began to exercise in a public way, and was licensed by the church in the year 1878; and, our pastor dying, I was ordained in 1880. For the greater part of the time since, I have served as pastor of three churches, and at this time, am trying, in much weakness, to serve four. I have never traveled much from home, but have tried, as much as I could, to obey every call for my services, about home, and have preached a great deal at the burial of the dead, and for the sick, and on other like occasions. I have had

great affliction of body, but the Lord has been faithful and has not forsaken me, and of all others, I feel I have the most reason to try to obey and follow Him.

REMARKS.

The above sketch of his life was written by Elder Lawrence about five years before his death, which occurred June 26, 1913. In January, 1910, the church at Robersonville, N. C., was formed, and Elder Lawrence was chosen pastor, after which he served five churches—Hamilton, Briary Swamp, and Conoho monthly, and, on the fourth Sunday, Robersonville two months in each quarter of a year, and Sparta quarterly. His son-in-law, Elder A. L. Harrison, and, afterwards, Elder E. C. Stone served Sparta church two Sundays in each quarter.

Elder Lawrence's obituary, giving fuller details of his lovely, humble, and useful life, was published in the August number of THE GOSPEL MESSENGER. S. H.

CORRESPONDENCE.

Southampton, Pa., August 18, 1913.

Elder Sylvester Hassell—

DEAR BROTHER IN HOPE:—After reading the August number of your magazine, I feel a desire to tell you how unusually interesting it seems to me, and especially so, what is said of Elder E. B. Whatley. His mother's "reminiscences of Beulah church" is a most wonderful manifestation of the power and watch-care of the great Head concerning His household here below, and I do not wonder that he wishes it published. It is surely worthy of being printed in letters of gold.

The letter of our invalid sister, Mrs. Nannie B. Edwards, is very touching. Her sweetly expressed thoughts, I am sure, find a response in many hearts. It is truly a sore bereavement for all whose hearts were so bound up in their beloved and most devoted pastor, and it is sad to realize that they will see his face no more, nor hear his voice uttering words of help and consolation. But "The Lord had need of him," and when the message comes, "Child, your Father calls, come home," even *love* cannot retain him.

The reunion on a brother's eightieth birthday was also very striking. The manifestation of the Lord in giving hymns and tunes, and making melody in the heart, and bringing to the mind sweet promises and past mercies, is surely something to be thankful for, and causes the heart to sing, "Bless the Lord, O my soul, and all that is within me bless His holy name."

Dear brother, I hope these few lines will find you and your dear family in health, and enjoying the choicest blessings of heaven. My love to dear Sister Slade, and your daughter Mary, I am so glad she could visit us, and I hope she can come again. How often I think of your precious mother, and how I have missed the interchange of thought with her in the years that are past. I am sure that many must remember how sweetly her ready pen enriched the columns of that dear family paper, the *Signs of the Times*, but she, with many other loved ones, has laid down the pen, and they have long since been singing praises in the church triumphant, where there is no discord or jarring notes. When done with these fading scenes, *we* hope to join that happy throng, who have come out of great tribulations, clothed in white robes, with palms in their hands.

It just now comes to mind of a rich refreshing you once mentioned in the columns of THE MESSENGER. You were returning on the train from some appointment, when suddenly and unexpectedly a very sweet and melting sense of the love of God was shed abroad in your heart, and you felt that this precious manifestation was of more value than all the treasures of earth. I was so pleasantly impressed by the relation of this experience that it often returns to my mind, and now, when it came, I felt like dropping it on this sheet, for, if you should be walking in the shadow, as many do, it might be a comfort to you to recall that heavenly blessing.

My brother, Elder S. H. Durand, and our dear Mildred, his single daughter, have arrived in safety in Winnipeg, Manitoba, and found his daughter Edith and her little family in health, and pleasantly situated in their faraway home. I am so thankful that they could have this enjoyable visit. Your unworthy sister,

BESSIE DURAND.

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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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THE REMISSION OF SINS IS ALONE BY THE BLOOD OF CHRIST.

In the book of Leviticus, where the blood of the victim was offered, it always became an atonement for the soul. The blood is the life; and the life having been taken, the law, the penalty for whose transgression is death, was satisfied. The sins remitted by the blood, were not only forgiven but forgotten, and separated from the sinner as far as the east is from the west. By his knowledge, or the knowledge of Christ's atoning sacrifice which He gives them by His Spirit, His people, whose transgressions He bore in His own body, are freely justified (Isa. 53; Rom. 3:23-31; Acts 13:38, 39). In the Last Supper, Christ declares, speaking of the wine which was symbolical of His blood, "This is my blood of the New Testament which is shed for many for the remission of sins" (Matt. 26:28). Paul says to the Ephesian saints,

"in whom (that is, in Christ) we (that is, the elect) have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). And to the Hebrews, he says Christ "by Himself purged our sins" (Heb. 1:3); and "without shedding of blood is no remission" (Heb. 9:22), and "once in the end of the world Christ appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). And, John the Apostle said, "The blood of Jesus Christ, God's Son, cleanseth us from all sins" (1 John 1:7); and Christ "loved us, and washed us from our sins in His own blood" (Rev. 1:5). And when John the Baptist said, "I baptize you with (or in) water unto repentance" (*cis metanoian*, Matt. 3:11), he did not mean "to make you repentant," or "to procure your repentance," but he meant "in reference to repentance," or, because and symbolical of their profession of repentance, for he would not baptize them unless they "brought forth fruits meet for repentance," that is, unless their lives were suitable to, or expressive of, repentance; and so, when Peter said, on the day of Pentecost, to his believing hearers, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins" (Acts 2:38), he did not mean that their baptism was to procure the remission of their sins, but that it was in reference to the remission of their sins through faith in Christ as having borne and made an end to their sins, and as expressive and symbolical of such faith. And so Ananias says to Saul of Tarsus, "Arise and be baptized and wash away thy sins (that is, symbolically), calling on the name of the Lord" (Acts 22:16), that is, in prayer and praise to Him as the great Saviour of His people from their sins (Matt. 1:21). Peter calls baptism a figure or symbol, like the water of the flood, and says that it is "not the putting away of the filth of the flesh, but the answer (or seeking) of a good conscience toward God, and saves us (that is, figuratively or symbolically) by the resurrection of Jesus Christ" (1 Pet. 3:20, 21), as in baptism we are, because of our faith in Him, "planted in the likeness of His death, and raised in the likeness of His resurrection" (Rom. 6:4, 5). He that believeth in Christ already has everlasting life (John 6:47); and "no man can say

that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3). All that believe in Christ as their Divine-Human Saviour are children of God and will be saved (John 1:12, 13; 3:14, 15; Acts 16:31; 1 John 5:1; Gal. 3:26; Rom. 8:14-17). Unbelievers, not the unbaptized, are damned (Mark 16:16; John 8:24; Rev. 21:8). Christ's language in Matt. 26:28 compared with Peter's in Acts 2:38 (*eis aphasin amartian*, "for the remission of sins.") plainly proves that the shedding of the blood of Christ was the *real cause* of the remission of His people's sins, while their baptism in water is but the *sign* of that remission. Peter never intended to deny the perfectly true words of Christ. S. H.

THOUGHTS ON THE FIRST COMMANDMENT OF GOD.

The first commandment of God to man, as recorded in Genesis 2:16, 17, is partly permissive and partly prohibitory. It was delivered by the infinite Creator directly to man, the noble, but finite creature when in his primeval innocent state, and in the beautiful garden of Eden which the Lord God had planted, in the which were all necessary fruit-bearing trees and all other provisions for the use and benefit and sustenance of the man, the highest and most honored of all earthly beings. Here stood, as it were, face to face, God, the Eternal, Self-existent, Almighty, Allwise and infinitely perfect Creator of all things, and His finite, earthly, yet noble and innocent creature, man.

The Lord God had created and formed this man in His own image, after His own likeness—a moral being and subject to moral government, and fitted him for the enjoyment of this earthly dominion and glory with which He was pleased to crown him. Psa. 8:5-8.

But man was and is but a creature of time and temporal things—not qualified for any higher sphere of life than that in which he was situated in the garden of Eden.

Of course it will be readily admitted that the great Creator has the covereign right and prerogative to command the creature; and, as such, the Lord God proceeded

to give the man a law or rule by which to conduct himself, the first part of which reads as follows: "Of every tree of the garden thou mayest freely eat." This means that liberty was granted the man to eat of the fruits of those trees of the garden which he was to dress and keep (Gen. 2:15). "It was not necessary to say to the man thou *shalt* eat of every tree of the garden, since his natural wants would impel him to take the food which the Lord had provided for him, but he must be apprised of the fact that he was permitted to do so, that it would not be an offense to do so."

But the second clause of the commandment is negative and prohibitory; there was one tree of which the man was forbidden to eat: "But of the tree of the knowledge of good and evil, thou *shalt not* eat of it." This part of the commandment is imperative, negative, and emphatic; it involved the most serious consequences, affecting the life, condition, and character of this first man and all of his posterity, both for time and eternity.

The penalty annexed to the law was announced in plain and emphatic terms: "For in the day that thou eatest thereof thou shalt surely die." The man ate of the forbidden fruit and incurred the awful penalty, fell under the curse of the law of sin and death, and all who have and shall descend from him are involved under the same condemnation. By this act of the first man Adam, sin entered into the world and death by sin, so death passed upon all men, for that all have sinned (Rom. 5:12). The earth is cursed for man's sake, and all the ills of human life that we suffer, all the sickness, sorrow, pain and disappointment with which we meet while in this prison-house of earth, and at last, mortal death, comes to us because of sin, the act of the creature, man.

Because of the transgression of the holy commandment of God the first man, Adam, and his helpmate were driven out of the garden of Eden, and the gate forever closed and guarded against his return, and the way of the tree of life is beyond his reach; he is dead in sin, justly sentenced to suffer the penalty of God's holy law. And the only avenue of hope is, that Christ hath redeemed His elect people from the curse of the law, be-

ing made a curse for them, and that His blood cleanseth them from all sin. This God-given hope is an anchor to the soul, both sure and steadfast. Thanks be to God for this precious hope in Jesus our Lord and our Redeemer!

J. E. W. H.

OLD AGE.

“I have been young, and now am old.” Psa. 37:25. Everybody knows that all old people have been young. Why, then, should David testify that he had been young? Many old people have said the same, and there must be some good reason for it; it must be that something more is meant than the bare fact that they have been young. It is one way of saying, I have lived a long time on the earth, and, moreover, have experienced the many changes incident to the progress of human life, and thereby am made a qualified and competent witness of the mocking deceptions of the world and the transient pleasures and enjoyments it brings to our fallen race; that I have passed through the stages of helpless childhood, of giddy youth, and maturer manhood, and therefore have learned the truth of God’s testimony by Solomon: “Vanity of vanities, all is vanity.”

Parents may over-indulge their children in wordly, sinful practices and carnal pleasures to their hurt and to the injury of their offspring, by placing too much stress upon the fact that they themselves have been young and in deep love with the follies of youth, as though this were a proper and wholesome example for their children. It is often the case that mothers intercede for their children to gain the consent of their fathers to allow them to attend and participate in the enjoyment of worldly revelry, which riper years and experience has taught them is wrong and dangerous to the peace and well-being of individuals, to families and society in general. “We have been young,” and delighted in these things and our children will think hard of us if we do not allow them the same privilege that we enjoyed in our childhood and youth. Now, I would say, “Let the children enjoy every lawful and laudable privi-

lege and pleasure that may lie in their pathway of life; but there is a limit beyond which it is dangerous to go."

My thoughts revert to the days of my childhood—when I was too young to comprehend the fact of my dependence upon my parents for training and bringing me up in the nurture and admonition of the Lord; too young to know and appreciate blessings of a tender, loving mother and the fervent solicitude of a kind and devoted father, too young to anticipate the bitter experiences of my after life, or the grave responsibilities thereof.

But the wheels of time, like the restless tide, kept their motion and, bringing new experiences of increasing care, greater burdens and responsibilities, with cares and toils until I was physically developed into what is called manhood; and still I had not fully entered upon the toilsome journey through "The rugged maze." And now I am old, and stricken in years and bowed down under the infirmities of age and bodily disease, and gradually but surely approaching the end of what seems to have been almost, if not quite, an unprofitable life; but, this is to my mind a matter of no painful concern, forasmuch as the day of death is better than the day of one's birth (Ecc. 7:1). David said in his old age, "Thou hast taught me from my youth, and hitherto I have declared thy wondrous works. Now also, when I am old and gray-headed, "O God, forsake me not, until I have shewed Thy strength to this generation, and Thy power to every one that is to come"; in answer to which his testimony concerning the power of God has been written and preserved and has been handed down from generation to generation unto the present day, and not only recorded in the Bible, but also written in the hearts of all who have succeeded him in the faith of God's elect (Psa. 71:18). He desired to go in the strength of the Lord God, and make mention of God's righteousness only (verse 16). The true servants of God never grow too old to live in self-abasement and to exalt the power and grace of the Lord Jesus Christ; for He is their only hope of salvation from sin and a blessed immortality.

"I have been young and now am old. O Lord forsake me not, for I am poor and helpless." J. E. W. H.

THE WORKS OF GOD.

How wonderful are the works of God! His works in creation are great indeed. He spoke this earth into existence out of nothing. He never asked the particles of nothing to assist Him in being created. There was none to help. The earth and its fullness in creation was wholly passive. Not a fish swam in the sea, not a lion roamed the forest, not a fowl flew in the air and not a man tilled the soil in order to live or to be created. There were no conditions that any living being had to perform in order to be created or to live. In creation we are wholly passive. We are also passive in the reception of life. Life must precede action. This is true in the natural, and is as equally true in the spiritual kingdom. Man in nature is dead in trespasses and sins, and is nothing and less than nothing, and vanity. We are wholly passive in being made new creatures in Christ Jesus. Life is wholly the gift of God. Not a spiritual thought or aspiration of soul can proceed from the natural man. God used no instruments in imparting natural life, neither does he in imparting spiritual life. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This spiritual creation is God's work. The love of God in the soul is shed abroad by the Holy Ghost which is given unto us. It is the Spirit of God that has put a new song in our mouths, and put our tongues in tune to sing His praises. Every spiritual emotion or aspiration is the product of the Spirit's work in this new creation, purging our conscience from dead works to serve the true and living God. He that loveth is born of God and knoweth God. We, as children of God, are active in obedience. We should feel it a sweet privilege to live in the service of God. The exhortations to obey the Lord spiritually belong to living children of God. When we disobey God's commands, we feel in our souls that we are to blame. Every chastisement that we receive is just. There are sweet and precious blessings enjoyed in obedience, but we praise the Lord for them all. There is a sweet gospel inheritance

enjoyed in the service of God. It is not received as so much pay for so much work, but we receive it as an inheritance. The land of Canaan was given to obedient Israel as an inheritance. We should all be cautious not to use hobbies, or unscriptural expressions, that will tend to confuse and alienate. We so much need each other that should let brotherly love continue. L. H.

THE TWO COVENANTS.

For it is written that Abraham had two sons, the one by a bond maid, the other by a free woman. These are the "two covenants." Agar represents one of the covenants; she was a bond-woman and her son was also in bondage. In a work system there is no place for rest; it is "cursed is every one that continueth not in all the things written in the law to do them." One may keep the law for a half century and he is still bound by its never-ending demands. Ishmael was the son of a bond-woman, and was in bondage; so it is with those that are "of the works of the law." The birth of Ishmael was not a supernatural affair. It was all natural and earthly; so is the method of conversion by those who look to the Agar covenant; it is natural and easy to understand how it is done. Our sons can be trained to so speak as to stir up and arouse the passions of the people—the process is natural, as was the birth of Ishmael; but it is not so of Isaac, nor of the children of the new covenant. Isaac was a child of promise, and so is every new-born child of God. "Now we brethern, as Isaac was, are the children of promise." The new birth of all the saints is as profound a mystery as was the birth of Isaac. Naturally it was impossible, so is the new birth naturally impossible. The Saviour meant this when he said, "The wind bloweth where it listeth," etc.; "so is every one that is born of the spirit." No man on earth knows how to produce a new birth—where to begin or what to do; it is entirely supernatural, and every one thus born is a child of promise. This is important to note, that, in the new birth, the promise of God is fulfilled as it was in Isaac's birth.

“The son of the bond-woman shall not be heir with the son of the free.” Isaac was the heir; so the regenerated people of God will be the heirs. Abraham bestowed care on Ishmael, but he did not make him an heir. God bestows His providential care on all the race, but his grace is to His Isaacs. Affectionately,

J. H. O.

WHO IS MAINLY TO BLAME?

“For the leaders of this people cause *them* to err; and *they that are* led of them, *are* destroyed. Isa. 9:16. Disorder, deep, hurtful and deplorable, is to be found among our people in many sections in the different States, and for such disorder who is mainly to blame? The Scripture quoted from Isaiah answers the question. And who are the “leaders”? The preachers; for they are the divinely called preachers, teachers, pastors, overseers and shepherds of the church, and sheep of God’s spiritual pasture.

One of the chief causes of the trouble, inconsistency and disorders among us in every direction, consists in our ordaining men to the work of the ministry who are not scripturally qualified for ordination, or in other words, in ordaining men who have not got, or who do not possess, the gifts, qualities, and characteristics which the Lord requires of them. See Paul to Timothy and Titus, and especially, 1 Tim. 3, and Titus 1.

It is too common, too often the case, when we are called upon to ordain men that we proceed to do what we were requested to do, regardless of Bible teaching, taking it for granted that the mind of the Lord is with His people, forgetting the fact that it is often the case that the mind of His people is not always with the Lord, but is sometimes carnal. See 1 Cor. 3:3-4. While we should love, honor, and respect the church, we should in all cases proceed according to the word, rule, or law of the Lord; and, in that word, certain qualifications are especially pointed out and emphasized, among them these three: He must have a good or blameless character; must be apt to teach; have something to say, with ability to say it. Because a man is able to set forth or

proclaim sound doctrine many are ready to ordain him, when the Scriptural requisition is that he must be apt in it; and, if he is *apt* in it, he will be instructive and edifying to the church. Another thing required is, he must not be a novice. So far as my experience and observation go, this is utterly ignored by our churches and ministry, and so far as we are concerned, had as well have been left out of the book. *Sowing to the flesh and reaping corruption.*

Sometimes it is the case that certain churches, individuals and ministers of a section oppose the ordination of a certain brother, and hence they that desire his ordination cannot succeed and so they send away off to some other section or Association for elders to come and ordain him, and sometimes they will have the weakness and inconsistency to go and do the work. Or again, sometimes traveling preachers will be so weak and inconsistent as to ordain a man to the work of the ministry whom the preachers of that section, the men that know his qualifications and character best, have persistently refused to ordain. How hurtful and utterly inconsistent! and so long as we practice such things just that long will we be in disorder and confusion. All ordinations should be attended to by the ministry of each particular section, or by those best informed concerning the candidate for ordination (Gal. 8).

Two, three, or four ordained preachers in one church, while there are sections and churches entirely destitute, and in great need of some one to preach for and labor among them; and sometimes a church which has two or three ordained preachers will call a pastor from some other church and section to serve them, and this pastor while laboring among them is handicapped and embarrassed by those preachers who were already there; for, out of courtesy to them, he invites them to take part in the public exercises, and they in their weakness will accept and consume so much of the time that both church and pastor are mortified and the congregation disappointed. Such things ought not so to be, for it is disorder and hence hurtful to the best interest of the church. A prudent and consistent preacher, under such circumstances, will have precious little to say, and say it

briefly, so as to respect the wishes of the church and people. Does God call and qualify men for the work of the ministry when he has no place and work for them? I think not. Would a wise man of great wealth and the owner of many flocks of sheep in different and separated sections of country employ more shepherds than he needed in one section, while in other sections and for other flocks have nobody, no shepherd at all? Where there is a superabundance of preachers, it is quite likely that there will be envying, strife, jealousy, division and finally grave disorder and a general "tear up."

Some of us claim now that we have a mind to travel, and especially is this the case with many of our young preachers. But whence comes this mind? Let us examine ourselves closely, for we are often sadly afflicted with a carnal mind. See Rom. 7:14, etc. If there has been a Macedonian call for us (Acts 16:9) or if there is an opening for us in the "regions beyond" where Christ has not been preached, or if there are sheep having no shepherd and we succeed in feeding them, we might conclude that the mind to go is of the Lord. But if the mind leads us to travel among churches already well supplied with perhaps able ministers, and where we have not been especially invited or requested to go, we may well conclude that it is merely a carnal mind, and that therefore we had better resist it. And if we do go out into regions where we have not been invited and where we are not needed, the churches are under no obligation to pay our expenses. It is quite a pleasant thing to ride over the country in fine coaches at other people's expense, naturally and humanly speaking, and it is a fact that in many sections of our country where churches are convenient to railroads, they are called upon so often to bear, or help bear, some elder's expense that it has become burdensome and offensive.

Is it consistent for a minister, and especially a young minister, to go off where he is not known, where he is not needed, and where he has not been invited, and at the same time leave or neglect his home people or church, or some section where they are destitute, and where he is known and wanted, and where he might do some really good service? Sooner or later, I am confident our

churches and people will have to put a check on such proceedings, and I guess the sooner they do it the better; for I am confident that such practice among us is now causing more or less trouble, dissatisfaction, and confusion.

