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Vol. 36

No. 1.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



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JANUARY, 1914.



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

The Gospel Messenger

JANUARY, 1914.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 36

WILLIAMSTON, N. C., January, 1914.

No. 1

THE SECOND COMING OF CHRIST.

Rev. 22:20.

See, the ransomed millions stand,
Palms of conquest in their hand;
This before the throne their strain:
"Hell is vanquished; death is slain;
Blessing, honor, glory, might
Are the conqueror's native right;
Thrones and powers before Him fall;
Lamb of God, and Lord of all!"

Hasten, Lord! the promised hour;
Come in glory and in power;
Still Thy foes are unsubdued;
Nature sighs to be renewed:
Time has nearly reached its sum,
All things with Thy Bride say, "Come,
Jesus, whom all worlds adore,
Come, and reign forevermore!"

JOSIAH CONDER (1836).

"THY KING COMETH."

Zech. 9:9. Matt. 21:5. Rev. 22:20.

Earth is in rebellion, and is subject to misrule. In the beginning God gave to man dominion and appointed him to be earth's ruler; but the ruler turned to be a rebel, and from that time to this the world has been subject to strifes and disorders of every kind. Above it hangs "a flying scroll" on which is written the curse of God against sin and disobedience. The wrath of God is revealed from heaven against all unrighteousness. Instead of peace earth has turmoil; its governments for

ages have been temporary expedients for the restraining of lawlessness and disorder, and the chastisement of sinful people, by rulers no less sinful themselves. Every form of government has been tried and has failed. The administration of Adam the first ruler, ended in revolt. The antediluvian period, with its unity of race and uniformity of language, developed such a growth of vice and lust and ungodliness that the deluge was required to prevent the utter corruption of the race. The patriarchal administration of government afforded no better results; and from that time down, the various forms of human administration, tribal, regal, imperial, ecclesiastical, republican, confederate, and communistic, have all proved defective, each containing the elements of its own decay, the materials for its own destruction.

Governments by conquerors are cruel and unsparing; governments established on the principle of hereditary succession fall through the decay of ruling families or the restiveness of misgoverned people; governments based upon suffrage are tainted and destroyed by the corruption of the masses who control them; ecclesiastical governments are usually among the worst, they being administered by childless ecclesiastics who have never learned to govern anything; while governments born of communistic ignorance and violence may be regarded as possessing the worst features of mob rule, and proving destructive alike to the rulers and the ruled.

Meanwhile a crushed and bleeding humanity pours forth cries that cannot be hushed, and yearns with unuttered and unutterable longings for the reign of truth, and righteousness, and peace, where might and right shall no longer be antagonistic; where wisdom shall not be linked with wickedness; where injustice shall no more bear sway, and iniquity shall no longer be enthroned; where God shall be honored, and man, his creature, shall enjoy the blessings and benefits of a control, wise, beneficent and kind.

But this cannot occur under the existing state of things. Mankind are, to a great extent, in love with misrule. They hate their friends and love their enemies. They have killed God's prophets and digged down his

altars, and have lent a willing ear to the words of deceivers and wrong doers. The best men that have lived on earth have often fared the worst. Righteous Abel dies a martyr, while Cain lives to build a city and found a nation. Barabbas the robber is released and honored, while Christ the Saviour is crucified between two thieves. There is no help in man. God from heaven has looked down to see if there were any that were righteous, and has declared that "all have gone out of the way," that there was "none righteous, no not one."

In such a case man's only hope must be in the living God, and it is the messenger of that God who cries in the ears of lost humanity, "*Behold, thy King cometh!*" Above the tumult of the heathen that rage, and the people that imagine vanity, the Lord Most High proclaims, "Yet have I set my King upon my holy Hill of Zion," and declares that He will give him "the nations for his inheritance, and the uttermost parts of the earth for his possession." Psa. ii.