But I do not want to be understood to oppose churches inviting ministers to visit them, nor to oppose ministers going on tours in a consistent and Scriptural manner among the churches and Associations where they are invited and where their labors are appreciated and helpful.

LONG PREACHING.

Some say they like to hear Elder A. preach if he would not preach so long, for he wears things to a frazzle, or exhausts the patience of his brethren before he quits preaching—two hours or longer, sometimes. Others say they think Brother A. should relieve or satisfy his own mind before he quits. This complaint, and these remarks, should cause churches and ministers to inquire at the oracles of God for information and direction, and to do this consult Eph. 4:11, 12; 1 Cor. 14:26; 2 Cor. 10:8, 13:10 and 12:19, and it will be seen that the divine, Scriptural purpose and intent, or design, of preaching is the edification of the body of Christ, the church, for Paul says: "Let all things be done unto edifying," and to edify means to build up, to comfort, instruct and encourage, hence we see that God did not design or appoint men to preach in order that they might relieve their minds, but that they should comfort and encourage the church; hence it follows that if we preach to a church till they get enough, then tired and at last wearied out of patience, we, instead of doing our duty, are actually offending and destroying the church. When a man is preaching, if he is the only one interested the sooner he quits the better for the cause. If you employed a shepherd to tend your flock and sheep, and you found out that he was feeding them constantly more than they needed and more than they wanted just because he loved to feed them, what would you do with him? You would discharge him, of course, for he would be an imprudent, extravagant and unprofitable shepherd. Another thing about this long and unedifying preaching among us is

that it is generally the very men that are the least edifying and instructive that weary and mortify churches with long preaching. This long and much preaching is a source of trouble and dissatisfaction among us in different sections, and the church should put a stop to it; if they do hurt my feelings, let them hurt—better have me hurt some than a whole church and congregation; and besides, if they will stop me a few times, I will soon learn better, and it will have a salutary effect on others of similar weakness. If I can serve the church and cause better by a ten minutes' talk than I could by an hour's talk, it is my duty to do it, though I *feel* like talking an hour or longer.

OF BAD REPORT.

God's law requires ministers to have high characters and good report of them that are without, etc.; but, instead of this, suppose the public reputation of the minister is bad? A minister, who had been much appreciated, becomes addicted to strong drink, is guilty of drunkenness repeatedly, and is finally excluded, but after two or three years is restored to fellowship and the ministry. Another one, numbered among a people that are not in line with the great body of Primitive Baptists in the United States, after being regarded as an able minister for years, is finally excluded charged with having "plunged headlong down into dissipation, sensuality and fraudulent conduct," etc., is soon restored and is today posing as a Primitive Baptist preacher. Now, a more burning shame and damnable practice has never been tolerated by any people, for the royal law of the Kingdom is that among other qualifications the minister or bishop "must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 1 Tim. 3:7. Hence, when ministers fail to have that good report, they are in reproach and the snare of the devil. The character of a minister is very much like that of a chaste virgin, easily soiled; and, if a young lady justly forfeits her standing and high character and falls, she may repent afterward, be sorry and confess her wrongs and bad behavior, yet she never can by so doing regain her once high character and good standing in the community where she is known. And so it is with

the minister, after being guilty of such shameful conduct as that just now mentioned, he never can be restored to the ministry; and, where such a thing is undertaken, it is an absolute shame, and the ministers that wink at and tolerate such things are themselves guilty, for with a faithful ministry such would not be tolerated. Many of our people have private and public offenses confused in their minds, and hence undertake to retain and defend such inconsistent practice. May the Lord have mercy upon us, for after we have done all our duty here, we are but unprofitable servants. G. W. STEWART.

"THEODOSIA ERNEST," COMPLETED IN ONE VOLUME.

Mr. A. C. Dayton, the author of this work in two volumes, was born at Plainfield, N. J., near New York City, Sept. 4, 1813, and died at Perry, Ga., June 11, 1865. He graduated at the Medical College of New York City in 1834. His eyes were weak, and he was consumptive, and he went South for his health, living in Florida, and then in Mississippi and Tennessee, and finally settled in Perry, Ga., where he died in his 52d year. He practiced medicine a while, but had to quit it on account of his feeble health. While assistant editor of the *Tennessee Baptist*, at Nashville, Tenn., he wrote and published, about 1856, "Thedosia Ernest, or The Heroine of Faith," which has passed through several editions, and has now been revised and condensed by Brother S. B. Luckett, of Crawfordsville, Ind., and Elder R. H. Pittman, of Luray, Va., and is published in a handsome volume of 636 pages, in clear type and on good paper. The book is in interesting conversational style, and is an investigation as to which is the true Church of Christ, the first part being "Ten Nights' Study," and the second part "Ten Days' Travel in Search of the Church"; and it proves, from the Scriptures and from scholarship, that the Baptist is the apostolic church. Mr. Dayton was himself at first a Presbyterian, but, after sincere and earnest investigation, he became a Baptist. The book is sold, post-paid for \$1.25; or to ministers, for \$1.00. Send all orders to Elder R. H. Pittman, Luray, Va. S. H.

QUESTIONS AND ANSWERS.

1. Q. What is the difference between faith and grace?
 A. Faith is belief, and grace is favor or gift; it is of God's free favor or gracious gift that we, in our hearts, believe in His Son as our Saviour (Rom. 4:16; 1 Cor. 12:3; 2 Cor. 4:6; Gal. 5:22; Eph. 1:19, 20; 2:8, 9; Philip. 1:29; Heb. 12:2).

2. Q. What is it to be "sealed unto the day of redemption" (Eph. 4:30)? A. To be marked and kept, as God's peculiar people, by His Holy Spirit until the resurrection of our bodies (Eph. 1:13, 14; Rom. 8:23, 38, 39).

3. Q. Do we get rest *in* or *for* coming to Christ (Matt. 11:28-30)? A. It is more scriptural to say that we obtain rest *in* and *not for* obedience (Psalm 19:11; James 1:25; Heb. 4:3). If we do not come to or believe in Christ, we do not obtain rest; but God's especial electing grace is the cause why we come to Christ (John 6:37-45; Psalm 65:4; Isa. 27:13; 35:10; 55:1-13; Isa. 61:11; Jer. 31:3, 7-9, 31-37; Ezek. 36:25-27).

4. Q. What, in a Bible sense, is an "unknown tongue"? A. This phrase is found in the King James version of the Bible, but only in the 14th chapter of 1 Corinthians; and the word "unknown" is not in the original, which simply reads "tongue" or "tongues." Whether the Apostle Paul means, by the phrase, speaking in an articulate foreign language, or in emotional inarticulate utterances or rhapsodies, no person now on earth knows; but we do know that he says it is better to speak five understood words than ten thousand that are not understood, and that words not understood should not be spoken in a church unless they are interpreted and thus made edifying to the hearers (1 Cor. 14).

5. Q. Did the twelve Apostles ever take any action with regard to Paul as an Apostle? A. The New Testament does not say that they did, although they recognized him as a divinely called and qualified minister, especially sent to the Gentiles (Acts 9:26-30; 15:1-41; Gal. 1:15-24; 2:1-10).

6. Q. Did the Jewish sects try to proselyte from each

other as modern denominations do? A. The proud, ambitious, covetous, formalistic, sanctimonious, hypocritical Pharisees, says Christ, "compassed sea and land to make one proselyte, and they made him, when proselyted two-fold more the child of hell than themselves" (Matt. 23:1-39)—twice as wicked as they themselves were, and twice as bitter enemies of the truth and of those who love the truth.

7. Q. What duties does the New Testament lay upon churches as a body? A. To meet together for the public worship of God; to contend earnestly for the faith once delivered unto the saints; to practice the ordinances, and obey the commandments of God; to maintain gospel discipline, withdrawing from every member who walks disorderly; to be dutiful in all the relations of life; to visit and minister to the afflicted and destitute; to aid with their wordly substance those who minister to them in spiritual things; to help visiting ministers on their way after a godly sort; to be reverent towards God, and kind and forgiving toward their fellowmen, even their enemies; to be obedient citizens of their country; to live in peace with each other and, as far as possible, with the world; to be sober, righteous, and godly; to thank the Lord for His mercies, and to pray to Him for their continuance; to be mindful of the shortness and uncertainty of life and the certainty of death and eternal judgment after it; and to watch and be ready for the second coming of Christ, which may occur any moment. Of course, without Christ we can do nothing; but we can do all things through Christ who strengthens us (John 15:5; Philip. 4:13).

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 107:8, 43.

THE LORD FEEDS HIS POOR PEOPLE.

"When I was carrying coals for my bread, it fell out one night that we were forced to put our little ones to bed without a supper, which grieved me much, and on which account I got but little sleep all night; for I lay

and wept bitterly under my hard fate. While I was weeping and praying, a person came to the window, and told me there was a load of wooden hoops come to the wharf from Dorking, in Surrey, and that I must get up and unload them—which I soon did. When I had done, the farmer told me he had brought me a little meat pie and a flagon of cider, of which he had heard me say I was very fond. As soon as he was gone I went home, and endeavored to awake my young ones, but in vain; however, I set them up on the bolster, and they began to eat before they were fully awake. Thus God sent food from a remote place, in answer to the groaning petition of my burdened heart. God grant that, if my reader be a poor Christian, he may take encouragement from these accounts to pray and watch the hand of God in every time of trouble, until he sees, agreeably to the promise, that God causes all His goodness to pass before him. Oh, how sweet is the least mercy when fully timed, and brought forth so seasonably! How it endears God to the soul! When the poor widow of Sarepta was gathering two sticks to bake the last cake for her and her son, that they might eat once more before they died, then comes the man of God, and declares that the meal and oil shall not fail till God send rain upon the earth (1 Kings 17:14).

WM. HUNTINGTON in *The Book of Faith*.

ERRATUM.

In Eld. J. E. W. Henderson's editorial in the September number of THE GOSPEL MESSENGER, page 277, 5th line from the bottom, "donations" should be "devotions."

LOTT'S CREEK ASSOCIATION.

The Lott's Creek Primitive Baptist Association will meet, D. V., with Bethel Church, Liberty Co., Georgia, five miles east of Willie (on the Tooton R. R.), and six miles southeast of Easterling (on the Register and Glenville R. R.), Friday, Saturday, and the fourth Sunday in October. All orderly Primitive Baptists are invited to attend, and especially ministers.

Statesboro, Ga.

H. TEMPLES.

EXTRACTS.

NEED HELP TO BUILD MEETING HOUSE.

The Primitive Baptists of Mountain Creek, Chilton Co., Alabama, have started to build a meeting-house there, and need help to finish it. Any amount for this purpose may be sent to Brother W. J. Jones, R. 1, Box 5, Mountain Creek, Chilton Co., Ala.

S. HASSELL.

LAGRANGE, GA., August 7, 1913.

DEAR BROTHER HASSELL:—I am sending you two letters, written by our beloved and lamented pastor, Elder A. B. Whatley, which I hope you can use in the MESSENGER. It was in the presence of this dear brother, and around our family altar, when I was only a child, that I first realized myself a sinner. It was by his own precious hands, just a few months afterwards, that he buried me in a liquid grave, and raised me up again, to walk, I hope, in newness of life. His devoted life was inspiration to me, and my love and esteem for him as a brother in Christ, and as a faithful pastor cannot be expressed. His words of sympathy and encouragement, during all my afflictions and bereavement, are most sacredly treasured as priceless jewels. I cannot think of him as dead, but just resting from his labors.

“Jesus, thou Prince of Life!
Thy chosen cannot die;
Like Thee they conquer in the strife,
To reign with Thee on high.”

Please pray for us.

Yours unworthily,
NANNIE EDWARDS.

HOGANSVILLE, GA., January 23, 1913.

Mrs. Nannie Edwards—

BELOVED SISTER IN THE LORD:—It is now near 10 o'clock a. m. (Thursday), and for some reason, I have often thought of you during the morning. I trust that you and yours are doing well today, and that you, dear sister, have been feasting on the bread of life—that heavenly bread, “whereof, if a man eat, he shall never die.” You remember that the Samaritan woman, at Jacob’s well, desired of the Master that living water that she would not have to come hither to draw, and I hope you have been drawing, by faith, the water of life freely from the well of Salvation—that living water of Eternal Life. And if so, you will never die, but will live forever. “Whosoever liveth and believeth in Me shall never die.” The consoling reason is, that your life is hid with Christ in God, and when Christ, who is your life, shall appear, then shall you appear with Him in glory, and be one with Him, in His eternal, glorious likeness. It is true, dear sister, that you and I, together with all the Lord’s humble, will some day fall asleep in Jesus, peaceful sleep, resting from all our afflictions and labors. The sleep with us will be short. It will be like lying down tonight, and waking up in the morning. And did you know that we will then take on the youth of the morning, and shine forth as the sun in the kingdom of glory?

We will then know God as He knows us, and will then be prepared to spend an eternity with Him, and all the redeemed of the Lord. What a grand meeting that will be; meet to part no more, and where we will know no ill, but will abound in righteousness forever.

I hope you are praying for me and your little church. You can not know how much I love you all, and long for your happiness and prosperity. I feel like I want to live and die with you all, and I do pray that the God of all grace will spread His wings of love over you, and abundantly bless you in the name of Jesus.

Let me hear from you. We are all able to be up.

Your brother in hope of life eternal.

A. B. WHATLEY.

HOGANSVILLE, GA., May 2, 1913.

DEAR SISTER NANNIE:—I do hope that you and yours are enjoying the very best blessings of life, and are basking in the sweet sunshine of God's unfailling grace, and drinking of the fountain of His infinite love. I hope, while at old Mt. Olive church last Sunday, that I was permitted to feast upon the riches of redeeming grace, and to taste of that life which is Eternal. I hope that in soul or spirit I was caught up into Paradise, and saw and felt that glory which cannot be uttered by mortal tongue. I am so glad went to the dear old church. I met many who seemed glad of my coming. The church of Jesus! What a blessed place for the tribes of the Lord to meet! 'Tis there,

"Jesus comes down our souls to greet,
And glory crowns the mercy seat."

"I have been there and still would go;
'Tis like a little heaven below."

I hope you will pray for me, that I may be spared to tell of the wondrous love that God has made manifest in the salvation of sinners through the mediation of His Son.

Love to you and family.

A. B. WHATLEY.

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. J. FOLKS—CHURCH MEMORIAL.

The Church of Christ at Bethel, Phoenix, Ala., has been made to feel sad and to mourn the loss of another of her members in the person of Deacon J. J. Folks, of Phoenix, Ala., who was, on the night of June 22, 1913, called from his bed in the still hours of the night and cruelly murdered; his body being terribly mangled by the knife of the assassin. Not for any harm that he had done, or for any fault of his, but simply to rob him of the money that he had by honest toil and patient effort accumulated. The manner of his death makes it doubly sad to all who knew him, and especially to his brethren and sisters of the church of which he was a faithful member. "How true do we find this dastardly act in accord with the teachings of our blessed Master, when he says, "The love of money is the root of all evil." And also tells us that "The heart is deceitful above all things and desperately wicked." Who can know it? May the Lord enable us by His grace to bear this great

sorrow, and give us a spirit of prayer for the cowardly assassin who so cruelly murdered our beloved brother, and may we be led to go to Jesus and in faith to ask Him to comfort and console us in the loss of our dear brother, and to bear us up with His Holy Spirit, and mitigate, if possible, our sad bereavement. And may we be enabled to say, in spirit and in truth, "The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord." We, as a church, feel it to be needless in this brief memorial to attempt to speak of the many Christian graces and noble traits of character of Brother Folks. His life, like an open book, is before us; and we loved him as a brother and a deacon. We know that he had purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus. Truly, a Prince in Israel hath fallen; and, if possible, let us all look up from the depths of our hearts and thank and adore the Lord our God for having given us Brother Folks as a companion and a brother in this life, and beg the Lord that we may be permitted to meet him in that Holy City where parting will be no more. To say that we all miss Brother Folkes seems like mockery in expressing our feelings; but none will miss him as his pastor, for whom he always had a great care, admonishing the church to discharge her duties toward him, and always pleading with the Lord to sustain and bless him and his family. His brother deacons will miss him in his advice and counsel and fatherly admonitions. Their loss will be great, because they had learned to lean upon him for advice and support in spiritual things, and to look to him for aid in all church matters. Brother Folks has left us all a good heritage, for in his life the power of God unto salvation was made manifest. The fruits of the Spirit that were manifested in his daily walk, by his faithfulness, his humility, his meekness, his charity, and fidelity to the cause of the Master afford us abundant evidence that he had been with Jesus and had learned of Him. Therefore let us, while it is yet day, remember his examples, and heed his admonitions, and try to walk in that straight and narrow way, wherein is life and peace.

Adopted by the church in Conference, July 4, 1913.

L. F. JOHNSTON,

G. W. CARGILL,

W. W. WILDER,

Committee.

ELDER W. M. BULLARD,

Moderator.

W. W. WILDER, *Clerk.*

WM. M. WILLIAMS.

William McKenrich Williams, son of William S. Williams and his wife, whose maiden name was Ann Nobles, was born near Williamston, January 16, 1837, and died at his home in Williamston, July 2, 1913. On June 2, 1874, he married Amanda D. Howell, daughter of Levi and Dorothy Howell. Their first child, Annie Bryant, died at the age of two weeks and three days. Their only other child, William Henry, was born August 15, 1877, and is still living. They moved to Washington County in 1877, and lived four miles from Plymouth, and after five years moved back to Williamston.

Brother Williams experienced a hope in Christ and united with the Methodist Church at the age of eighteen. Farming and fishing were his occupations.

In April, 1898, he and his wife united with the Primitive Baptist Church at Skewarkey, and I baptized them. He had a bright Christian experience, and delighted to talk it to all who wished to hear him. He lived a godly life. In the Civil War he was a Confederate soldier; and though at times very hungry, he would never take anything that did not belong to him. On December 12, 1911, he was operated on for appendicitis at his home by Dr. D. T. Tayloe, of Washington, and suffered greatly for a year and six months, and he was willing to live or to die as it pleased the Lord. A faithful wife, devoted son, skillful physician, and kind neighbors did all they could for him. He passed away very gently about 4 p. m., on Wednesday, July 2d, and his remains were interred in the cemetery at Skewarkey Thursday afternoon, where I held a short burial service.

SYLVESTER HASSELL.

WILLIAM PERRY.

William Perry, son of Fred and Olly Perry, was born March 20, 1838, and departed this life September 15, 1879, making his stay on earth 41 years, 5 months and 25 days. Father united with the Primitive Baptist Church, Providence, Kitty Hawk, Currituck County, N. C., the fourth Sunday in June, 1869, at the water. I do not know who baptized him. Father died when I was young. I have heard mother speak of him, and say that he was the one to lead the singing in the church.

L. M. PERRY.

Otila, N. C.

MRS. CATHERINE BEACHAM.

Mrs. Catherine Beacham, daughter of William and Lidy Keys, was born August 30, 1837, and departed this life October 14, 1912, making her stay on earth 73 years, 1 month and 15 days. She was first married to William Perry, January 5, 1858, and unto this union were born ten children, six sons and four daughters; one son and three daughters preceded her to the grave. Mother lived to a ripe old age. Father died September 15, 1872, leaving her with eight small children, six sons and two daughters, to look out for; one daughter was almost helpless, having fits till death. Mother was a hard worker, and her work seemed to be a great pleasure to her as long as she was able. She was again married to Decatur Beacham, May 9, 1884. She was a loving mother and step-mother, helping to raise up a family of fourteen children and lived to see them all married, and all but two belong to the church, one of hers and one of his. She leaves a husband and six of her children, five sons and one daughter, and five of her step-children, four sons and one daughter, and thirty-one grand-children, one great-grandchild, and a host of relatives and friends to mourn the loss; but we feel that our loss is her eternal gain. She seemed to be willing for the Lord to do His will, and said that she was willing to go at any time He saw fit to call her. Saturday before the fourth Sunday in May, 1869, after a sermon delivered by Elder Hodgers Gallop from the 14th chapter of St. Luke, she went forward and united with the Primitive Baptist Church, Providence, Kitty Hawk, Currituck County, N. C., and was baptized the following day by Elder J. D. Wicker in full fellowship. She was ever faithful, always filling her seat in the church unless providentially hindered. She was a good singer, and loved to read as long as she could see; and when she got so that she could not see how to read, she would ask someone to read for her. She was a

great nurse to the sick, loved to visit them, and speak a word of comfort to them in their afflictions. She was loved by all who knew her, and those that knew her best loved her most, and would beg her to stay with them longer. Mother had a light stroke of paralysis in 1907, and gradually grew worse, and her eyesight failed, growing worse and worse, and in 1910 she had another stroke. The doctor and kind friends did all they could for her, but all that we could do could not stay the hand of death. So we feel that she is asleep in Jesus where the blessed are at rest. When we go to the table mother is missed there; when we go to church, mother is missed there; when we go to the fireside, mother is missed there.

"A loving one from us is gone;
A voice we loved is still;
A place is vacant in our home,
Which never can be filled."

The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." Written by her loving son,
Otila, N. C. LEVI M. PERRY.

MRS. JULIA F. ROBERTSON.

By order of the church of Robersonville, N. C., the following tribute is submitted to the memory of Sister Julia F. Robertson, our aged and much beloved departed sister in the Lord on the 7th of June, 1913.

We feel while it is our loss it is her eternal gain, and we extend our sympathy to her loved ones. Request *Zion's Landmark* to publish and send one copy to Mrs. J. T. Brown, of this place, including the obituary. GOSPEL MESSENGER please copy.