Long ago this King once came to earth. Born in lowliness, brought up in poverty, nurtured amid toil, subject to temptation; houseless, homeless, without a place to lay his head, he wandered through this earth intent on doing good to man; seeking no honors, asking no applause, but still holding fast to the testimony that he was born to be a King, and destined yet to reign. The religious world rejected him, the political rulers despised him, the leaders in the church sought and demanded his execution, the civil power yielded to their clamor, and Jesus was hung upon the cross. The King had come; he came to his own and his own received him not. Just, having salvation, meek and lowly, riding upon a colt, he presented himself to those who were called the people of the Lord. They rejected Him. They put far away from them the day of blessing and of peace, they said "We will not have this man to reign over us;" and the kingdom of God was taken from them, to be given to a nation bringing forth the fruits thereof. And he, the spurned, rejected, suffering, crucified King, passed upwards to the heavens to sit at God's right hand until his enemies were made his footstool.

In withdrawing thus from the field of strife, he by no means abandoned his claim to royalty or his purpose to rule. On the other hand he likens himself to a king who is gone into a far country to receive for himself a kingdom and to return. A King in exile, he beholds his fair inheritance ravaged by cruel men and desolated by savage beasts. Earth's governments seen in the divine light, are ever represented by rapacious birds and cruel beasts of prey. From his abode in the heavens he watches all the sin and strife, the oppression and the bloodshed, the war and carnage and misrule that distress this groaning world. While he was here he taught his disciples what was their true attitude under the painful circumstances that surrounded them. He describes them as lambs in the midst of wolves; as men under sentence of death, bearing their own crosses like their Master to the place of execution. They are bidden to go forth unto him, without the camp, bearing his reproach. They are cautioned that the friendship of the world is enmity with God; they are taught that it is enough for the servant that he be as his Master, and the disciple as his Lord; and that the world, which by the hands of its official representatives, both civil and ecclesiastical, has scourged and crucified the King, cannot be expected to treat his followers with great respect; and he has taught his disciples daily to breathe with unceasing fervor this one petition, "Thy kingdom come, thy will be done in earth as it is done in heaven."

To those who are "not of the world," and who are therefore hated by the world; who, like the ancient worthies, confess themselves strangers and pilgrims on the earth, looking for a city which hath foundation; the tidings of the coming of the King sound like the sweetest music in a dark and desolate land.

Behold thy King cometh, O Earth! He who when made flesh received a body of thine own substance, and who has borne it up immortal to the skies, a pledge and token of earth's ultimate redemption from the curse of sin and death; he who has worn thine own thorns upon his brow, the emblem of thy curse which he has borne and canceled, that he might lift the load of ages from

thy weary breast; he who was laid in thine own bosom till the sleep of death was broken; thy King, the Lord who "shall be King over all the earth," cometh to rule thee in thy heights and in thy depths, to say to thy tempests, "Peace, be still," to hush the tumult of thy waters, and calm the raging of thy winds. "Behold thy King cometh"! O Earth, rejoice at his approach. "Let the heavens rejoice, and let the earth be glad; let the sea roar and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Psalm 96:11-13.

The King cometh, O worn and wearied humanity. The only perfect man that earth has seen comes to be the helper, the deliverer, the Saviour of a ruined race, the desire of all nations, God's own appointed witness, and leader, and commander of all the people, He comes to break the oppressor's sway; he comes to undo the heavy burdens; he comes to crush the tyrant and to deliver the poor and the needy and him that hath no helper; He comes to answer the cry, "How long, O Lord, how long?" He comes to avenge the suffering laborers whose hire has been kept back by fraud; He comes to make inquisition for blood, and he will not forget the cry of the humble; He comes to dethrone iniquity, to enthrone righteousness, to stain the pride of all glory, and lay earth's godless pomp and splendor in the dust; He comes to introduce a new order of things, to repair the ruin that sin hath wrought; to restore a desolate creation; to brighten with his smile that which has been blasted by his frown, and to crown with his blessing that world which has groaned beneath his curse.

Thy King cometh, O waiting, suffering, struggling church, Faithful among the faithless, and loyal amid ten thousand treacherous foes, thou hast waited and watched and hoped and longed for his return. Day after day has thy cry ascended to his throne, night after night has thy petition gone upward to his ear. Lispered by prattling infancy, faltered by stammering age,

breathed upon each zephyr and wafted on every wind; groaned forth from dungeons and prisons; borne aloft amid the crackling flames of martyrs' fagot fires; wailed out above the lifeless forms of dear and cherished ones; murmured amid the wreck of earthly hopes and the ruin of earthly joys; rolled upward by the united voices of assembled worshippers; sounded like a battle-cry along the lines of the army of the Lord for eighteen hundred years; in every land and clime, with each returning day, from every son and daughter of the Lord Almighty, has this one cry arisen, "Thy kingdom come, thy will be done in earth as it is in heaven." And still the weary years roll by, and still "the whole creation groaneth and travaileth in pain until now," and still we who have the first fruits of the spirit groan within ourselves, waiting for the adoption, the redemption of our body; still oppression and misrule and sin and death hold carnival throughout a ruined world, and still throughout it all there shines the light of prophecy amid the darkness that surrounds it, and over all the tumult sounds the gladdening shout, "Behold thy King cometh!"

O Church of God Most High, make ready for his return. Scatter your palms before him, and cry Hosanna! as he comes. Sound through the broad world the tidings of his approach. Let every nation hear the cry, "Repent, for the kingdom of God is at hand." Stand apart from that world which has always been his foe, and seek fellowship and companionship with all those who are known as his friends. Reckon yourself dead indeed unto sin, count yourselves as strangers in a foreign land. Let all earth's pomps and vanities, earth's joys and treasures seem to you as empty dreams and idle phantoms, and while you serve your generation by the will of God, let the deepest longings of your loyal hearts cry out for the coming King.

"Behold thy King cometh!" Blessed are they who shall be found watching in that day, for then shall the King say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—*The Christian*, Boston, Mass.

THE RESURRECTION.

Paul to the Romans, 8th chapter, 10th and 11th verses, says: "And if Christ be in you the body is dead because of sin, but the spirit is life because of righteousness. But 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."

It is a fact that Christ dwells in His people; until He does they suppose they have some life and power by which they can do things acceptably in His sight. Paul said, 7th chapter, 9th verse, "For I was alive without the law once, but, when the commandment came, sin revived, and I died." To be born of God is to have a new life, which is divine, spiritual, and everlasting life; and to the things of this Kingdom all the natural powers are dead. "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 all this is because of sin, and those in whom Jesus dwells have a knowledge of this deadness of the body, and hence, like Job, say: "Behold, I am vile"; and with Paul they say, "In me, that is in my flesh, there dwells no good thing." To heed our own natural powers is to walk after the flesh, and thus displease our Heavenly Father. The proneness of the flesh to disobey our Heavenly Father often makes the children of God cry out, with Paul, "O wretched man that I am," but despite these trials, doubts and fears, it is the evidence that Christ dwells in you. And, if so, although the body is dead because of sin; the Spirit is life because of righteousness. It is the righteousness of Jesus Christ imputed to the poor sinner, and this makes him want to be and live like Jesus. And now he finds a warfare in his members—"the flesh lusting against the spirit and the spirit against the flesh; and these are contrary the one to the other, so that ye can not do the things that ye would." Without this life of the spirit, there would be no warfare; and hence no evidence of being born of God, and it

surely is because of the Spirit of God in you that you realize this dead, helpless condition of the body, or all of your natural powers. And now in the 11th verse the Apostle would encourage you in the midst of this state of questioning with the assurance that "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," and he is not using the word "if" as implying a doubt that the Spirit of God dwells in you who have this knowledge of your helplessness, but as an argument showing the certainty of those who have this experience of suffering here with Christ reigning with Him in glory. Jesus was a man of flesh and bones, the Son of the virgin Mary, begotten of God. He suffered and was put to death in the flesh, but God raised Him up from the dead. That same body that was born of a woman, suffered on the cross, and was buried in Joseph's new tomb, arose therefrom, and ascended to His Father, and is now in His glorious presence interceding for those for whom He died and rose again. And just as sure as the God of creation, who is also the God of redemption, raised up Jesus our Saviour from the dead and received that body of flesh and bones into His own gracious and glorious presence, just that sure will He who raised up Christ, our Anointed One, also quicken, that is make alive, your mortal bodies "by," or, as it reads in the margin, "because of His Spirit that dwelleth in you." It is not your spirit that is to be quickened, for that has been alive from the time that Christ began to dwell in you; but it is this helpless dead body, that is suffering because of sin, that shall be (not is) quickened, and it shall come forth in the glorified image of the Son of God, our Lord and Saviour; and the time when this shall be done, Jesus tells us four times in the sixth chapter of John, is at the last day. I once heard one say that he would not allow any one to tell him how the dead are to be raised up; and I wondered, from the way he talked, if he would allow Paul to tell him. Paul, anticipating the fool's question, said, "Some man will say How are the dead 'raised up and with what body do they come?' Answering this question, among