S. W. OUTERBRIDGE.

By request I write the obituary of Sister Julia F. Robertson, daughter of James and Annie Highsmith. She was born April 22, 1834, and married to John A. Robertson, December 24, 1857. She joined the church at Flat Swamp, in September, 1877, and died June 7, 1913.

There were born unto them six children. She also had 17 grandchildren.

She had serious thoughts about her future state when a mere child. Her parents were Primitive Baptists and she always respected their profession.

When the church was constituted at Robersonville where she then lived, she took a letter of dimission from Flat Swamp in 1910. In her latter days she was afflicted with a cough and with other chronic diseases that finally ended her earthly existence, but to enter we hope that celestial, eternal existence where pain is never more felt and sin and sorrow are done away, where she can join in chanting the praises of her Redeemer God forever.

S. W. OUTERBRIDGE.

MRS. A. B. THOMAS.

It is with a deep sense of incompetency that I comply with a request to chronicle the departure and noble life of one of our Father's humble, self-sacrificing followers, Mrs. A. B. Thomas. She was the oldest daughter of Mr. and Mrs. William Patterson. Mr. Patterson

died when she was quite young, and Mrs. Patterson was married to Dr. Rose, and shortly after his death, was married to Mr. Bennett Barfield. One Brther, Mr. J. E. Barfield and two sisters, Mrs. Lollie (Rose) Singleton and Mrs. Lula (Barfield) Collier survive Mrs. A. B. Thomas.

She was born in Stewart County, Georgia, November 30, 1840, was married to Mr. Wyche Thomas in January, 1861. Professed a hope in Jesus and joined the Primitive Baptist Church at Pleasant Grove near Como, Miss., 35 years ago, and had served 34 years of that time as deaconess, always filling her seat at church, unless sick or administering to the needy. It can truthfully be said of her, "Her Christian acts and noble deeds do live after her." Indeed, my heart was almost bursting within me, when I entered her presence just a few weeks before her departure and viewed the same sickle wielding that had caused the saddest event in my career, for only a few weeks previous, my mother, Mrs. Emma Barfield, had passed away. These two sisters' love for one another was a striking resemblance of Jonathan and David. Auntie being mother's senior, caused her to be a loving comforter. Both had been almost invalids for several months, and could hardly be reconciled to be separated, hoping all the while to be able to visit each other, and Auntie's reply to mother's death message was, "*We will meet soon,*" and on the morning of July 20, 1911, the death angel wafted her never-dying spirit to, as we hope and believe, that everlasting peaceful abode with her Saviour.

During her illness she would look forward to the visits from her pastor, Elder A. B. Morris, as she had her church days, and she was seldom ever disappointed. Her brethren, sister and friends were so thoughtful of her. She often expressed a desire to depart and rest, stating her work was finished and she was ready to go. During her young married years she raised a son Willie Thomas, and daughter Lydia (Thomas) Langston, and in her more mature years it became her duty to raise an orphan grandson, Elmo Thomas, who professed a hope in Christ and would converse freely with her on her precious theme, "Christ and His Kingdom." She lived to see them all happily married and have sweet homes. I ask an interest in the prayers of God's people in behalf of her loving companion who survives her, now in his 86th year, and is very feeble, but strong in the faith of Jesus; also her children and grandchildren, who administered to her every need.

She was given a lovely interment in the church-yard cemetery, with appropriate and comforting remarks by Elder A. B. Morris. We can but say, "Farewell, dear one, to await the resurrection, when we do humbly hope to meet you as one of God's children."

We feel thankful for such a noble model life to cherish.

Her niece,

Water Valley, Miss.

MAUDE BARFIELD.

MRS. MARY J. T. CHAFIN.

At the request of the deceased before her death, I venture to give a short sketch of our dear relative and sister in Christ, Mary J. T. Chafin. She was born January 1, 1852, and departed this life July 28, 1913. She spent all her life in Lee County, Alabama. She was a daughter of Henderson and Sarah C. Allen, and married Brother E. T. Chafin October 20, 1885, and to this union were born five children, two dying young, leaving Miss Effie B. and Susie B., and Mr. Edmon Earl, all grown and living at home. She also leaves her hus-

band, four brothers, J. H. and B. J. Allen, of Alabama, and J. W. and W. J. Allen, of Texas; two sisters, Mrs. Susan C. Thompson and Mrs. Nancy L. West, both of her immediate neighborhood. She had been a great sufferer from asthma, and was in feeble health a long time. She said, during her sickness while her children were small, she hoped to live to help raise them, no doubt realizing her weak and helpless condition, and viewing her little children exposed to the world, with all its snares, deceptions and temptations in the absence of a loving mother's interest, government, corrections, and affection; and her desire and prayer to this end was granted. And I would say to the comfort of the bereaved husband and especially the children, that you have been blessed to know and realize the worth of a true and loving companion and mother; that pleasant smiling face will ever be a priceless treasure in your memory of her, that so many children are deprived of, and while she will never speak again, I trust that in the pleasures and joys, temptations and trials that will confront you in this life, her interest, admonition, and former words will not be lost. She and her husband joined the Primitive Baptist Church at Mt. Olive, Lee County, Alabama, October 22, 1892, during Elder W. M. Mitchell's care of the church, but were baptized by Elder J. T. Satterwhite. Though in feeble health she always attended her meetings when able, and will be greatly missed, she was so pleasant and friendly. She was ever ready as a neighbor to help relieve the sick or do anything for the comfort of others. From a lifetime acquaintance, I can truly say she possessed true charity, and will live in the memory of all that knew her. She attended her annual communion meeting on Saturday and Sunday, and died about 6 o'clock Monday morning, with acute indigestion. How uncertain is life, and how sure and quick is death! She was buried at Mt. Olive in the presence of a large crowd, Elder R. A. Thompson conducting the services, her beloved pastor, Elder J. T. Satterwhite, not being able to attend on account of sickness.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

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No. 11

CHRIST OUR LIGHT.

“Thy light is come.”—Isa. 60:1.

Great Light of life, Thou nature's Lord,
Bring light from darkness in Thy Word;
Shine in our hearts, in mercy shine,
To give the light of truth Divine.

Light of our souls! Thyself reveal;
Thy power and presence let us feel;
And know and see the wondrous things
Concealed from prophets, priests, and kings.

In the dear face of Christ, our God,
His righteousness and pard'ning blood,
May we behold our all in all,
And at His foot of mercy fall.

There Thy perfections shine most bright;
May we behold them with delight;
And see how justice, truth, and grace
Unite and smile in Jesus' face.

Great Sun of Righteousness! arise,
Open our long-benighted eyes;
Shine, Jesus, shine from day to day,
Till all that's dark be done away.

JOSEPH HOSKINS (1789).

SEEDS OF LIGHT AND GLADNESS.

A SERMON BY MR. J. C. PHILPOT, OF STAMFORD, LINCOLNSHIRE, PREACHED AT PROVIDENCE CHAPEL, EDEN STREET, LONDON, ON LORD'S DAY MORNING, JULY 15, 1849; AND REPRINTED FROM "THE ZOAR PULPIT," No. 145. "*He being dead yet speaketh.*"

"Light is sown for the righteous, and gladness for the upright in heart."—PSALM xcvii: 11.

TRUE religion is not learnt in a day; in most cases, it is the slow growth of years. In grace, as well as in nature, the most lasting and solid materials are usually of the slowest growth. It takes twenty-five years to build up the body of a man; it takes near double that time to build up his mind. A gourd grows and withers in a night: the oak, the monarch of the forest, is the slow growth of a century. And thus, where there is a solid, substantial growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ, it is, generally speaking, the fruit of years of trials, temptations, and corresponding mercies, favours, and blessings.

We may find, perhaps, this train of thought not altogether unconnected with the words before us; which as they consist of two clauses, I shall, as the Lord may enable me, endeavour to open up this morning, by shewing.

First.—How *light* is sown for *the righteous*.

Secondly.—How *gladness* is sown for *the upright in heart*.

I.—We have a certain character set before us in the words of our text, who is called in the *first* clause, "*the righteous*"; and, in the *second* "*the upright in heart.*" It will be my business, therefore, before we proceed any further, to describe, as the Lord may enable me, who this character is; for all depends upon that; it is the base on which the whole superstructure stands; it is the hinge and pivot upon which the whole text turns. A mistake here is fatal throughout. Personal preaching I abhor; discriminating preaching I love. We can not have too little of the one; we can not have too much of the other. Individuals we should never desire to bear in mind, but characters we can not bear in mind too much; for by describing character we enter into the very secret

thoughts of God's people; and by unfolding, as the Lord may give light, their experiences, we have a witness in the hearts of those who know the truth, that they are possessed of those divine marks which show that their names are in the book of life.

The word of God describes the children of the Most High under various names. They are called, sometimes, children of God, heirs of God, saints, brethren, temples of the Holy Ghost; but perhaps there is scarcely any title more frequently used, especially in the Old Testament, than that before us, "the righteous."

What, then, is meant by this word "*righteous?*" Who is the character described thereby? We may say, then, that in order to be righteous a man must be possessed of three qualifications. He must *first*, be righteous by the *imputed obedience* of the Lord Jesus Christ put to his account. He must, *secondly*, be righteous by the *impartation* of a righteous principle; and *thirdly*, he must be righteous by the *bringing forth* of this righteous principle in godly acts, in his life, conduct, and conversation. So that we may say, a person is righteous in three points of view. He is so by righteousness imputed, righteousness imparted, and righteousness manifested. And if a man is not a partaker of these three distinct kinds of righteousness—if all three do not meet in the same individual—if he is not a partaker of imputed righteousness, he is not such a character as God himself in his holy word has called righteous.

I shall not dwell this morning upon the *imputed righteousness* which is put to his account, though it is the foundation of the whole, as it is not closely connected with my text; but shall confine myself chiefly to the second qualification, whereby a man is accounted righteous, as being made a partaker of *imparted* righteousness; for we shall find it is for him as righteous in this sense that "light is sown."

Now this righteousness, as described in the word of God, stands in various things. Thus, it stands in *light*; as we read, "Who hath called you out of darkness into his marvelous light." (1 Pet. ii. 9.) It stands in *life*; "And you hath he quickened who were dead in trespasses and sins." (Eph. ii. 1.) It stands in *power*; "For the kingdom of God is not in word, but in *power*." It stands

in *divine teaching*; for "All thy children shall be taught of the Lord." (Isa. liv. 13.) It stands in the *fear of God*; "I will put my fear in their hearts, that they shall not depart from me." (Jer. xxxii. 40.) It stands in *faith*; for those who are made partakers of this righteousness, believe in the Lord Jesus Christ. It stands in *hope*, as an "anchor of the soul both sure and steadfast." (Heb. vi. 19.) It stands in *love*; "If any man love not the Lord Jesus Christ, let him be anathema-maranatha." (1 Cor. xvi. 22.) It stands in the *leadings of the Spirit*; for "As many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 14.) It stands in *simplicity and godly sincerity*, in *righteousness and true holiness*. In a word, it stands in the *work of the Spirit* upon the soul. Therefore all these qualifications—light, life, and power; the fear of God; faith, hope, and love; righteousness and true holiness; sincerity, and godly simplicity—all meet in the same individual; and so far as they meet in the same bosom, and a man is made a partaker of them by the power of God, so far, and so far only, is he inwardly a righteous man.

Now we read in our text that light is sown for such. There is to my mind something very sweet and expressive in the figure; which I may observe is one of the simplest in nature. The casting of seed into the ground, and out of that seed a crop springing up, is a figure common to every country, and familiar to every understanding.

When, then, the blessed Spirit declares that "Light is sown for the righteous," he means that *seeds* of light are sown for them, which in time spring up and bear a produce.

But what is there couched in the figure? Let us examine it a little more minutely, and look into it a little more closely. Before seed is cast into the ground, there must be a preparation. The soil in its natural state is not fit to receive seed. It must undergo a certain process whereby it is brought into a state suitable to receive it. In other words, there must be a *seed-bed* in which it must be sown, in order that it may germinate and send down a root. But, there is another thing equally necessary, which is, that the seed when sown must be covered up in the soil; for only as far as it is thus covered up

and concealed, does it germinate, grow, or bring forth a crop.

Let us bear these two ideas in mind, because they are the two leading characteristics of the figure.

1. *First*, then, there must be a *preparation*; the soil must be made fit for the seeds of light to be sown in it. This we may see in various ways. For instance:

There are certain *providential leadings*. And there is scarcely any child of God who is not more or less acquainted with them. These providential leadings are often of the greatest importance as it concerns spiritual things. Nay, I may add further, that some of the most important events of our life were connected with apparently the most trivial incidents. The most important event of my life was my going to Ireland in 1826, when a young man at Oxford; I call it the most important event of my life, because it was in 1827, now twenty-two years ago, that eternal things were first laid upon my mind, that I was made to know myself as a poor, lost sinner, and a spirit of grace and supplication poured out upon my soul. I may have had doubts and fears since as to the reality of the work of grace upon my soul; but I have never doubted, and never shall doubt that if I possess grace in my heart, it was then first implanted. That important event, connected as it is with my standing before you at this moment preaching the word of life, depended upon a very simple incident. It was this. A gentleman sleeping at Oxford, instead of going off early the next morning, remained two or three hours later. That circumstance gave me an interview with him, which resulted in my going to Ireland. Upon that simple incident, then, of a gentleman staying a few hours in a town, seemed to hinge the whole work of grace in my heart. I may mention another thing, which may excite a smile, that the foundation of my present ministry turned upon the death of a horse. When I was first a clergyman, I used to ride backward and forward to my parish from the University; but my horse dying, and it not being convenient to buy another, I was induced to go and reside in that parish. And it was during several years that I lived there in separation and privacy that the foundation of my present ministry was laid in the exercises of mind I then experienced. It was then

I began to speak to the people of God of trials and exercises; and to trace out the difference between the teachings of God and the teachings of man. I merely mention these circumstances to show how the most important events (for what can be so important to us as the things of God?) may depend upon apparently minute circumstances.

Now when we are in these circumstances, we have no light upon them; but light is sown in the circumstances. When I went to Ireland, I had no idea that the Lord meant there to visit my soul with his grace; I went merely from carnal motives; but light was sown in that circumstance, and has since sprung up. When my horse died, it was a trouble to me; but light was sown in that circumstance, to bring me more into an acquaintance with the inward workings of my heart, and lay the foundation of an experimental ministry. You may have experienced a similar thing. You may have gone up a street, and there met a person; and that meeting have turned out an important event in your life. You may have changed your residence, and that change may have led to most important consequences. These are *providential leadings*. Light is sown in them; seeds of light, which are as different when they have sprung up as the blade from the seed. They are sown in the bed, covered with darkness, concealed by the soil; yet they spring up and bear a crop of light.

Or, you may have had providential *afflictions*, been laid upon a bed of sickness, and this may have been made a great blessing to you. Many of the Lord's people can say with me—that it has been in sickness the Lord has exercised their minds—in sickness the Lord has brought his word with sweetness and power to their souls—in sickness the Lord tried their religion to its very foundation; that it was then he put them into the sieve, and riddled away their chaff and dust. In the affliction we saw no light sown; it incapacitated us from business, made us a burden to ourselves and our families, entailed expense, and brought pain and sorrow; yet the seeds of light were sown in that affliction, and it sprung up in God's own time to bear a blessed crop.

Or, we may experience a providential *mercy*, as well as a providential affliction. The Lord may turn our cap-

tivity in temporal things, and open a door in providence for relief in worldly circumstances. Something may turn up from a casual meeting with a stranger, some debt become paid, some friendship gained, some new acquaintance formed, some change of life connected with this providential event. In these providential mercies seeds of light are sown, which spring up and bear a crop.

Now we are as passive in the matter as the very soil in which the seeds are sown. But by these providential dealings and leadings, whether afflictions or mercies, a *preparation* is made for the seeds of light to be sown. Providential dealings are often as the ploughing, the furrowing, the removal of the weeds, the preparing a bed for the seeds to fall in. Nay more, when the seeds are sown in providential circumstances, in affliction, or mercy, they are covered and concealed in the soil, yet in due time spring up and bear a crop.

But there are not only providential leadings, afflictions, and mercies in which light is sown; there are also *spiritual* dealings, and in these more especially light is sown for the righteous. For instance:

1. When the Lord first begins the work of grace upon the soul he usually pierces the heart with deep *convictions of sin*; and thus makes us to feel what poor, lost, undone wretches we are. Now in these he is sowing seeds of light. This conviction is to issue in conversion, this guilt in pardon, this sorrow in joy, this trouble in eternal praise and glory. At the time we can not see it; yet the seeds of light are sown in the heart in these convictions, in this sorrow, in this grief, in this trouble; they lie indeed for a season buried as it were beneath the clods of darkness and unbelief; but in due time, as we shall shew presently, this light springs up.

2. Again, in the various *temptations* that our soul is exercised with, light is sown. We never learn the truth so well as when we learn it in the way of temptation. But when these temptations first come upon us, we know not their end. I remember well, when infidelity, blasphemy, obscenity, and all manner of dreadful temptations first seized me, having never heard or read of such things, I did not know what the issue would be.

But what do we learn by these things, say, by the workings of infidelity, so painful and perplexing to

many souls? We learn what faith is. How? Because infidelity smothers and suffocates all false faith; false faith can not live in it; it is so strong, so powerful, it chokes, smothers, or suffocates all false faith. We are brought then to this point, that nothing but the faith of God's own giving and communicating can stand in the soul beneath the withering breath of infidelity. So with blasphemous suggestions, vile thoughts, dreadful imaginations, what Hart justly calls "the very masterpieces of hell"; by painful experience I know what that blessed man meant. But what do these things for us? Why, instrumentally they pull to pieces all our creature holiness; they shew us what we are; they take the deep covering off our heart, and let in the light of day upon these recesses and dens of our fallen nature, that we may see in every lurking cell some hideous monster, some poisoned fountain flowing forth in filthy streams, and thus abhor ourselves for the abominations that we see are ever ready to rush forth and swallow up the soul.

3. In an acquaintance with the evils of our own heart; its hypocrisy, deceitfulness, pride, selfishness, worldliness, carnality, covetousness, and all the dreadful workings of a depraved nature—light is sown. What? Is light sown in all these things? Yes. Is there not naturally a great distinction between the seed and the seed-bed? What similarity can you find betwixt the wheat cast into the ground and the earth that receives it? What is the earth but a dark, lumpish, lazy clod; never rising beyond its earthly nature? and yet, in that lumpish clod, in that black soil, grain grows, food is produced. So, as every child of God feels, we have a hard, lumpish nature—a stupid unfeeling heart; yet in that soil the seeds of light are sown. I mean, that in the very acquaintance we have with our fallen nature, and the evils of our depraved heart, the seeds of light are sown, which will one day spring up to the praise and glory of God.

4. And so, in the various exercises, troubles, afflictions, griefs, and sorrows of a spiritual kind that the Lord's people experience—seeds of light are sown in them. The man who is unacquainted with trials, temptations, the workings of an evil nature, the fiery darts of Satan, the hidings of God's countenance, the various sorrows that the Lord's people are for the most part

tried with—go where you will, be in what congregation you may, you will find him to be only a light, frothy, and superficial professor. It is a certain truth that only so far as we are exercised by trials, temptations, and afflictions we come into real heartfelt religion.

II. But we pass on to shew *how* light is sown for them. Hitherto I have been speaking rather of the *preparation* to receive the seeds of light; but we now come to the springing up of light, in the germination, the striking forth of the root, the coming up of the blade, and its growth into ear.

The seeds of light, then, are sown in the very first teachings and dealings of God with the soul; in the very first cry for mercy; in the very first pang of conviction; in the very first heartfelt prayer; in the very first sincere desire; but so covered up, so concealed, so buried, as not to be seen; and yet all the time taking root downwards, and pushing a blade upwards. And here is the difference, as the Lord himself has described it, between those who bring forth fruit, and those who do not. These latter, "because they had no root, withered away." But where the Lord has sown in the heart of the righteous—in troubles, afflictions, temptations, griefs, and sorrows—the seeds of light, a crop will come up. The root will bury itself deeper, take firmer and stronger hold; and after a time will spring up, first the blade, then the ear, then the full corn in the ear.

To carry out the proof of this, look at the Lord's *providential* leadings. When the first providential leading took place, the seeds of light were sown in darkness; but by and by light began to spring up, and the hand of God began to appear more manifestly. You were brought through a leading in providence to sit under a certain minister, to read a certain book, to hear a certain sermon, to peruse a certain portion of God's word. Now, as grace began to work, the seeds of light began to spring up; you began to see why God placed you in that village, why you went down that street, why you came under that ministry, or met with that individual; light began gradually to spring up, and cast itself over the providential circumstance, just as the blade springs up, and casts its shadow over the ground. You begin to see now clearly the hand of God in your change of situation, in

your leaving that town or village, in coming to that house, reading that book, hearing that minister, or opening that chapter. Now you can see the hand of God was in it. Here is light springing up; light sown in the very providential dispensation, now springing up and casting its blessed light on that circumstance. I see now why I went to Ireland, while a carnal young man at Oxford; I view now the hand of God in it; light shines upon that providential circumstance; and, though dark then, it is clear now.