other things, in which he clearly shows that it is the same body that died that is raised, he says: "It is sown in corruption"; surely this is the natural body of man. "It," (the same corrupt body) "is raised in incorruption. It is sown in dishonor" (the natural body again) "it is raised in glory. It is sown in weakness" (certainly this is man); "it is raised in power. It is sown a natural body"; is anything more natural than man? or more subject to death? "It is raised a spiritual body" (1st Cor., 15, 42 to 44). Could language tell anything plainer than we are here told that the same that dies is the same that is to be made alive? What more could any one wish to know about how the dead are raised up? There is nothing more positively stated or more clearly explained than the resurrection of the bodies of the saints of God, and that at the last day, when Jesus shall come again "without sin unto salvation." He came once a sin-bearer; He was seen in a body of flesh; He is now with His dear children in spirit, and can not be seen with the natural eye. He is coming again in body but without sin, in power and great glory, to gather His elect from earth and sea, quicken their mortal bodies and make them like unto His own (now) glorious body. So then the mortal is saved by the putting on of immortality; the corruptible is saved by the putting on of incorruption, and then (not until then) shall come to pass the saying that is written—"Death is swallowed up in victory"; and then shall they sing to perfection, "Thou art worthy, for Thou hast redeemed us by Thy blood out of every nation, tongue, and people."

Your brother in this blessed hope,

JOSHUA T. ROWE.

Roland Park, Baltimore, Md.

THE RESURRECTION.

Believers, hail your risen Head,
 The First-Begotten from the dead;
 Your resurrection's sure through His,
 To endless life and boundless bliss.

JOSEPH HART (1762).

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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BEGINNING OF VOLUME XXXVI.

With this number the 36th volume of THE GOSPEL MESSENGER begins.

The editors of THE GOSPEL MESSENGER desire to feel truly thankful to the Divine Giver of every good and perfect gift that He has spared and enabled them to begin another volume of this publication—the fifth oldest of Primitive Baptist papers now published in the United States. *The Signs of the Times*, of Middletown, N. Y., is the oldest; *Zion's Advocate*, of Washington, D. C., next; *Zion's Landmark*, of Wilson, N. C., next; and *The Messenger of Peace*, of St. Joseph, Mo., next. These five, and six others of our periodicals, though somewhat differing in occasional expressions on predestination, are, it seems to me, substantially agreed in doctrine and practice; and such agreement tends to unify the great

majority of Primitive Baptists in the United States. Two others, claiming our name, have departed from our practice and order; and another, by the pen of one of its editors, has recently, I am sorry to see, fallen into the utterly unscientific and utterly unscriptural pit of annihilationism, which delusion of the devil the Primitive Baptists never will accept. By the grace of God, we will forever adhere to the faith once for all delivered unto the saints and set forth in the Old and New Testaments so plainly that the wayfaring man, though a fool, shall not enter therein. S. H.

THREE FORMS OF HEATHENISM PRETENDING TO BE CHRISTIANITY—RITUALISM, ROMANISM, AND RUSSELLISM.

Ritualism, or Ceremonialism, is that form of false religion which bases the everlasting salvation of a sinner upon his performance of or submission to some rite or ceremony of an external nature, such as an offering or sacrifices, or circumcision or water baptism or formal prayer, or penance or pilgrimage or self-mortification or fasting or almsgiving. It began with Cain, who offered of the fruit of the ground to the Lord, and who murdered his brother because the latter, *in soul humility and faith*, offered acceptably of the firstlings of his flock to God, and it now prevails throughout the heathen, Mohammedan, and so-called Christian world. It ignores, and virtually denies the spirituality of God and His law and His gospel, His service and His salvation.