Or, perhaps you were reduced in circumstances, brought into temporal trouble, and through that providential difficulty were introduced to some friend or acquaintance, put into another situation of life, got into another family, met with a fellow-servant, or in some way or other—for all these circumstances differ in every case—light began to spring up upon that providential circumstance. Or, you were laid on a sick bed, and were murmuring at being taken from your business, at becoming an expense to your family, and a burden to yourself; yet the end was a solid spiritual blessing to your soul. Light now sprang up, and fell on that providential affliction.

By this the children of God are distinguished; and this is what we should be doing—watching the hand of God. Why, if we lived like Christians, we should scarce speak to a person, or leave our door, without praying and watching, or mentally lifting up our hearts that the hand of God might be with us. We should be waiting for and watching the hand of God all through the day; and tracing out his providential leadings and guidings in every event of our life. “Whoso is wise, and will observe these things, even he shall understand the loving-kindness of the Lord.” (Psalm cvii. 43.)

But more particularly in *spiritual things* do we see light sown.

1. You have perhaps in times past experienced very painful and powerful *convictions of sin*. Now what could you see when passing through these powerful convictions? Heaven, glory, bliss, salvation at the end? No; hell, wrath, terror, damnation. And yet the seeds of light, glory, bliss, and immortality were sown in these troubles. You have sown in tears, to reap in joy; sown

in conviction, to reap in conversion. When light comes, we begin to see something of the blood of the Lord Jesus Christ, which we should not otherwise have seen, how it cleanses from all sin; and when there is some application of that precious blood to the conscience, the seeds of light are seen to have been sown in that very conviction that made the soul cry for mercy.

2. So with *temptation*. When temptation comes upon a child of God, does he see that he is to be established in faith thereby? that thereby he is to have brighter views of the Lord Jesus Christ? that he is to stand more rooted and grounded in his finished work? No more than when the oak is trembling to its very base under the storm, it can see that those very storms are giving it a deeper root in the soil. But when the Lord is pleased to open up the riches of his glorious Person, dying love, justifying righteousness, covenant characters and offices, then we see how these temptations have prepared our souls for the reception of the Lord Jesus Christ in all those covenant characters and offices. For what do I know of precious blood but through a guilty conscience? What do I know of covering righteousness, but through a naked and trembling soul? What do I know of dying love but by feeling my heart wretched without it? What do I know of the suitability, tenderness, and compassion of the Lord Jesus Christ except so far as I am brought by temptations and trials into circumstances to need him in all his covenant characters, divine offices, and blessed relations? So that light is sown in these very temptations; and when light beams into the soul to show me the mercy of Jesus, his preciousness, his blood, his righteousness, his love, his suitability; and faith is drawn out to lay hold of him in all his covenant characters and relationships, how the light that shines in the Lord Jesus Christ, and the word that speaks of him, is seen to be sown in the temptation through which instrumentally he becomes endeared to the soul.

So with all our afflictions, exercises, sorrows, and griefs. Are not all overruled in a most wonderful way to teach us more what we are, to unloose us from the creature, separate us from the world, and bring us nearer and nearer to the Lord Jesus Christ? How in all these things light is sown! and yet such is the nature of it

that, though thus sown, we can only see it as light springs up. Thus the light springs up out of the very circumstance in which it is sown. How blessed this is! Whatever circumstances may arise, however painful, however perplexing, however opposed to the natural feelings of the heart; or whatever we may pass through in our minds—still to believe that side by side with every trouble God sows the seeds of light; how this should reconcile us to all our afflictions and difficulties? Afflictions and light are sown together; and as the affliction spreads and grows, so light spreads and grows, till at last it is clearly seen rising up out of the dark clods, and by and by bears a crop, till the whole harvest of light covers the dark soul, and strangles the afflictions which once seemed as if they would strangle it.

Wherever, then, there is imparted righteousness, and the soul is possessed of light, life, and power; the fear of God; faith, hope, and love; sincerity and godly simplicity—there are the seeds of light sown. It may be in some cases long before it springs up. It is in nature as in grace. Some seeds spring up soon. Mustard and cress spring up in a day; the cone of a fir tree may be two years before it germinates. Months and months may roll over our heads before a blade of light is produced, and years more before the ear is ripened, and the harvest gathered in. But if we are righteous, with every circumstance, and especially with every painful circumstance, the seeds of light are sown; and our wisdom and mercy is to be watching it, looking out for it, just as the farmer after his seed is sown takes his walk, and asks, "Is the blade springing up? Shall I have a crop?" So the righteous will ask, "Is there good coming from my affliction? Is light springing up? Is the morning approaching? In the sun rising? Is there a blessed, holy light springing forth upon these painful circumstances that my soul has passed through?" The man that thus waits, and thus watches, shall not wait nor watch in vain; but will soon have to say, "Thanks be to God, light is come at last! Blessings be upon his name, I can see a mercy coming out of the ground." And if it be a mercy, if it be a blessing, it will grow and grow and grow till a crop is seen by our eyes, and all who have eyes to discern the ways and works of the Lord.

II.—Our time is nearly gone, and therefore I can not dwell so long upon our second clause, which in fact is closely connected with it, and show how “gladness” is sown for “the upright in heart.” You may say, how do these characters differ? I do not know that they do differ, or at least, not widely; but the one seems to be rather an explanation of the other. It seems to be added lest there should be any mistake who the righteous was; lest persons who produce only outward fruits of righteousness should say it was for them; therefore it is added, “For the upright *in heart*.” A man may be very upright in life and conversation, who has no uprightness of heart; therefore the Holy Spirit seems to have put his mark upon it thus, “upright in heart.” Now if a man is not upright in heart, it matters very little how far he is upright in conduct. I dare say one of the most upright men in Jerusalem was the pharisee who went into the temple. I have no doubt he paid tithes of anise, mint, and cummin to the last sprig; or, if he weighed them, to the very turn of the scale within half a grain. Yet was he withal a whited sepulchre, an abomination in the sight of God, a stench in his nostrils, a smoke that burnt all day. And perhaps, the most crooked creature in all the town was his fellow sinner, who could only smite upon his breast, and say, “God be merciful to me a sinner!” He was a publican; and you know they were noted for their corrupt dealings; and hated by the Jews for covetousness and extortion, as the farmers-general of taxes. Here we have, we will suppose, side by side, two characters—the most righteous man in Jerusalem, and the most crooked as far as regards outward things. I do not say he was crooked after he was called by grace. When the Lord put that cry into his soul, it made him upright in heart; and I venture to say, afterwards he was upright in life.

But let us just mention a few particulars which seem to point out the man who is upright in heart.

1. A man who is upright in heart can not mock God; everybody else can mock Him by false prayers. Presumptuous, superficial professors can mock God by saying one thing and meaning another. A man can not do this who is upright in heart.

2. Another mark is, that he can not take to himself

anything but what God is pleased to communicate by a divine power to his soul; for the uprightness of his heart forbids this. This is a grand distinction betwixt the truly spiritually taught child of God and a mere carnal professor. The one can take nothing except what God himself is pleased to apply with divine power to his soul; the other can take everything. Because he reads in the Bible about Christ, and the things of God, he can take them with a daring hand, and claim them as his own: but time will prove him to be nothing but a thief and a robber. This being the case, the upright in heart will continually be the last in the race: for they can only speak as the Lord is pleased from time to time to bless their souls with his manifested mercy and love. When these favours are withheld, they can not press forward, and take them: their uprightness of heart forbids it.

3. Again, as the upright in heart are upright before God, so are they upright before man. They can not take every professor by the hand, and say, "my dear brother this, and my dear sister that," upon a mere profession of religion. They can not fawn on any one; they dare not give flattering titles to man. They may give offense—they will give offense; for no man can be faithful—in the pulpit, or out of the pulpit—by acts or words, without giving offense, and bringing down persecution. But the upright in heart can not act deceitfully; there is a principle within them that forbids them to lie; they are upright in heart, and must be honest in life.

Take these three marks and see whether you can find them in you. If you are made upright in heart, you can not mock God; but you will have godly simplicity and sincerity as in the presence and before the eyes of a heart-searching Lord. Can you find that in you? Can you take any blessing or mercy, and call it your own, except so far as God is pleased to speak and apply it with divine power to your soul? If you can not, then you are one of those who may be said to be upright in heart. Have you a principle in your heart that can not flatter; that you would sooner in your right mind die than deceive any one; that you must be faithful wherever you go, so far as power is given to you? You do not wish to give unnecessary offense; you would rather be silent: but if you must speak, you must be faithful. Can you find

these marks in you? I might add more; but these three may be remembered. Take them home, and see if you can lay them side by side with anything in your souls.

Now a gladness is sown for these. What does that imply? That they are for the most part a sorrowful people; because if gladness is to be sown for them, it is very plain that they are not usually glad. Their uprightness of heart makes them sad; for they see what a God they have to do with, that can not be mocked. They feel too that they are such poor filthy, loathsome, leprous creatures. And, if they are upright in life, they will have many persecutions; the opposition of wife, husband, parents, children, ministers, friends, and relations. All will be in arms against them; and this keeps them from gladness of heart. Their very uprightness brings them many trials, because they can not pass things lightly by. They see evil in this, and sin in that; something wrong here and something wrong there, so as to keep their minds pretty well exercised all the day long. This keeps them from gladness; and makes them for the most part "a poor and afflicted people."

An upright man can not enter into things which others can to deliver themselves. If a man without conscience be in business, he can do things to deliver himself; he can borrow money with little expectation to repay it; he can make promises, "Send me this, and I will pay you next week!" when he knows the next week will bring no provision for the debt to be paid, or the bill to be taken up. He can enter too into trades or businesses of anything but a godly nature; and thus do many things to deliver himself, which a child of God can not. Many things such a one dare not touch; and therefore for the most part is kept down in a state of poverty and difficulty; and all connected with his uprightness in heart. If he were not upright in heart, how many painful things he would be delivered from! but being upright in heart, he has little else but troubles and trials. Yet in his heaviest burdens, and in his greatest troubles, there is gladness sown. Just as light was sown in darkness, so is gladness sown in sorrow.

Now gladness is sown in these very things, because he is brought by uprightness of heart to confess, mourn, grieve over, and forsake sin; and when the Lord is pleased

to speak joy and peace to his soul, gladness springs up. Gladness is also sown by the very circumstance that he is upright in heart, so that he can not mock God. So with respect to his not being able to take any blessing, or any mercy, except what God gives to him. When he hears others speak of their sweet enjoyment of Christ and the promises of the great manifestations they have received, of their gospel liberty—these things often trouble and burden his mind. Why? Because he is upright in heart, and can take nothing but what God brings with divine power into his soul. Therefore he is troubled and sorrowful; but gladness is sown in the very trouble he has about these things; and by and by it will spring up to the joy of his soul. So also in his dealings with his fellow-men; he can not lie, deceive, and cheat. And though he is brought into providential trouble often thereby, he knows he can not mock God; that he must not put his hand to wrong courses; God sees all, and can bring out of all. So he continues in his worldly difficulties and troubles, and under the weight of trying circumstances, simply because he can not and will not deliver himself. He is like Daniel. He might have delivered himself. "Why need Daniel," some would have said, "make such a display of his religion? Why did he not shut his door, and pray upon his bed? Why need he open his window?" He might have saved his life thereby; but he felt it was necessary to make an open confession, and to show that he believed in the God of Israel. That brought trouble upon him; but when God delivered him out of the lion's den, was there not gladness? And was not that gladness sown in the very circumstance of being cast into the lion's den? If he had not been upright in heart, he would have saved himself the lion's den; but he would also have saved himself the deliverance from the lion's den, and the gladness it brought to him.

So that gladness is sown for the upright in heart in all their troubles, afflictions, castings down, sorrows, and exercises. There is gladness lodged at the root of all. The seeds of gladness were sown in sorrow; but when it springs up, it is true gladness; the joy which "the stranger intermeddled not with"; the "peace of God which passeth all understanding."

Are you in trouble, sorrow, and darkness now? Light is sown in them. The seeds of light are in the trouble, in the afflictions, in the temptation, in the perplexity; and you shall see light upon it; it will spring up in due time. O these seeds of light! How sweet it is to have some of the seeds of light in the soul! And the seeds of gladness and joy! Sweet smiles and heavenly favours. And for whom? "The upright in heart." That is the character. Not great towering professors, but the upright in heart. These are the persons for whom the blessing is designed; and every one in this congregation who can come in with these two characters, "the righteous," and "the upright in heart," light and gladness are sown for them, and in due time they will bless and praise God for his wisdom, goodness, and love.

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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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ATTENDANCE UPON SIX ASSOCIATIONS.

During September of this year I attended four Associations in Georgia and one in Alabama, and, during October, my own, the Kehukee Association, in North

Carolina. I also filled appointments, on my southern tour, at Canoochee Church, Vidalia, Sardis Church, and Hawkinsville Church in Georgia, and at our chapel in Opelika, Ala. I started south September 4th, and returned home October 1st.

The Upatoie Association (Eld. J. M. Murray, Moderator) was held at Mt. Pisgah Church, near Buena Vista, Ga.; the Ocmulgee (Eld. J. H. Gresham, Moderator), at Mt. Pleasant Church, near Gray, Ga.; the Bethel (Eld. W. R. Avery, Moderator), at Mt. Pisgah Church, near Stroud, Ala.; the Echoconnee (Eld. S. T. Bentley, Moderator), at Mt. Carmel Church, near Culloden, Ga.; the Ebenezer (Eld. G. W. Floyd, Moderator), at Oak Grove Church, near Cochran, Ga.; and the Kehukee at Spring Green Church, near Hamilton, N. C. At the five Associations held in September, I heard the following elders preach: M. L. Gilbert (of Florida), W. T. Everitt, W. J. Heard, Henry Swain, M. E. Petty, Lee Hanks, Frank M. Fuller, of Georgia; Sam. McMillan (of North Carolina, W. W. Howell, J. A. Monsees, R. L. Cook, D. M. Matthews, J. M. Adams, and J. A. Taylor, of Georgia; W. R. Avery, G. W. Stewart, S. W. Pruitt, H. H. Goodman, J. M. Stephenson, C. W. Welch, of Alabama, and J. M. Murray (of Georgia); A. P. Tucker, Rees Prather, and John Almon, of Georgia; J. D. Curtis, James Stallings, J. A. Bowen, H. Temples, and J. T. Young, of Georgia; and at the Kehukee the following ministers preached—B. S. Cowing, J. S. Corbitt, G. W. Stokes, L. H. Hardy, J. B. Hardy (of Kansas), E. E. Oliver (of Washington, D. C.), P. D. Gold, E. E. Lundy, and W. M. Monsees. The Upatoie, Bethel, and Echeconnee Associations were held Tuesday, Wednesday, and Thursday; the Ocmulgee and Ebenezer, Friday, Saturday, and Sunday; and the Kehukee, Saturday, Sunday, and Monday. At all the September Associations the Messengers of the Churches could hear all the preaching, except at the Beulah, in Alabama, where, on the last day, there was preaching both in the meeting-house and at the stand at the same time. At the Kehukee Association the Messengers, because they had only two days of "business" (Saturday and Monday), and because they had so many churches to hear from (41), and so many ministers (20) and clerks (41) to get the addresses of cor-

rected for the Minutes, and so many Corresponding Associations to hear from and appoint Messengers to, could not hear the first sermon Saturday afternoon, nor the first sermon Monday morning.

The attendance at the September Associations was estimated at from five hundred to fifteen hundred, and the attention and order were excellent. The attendance at the Kehukee Association was estimated at from four to six thousand; and the attention and order good except on Sunday afternoon, when many occupants of the numerous automobiles on the outskirts kept blowing their horns, and many of the people, not being able or not being disposed to hear the preaching, kept talking, although two of our ablest visiting ministers, Elders Oliver and Gold, were then preaching. I hope that a committee or a body of officers will be appointed to guard against such a disturbance in the future. We have a standing resolution in our Minutes forbidding such disorder; but we have appointed no one to execute it.

All the preaching that I heard at all these six Associations was sound, and much of it was able and edifying. Not the slightest attempt was made in any of these Associations to rule over the churches of the Association, or over other Associations. When Associations are thus held just to see and hear from each other, and to engage in the united and public worship of God, as a kind of yearly meeting, as they were at first, they are not only unobjectionable, but desirable and beneficial. S. H.

LIGHT.

The word "light" has many different definitions and meanings, one of which is, The ethereal medium of sight; that by which we see; the transparency of the air caused by the rays of the sun. This definition will suffice me, I hope, in the literal sense of the term, in preparing the following article.

The word "light" occurs many times and in many places in the Holy Scriptures; from the first chapter of Genesis to the last chapter of Revelation, and it appears indispensable to the full meaning of every sentence in which it is found from the beginning unto the end of the inspired record.

When the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters, God said, Let there be light, and there was light. Gen. 1: 2, 3. The idea that light is the transparency of the air caused by the rays of the sun seems at fault here; for God commanded, and "there was light" before He fixed the sun in the firmament of the heavens, and divided the light from the darkness, etc. But enough of this. John declares that God is light, and in Him is no darkness at all (1 Jno. 1: 5); yet we read that clouds and darkness are round about Him (Ps. 97: 2); thus the great Creator veils Himself in impenetrable mysteries, so that His ways are past finding out (Rom. 11: 33).

The absence of divine light leaves the human mind in gross darkness and renders all divine things obscure, for as created light is indispensable to the manifestation of natural things, so also is divine light to the discernment of spiritual things. See 1 Cor. 2: 9-13.

Light does not produce or bring things into being, but it makes manifest to the eye those things that already exist. "For whatsoever doth make manifest is light" (Eph. 5: 13). This includes artificial illumination—a taper, knowledge, etc., together with divine spiritual light or revelation. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6). This light dispels the darkness and blindness of the soul and delivers the sinner from the power of darkness, and translates him into the Kingdom of Jesus Christ, the true light that lighteth every man that cometh into the (spiritual) world, or gospel kingdom. Jno. 1: 9. When this divine light is diffused into the soul, it is Christ in you, the hope of glory (Col. 1: 27). Christ the Lord makes His abode with the soul, and will never leave nor forsake His own abode; He becomes, manifestly, our light and our salvation (Ps. 27:1).

All that are thus favored of the Lord are called the children of light, and are required by the divine rule, clearly set forth in the Holy Scriptures, to make manifest the fact that they are a chosen generation, a royal priesthood, a holy nation, a peculiar people, qualified

by divine grace to show forth the praises of Him who hath called them with a holy calling, according to His own purpose and grace which was given them in Christ Jesus before the world began. God hath not appointed them to wrath, but to obtain salvation through the blood and righteousness of Christ, hath given Him to be the Head over all things to the church; for He is their King and Law-giver, and as such He should be honored by the constant obedience and reverence of His favored subjects, of whom He hath said, "Ye are the light of the world."

To God our great Creator, the darkness and the light are both alike (Ps. 139: 12); therefore nothing can be hid or concealed from His view; all is light with Him. But with man, all would be darkness were it not for the wise providence of God in giving him the organ and sense of sight; for without this provision the light would avail us nothing; neither could the eye serve its purpose without the shining of light upon it; and both are God's gifts to man.

And so in the kingdom of grace, God gives the light which reveals or makes manifest to the sinner his condemned state in sin, and his impotency to recover himself, and, by the same light, afterwards reveals to him the Saviour who died for sinners. In this work of grace the subject is quickened by divine life, and renewed in the spirit of the mind, and qualified to behold the glory of God in the face of Jesus Christ. J. E. W. H.

1 JOHN 2: 1.

"And if any man sin we have an Advocate with the Father, Jesus Christ the righteous."

It is interesting to note the many titles given to Christ, or the many offices He fills. In the words above cited He is our "Advocate." John does not design to encourage men to sin, and one that indulges in sin because an advocate is promised if he does sin, is a hypocrite. John was not encouraging men to sin; he was considering the case of those of God's children that had sinned—they are not to despair, for they have an "Advocate with the Father." David had sinned with Uriah and his wife, and was full of penitence. In the 51st Psalm he pours out

his regrets, and the prophet went to him with an encouraging message—"The Lord has put away thy sin." When Peter had sinned, the Lord was still interested in him. "We have an Advocate with the Father"—an Attorney who takes charge of our case for us, and presents our case before the Lord in the best way. As an Advocate, He would not take any unjust advantage, but will plead for right and truth. He will not fail with any case. The plea He makes as an Advocate is intimated in the words, "He is a propitiation for our sins." He pleads *His* merits, and *not ours*. "This man is a sinner and justly condemned, but I died for him, I took on Me all his sins and shed My blood for his sins. See My hands, My feet, and My side where I was wounded for his transgression, and bruised for his iniquity." Paul says: "It was Christ that died for them * * * who also maketh intercession for them." He interpleads for those for whom He died. As an advocate He interpleads for them, seeks to effect their delivery in every way, both in His death and sufferings for them while on earth and in His present exalted station He still seeks their good as an attorney faithful to His client. He does not plead that we have done our part, or that we yielded to the overtures of mercy, or that we used the means provided for us. We take the place of a criminal justly condemned—"God be merciful to me a sinner." This is our true state and case, and we should tell this to our Advocate and leave all to His wisdom.

I understand the words in Heb. 2: 16 in the same way—"He took not hold of angels," but He took hold of the seed of Abraham—that is, to save them, as in Isa. 41: 9; Jer. 31: 31-34; Matt. 14: 31. By the "seed of Abraham" is not meant the seed of Abraham after the flesh, but they that have the faith of Abraham are the seed of Abraham that Paul refers to. So, this Advocate did not take hold of angels as an advocate, but He took hold of those who are the seed of Abraham by faith. Angels had fallen, but Christ did not seek to rescue them, but He did undertake for us as our Advocate and Attorney.

This is consolatory to those who feel that they have sinned. This sentiment will not encourage men to give

loose rein to our lives, but will stir in us feelings of gratitude to God for His mercy to us.

Affectionately, J. H. O.

ESTHER (*Continued*).

Let it be remembered that it was through Mordecai that Esther, the queen, knew of the great peril in which she and all her people were in, and that it was through Mordecai that she was directed and deeply impressed to pray for herself and people in this trying ordeal, and that in all she did she was under the direction of Mordecai; so in like manner let it be remembered that it is through Jesus, our spiritual Mordecai, that the church, the spiritual Esther, knows of her spiritual needs and is impressed by the Holy Spirit to pray to the Lord in an acceptable manner, and when thus impressed to pray to the dear Lord, it is a prayer of faith and is always effectual. This prayer of Esther's does not, as I understand it, represent the prayer of the poor distressed sinner under conviction and before he has been blessed with a good hope through grace, because Esther had already been accepted as queen and had that acceptance abundantly and clearly manifested and revealed to her; but as the king had not called her in thirty days, and as she had not received any token of his love and special care in so long, she felt discouraged and cast down, notwithstanding the case was so terrible, horrible, distressing, and humiliating, that she must appeal to and beseech the king, if she perished in the attempt. Esther never sought the king and prayed him to accept her as his queen, but the king sought her, and she prayed to him and made her special request because she *was queen*. The Lord's people, the church, the spiritual Esther, are often cast down in their feeling, are in soul distress and discouraged because their spiritual King has not called for them nor manifested Himself to them in many days, and then they pray to Him and He hears them and relieves them, and they do not pray Him in order to become His people, but they pray to Him because they are His people.

The interested reader will have his Bible and read for himself the story of Esther as recorded in the fourth

and fifth chapters of that book, as it would require too much space for me to quote them here, and in doing so, he will observe that Esther was graciously received by the king, and by him encouraged to make known her request, and that she requested the king and Haman to attend a banquet which she had prepared for him. To this the king consented, with directions for Haman to attend also, with him. While the king and Haman were at this banquet the king again told Esther to make known her request. Accordingly, she requested that the king and Haman attend another banquet which she would make, and that on the morrow she would make known her request. "Then went Haman forth that day joyful and with a glad heart: but when he saw Mordecai in the king's gate that he stood not up, nor moved for him, he was full of indignation against Mordecai." The wicked and idolatrous worshippers, and advocates of their own righteousness and of their own ways, their own doctrines and inventions, are often highly elated over their apparent success, judging things by outward appearance and by carnal sense and worldly wisdom, and like Haman, not knowing that "Pride *goeth* before destruction, and an haughty spirit before a fall" (Prov. 16: 18). But when they behold Jesus in His humility and simplicity, manifested in His church and people, who refuse to stand up, or be moved by them, then they are filled with indignation against them, and declare them to be a curse to mankind, and wish for and predict their extermination.

Like Haman, they call their friends together and tell them of their glory, of their riches, of their wonderful works in saving souls at home and in heathen lands, and of the multitude of their children (numbers), while within they are raging, seething and burning with indignation against the old church, and wishing, they also predict the destruction of the old church and denounce her as "worthless," and her members as "obstructionists," as standing for "nothing and opposing everything that is good," a set of old fogy ignoramuses, and they are now digging a pit into which they aim for them to fall, and constructing a gallows on which they aim to hang them.

G. W. STEWART.

(To be continued, D. V.)

QUESTIONS AND ANSWERS.

ABBOTT, ARK., Sept. 25, 1913.

Elder S. Hassell—

DEAR BROTHER:—I copy below some questions I asked Brother G. W. Stewart and his answers and remarks to same; and if you see fit I would like for you to publish them in THE GOSPEL MESSENGER. He consents to their publication. Your brother in Christ, I hope,

C. C. LITTLE.

QUESTION 1.—Is it scriptural for a local church to call a council to settle matters pertaining to fellowship?

ANSWER.—No, for, if a council *is* called, it should be called by two or more churches.

QUESTION 2.—Is it scriptural for the local church to abide by the decision of the council?

ANSWER.—The local church can do as it pleases about that.

QUESTION 3.—Is it unscriptural for the church to reject the decision of the council?

ANSWER.—This is answered in the second.

QUESTION 4.—Is the decision of the council binding?

ANSWER.—No.

QUESTION 5.—When trouble arises in a church, and finally a division, is it scriptural for the Association to pass judgment in the matter before any church labors with said divided church?

ANSWER.—No.

QUESTION 6.—If so, does the judgment of the Association affect the standing of the body she receives or rejects?

ANSWER.—No.

QUESTION 7.—When five members of a church, composed of fifty-four members, hold conference unknown to some of the members, and on a day otherwise than the regular meeting, will Baptists recognize their action?

ANSWER.—I do not know what Baptists *will do*, but I do know that they *should not* recognize such inconsistent and disorderly proceedings.

QUESTION 8.—Can an Association *help* the church execute the law?

ANSWER.—Strictly and legally, no; but in another sense, yes. Where Associations are held only as general meetings for the worship of the Lord, for mutual comfort and edification and encouragement, and *not as disciplinary bodies or advisory councils, then they may help a church execute the disciplinary law.*

QUESTION 9.—When a church of Christ fails to execute the laws laid down in the New Testament, does she not ignore Christ and the New Testament?

ANSWER.—*Yes, indeed.*

QUESTION 10.—Should churches act because an Association acts, or Associations act because churches act?

ANSWER.—All that Associations should do is to conform to the acts of churches, and if necessary, publish the acts of the churches. The church is the only disciplinary body or organization known mentioned, recognized or authorized in the New Testament. Councils, for the settlement or adjustment of troubles, difficulties or divisions among the Lord's people are of doubtful propriety; but, where they are called, they should be called not by one church, or one part of a faction only, but by all concerned. When a council thus called gives its views concerning the trouble or division, and then states explicitly that its views or findings are not binding upon any church or churches, as did the Ramah and Providence councils of 1902 and 1912, it is not so objectionable, and may do some good. Associations as general meetings of the saints for the worship of the Lord are all right, no doubt, but when held as disciplinary bodies or advisory councils are wrong, unscriptural, and therefore very harmful to the genuine peace and good order of the churches.

Thus in few words I give you my honest convictions concerning these matters. Church troubles should be attended to and settled by and among the churches where such trouble exists, and not by Associations or some other organization unknown to the New Testament.

Yours in hope of a better life,

G. W. STEWART.

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 107:8, 43.

LENDING TO THE LORD.

"As I was one frosty night going to Richmond to preach, when there was much snow on the ground, I met a poor cripple in a very deplorable condition. He solicited an alms of me; and I refused him, because I had but one shilling [about twenty-five cents] in all the world, and I did not choose to part with that. However, I found myself greatly distressed because I did not give it to him, he appearing in such a miserable condition. I thought, perhaps, in such a severe night as that, he might perish for want of the necessaries of life. When I came to Richmond I told a friend of it, and said I thought him to be in a dreadful situation, because I was so much distressed about refusing to relieve him; declaring that, if I met him again, I would give it him if I never had another shilling of my own. The next night, as I was to preach at our adjacent village, I met the same poor object, and I had the same shilling in my pocket, and no more. The poor creature passed me, but asked nothing of me; however, I turned back and gave him the shilling. The poor man received it with great joy and thankfulness, and told me a deal of his sufferings, which fully convinced me he was in great want; and this blessed passage of Scripture came to my mind: '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). I went that night, and delivered my discourse; and, when I had done, a woman took me aside into a room, and put three half-crown pieces [about \$1.80] into my hand, saying, 'I was commanded to give you that.' I asked her, 'By whom?' She replied, 'By a gentleman; but you are not to know his name.' Thus I received my shilling again, with very considerable interest; and thus also the fulfilment of the word took place—'There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty' (Prov. 11:24)."—*Wm. Huntingdon, in The Bank of Faith.*

BEWARE OF IMPOSTERS.

Brother R. G. Carver, of Gordo, Ala., writes me and wishes me to warn our people against a man calling himself J. H. Collins, who has recently been preaching in his section, claiming to be from Muscogee, Okla., and to be a member of the Ozark Association. The postmaster at Muscogee, Okla., says he knows of no such person; and Brother Carver wishes some one to write him whether there is an Association, named Ozark, in or near Arkansas. The man calling himself J. H. Collins came from and returned to Mississippi.

Sister (Mrs.) Ida B. Moore, of Duke, Miss., desires to warn our churches of an imposter (perhaps the same man), calling himself J. S. Howard and J. S. Hale, and other names, claiming to be from Buffalo, Mo., and that he had a law office at Muscogee, Oklahoma; and she says that he is of Scotch-Irish descent, stout build, large head, weight at least 175 pounds, 5 feet and 8 or 10 inches high, dark greenish gray eyes, large mouth, long upper lip, broad square brow, round chin, straight nose, chestnut hair, heavy walk, nervous and restless, well educated and well read, but a forger, a bigamist, and an ex-convict.

Our people should beware of persons claiming to be preachers, who are entirely unknown and give no references.

S. HASSELL.

EXTRACTS.

LLXVILLE, LA., August 25, 1913.

Dear Brother Hassell:—

I am herewith sending you money order for two dollars, one dollar for myself to renew the MESSENGER another year and one dollar for Bro. T. L. Roberson. The longer I read the MESSENGER the stronger it confirms me that it is based strictly on the word of God, and is in accord with the sacred teachings of the Saviour and the early apostles, and will stand the test regardless of all the sneers and ridicule that can be heaped upon it. It teaches a doctrine that is not congenial to the proud heart of man, and he cannot receive it. Nothing short of God's grace shed in his heart by His Spirit can cause him to embrace these sacred truths. Dear Brothers and Friends, we ought to encourage Brother Hassell in his labor of love in publishing the MESSENGER, and for the painstaking manner in which he conducts it in excluding everything from its columns that

has a tendency to create strife and confusion. The associate editors seem to be animated by the same spirit of truth, all speaking the same things in love; there is not a jar anywhere along the line. Dear Brethren, we ought to subscribe for the MESSENGER, and encourage others to subscribe for it, and thereby aid Brother Hassell in disseminating the truth, as the truth is all that will do us any good. When we subscribe for the MESSENGER and our subscription expires, if we desire to continue it, let us renew at once, but if, for any cause, we wish it discontinued, let us notify Brother Hassell at once, and by all means let us, if we become in arrears, pay up and not leave Brother Hassell worse off than we found him. But may God in His infinite goodness and mercy sustain him and keep him by his power and enable him by both tongue and pen to still proclaim the truth as it is in Christ Jesus our Lord.

Yours in trials and conflicts and hopes,

J. R. HALL.

"MOUNTAIN HOME," R. F. D. 4., STANLY, VA.,
September 16, 1913.

My Dearly Beloved Brother Hassell:

Please find enclosed money order for one dollar to renew my subscription to our time-honored and highly prized GOSPEL MESSENGER. O, how can the dear children of God relinquish their claim upon the grand treat its monthly visit always affords, by discontinuing it. And, too, when Rome, Rum and Railroads threaten to destroy our religious liberties, freedom of speech, and of the press, for which so much precious blood has been spilled, and true and vital religion seems to be at such a low ebb. So many worldly minded Christians, time taken up with things which must perish with the using, and so little time given to spiritual thought. Where, O where, can the careless and unconcerned flee for refuge, when the calamities of earth befall them. Where are the sweet promises of God? Let us stir up our pure minds by way of remembrance, "Return to our first love," "Speak often one to another," and perhaps these cold and lifeless frames will waken and "sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints." How willingly we should make sacrifices of earthly pursuits and gain, to read and learn of Him, who hath died our poor souls to redeem! What sweet joys, what comforts we receive, yes, real foretastes of heaven, when through the blessed medium of correspondence, our much appreciated periodicals, we learn of the conflict and the joys of God's dear scattered people! Do we not often think of the assurance "They shall all be taught of the Lord?" How great the recompense of reward, where our hearts are melted within us, and "We talk of Him by the way," and we feel that "The eternal God is thy refuge, and underneath are the everlasting arms, and He shall trust out the enemy before thee, and shall say, destroy them," Deut. XXXIII, 27. "Happy art thou, O, Israel, who is like unto thee, O people, saved by the Lord, the shield of thy help," and "Let us hold fast the profession of our faith without wavering, for He is faithful that promised," and "And let us consider one another to provoke unto love and to good works;" "And cease not to warn the unsuspecting of the pitfalls by which many are allured away, for the sake of money cour-

Catholic patronage, thus laying our great America in the lap of papacy, and bidding God speed to the rankest enemies that could invade our beloved land, "*Knights of Columbus*."

Dear brother, I have written hurriedly and at random, following the dictates of my mind, so my object in forwarding today is to get remittance in, and if I fail to do so, I may procrastinate. Our Associations were so pleasant. We missed you. You were here last summer. So thankful my darling sister Emma had the sacred privilege and pleasure of seeing you, and entertaining you at her Old Baptist Home. Dear Brother Lawrence is gone, too, and so many of God's dear ministers and saints are passing away. Our days are gliding swiftly by, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." May God be with you and all who wait for His appearing, is the prayer of

Your very unworthy little sister, I hope,

LUCY G. BRUMBACK.

OBITUARIES.

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

WALTER HASSELL.

My half-brother (my last surviving brother after the flesh), the son of Elder C. B. and Mrs. Martha Maria Hassell (whose maiden name was Worcester, and whose first husband was Elder Daniel E. Jewett, of New York), was born in Williamston, N. C., October 15, 1853, and died September 20, 1913, in the house in which he was born, leaving an only sister, Mrs. Cordelia, wife of Brother William Slade. He was married September 17, 1873, to Miss Frances Nicholas of Scotland Neck, N. C. Of their four children, Emma, wife of Mr. F. W. Hoyt, and C. B. Hassell (named after his grandfather) are still living. Brother Walter was engaged several years in merchandising with father and the late S. R. Biggs under the firm name of C. B. Hassell & Co., and, afterwards, with the late John R. Rogers under the name of Hassell and Rogers. For about twenty-five years he was, up to his death, a dealer in stock. He was a truthful, honorable, sober, moral, peaceful, and kind-hearted man, and tried to do to others as he wished them to do to him. I do not remember that an unpleasant word ever passed between us. In early life he seemed to have a conviction for sin, and he had an humble reverence for God and His written Word, and he believed in the Bible doctrine of salvation by sovereign grace, but he never united with any religious denomination. He had for years suffered with a kidney affection, and found relief but no cure from medical treatment. His symptoms grew worse, and he at last passed away gently about 5 a. m., September 20th, in the sixtieth year of his age, while I was at Dr. John H. Heard's, about seven miles south of Macon, Ga. I heard of his death about 10:30 a. m. that day, by a telephone message from Macon; but, on account of the schedules of the trains, I could not reach home in time for the burial the next day. Mr. M. E. Bethea, an Episcopal minister, conducted the funeral services Sunday afternoon, and the interment was in the Baptist cemetery near Williamston, N. C. Not only in our early life, but also

since the death of my wife, January 6, 1889, we lived together at the old family residence, which our father built in 1849, and on the lot where our grandfather, Joshua N. Hassell, lived. I was deeply grieved at his death, and, with his family, I shall greatly miss him.

For our sinful and dying race that which is essential to our eternal salvation is, not water baptism or any other outward ceremonial or work, but redemption by the blood of the Son of God, and regeneration by His Spirit, manifested in righteousness of life; and our Divine redemption and regeneration should also be manifested by an open profession of our faith in Christ, and by following Him in all His holy ordinances and commandments, though we may have eternal life without this last-mentioned expression of it, otherwise all infants, idiots, lunatics, and those called heathens would be lost, and, in the case of every sinner, the manifestation of eternal life is, in the present state of existence, imperfect, and our salvation is by Divine grace.

SYLVESTER HASSELL.

ELDER S. D. WIGGINS.

I will try with a sad heart to give a sketch of the death of our dear and precious old father, Elder S. D. Wiggins. God saw fit to take him from us on the 2d day of June, 1913. Oh, it is so hard to give up one so near and dear as he was. He leaves behind, his second wife, and two sons, S. L. and D. S. Wiggins, one grandchild, one daughter-in-law, and two brothers. We are all left to mourn his loss, which, we hope, is his eternal gain. His widow never made a profession of religion, nor did his youngest son. Our little family is scattered. His widow is making her home with her parents. D. S. is residing at Red Level, Alabama. My dear companion and child and I are at the old home place. Everywhere we look or go there is a vacant place that never can be filled. We melt in tears so often; then we know our Lord's will must be done, not ours. The dear little MESSENGER has been coming to this precious old home for many years passed by and gone. We feel so thankful to you for being so kind to our dear old father. Father would always read the MESSENGERS with much joy, and then hand them to me and my dear companion to read. Elder Wiggins was born February 3, 1851, making his stay on earth 62 years, three months and 30 days. He was licensed to preach the Gospel wherever the Lord might cast his lot, January 12, 1884, at dear old Good Hope Church. November 8th of the same year his ordination was called for by Enon Church and Good Hope accepted the call. The presbytery called in were Elders R. S. Hughes, J. D. Hudson, M. L. Dauphin and S. Long. All of those dear old fathers are gone on before except Elder Hudson, and left him there to labor as they had done till the summons called him to a better world than this. He stood firm unto the end. He was first married to Miss Susannah Long, in the year of our Lord, October 5, 1873. They had four children, two girls and two boys. It was their happy lot to be spared together until April 9, 1901, when God saw fit to take her from him. He was again married to Miss Della Little September 23, 1906. It was but a short time they were spared together.

Written by his daughter-in-law by request of his son, S. L. Wiggins. We ask the prayers of all of God's praying people.

Your sister in the Lord, as I hope,

MRS. S. L. WIGGINS.

Searight, Ala.

J. B. JONES.

I write in loving memory of my dear brother, J. B. Jones. He was born September 25, 1834, and died August 21, 1913, at his home in Bienville Parish, La. He was not in good health nor had been for several years. His death was a shock to us, and caused much sorrow to his friends and neighbors. He was married to Miss Cyrene Martin in 1856. To this union were born eleven children, seven girls and four boys; two children preceded him to the grave. His faithful wife and nine children survive him. Brother Jim was honest and upright in all of his dealings, and lived an exemplary life. While he never joined any church, we are made to feel sure that he belonged to the nation whose God is the Lord, and was one whom the Lord had chosen for his own inheritance. He was a strong believer in the doctrine of election and predestination, and loved to talk of the wonderful works of God's Holy Spirit. He walked by the divine rule: "As you have preceded the Lord Jesus walk you in Him." Seeing himself empty of all good and full of all evil made him humble and to feel not worthy to join the church, esteeming the members so much better than himself. His home was indeed a happy one, and all true Baptists found a welcome there. The last time I visited him he spoke of enjoying my company, and his hope seemed to be brighter and he was seeking those things which are above, where his spirit, we believe, is now enjoying their fullness. Brother Jim had no faith in the institutions of the world, and desired to see more peace and purity among the Primitive Baptists whom he loved so well. He served through the Confederate war, and was honorably discharged, and came back home and pursued his former occupation, which was farming. He was laid to rest in the Madden burying ground amidst a large concourse of friends and relatives. The funeral services were conducted by Elder J. D. Spinks. Now, may the God and Father of our Lord and Saviour Jesus Christ comfort his wife and children with the assurance that their loss is his eternal gain.

"Oh, stay thy tears! the blest above,
 Have hailed a spirit's heavenly birth,
 And sing a song of joy and love;
 Then why should anguish reign on earth?"

Written by his devoted brother,
 Coushatta, La.

S. W. JONES.

MRS MILLIE ANNE TURNER.

My dear mother, Mrs. M. A. Turner, was born December 30, 1839, and died December 24, 1912, making her stay here on earth 73 years, 11 months, and 24 days. She was married to our father, Phillip Prillaman, February 14, 1856. To this union were born six children, three boys and three girls—Isaac, Daniel, and John Prillaman, Mrs. J. C. Robertson, Mrs. T. J. Amos, and Mrs. C. S. Via, all of whom are living and married. Besides her children she leaves an aged husband, 33 grandchildren, three sisters, two brothers, and many relatives and friends to mourn their loss.

Our mother was born and lived in Franklin County, Va., and was the daughter of Daniel P. Helm. She joined the Primitive Baptist Church at Pig River, and was baptized the fourth Saturday in Oc-

tober, 1878, by Elder John C. Hall. She continued in full fellowship until death, always filling her seat as long as she was able. Her health gave way about three years before she died, and she was never able to attend her meetings regularly afterwards. She died of a complication of diseases. Our mother lived a widow twenty years or more. The dear Lord blessed her wonderfully all the way along. She strove hard to raise us right, and did all in her power. She was married to George W. Turner the second time, and they lived happily together in their old age. She is gone and where we cannot see her face nor hear her sweet voice any more. Oh, how we miss her, but we hope our loss is her eternal gain. She will never again know any suffering, sorrow, and pain. It seemed she was willing to die. She told me once while she was sick the Lord was so precious and good to her. When she died she died suddenly. We were not expecting her death as she was going about the house. She woke up at 3 o'clock and said she must get up soon as she had several things to do, that being Christmas eve, and she was looking for some of the children. She lay back on her pillow, and was gone in a few minutes without a struggle. We hope and pray that the dear Lord will so direct her aged husband and children by his sovereign grace and mercy that we may meet with her at his throne.

Written by her daughter.

MRS. J. C. ROBERTSON.

Callaway, Va.

Zion's Landmark please copy.

MRS. MILLIE ANN PEEL.

Mrs. Millie Ann Peel, my dear mother, and the widow of the late Colonel Noah Peel, was born in Martin County, N. C., January 7, 1827, and died August 11, 1913, making her stay on earth 86 years, 7 months and 4 days. She was married about the year 1850, and of this union there were nine children, of whom seven survive her. In May, 1869, she united with the church at Smithwick Creek, Martin County, N. C., and was baptized by Elder William Whitaker, and always thereafter lived a consistent, faithful and quiet member until her death. But during the last few years of her life she was unable to attend her church, owing to old age and affliction. She was a faithful wife, a good mother, a friend to all, and a true neighbor. On August 12, 1913, her remains were laid in the family cemetery beside those of my dear father, who preceded her in death nearly seventeen years. In the presence of a large congregation of brethren, relatives and friends the funeral services were conducted by her highly respected and faithful pastor, Elder John N. Rodger-son.

PLENY PEEL.

CHANGE OF ADDRESS.

Elder W. A. Lamb has changed his address from Kite, Ga., to Swainsboro, Ga.

I will send the second edition of "The Glorious Triumphs of Grace," for 10 cents per copy, postpaid. Contains 190 pages and 13 chapters on our merciful God's rich grace, as it reigns in Election, Regeneration, Pardon, Justification, Adoption, Sanctification, etc.

W. S. CRAIG,
Kearney, Nebraska.

NOTICE.

I have remaining about fifty copies of "Should Children of Primitive Baptists Attend Sunday School?" in board cover at 40 cents per copy. (The limp covers are all sold.) This binding is substantial and attractive; and every Primitive Baptist should have a copy in their home. The cost to me, has been every cent I am asking for the book. My time and labor has been freely given to the cause.

Please send all orders to me at the above address.

D. W. OWENS, Hersman, Ill.

BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

Comments on the model of the early Christians, in the construction of their churches, on deaconship, on preaching, preachers and pulpit, and on church discipline generally.

This book is worthy a place in every library and should appeal to every lover of truth in all orders.

A clear and concise account of the rise of missions among the Baptists of America, of the introduction of Tracts, Bible and Aid Societies, the establishment of Sunday Schools, the introduction of Organs in the churches and the salaried Ministry.

This book is just off the press, 318 pages, each brimful of interesting and useful matter. Price, \$1.50 each.

NEWMAN & COLLINGS,
Glen Rose, Texas.

David Benedict was born in Norwalk, Conn., Oct. 10, 1779, and died Dec. 5, 1874, at the age of ninety-five. He wrote three histories of the Baptists, and "Fifty Years Among the Baptists" (a personal review of the Baptists from 1810 to 1860). From this book my father quoted largely in our Church History. It furnishes the most complete and unanswerable testimony from an eye-witness, who was very hostile to the Primitive Baptists, that the Primitive Baptists occupy, in doctrine and in practice, original Baptist ground. He records the changes, which he regarded as improvements, that had taken place among the great majority of the Baptists, during his own life and recollection. The book has long been out of print. I am glad that Elder J. S. Newman, of Glen Rose, Texas, has republished it. He expects to have it ready for delivery by Sept. 1, 1913. Those who wish it should send \$1.50 to him for a copy.

S. HASSELL.

SPECIAL NOTICE!—THIRTEENTH EDITION.

The new edition of our Hymn and Tune Book, shape notes, is now ready for distribution. The new edition of the round note will be ready soon. Will those churches that are intending to get a supply in the near future kindly let us know, as nearly as possible, how many books they will need, and which note? The price is 70 cents each, sent by mail; and six dollars per dozen, sent by express at cost of purchaser.

There will be sent with each book upon request, without additional cost, a neat pamphlet of 30 pages, containing Rudiments of Music, and graded lessons for use in singing classes, in connection with the Hymn and Tune Book. Send orders to Elder Silas H. Durand, Southampton, Bucks County, Pa.

ELDERS SILAS H. DURAND AND P. G. LESTER.

"THEODOSIA ERNEST OR THE HEROINE OF FAITH" AND
"TEN DAYS IN SEARCH OF THE CHURCH."

These two volumes under one cover are now being published and are expected to be ready for delivery in July. Will contain five or six hundred pages, well printed and neatly bound by same company that published the "Biographical History of our Ministers." I thought I could sell the two volumes at \$1.00, and so advertised, but from actual cost of publication, I am forced to advance the price 25 cents. Those who have already paid I will send the book at \$1.00, but ask that future orders be sent at following prices: 1 copy, \$1.25; 1 dozen copies, \$13.50; to Ministers at \$1.00 postpaid.

This work was written about sixty years ago by Dr. A. C. Dayton, a Presbyterian physician, who was led to doubt, and then to be convinced that he had not been properly baptized until he followed Jesus in the liquid grave and found a home in the Baptist church. It has been revised by our dear aged and able brother, S. B. Lockett, and myself, and has ever been noted for its convincing power, its delightful tone, and extremely just and fair treatment of all churches it examines. Brother Lockett writes me that he knows of no book, except large and costly ones, so full of Bible truths and reliable church history. He further says, "It was my fortune to get a copy of this work when first printed, and I believe, under God's grace, it led my roving feet to the true visible church, recovering my youthful mind from errors, that under the name of improved religion, have well-nigh captured our land."

It is hoped that our brethren generally will appreciate the opportunity to get, at so small a cost, these two valuable books which have long been out of print.

Supply your home with one. Give each of your children, or an intimate friend a copy. Recommend it to others. Our children, and the young generally, need to be fortified against error. This book will do so in an entertaining way, for the person that can trace the faithful Theodosia up to her baptism without more than one flow of tears, must have an astonishing control of his or her emotions. I will appreciate your order at once, and will wait on you for the money, if you are a Primitive Baptist, and it is not convenient for you to send it now.

R. H. PITTMAN,

Luray, Va.

I have long had and esteemed this work as a vindication of Bible truth; and I think that the present revised edition is an improvement on the original.

S. HASSELL.

HASSELL'S CHURCH HISTORY WANTED.

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Vol. 35

No. 12.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

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DECEMBER, 1913.

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The Gospel Messenger

DECEMBER, 1913.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 35

WILLIAMSTON, N. C., DECEMBER, 1913.

No. 12

GOD PRAISED FOR HIS GOODNESS AND TRUTH.

Psalm 146.

I'll praise my Maker with my breath;
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures.

Why should I make a man my trust?
Princes must die and turn to dust;
Vain is the help of flesh and blood;
Their breath departs, their pomp and power,
And thoughts all vanish in an hour;
Nor can they make their promise good.

Happy the man whose hopes rely
On Israel's God; He made the sky,
And earth and seas and all their train;
His truth for ever stands secure;
He saves the oppressed, He feeds the poor,
And none shall find His promise vain.

ISAAC WATTS (1719).

CORRESPONDENCE.

HAMPTON, S. C., Oct. 20, 1913.

DEAR BROTHER HASSELL:—I am now at the Prince William Association in South Carolina. This is a small Association but a lovely band of precious saints. Our Association at Canoochee October 3d, 4th and 5th was a most delightful one. We had about twenty-three preachers present. Sweet peace and fellowship pre-

vailed. We all feel truly grateful to the Lord for sending you into our country, and enabling you to preach so powerfully to our comfort and edification. You will never know what a blessing your visit was to our dear people. I am so glad of the tender loving conservative positions that you have taken in so earnestly laboring to unify our dear people. It is the greatest desire of my poor heart to see all of our people sweetly reunited in love. But we are poor, imperfect creatures, and make mistakes daily. We should all be tender, loving, kind and forgiving. We are all well. May God bless you.

Yours in love,

LEE HANKS.

CHRISTIAN EXPERIENCES.

NORTH BERWICK, ME.

"Ah me, wretched sinner, Ah, where shall I go?
To whom shall I tell my sad story of woe?
In the dark stormy night I am left all alone;
I sought my Beloved; and, lo, he was gone."

Speak in this strain to many professors of religion and your speech will be as of a barbarian unto them. They have no understanding of such exercises of soul. Others who are heady and high minded, with a few points of doctrine in their heads, hold such experience in contempt. Such professors of Christ's name who sneer at the unrest, the sighs and griefs that the child of God experiences when under the felt absence of Jesus the Saviour, our dearest, sweetest, heavenly Friend, are surely in a desperate condition.

But though carnal professors know us not, yet it remains the experience of those who are of God to say, "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early." Isaiah 26:9. When God called us by his grace to reveal his Son in us, Jesus Christ became a reality with us, our hope, our righteousness, our salvation, our all. "Christ is all, and in all." Col. 3:11.

And if our all is withdrawn, and is gone, what have we left?

“Jesus is all I wish or want;
 For him I sigh, for him I pant;
 Let others after earth aspire,
 Christ is the treasure I desire.”

Not only amidst the burdens and afflictions attending our earthly sojourn is Jesus Christ needful; but the abiding consciousness of our sinnership—the warfare within—the humiliations we endure in consequence of indwelling iniquities, all this plague of the heart (1 Kings 8:38), bring the called of God into wretchedness (Rom. 7:24), and demand the constant succor of our Deliverer, or else we are in dismal and hardening captivity to the law of sin that is on our members.

O, it is good to cry out unto our God out of the low dungeon; and, though the claims of the bondage of corruption hold us, it is our mercy to groan unto our God, to travail in pain for deliverance; for nothing less can suffice the heirs of glory than the glorious liberty of the children of God. (Rom. 8:21). When the Spirit shows us in the gospel this glorious liberty from the bondage of corruption, that is, that we are predestined to be conformed to the image of God's dear Son,—that we shall be like him—that we shall bear the image of the heavenly—that our Lord Jesus Christ shall change our vile body that it may be fashioned like unto his own glorious body—that this mortal must put on immortality, and this corruptible shall put on incorruption, and death shall be swallowed up in victory—then in faith's view and hold of these gospel verities in Christ Jesus we are in earnest expectation; our good hope in Christ lifts us up, and we are of good cheer. In our hope we have the earnest of our inheritance until the redemption of the purchased possession, we rejoice in hope of the glory of God, and bid defiance to all our foes. Though now we only see through a glass darkly, yet even this is so gracious, so blessed that we all, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (2 Cor. 3:18). The beauty of the Lord our God is upon us when with eyes of faith and love we look upon the face of the Saviour. How transforming is the grace that beams upon us from our Beloved! He is fairer than the children of men; all the light of the knowl-

edge of the glory of God shines in his face: for he is the brightness of the Father's glory; and the express image of his person. He declares the Father unto us, and we look unto Jesus and are lightened, our faces are not ashamed; for from his countenance shines the knowledge that our sins are all atoned for, our iniquities are pardoned, Jesus our Surety hath paid all our debts, his blood hath cleansed away our filth, and the accuser is driven out of the throne room. The King holds out to us the golden sceptre, and joined unto him our hearts are saying, "My Beloved is mine, and I am his"; and thus we are seated by him, and with him in heavenly places.

FREDERICK W. KEENE.

EXPLANATION.

AN OPEN LETTER TO OUR SISTER CHURCHES EVERYWHERE.

BELoved SISTERS:—For as much as a report has been and still is circulated against us and the churches standing with us, to the effect that we have declared nonfellowship for the churches that belong to the old Baptist organized Associations, therefore, we wish to inform you all that such is not the case. The fact that we have, all along since the division over the Association question, recognized the baptisms of Association churches is good proof that we have not done so. Also the fact that we have recognized and honored visiting ministers belonging to Association churches is additional proof. True, we have no fellowship for the human institution in itself considered (the humanly added, officered, and personally established body) that excludes churches from its body, sister Associations from its correspondence, etc., and we would not be willing for it to be advocated in our pulpit, nor to receive, as members of our body, any who endorse it (as an institution); yet we do not consider its churches dead or unchurched. However, we do not recognize the factions that have split off from us.

We suppose the report grew out of the fact, that one

of our churches (Bethel Church) refused to continue to invite ministers who persist in advocating said institution, which act of hers we have never condemned. We are well able to show that some of our leading ministers, such as Elders J. M. Baker, J. S. Newman, W. M. Mitchell, S. Hassell, and J. E. W. Henderson, have pronounced the organized Association a human institution, and that our learned Elder Hassell, as if wishing to emphasize the fact, says, "It is indisputably a human institution." And that the Kehukee Association, the oldest and largest Old Baptist Association in the world, unanimously declared, and that, too, with emphasis, that "*it would be far better to abandon * * * all Associations* (permanently abandon them, she evidently meant) *than to divide the body of Christ*" (with them). And now what more condemnatory a stand have our churches taken or could take, than to permanently abandon said institution.

2. The insurance question. But Brother Hassell thinks best not to publish this part of the letter, at least not at present.

I. J. TAYLOR.

Bedias, Texas.

Read and adopted by our church (the church at Cotton, Grimes county, Texas), this day, Saturday before second Sunday in June, 1913, and requested that it be published in some of our Old Baptist periodicals.

ELDER J. P. POST, *Mod.*

H. T. WILLIAMS, *C. C.*

REMARKS.

The first Baptist Association was formed by four churches in 1651 at Carmarthen, Wales. The first American Baptist Association was formed by five churches in 1707 at Philadelphia. From quarterly and yearly meetings, which the Baptist Churches had previously, the Associations began soon to be *representative* meetings, composed of *delegates representing the churches*, and they undertook to supply what was wanting in the churches, and to regulate the churches, and to raise money for missionary purposes, and to do much other business for the churches, especially to sit as an Advisory Council or Supreme Court, and to impose

their decisions upon the churches. There is not the slightest reference to Association in the Scriptures, and of course nothing is said about their meeting on one set of days rather than on any other, or exercising any authority over the churches. The Church is the only ecclesiastical body established and recognized by Christ (Matt. 16:18; 18:17). And Associations, if held at all, should have, as their only business, the promotion of Christian acquaintance and fellowship, and the preaching and hearing of the gospel of Christ. 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 Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

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SOME ADDITIONAL PARTICULARS OF MY TOUR IN GEORGIA AND ALABAMA LAST SEPTEMBER.

I especially dreaded this tour because of my age, and the usual sultriness of September, and the fact that I should have to be at crowded Associations six days in

each week. But my health was, by the Divine mercy, wonderfully preserved. I had written to Elder Lee Hanks, who had principally urged me to make the tour, and who arranged my appointments, that I had, for many years, been a poor sleeper, and that I would be glad, if possible, to have a separate room every night; and, through his influence, the members and friends were kind enough to make this arrangement for me in nearly every instance. He was with me at all the four Associations and some other appointments in Georgia. I told him, at my first appointment at Canoochee Church (which he serves), near Graymont, Ga., that money was not, in the slightest degree, my object in making the tour, and I would be glad if nothing were said about it. In my ministry of 41 years I have never asked for money for myself, and yet the members and friends have very rarely failed to give me more than my expenses. I was never more kindly treated than on this tour. I never addressed more solemn and attentive audiences. It was a romantic and inspiring scene when, on the first Sunday night of September, the moon at its first quarter and the stars shining in a clear sky, I spoke, under the electric lights of the broad veranda of Eld. Hanks' new home at Vidalia, Ga., of the eternity, infinity, and spirituality of God. Under "Remarkable Providences" in this MESSENGER, I tell of the wonderful preservation of myself and a young man who was taking me in his buggy twenty miles from Mt. Pisgah Church, where the Upatoie Association was held, to Howard, Ga., when, on going down a hill, the harness broke, and the horse ran away, leaving the two wheels on the right side of the buggy in a deep ditch—neither I nor the young man nor the buggy nor horse being injured.

Elder Walter J. Heard, of Macon, Ga., kindly accompanied me into Alabama, where we attended the Beulah Association at Mt. Pisgah Church, near Stroud, Chambers County, Alabama, and an "all-day meeting" Friday, September 19th, at the Primitive Baptist Chapel in Opelika, Ala.—Eld. G. W. Stewart, of Akron, Ala., and Eld. J. T. Satterwhite, of LaFayette, Ala., also attending this Association and the meeting in Opelika.

The nice chapel here was built especially for Eld. W. M. Mitchell to preach in, and is not used much now—Mt. Olive Church being four miles in the country. The house was filled with a most attentive congregation, several of Eld. Mitchell's children being present. I spoke first, and Eld. Heard followed. We then had an intermission of about an hour and a half for dinner in adjoining houses; after which Eld. Stewart spoke, and I followed; and then Eld. Satterwhite, in a touching manner, extended to the members and friends an opportunity of giving me the parting hand.

On Saturday, September 20th, I was greatly pained to receive, while at Dr. John H. Heard's, about seven miles south of Macon, Ga., a telephone message informing me of the death of my half-brother, Walter Hassell, in his sixtieth year at our home in Williamston, N. C. He had been feeble for years, and his death was not unexpected. We had lived together at the old homestead since the death of my wife in January, 1889. His widow, and a son and daughter, who are married, survive him.

On Saturday and Sunday, September 20th and 21st, I and Elder W. J. Heard, its pastor, attended the regular monthly meeting at Sardis Church, about ten miles south of Macon; and a meeting Sunday night at the delightful home of Dr. John H. Heard, with whom and his wife Elder Walter J. Heard and his wife, all lovely Baptists, live. The doctor was sick abed with rheumatism, from which he has suffered for years. He very kindly invited me to visit him whenever I would, and stay as long as I pleased. This invitation reminded me of Elder J. R. Respass's parting remark to me, when I and my oldest child, Frank, had been with him at his home in Butler, Ga., the first three months of 1891—"I wish you could live with me always." The children of God love one another, and enjoy each other's company, and will soon reach their Father's holy and happy home, where they will never part. I spent the night of Monday, September 22d, at the beautiful home of Brother J. D. Whiteside, the brother of Sister John H. Heard. His wife, Sister Pearl, is a daughter of the late beloved Elder D. G. McCowen. Their little daugh-

ter, twelve years of age, joined the church at Sardis the third Saturday in last June, and her father joined at the water next day, and was baptized with her. Brother Whiteside is a farmer, and uses overhead irrigation, and makes four crops a year. The most prosperous section that I saw, during my tour, was around Macon, Ga., the central city of that favored State. At the Echeconnee Association I spent the nights of September 23d and 24th, at the kind home of the beloved Moderator, Elder S. T. Bentley and his godly wife. I felt it a privilege to meet here and at the Upatoie and the Ocmulgee Associations Elder M. L. Gilbert, of Dade City, Fla., of whom I had long heard and read. I met, at the Ebenezer Association, at Oak Grove Church, near Cochran, Ga., Brother Zenus Fordham, who is 94 years of age, and in good health except that his eyes are dim. Here I was glad to hear, for the first time, Elder H. Temples, who spoke with great ability. From this Association Brother John M. Woodward took me 16 miles in his buggy to his pleasant home in Hawkinsville, Ga., Sunday afternoon; and I spoke in our meeting-house there that night and Monday morning, and started home about 4 p. m., and reached Williamston, N. C., about 6:45 P. M., Wednesday, October 1st, desiring to be thankful to the Lord for His great and unmerited kindness to me on my journey.

S. H.

THE OLIVE PRIMITIVE BAPTIST ASSOCIATION: ITS FORMATION, CONSTITUTION, AND DISSOLUTION.

The Primitive Baptists of the United States have had fewer (if any) wiser men than Elder Wm. M. Mitchell, of Opelika, Ala. (born Jan. 19, 1819, died Feb. 26, 1901). He was always opposed to Associations' ruling over Churches. Through his influence the Olive Association was formed in 1883, composed of nine Churches (eight from the Beulah Association, and one, Bethlehem Church at Notasulga, Ala., from the Wetumpka Association). The Constitution of the Olive Association declares that no Church, in becoming a mem-

ber of the Association, parted with any of her rights, privileges, duties, or responsibilities given her by the Great Head of the Church, and made binding on her in the New Testament; and that the Association had no disciplinary or dictatorial or even advisory authority over the Churches; and that any Church could withdraw from the Association at pleasure; and that, if, at the request of two or more Churches, any Church should be dropped from the Association, this act should not, of itself, officially impair or break Church fellowship among Churches or the members of Churches; and that the Association, being formed by the Churches to cultivate acquaintance, and to promote unity and correspondence among Primitive Baptists of like precious faith and order, would have no other "Articles of Faith" than those which each Church already had; and that nothing in the Constitution should ever be so construed as to imply that the Association is in any way a separate and distinct institution from the Churches, nor should any amendment ever be made constituting the Association a body separate from or independent of the Churches composing it. After the formation of the Association, two other Churches joined it, making nine in all. In 1897 Mount Olive Church, of which Elder Mitchell was a member and pastor, withdrew from the Association; and in 1898 no Church asked for its next session, and the Olive Association thus peacefully and silently dissolved. One of its Churches, Bethlehem, afterwards reunited with the Wetumpka Association; but the other ten, like all Baptist Churches before 1651, and many since, remain unconnected with any Association.

At least two of our Associations (there may be more) have the pastor and clerk of the church with which the Association is held to be the moderator and clerk of the Association, thus making the Association a Church meeting. These two Associations are the Delaware River (of which the Churches of Elder Silas H. Durans and F. A. Chick are members), and the Conecuh River (of which Elder J. E. W. Henderson's churches are members).

S. H.

GOOD AND ECONOMICAL LIVING.

I spent the night of Thursday, September 18th, in Opelika, Ala., at the home of Brother J. T. Puckitt and his wife, the oldest child of Elder Wm. M. Mitchell. In my first visit to Alabama in July, 1887, I spent a night or two at their home, while Elder Mitchell and his wife were living with them, the cost of their support, Elder Mitchell informed me, averaging for the four, between three and four dollars a month apiece, and yet they had what they wished. This shows what prudence and economy can do. And, as high as everything is at present, I know that people now can live well and healthfully (mainly on vegetable food) at five or six dollars a month. The great majority of the human race live on much less. The cheapest food, if pure, is the most healthful. This truth, if believed and practiced, is worth more than THE GOSPEL MESSENGER ever cost any of its subscribers. Adam and Eve, while in the Garden of Eden, lived on fruits. The strongest men and animals live on vegetable food. Poisons come into our systems mainly from animal foods and from over-eating.

S. H.

GREAT NEED OF HELP.

Brother N. J. Neal, of Wealthy, Leon Co., Texas, a member, in good standing, of Mt. Zion Primitive Baptist Church at that place, has been sorely afflicted all his life, and is growing worse, and is never able to work much. He is now in debt fifty dollars, mostly for doctors' bills. He himself makes no appeal for help. Any one who is willing to aid him in his great affliction, and thus minister to a suffering brother of Christ, should send the money directly to him.

S. H.

QUESTIONS AND ANSWERS.

1. Q. What are your views of Matt. 26:6-13; Mark 14:3-9; and John 12:1-8? A. These passages tell of Mary,

the sister of Martha and Lazarus, pouring a pound of very costly and fragrant ointment of spikenard, out of an alabaster box or flask, upon the head and then upon the feet of Jesus, and then wiping his feet with the hairs of her head as He sat at supper in the house of Simon the leper in Bethany, two miles east of Jerusalem, six days before Christ's crucifixion. Simon had probably been healed of his leprosy by Jesus; and Lazarus, her brother, had just been raised from the dead by Him; and Mary, forewarned of the approaching death of the dear Saviour, and moved by the Holy Spirit, thus expressed her humble, sincere, devoted, self-sacrificing love of the Lord, and prophetically anointed His holy body for its burial. It was the custom of the Jews to embalm, or wrap in spices and ointment, the bodies of their dead; but Jesus was to arise from the dead before this should be done to His body by the devoted women who followed Him from Galilee, though not before that anointing was done by Joseph of Arimathea and Nicodemus (Luke 23:55, 56; 24:1-10; John 19:38-42; 20:1-18). While the disciples, led by the covetous and hypocritical Judas Iscariot, blamed Mary for what appeared, to their carnal minds, as an act of wasteful extravagance, as the ointment, they said, might have been sold for 300 pence or denarii (about fifty dollars) and given to the poor (or stolen by Judas), Jesus declared that her act of faith and love and humility and self-denial and devotion should be spoken of as a memorial of her, all over the world where His gospel should be preached as it has been. The poor they would always have with them, and they might do them good when they chose; but He, in His holy and precious bodily presence, would soon be taken from them by His death, resurrection, and ascension. Christ's commendation of this loving act of Mary was the greatest that He ever gave to any human being during His earthly ministry, and causes her to be held in tender and everlasting remembrance.

2. Q. In John 14:12 Jesus says, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do, because I go unto My

Father"; what does He mean? A. That by His Spirit, whom He would send to them in greater fullness after He Himself had gone to the Father, He would, at their request in His name, enable the Apostles, and others who truly believed on Him, to glorify the Father in the Son by doing the same miracles that He had done, and even greater *works* in the conversion of more sinners unto God than the Son had converted during His earthly ministry before the abundant outpouring of His Spirit on the day of Pentecost (Mark 16:17, 18; 1 Cor. 12:3; John 16:7-14; 14:13; Luke 24:49; Acts 1:4, 5, 8, 15; 2:1-41; 4:4). This was true especially in the Apostolic Age.

3. Q. Where does the "adoption" take place, and is the body all that is adopted? A. The adoption or redemption or glorification of the body of the people of God will take place at the second bodily coming of Christ to the world to raise the dead and judge mankind, and to gather the righteous to heaven, and send the wicked to hell (Rom. 8:23; Philip. 3:20, 21; Matt. 25:31-46; Acts 1:11; 1 Cor. 15:12-58; 1 Thess. 4:13-18; 2 Thess. 1:6-10; John 14:1-3; 2 Pet. 3:1-14; Heb. 9:27, 28; Rev. 1:7; 22:12, 20); but, in regeneration, we receive, in our spirits, the Spirit of adoption, whereby we cry, Abba Father (Rom. 8:9-17; 2:29; John 3:1-8; 16:7-14; 1 Cor. 6:19, 20; Eph. 2:18-22; Heb. 10:14-18).

4. Q. Does Heb. 6:4, 5, 6 teach that a child of God can utterly fall away and be forever lost? A. It does not; the language of the King James Version simply declares the impossibility of a renewal unto repentance of those who were once enlightened, *if* they should fall away. But the Greek word here rendered "*if*" is "*kai*," which does not mean "*if*" but means "*and*" ("and they shall fall away"); and the Apostle does not say, or even suppose or imply that a child of God can be finally lost; the eyes and tongue, the sight and tasting are in the *head*, and *not in the heart*; a person, like Balaam and Judas, may have *head religion*, and fall into perdition; but a child of God, who is born of the Spirit, and has *heart religion*, is an heir of God and a joint-heir with Christ, and has eternal life, and can never perish (Rom. 8:14-17, 28-39; 10:10; John 10:27-30; 14:16-19; 17:1-26;

Heb. 10:14-18, 39; 2 Cor. 4:6; 1 John 2:27; Jude 24; Rev. 1:5, 6).

5. Q. What is the "sin unto death" (1 John 5:16)?
 A. Unrepentable and unpardonable sin, committed only by those who are not born of the Holy Spirit, but blaspheme or revile Him (Matt. 12:22-37; Mark 3:22-30). Only the Holy Spirit can truly convict of sin (John 16:8); and only Christ can give repentance and forgiveness of sin, and He gives these blessings to Israel only (Acts 5:30-32).

6. Q. In what way is the Primitive Baptist Church related to the Roman Catholic? A. In the same way in which Christ is related to Anti-Christ, that is, in the way of utter opposition. Primitive Baptists believe as the Scriptures teach, that salvation is of the Lord, by His electing, redeeming, and renewing grace; while Roman Catholics believe as all heathens do, that salvation is of man, by his own moral and especially his ceremonial righteousness. True religion is spiritual and living; while false religion is mechanical and dead.

7. Q. Is Roman Catholicism gaining ground in this country? A. *The number of Roman Catholics in the United States has increased, since 1790, twenty-five times faster than the population.* In 1790 there were about 25,000 Roman Catholics in this country, while now there are about 15,000,000, or 600 times as many. In 1790 there were about 4,000,000 people in the United States, while now there are about 96,000,000, or 24 times as many. Six hundred is 25 times twenty-four. *Thus the Roman Catholics in the United States have, in the last 123 years, increased twenty-five times faster than the population;* and this increase has been mostly by immigration from Europe. And yet, notwithstanding the undeniable facts that Roman Catholicism has so tremendously increased in this country (and mostly in the last forty years), and that it is the most gigantic and effective machine ever invented on earth for deceiving, darkening, impoverishing, enslaving, demoralizing, and ruining the human race, the great majority of our people seem utterly indifferent to its insidious and destructive policy and is unparalleled and menacing progress, and leading politicians of our great parties

bow down at its idolatrous shrines at conventions, conferences, "jubilees," and military "masses," in order to obtain the votes of its numerous adherents.

8. Q. Are we, as a nation, rising or sinking in the moral scale? A. According to the United States Census, crime is increasing about two and a half times as fast as our population; and according to *The Christian Herald* of Oct. 15, 1913, page 937 (although the most of the children go to the Sunday School, that human substitute for the Divine method of parental training), *crime is increasing two and a half times faster among children than among adults, about two-thirds of the criminals being under twenty-five years of age.* It is said that, although nearly one-half of the people of the United States, now live under "prohibition" laws, six million more gallons of whiskey and two million more barrels of beer were drunk last year in this country than ever before (see speech of Senator John D. Works, of California, in the U. S. Senate, June 2, 1913). The latest statement that I have seen is that last year in this country about three billion dollars were spent for immorality, and about two billion dollars for spirituous liquors, two billions for tobacco, eight hundred millions for jewelry, five hundred millions for automobiles, two hundred millions for confectionery, etc., while only about two hundred and sixty-two million dollars were given for religious and charitable purposes at home and abroad, and about *forty-five times more for vice and luxury than for religion and charity.* We did not give one-seventieth of our agricultural and manufacturing income of about twenty billion dollars for religious and charitable purposes, while the ancient Jews gave from one-tenth to one-fifth of theirs! There were more than twice as many divorces last year in the United States than in any other professedly Christian nation—only Japan exceeding this country in that abomination. Paul's prophecy of the last perilous times, in 1 Tim. 4:1-3, and 2 Tim. 3:1-13, is being fulfilled; and "the wrath of God is revealed from heaven against the ungodliness and unrighteousness of men" (Rom. 1:18) in earthquakes, droughts, storms, floods, explosions, fires, and wrecks; and yet men harden their hearts as in the days of Noah,

when the flood of water came and destroyed them (Matt. 24:36-39); they rush on in a mad race for money, honor, and pleasure, and, without any change of heart, they crowd the worldly "churches," and thus ripen for the judgment of the great day (2 Thess. 1:7-9; 2 Pet. 3:3-14; Judge 6:7; Rev. 6:12-17).

9. Q. What are the duties of Deacons? A. To see that the poor, destitute, and needy members of the church are provided with the necessaries of life, wisely and kindly distributing the contributions of the church among them (Acts 6:1-7; 1 Tim. 3:8-13; 5:2-10).

S. H.

REMARKABLE PROVIDENCES.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." Psalm 107:8, 43.

THE LORD'S SPECIAL PROVIDENTIAL MERCY TO ME.

Through the unmerited and great mercy of the Lord, for which I try to thank Him every day, I was saved from injury when I was run away with by a mule in 1862, and by a horse in 1898, in my own county; and, together with Elders W. T. Everitt and G. W. Stewart, by a horse, near Dawson, Georgia, in May, 1909; and, with a young man named Arthur Hand, near Mauch, Georgia, Sept. 11, 1913, when, on going down a hill, the harness broke, and his horse ran away, while, on the very next day a young Brother Matthews, returning from the Ocmulgee Association at Mt. Pleasant Church, near Gray, Ga., was run away with, and so severely injured, as I was very sorry to learn, that he died about a week afterwards. The ways of the Lord are indeed unsearchable. Although traveling very extensively in the United States, I have never been in a railroad or steamboat disaster. And I desire most thankfully to testify that the Lord has mercifully healed me of what I feared would be fatal diseases of the lungs, bowels, kidneys, heart, prostate gland, liver, and brain, and what seemed to be a cancerous tumor on my face; and that He has, in

mercy, healed my four living children of what are often fatal diseases. He has compassionately spared us from thousands of diseases that afflict our poor fallen humanity. He has preserved for us the use of our reason, senses, and limbs. I have never had to use spectacles. I am now older (71 years of age) than I have known any of my near relatives to live to be, except my father's mother, Mrs. Martha Biggs Hassell, who died in her 77th year. Thousands of years would be too short a time for me to praise the Lord for His special providential mercies to me; and eternity would end before I could sufficiently thank Him for the unspeakable gift, as I believe, of His Son to die for me, and of His Spirit to renew me and conform me to the image of His Son. My experience has been such that, by the grace of the living God, I could no more doubt His being, His Written Word, His sole eternity, His infinity, His sovereignty, His holiness, mercy, wisdom, truth, and power, although all other creatures should deny them, than I could doubt my own existence.

SYLVESTER HASSELL.

CLOSE OF VOLUME XXXV.

With this number, the 35th volume of THE GOSPEL MESSENGER ends.

The principles of THE GOSPEL MESSENGER, being the principles of eternal truth, are unchangeable. The editors and contributors continue to set forth the momentous and abiding realities of the Holy Scriptures and of Christian experience. Nothing can be done against the truth, but for the truth (Psalm 117:2; 2 Cor. 12:8). There is the greatest need, at the present time, that Divine truth should be uncompromisingly and earnestly maintained; for the Devil, the prince of darkness, is, by his angelic and human emissaries, deceiving the whole religious and irreligious world (Eph. 2:2; 2 Cor. 11:13-15; Rev. 12:9; 13:14). Under his direction and influence the world is rushing down to still greater depths of falsehood, ceremonialism, manism, traditionalism, infidelity and atheism, and to temporal and eternal ruin. The great daily papers and monthly magazines,

the colleges and universities and Theological Seminaries, the preachers and the orators, and the latest and largest dictionaries and encyclopædias suppress the facts of history, and deny the truth of the Scriptures, and hasten on to the great Burning Day which will end the present dispensation.

S. H.

SCATTERING THOUGHTS.

The Bible contains a record of many great and precious promises of God to His children. These promises are supported and assured by the power, by which they are freely given, even all things that pertain to life and godliness; not only hath the Lord given eternal life to His children and imparted to them the spirit of godliness, but has given unto them all things that pertain thereunto, through the revealed knowledge of Him who hath called them to glory and virtue. So we see that these children of God are qualified for the duties and obligations enjoined on them by Him who hath called them.

They are called, with an holy calling, to a new life and to a higher order of life in the Kingdom of God and of Christ. When thus called by the power and grace of God, they are qualified to do some things which, before, they were neither able nor required to do. The grace of God that saves the sinner is free and sovereign, and teaches him how he should live and conduct himself in this world (Tit. 2:11, 12). The operation of the Holy Spirit is effective and permanent, and those who receive this holy anointing abide in Christ and are taught all things; it is truth and no lie, and those taught thereby are brought into spiritual union with Jesus Christ, and can never be separated from His love. (1 John 2:27).

One of the greatest promises of God to His chosen is that of eternal life (verse 25). Life is the first principle, and action follows. The record is, "That God has given us eternal life, and this life is in His Son." This gift comes to them through our Lord Jesus Christ (Rom. 6:23). In addition to life is given faith, hope, love, joy and peace in the Holy Ghost; a

feeling of holy fear and reverence toward the Giver of all good and perfect gifts, and, moreover, a love and fellowship for the brethren of like precious faith, by which (faith) all these gifts are received and enjoyed. The holy enjoyment of these things comes to us through the Knowledge of God and His Son, our Saviour, Jesus Christ; for none can receive these spiritual things while in a state of nature; "for they are spiritually discerned"; they come to us by divine revelation, and to each one severally and individually—nor can any one impart this faith and knowledge to another; it is the work of God by the Holy Spirit. Yet the children are mutual helps to each other; they are all taught of God to love one another; they compare their experiences of the torturing sense of sin and depravity of human nature, of the sense of the love of God and His pardoning mercy; and, like the ancient children of God, they speak often to one another of these things that the Lord hath done for them and had compassion upon them; and often desire that they might be, practically, more like others who seem to walk with God.

By the influence of the Spirit of Christ in them they desire to live to His honor and praise and to attain to a holy character and live above the base elements of the world. This desire is of the Lord, who "hath wrought them for the selfsame thing, and hath also given unto them the earnest of the Spirit."

By obedience to the commandments of Christ "who is the author and finisher of their faith," they desire to add to their faith virtue, etc.

Perhaps many of the Lord's dear children feel much more of this holy desire than they manifest by their outward conduct. While the ultimate salvation of their souls is sure as God is true, they are warned by Holy Scriptures against walking after the flesh, and encouraged to live after the Spirit. It is to be feared that many have walked themselves to death after the flesh and consequently ceased to live after the Spirit. The effect of such bad walking and good living are not eternal, but temporal; but still it is a fearful thing to fall into the hands of the living God. "Be not deceived, for God is not mocked; for what a man soweth, that

shall he also reap—for if ye sow to the flesh, ye shall of the flesh reap corruption,” etc. J. E. W. H.

ROMANS 8:28.

“All things work together for good to them that love God.”

We can not always see this and apply its comforts to ourselves. David said, “I shall yet fall by the hand of Saul.” David thought so at that time, but in after years he saw the hand of God in his own prosperity and also in Saul’s adversity. Some of us are more inclined to see the dark side of things. We think over what we deserve, and then we forget the mercy of God, and wait for His just judgments. God brings around the blessings of life. At times we expected the judgments, and as we review all our past life, we see a friendly hand has been caring for us all the way. The Lord loves His children, and is their *especial* Saviour. He is concerned for them in time, and will so direct as to bring good to them. It is pleasant to trust the Lord, to feel “In every state secure, kept by Jehovah’s hand.” We sometimes feel forsaken. We can not see the strong arm that defends us and we are ready to conclude almost anything and everything against ourselves.

We fear we were never truly born again, and almost give up that there is nothing in any of it. Satan would lead us to deny every promise, to give up every hope, and to conclude that all is delusion.

The Lord hides His face from us at times, and leaves us in doubt and uncertainty. It is a gloomy frame to be in when we see our sins and our trials and distresses with no Saviour in sight; to see all our needs for time and eternity, and yet unable to see our supplies. Some time it is thus with us. “O that Thine hand might be with me.” The strength of God is what we need to support and solace us. Nothing so sweet as to feel assured that “The Lord is my shepherd.” Sometimes this sweet thought comes into my soul, and then needs vanish, and doubts and fears pass away. Great as the Lord is, we need all His power and wisdom; and though His mercies be great yet all that mercy

is needed in our case. "If God be for us who can be against us?" We may have some idea of our weakness—of our dependence by considering what a great Saviour is employed in our deliverance. "Less than Thy self will not suffice"; "and I can ask no more." We have had such views of ourselves as make it clear that we need a great and merciful Saviour, and also that our only hope is in the grace of God.

If others can rejoice in a work system, yet we need the grace of God alone. "Oh to grace how great a debtor"! "'Tis grace that's brought me safe thus far," "and grace will lead me home." I have thought if God leaves us to meet trials, if He suffers us to pass under clouds of grief, He will enable us to bear it. He will do this and bless it to our good in the end. Job said, "Though he slay me, yet will I trust Him." It is sweet to be in this frame—"concerning everything to say the Father's will be done." It is easy to trust when our garners are full, and when prosperity is all around us; but we need strong and precious faith "when the fig tree shall not blossom, neither shall fruit be in the vine—the flock shall be cut off from the fold, and there shall be no herd in the stall"; "Yet will I rejoice in the Lord"; "I will joy in the Lord of my salvation." Our judgments say "The Lord will provide"; but sometimes our hearts do not feel it and rejoice in it. We cry "Lord, help my unbelief." "Lord, increase our faith." "Why should the children of a king go sorrowing all their days"? It is well that we should be full of hope. It becomes us to rejoice in the Lord all the day. We ought to "Rejoice in Christ Jesus." But some of us can't do this at all times. We cry, "Why art thou cast down, O my soul?" If any one can tell us how to cast all our cares in God at all times, it will be good for us.

It is the history of the Lord's people that "Through much tribulation they enter the kingdom."

"The soul that would to Jesus press,
Must fix this firm and sure,
That tribulation more or less,
They must and shall endure."

"Our troubles soon will reach a close
And heaven yield a sweet repose."

If we find in death the Saviour, and enter upon eternal delights, we shall find that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

May this be our sweet privilege.

J. H. O.

THE CHURCH SHOULD REQUIRE FRUITS.

I was interested in reading an article from an esteemed Elder recently, where he was giving the brethren a word of warning about the way and manner in which members are received. He spoke of cases in some sections where large numbers go to Associations to join, perhaps, where the members were not acquainted with them, and did not know of their daily deportment, and said he had seen, perhaps, about twenty join at one meeting without telling an experience of grace. We should tenderly nurse and encourage the Lord's people to follow the Saviour. They all feel poor and unworthy, and need to be strengthened by sweet experimental and godly exhortation to walk in the footsteps of the Saviour. But it seems that it would be better for persons who have a hope to join the church where they are best known and where the members know of their fruits. They should love the pastor in their own community.

It is better to join the church and not a preacher. It is encouraging to the pastor for you to go and join the church where you live. It is true that some from deep impression of mind and comfort received from some servant of God desire that he should baptize them, which is all right. People should not wait for fleshly excitement to join. Preaching Christ and His fullness will reach the experience of God's humble poor without undue excitement. The first old Baptist preacher demanded fruits meet for repentance. When one offers to the church he should tell his experience before being received. It is a comfort to the church and each child of God to hear him, though in a broken, stammering way, tell what the Lord has done for him. It causes your fellowship to be stronger for him. We have seen children of God offer to the church and tell in broken

sentences what the Lord had done for them. I felt that I wanted to embrace them in my fellowship. We can get so slack as to fill the church with the world. When unregenerate people get into the church, we then sooner or later will have trouble. Arminianism is there. When a boy I became disgusted with protracted meetings and propositions. These things may be indulged in mildly at the start, but will degenerate into Arminian practice and lead the church into Babylon. The Arminian world depends upon protracted meetings almost solely to augment their numbers. If Old Baptists use the same machinery that Arminians do, how much better will we be practically than they? Like causes produce like effects. I have never called on anybody to come up and give me their hand, and let me pray for them. This has been the practice of the Fullerite Baptists. Preachers are not mediators. It is dangerous to regard them as such. Christ is the only Mediator. I once saw a good, humble child of God offer to the church, and she seemed so full I was anxious to hear her experience, for I saw the image of Jesus in her countenance, but the preacher did not let her have an opportunity to talk or tell anything. I think this course unsafe for our people. We should be careful in the reception of members. Some of the humblest children of God can tell but little, but they can give evidence that they have passed from death unto life. How sweet those little experiences! We should not go to another extreme and not properly nurse and encourage the Lord's children to follow the Saviour.

L. H.

ESTHER 6:1-12.

Elated over his apparent success and in joyful anticipation of future glory and complete triumph over the despised and downtrodden Jews and especially over Mordecai, their noble representative, Haman had a gallows built fifty cubits (75 feet) high on which he proposed to hang Mordecai on the morrow, forgetting or not knowing "That pride *goeth* before destruction, and an haughty spirit before a fall," and that "*when* pride cometh, then cometh shame" (Prov. 16:18; 11:2), and

that "whoso diggeth a pit shall fall therein," etc. (Prov. 26:27.)

"On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

"And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the King Ahasuerus.

"And the king said, What honor and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him." From this we see that, before Haman exercised the decree of extermination against the Jews, there was a relation existing between Ahasuerus and Mordecai, of which Haman was ignorant, and so in like manner, is there a relation between the Father and the Son, of which the world is ignorant today, and as it was something Mordecai did away back yonder, before the decree against the Jews was proclaimed, that connected him with the court records, so in a similar manner is it a fact that away back yonder before the world began and sin entered into the world, Jesus, our spiritual Mordecai, was connected with the plan of eternal salvation.

"And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

"And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

"So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honor? Now Haman thought in his heart, To whom would the king delight to do honor more than to myself?

"And Haman answered the king, For the man whom the king delighteth to honor, Let the royal apparel be brought which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

“And let this apparel and horse be delivered to the hand of one of the king’s most noble princes, that they may array the man *withal* whom the king delighteth to honor, and bring him on horseback through the street of the city, and proclaim before him. Thus shall it be done to the man whom the king delighteth to honor.

“Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king’s gate: let nothing fail of all thou hast spoken.”

Haman had to obey this command literally. Was ever vain pride, worldly ambition and intense hatred of the truly faithful more severely punished and humiliated? And was ever firmness, consistency, and unswerving devotion more truly rewarded, and the down-trodden and humiliated more truly exalted?

So Jesus, our spiritual Mordecai, was greatly humiliated, spit upon, insulted with a mock crown and reviled by miserable sinners, but was, in due time, through humiliation and cruel death, highly exalted, even to the right hand of the Father.

This Haman spirit is doubtless a symbol and shadow of modern, popular, vain, and idolatrous religion, priding itself upon, and boasting of its numbers, wealth, culture, respectability and wonderful works, holding in disgust and supreme contempt the few faithful followers of the lowly Nazarene, who, content with the beauty and simplicity that is in Jesus and His service, refuse to reverence or have anything whatever to do with all this popular trumpery.

But, as Haman was in due time defeated, humiliated and completely overthrown, so in due time, just as sure as the Bible is true and God sits upon His great white throne, will this modern Pharisaical, vain, and idolatrous religion be humiliated, condemned, rejected, and exposed, and the misrepresented and despised followers of Jesus will be truly exalted in the Lord, and through the blessed Jesus saved in the Lord with an everlasting salvation at God’s right hand in eternal glory.

G. W. STEWART.

(To be continued.)

EXTRACTS.

LAGRANGE, GA., October 11, 1913.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD:—I am sending you two letters that I received from that dear man of God, Elder A. B. Whatley, for publication. His dear daughters, sisters Emma Pike and Lizzie Thompson, requested me to send them to your paper, THE GOSPEL MESSENGER for publication. Oh! wish I was able to eulogize the life of this great and good man and ambassador for Christ. As a pastor, he was so gentle and beseeching; far be it from him was it to lord over God's heritage. He was humble, meek and gentle, selfsacrificing. He labored with his own hands that he might not be chargeable to the churches that he served. The humble writer was blessed with the privilege of visiting dear Elder Whatley at his good and God-blessed home in Merriwether county, Ga.; and I observed that he was a good provider; he did not mind to put his hands to the plow; and he manifested an unusual interest in educating his children. He reared noble sons and daughters whose chief delight is to mourn and honor their dead father and mother. The poor humble writer was never happier than when in the presence of this noble burden-bearer. Yea, he felt our church burdens and our home burdens. At church he was a dear under-shepherd; and when we were blessed with his presence in our homes, we felt it a blessed benediction for he always had sweet words of spiritual inspiration and comfort. And on the night of the 21st of May, when we heard of the death of our dear good pastor, our children wept as if their hearts would break. Yes, we all loved him far beyond what we can here describe. This dear man's life was blessed with the companionship of two sweet Christian women. He was twice married. His first wife was the daughter of the late Elder E. B. Taylor, a noble and faithful herald of the cross. His second marriage was to the daughter of the late brother J. M. Strickland, who was a good, unassuming, meek, faithful soldier of the cross. Elder Whatley's good and faithful companion who preceded him in death was all to him that should characterize the life of a minister's wife. And the dear one that is left a widow to mourn his death was to him all that Sarah was to Abraham. We hope and pray that the God of all grace will be to her, in his absence, a husband; and to all of his noble children, a father and an everlasting friend. We believe, with all the power of our souls, that Elder A. B. Whatley is enjoying that blessed, sweet repose that awaits the faithful, there to spend an endless eternity in singing perfect praise unto the God he so dearly loved and served so devoutly, and we have a hope that we will meet him in that Better Land.

W. F. ADAMS.

GREENVILLE, GA., November 26, 1912.

Mr. W. F. Adams, LaGrange, Ga.—

BELOVED BROTHER:—Your good and highly appreciated letter under date of November 24th, was gladly received by me this morning. I am not able to express by my pen the high appreciation of the kind expressions of love and fellowship in your letter. I feel

so unworthy of such confidence and love that you and the dear people of LaGrange Primitive Church have in me as a poor worm of the dust. I know of no band of brethren and sisters that I esteem higher than the members of your church. My earnest prayer and fervent desire at the time of this writing is that the God of all grace may and will throw such environments around each member as to keep them in the love of God. I do earnestly pray that every one may be kept from evil, and that they may live and walk in sweet fellowship with God. With all the power of my soul I desire the welfare and prosperity of you and all the members of the dear little church—yes, dear in my love and fellowship, but I truly hope nearer to God. I want you to know that you have an abiding place in my love and affection. I hope and believe that I love you and your dear wife dearly for Jesus' sake; and I am so much interested in your family I do hope each one may find favor with the Lord, and especially those two precious daughters who stay with you, I mean your two grown daughters. I so much desire to see them devout members of the church. I would be so glad to baptize them before I cross over the River, and somehow I have a great anxiety to baptize Vera Edwards. I would be so glad if her precious father and mother could see Vera wearing the mantle of her dear mother. I just can't tell how much I love them, and especially dear Sister Edwards. I am so glad Brother Mc. Edwards is convalescing. I hope he will soon be well. Tell him I thank him so much for the dollar he sent. I received it as a token of love. I received a very good letter this week from old brother Elder J. E. W. Henderson. His letter was full of brotherly love and fellowship. I spent a few nights recently with Mrs. Whatley at St. Marks. She and the little girls are doing very well. The Lord willing, I will go to see her again next Thursday (Thanksgiving Day). I will be so glad when we get every thing so arranged that I can be at home with Mrs. W. and the little girls. I am also anxious to so be blessed of the Lord to devote a lot of my time in humble, acceptable service to God and the Lord's people. I do so much desire to get able to go and preach to the people the unsearchable riches of Christ; but I sometimes think that I will never get well. I hope you and the members of your church will all pray for me; I so much need the help of the Lord and especially His healing powers. Please remember me to each member.

I am able to be up all right this morning, but have some giddiness about my head. I will now close. Love to all.

A. B. WHATLEY.

ST. MARKS, GA., February, 1913.

Mr. W. F. Adams, LaGrange, Ga.—

BELOVED BROTHER:—I arrived home yesterday, and found all well. I am able to be up this morning, but do not feel well. I am still enjoying our good meeting we had at LaGrange. Truly the Lord has been good to the church. I have great fears that we, or some of us, will become carnal over the church's prosperity. May we not become carnal and walk as men. May we not forget to be humble and thankful to God for every good and perfect gift. You just can't conceive how anxious I am that each member should be humble and at the feet of Jesus and at the feet of each other. "He that humbleth himself shall be exalted; and he that exalteth

himself shall be abased." I feel this morning that, if I was with all the dear members of your church, I would beg all to pray without ceasing for the peace and prosperity of the church. It is my daily desire and prayer to God that the dear church may prosper and live in peace. I dearly love the membership of the church, and wish them great prosperity. Oh! I do hope that I am not carnal but spiritual in my earnest desire for the good of the church. Let me beg of you, dear brother, to exhort the membership to love and true devotion. I do hope you all will come together in prayer meetings occasionally, and don't forget to pray for me and mine.

Yours in hope,

A. B. WHATLEY.

BENTLEY, ILL., September 28, 1913.

DEAR ELDER HASSELL:—I have tried so often to get my mind made up to write you a few lines to let you know I still get the GOSPEL MESSENGER, through your great kindness. I have many things I would love to write you about, but I am such a poor writer, more especially since affliction has made me so nervous. I finally got to the end of my resources, and tried to mortgage my home to get something to live on, but your dear brother (and I hope mine) H. W. McPherson, Denver, Ill., went to our supervisor, and he, before the Board, asked for, and had granted, \$12.00 per quarter for a part of my maintenance. So from that 13¼ cents per day and my small earnings, I still have my home free of encumbrance, for which I feel to thank the Giver of all good. My health has been better this summer, and I have done quite a lot of small job work. I have sold about \$12.00 worth of fruit and vegetables from my possessions, and have gathered, perhaps, 25 bushels of scrap coal. The Association met with Smyrna Church in Bentley on September 13, 14 and 15 of this year. I think there were eight preachers present, and there were surely some wonderful sermons. Now I could write a great deal and perhaps say nothing, so will close. I thank you for yet sending the MESSENGER.

I am, as I hope, yours in a hope of an entrance into life when done with time and time things.

BERT GOAD.

October 28, 1913.

Elder Sylvester Hassell—

MY DEAR BROTHER IN CHRIST:—I enclose check of two dollars to pay on my subscription for THE GOSPEL MESSENGER. I have neglected to send sooner, and hope to do better in the future. Wishing you God's richest and sweetest blessings of grace, you may still be able to continue its publication.

I have long enjoyed its contents, and believe its pages contain the truth as it is in Jesus Christ. It has been very instructive and entertaining to me. It has cheered my poor life, and a solace to me in my many sorrows and tears. I need instruction, encouragement and the help of Almighty God to press onward.

Yours in an humble hope,

SILVAN A. DAWSON.

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. FRANCES ELIZABETH PEEL.

Mrs. Frances E. Peel, daughter of Thomas and Elizabeth Peel, was born in Griffin's Township, Martin Co., N. C., Feb. 6, 1836, and died Oct. 3, 1913, at the home of her son, Joseph G. Godard, in Williamston, N. C. In 1860 she married the late Joseph G. Godard; and of their two children, Joseph G., born in December, 1862, is still living, and is President of the Bank of Martin County; and the other son, Solomon L., a successful business man, died July 18, 1909. Her husband entered the Confederate Army, and died at Fort Harrison in 1863. In 1876 she married Elder Henry Peel; and their son, J. Lawrence, born in October, 1877, is yet living. After the death of Elder Peel, May 23, 1908, she lived some years with their son, and then lived the most of her time with her older son, J. G. Godard. She was very intelligent and industrious, truthful and honorable, gentle and kind. Though never uniting with any denomination, she believed firmly and unswervingly in the principles and practices of the Primitive Baptist Church, and she enjoyed their company and preaching. The funeral services were conducted by Mr. G. J. Dowell, about one o'clock Saturday afternoon, October 4th, and her remains were interred, beside those of the loved ones who had gone before, in the family cemetery, near Hardison's Mill, about eleven miles from Williamston, to await the resurrection at the last day.

SYLVESTER HASSELL.

SAMUEL P. WOODALL.

In memory of Brother Samuel P. Woodall, a member of LaGrange Primitive Baptist Church. We, your committee appointed to write a tribute of love in memory of our most beloved brother, Samuel P. Woodall, submit the following:

While the church weeps, the angels of heaven rejoice to welcome within the gates of paradise the spirit which passed from us on the fourth day of December, 1911.

We had the pleasure of seeing his daily walk with God. Such constant longing after heavenly things, such consecration, such love for prayer and His holy word, it is rarely one's privilege to observe in the children of men. We do not murmur or complain that he has been taken from us. 'Tis God, the Ruler of the universe, who speaks, who acts, and we say "Thy will be done, not ours." We can truly say that Brother Woodall was loyal to his country and true to the house of his dear Saviour. His life was a blessing to all whom he was associated with. To know him was to love him. He was born in North Carolina, June, 1822, and died December 4, 1911, which made him 89 years, five months and seventeen days old. Brother Woodall united with the Primitive Baptist Church at County Line, Heard County, Ga., in 1860, and was baptized by Elder Emanuel Britton, and was a faithful and consistent member of said church for a number of years, and from thence he moved near Lebanon Church, at which place he united with the Church by letter, and remained a member there until this Church

was instituted, at which time our deceased brother was a charter member, and since that time, as well as before, he has been humble, faithful and zealous until death. Therefore, be it resolved:

1. That in the death of Brother Woodall, we have lost a true and loyal co-worker in the cause of our Lord and Master.

2. That we extend to his dear children our heartfelt sympathy and condolence in their sore trials and we can but point them to their Father who says, "Be still, it is I."

3. That a copy of these resolutions be recorded in our Church Book and a copy be sent to the GOSPEL MESSENGER, and also a copy be furnished the *LaGrange Reporter* to be published. Read and adopted by the Church while in Conference, February 11, 1912.

W. F. ADAMS,

P. O. UPCHURCH,

Committee.

ELDER A. B. WHATLEY, *Moderator.*

P. O. UPCHURCH, *Clerk.*

MRS. HULDA DIXON.

Damascus Church, situated in Farmville, Pitt County, N. C., adopted the following resolutions in conference on Saturday before the second Sunday in February, 1913:

Whereas, our Heavenly Father has removed from us by death our beloved sister, Hulda Dixon, on Saturday, October 7, 1911, and—

Whereas, we greatly miss her comforting presence and words of advice, and knowing He doeth all things and is able to comfort all who mourn; be it resolved:

1. That in her death we have sustained a great loss and we desire to meekly bow in humble submission to His sovereign will. We herewith tender the bereaved family our sympathy and commend them to God whom our dear sister loved so well and served so faithfully.

2. That a copy of these resolutions be sent to *Zion's Landmark* for publication.

M. B. WILLIFORD, *Mod.*

E. A. STANFIELD, *Clerk.*

MRS. MARTHA BELCHER.

Damascus Church, situated in Farmville Pitt County, N. C., adopted the following resolutions in conference Saturday before the second Sunday in February, 1913:

Whereas, our Heavenly Father has removed from us by death our beloved sister, Martha Belcher on Saturday, October 26, 1912, and—

Whereas, we greatly miss her comforting presence in our midst, and knowing He doeth all things well, and is able to comfort all who mourn, be it resolved:

1. That in her death we have sustained a great loss and we are made sad to feel her absence, and the advice of her encouraging words, and we desire to meekly bow in humble submission to His sovereign will. We hereby tender the bereaved family our sympathy and commend them to God whom our dear sister served so faithfully.

2. That a copy of these resolutions be sent to *Zion's Landmark* for publication.

M. B. WILLIFORD, *Mod.*

E. A. STANFIELD, *Clerk.*

MRS. MARY E. BELCHER.

Damascus Church, situated in Farmville, Pitt County, N. C., adopted the following resolutions in conference Saturday before the second Sunday in February, 1913:

Whereas, our Heavenly Father has removed from us by death our beloved sister, Mary E. Belcher, on Friday, January 17, 1913; and—

Whereas, we greatly miss her comforting presence in our midst, and knowing He doeth all things well, and be it resolved:

1. That in her death we have sustained a great loss, and we are made sad to feel her absence, and the advice of her encouraging words, and we desire to meekly bow in humble submission to His sovereign will. We hereby tender the bereaved family our sympathy and commend them to God whom our dear sister served so faithfully.

2. That a copy of these resolutions be sent to *Zion's Landmark* for publication.

M. B. WILLIFORD, *Mod.*

E. A. STANFIELD, *Clerk.*

MRS. CLYTIE SATTERWHITE.

This was the lovely daughter of of Brother and Sister W. E. McClendon. She was born near Opelika, Ala., October 8, 1887, and was married to my youngest son, B. M. Satterwhite, October 14, 1908, and departed this life July 21, 1913, leaving a dear father and mother, five brothers and five sisters, her young husband and one sweet little boy, John Wiley, at the age of three summers, with many other near relatives and friends, to weep for this dear departed one. Most of the time since their marriage we all lived in the same home, and we had come to feel as though she was our real daughter. Never a day passes that we are not caused to weep bitterly by something we see or hear which reminds us that she has been here but is gone forever. At the back veranda grows that beautiful vine which her own right hand planted. Upon our knees around our hearthstone, or at our table, is that bright little fellow left to our care. This little one saw her laid in her beautiful white casket—saw it placed in a steel vault—saw this lowered into the grave, its final resting place, and, as he was taken from the scene, in a contented tone said: "Good-bye, mama." But many times since then he has made inquiry for her, and, though three months have passed since the sad parting, still last night when he heard the old graphophone playing the song his mama so often played for him, he with hands clasped and streaming eyes, cried: "I want my mama; I want my mama." She had never joined the church, but had given evidence that she loved and trusted in her Blessed Jesus. "Gone, but not forgotten," is daily kept in our memories, and may it be so until we meet again.

J. T. SATTERWHITE.

LaFayette, Ala., October 23, 1913.

CHANGE OF ADDRESS.

Elder L. H. Hardy has removed from Reidsville, N. C., to Atlantic, Carteret County, N. C.

SPECIAL NOTICE!—THIRTEENTH EDITION.

The new edition of our Hymn and Tune Book, shape notes, is now ready for distribution. The new edition of the round note will be ready soon. Will those churches that are intending to get a supply in the near future kindly let us know, as nearly as possible, how many books they will need, and which note? The price is 70 cents each, sent by mail; and six dollars per dozen, sent by express at cost of purchaser.

There will be sent with each book upon request, without additional cost, a neat pamphlet of 30 pages, containing Rudiments of Music, and graded lessons for use in singing classes, in connection with the Hymn and Tune Book. Send orders to Elder Silas H. Durand, Southampton, Bucks County, Pa.

ELDERS SILAS H. DURAND AND P. G. LESTER.

HASSELL'S CHURCH HISTORY WANTED.

Any one who has, and wishes to sell, a copy of my complete Church History, will please write me and inform me of the condition of the book, and the price which he or she will take for it. The postage on it is twenty-two cents.

S. HASSELL, Williamston, N. C.

THE GOOD OLD SONGS.

The Best of Hymns (719) in 464 tunes in seven shaped notes, carefully selected and edited by Elder C. H. Cayce. \$1.25 each, or \$13.75 per dozen, postpaid.

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The ninth (the most important) chapter of my Church History revised and brought down to date.

Scripture truth about the church, as stated by the greatest scholars of the world, and by the ablest Primitive Baptist ministers. Sixty closely printed octavo pages.

The Church History, now out of print, was written and published to disseminate the truth, and was sold for two thousand dollars less than the cost; but, through the kind appeals of Elders J. R. Respass, Wm. L. Beebe, and P. D. Gold, in THE GOSPEL MESSENGER, *The Signs of the Times*, and *Zion's Landmark*, this debt was paid by members and friends. The present volume, *The Apostolic Church*, will be sold at cost, or given to those wishing it, and not able to buy it.

Postpaid, ten cents a copy; or twelve copies for a dollar.

SYLVESTER HASSELL,
Williamston, N. C.

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A PROPOSED BOOK.

I propose, if the Lord wills, to publish, in about a year, a book containing portraits of myself and my wife (who is the publisher of the Lloyd Primitive Baptist Hymn Book), and articles that I have written on several subjects in the *Primitive Pathway*, of Alabama, my native State, formerly published by my ever esteemed Elder, J. E. W. Henderson, of Glenwood, Ala., and some articles from the *Baptist Trumpet*, of Texas, for which I have written several years, and other articles which I may write hereafter, closing with some suggestions from the author to the children of Primitive Baptists as well as all who may feel concerned. The book will cost a dollar, when ready for delivery. If you desire a copy, please write me, so that I may know how many to publish in the first edition.

(ELDER) A. V. ATKINS,

155 W. 45th St., Los Angeles, Cal.

STUBBS' MOSHEIM'S CHURCH HISTORY.

It may be of interest to some readers that copies of Mosheim's History of the Christian Church, a standard church history, may be obtained from Farncombe & Son, London, England, for \$3, postpaid, which is a much reduced price. Dr. Mosheim was a Lutheran minister, who lived in the 18th century. The work has been brought up to date by "Bishop" Wm. Stubbs, of Oxford. Cloth binding; clear type. If more convenient, orders and remittances may be sent to Mr. J. F. Higgons, 241 West 132d St., New York City.

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