Romanism is that form of Ritualism which not only makes religion the work of man, but also bases the everlasting salvation of a sinner upon his submission to the Pope of Rome, and an acceptance of the thousands of the ruinous lies that the Romish so-called church has invented and substituted in place of the holy and ennobling truths of the Scriptures. Its reign over the European world in the Dark Ages has well been called the Devil's Millennium, a thousand years of ignorance, su-

perstition, vice, and bloodshed, and it is now exerting all its energies to re-establish that carnival of pandemonium not only over Europe but also over all the world—especially England and the United States, but, before it is done, mystical Babylon will have fallen, and Romanists and Romanism will have been exterminated. (Rev. XVII., XVIII., XIX.)

Russellism (called "Millennial Dawnism," but should be called "Natural Hallucinationism") is the heathenish false religion invented by Charles Taze Russell (born in Alleghany, Pa., February 16, 1852, but recently removed to Brooklyn, N. Y.), a motley combination of Unitarianism, Arminianism, Apostacy, Univeralism, Second Probationism, Swedenborgianism, Annihilationism. This is one of the greatest religious money-making inventions of modern times. By the "Zion Watch Tower Bible and Tract Society" Russell has made, and by the "United States Investment Company," of both of which he is almost the sole owner, he has made and holds millions of dollars. He first succeeded his father as a dry goods merchant in Alleghany, Pa., and then began lecturing on the Bible, and found this latter business far more profitable. By his own confession in open court, at Hamilton, Ontario, Canada, he has only a common school education, and knows nothing whatsoever of Hebrew or Greek or any other ancient language, and yet he criticizes the Bible translations of the greatest scholars, takes from and adds to the language of the Bible as he pleases, changes the plain meaning of words, and makes the Bible mean just what he pleases. He is not a member, much less a "Pastor" of any church, and has no church, but claims about 100,000 followers, mostly in the United States and Canada, but a few in Europe. He publishes a semi-monthly paper called *Zion's Watch Tower and Herald of Christ's Presence*, and numerous tracts, of which 190,000,000 pages have been distributed in several modern languages in America and Europe; and from 1886 to 1904 he published, in six volumes, what he calls *Studies in the Scriptures* (generally known as *Millennial Dawnism*), of which 2,084,500 copies have been sold. In December, 1912,

he sued a Baptist preacher named J. J. Ross, of Hamilton, Canada, for libeling him in a leaflet published in June, 1912; and in January, 1912, he sued the *Brooklyn* (New York) *Eagle*, for libel; but in each case the jury gave him no damages. In each suit it was proved that he was a falsifier, a perjurer, a scheming and fraudulent money-maker; that he sold, or had others sell for him, ordinary wheat, under the name of *Miracle Wheat*, at sixty dollars a bushel; and that his wife (who was Miss Marie F. Achley) had obtained a divorce from him, with alimony, for cruelty and for extremely improper relations with other young women. His doctrines contradict almost every fundamental truth of the Christian religion, denying the proper deity, incarnation, resurrection, ascension, and high priestly intercession of the Lord Jesus Christ, the future advent of Christ, the personality, deity, and work of the Holy Spirit, the Trinity and the atonement made through the death and risen life of Christ, and pretends that His second coming took place in 1874, and that His dead saints arose in 1878, and that "the times of the Gentiles" will end in October, 1914 (but he now says it may be in 1915 or 1916 or a few years later), and then all the wicked dead will arise and that the gospel will be preached to them, and they will have a "second chance" to repent, and nearly all will believe and be saved, and that those who do not believe will be annihilated, so that no human being, after death, will be punished or suffer for sin. At these false "doctrines of devils" (1 Tim., 4:1, 2) all captivated by the Devil will rejoice, and be encouraged to go on in their sinful career. Russellism is one of the latest and most popular forms of heathenism. Those who believe it are heathens. No one has to go to foreign countries to preach to heathens—the United States and England are full of them. Those truths about Russell may be seen in these pamphlets—"All About One Russell," "Some Facts and More Facts About the Self-Styled Pastor, Charles T. Russell," and I. M. Haldeman's "Millennial Dawnism" and paper, *The Brooklyn Daily Eagle*; the pamphlets may be had for ten cents each, and the

paper for five cents each, from Charles C. Cook, 150 Nassau Street, New York. S. H.

REPENTANCE AND REMISSION OF SINS.

"Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts 5:31.

The above sublime sentence was spoken with holy boldness by the apostle Peter in the audience of the enemies of Christ and His doctrine. Peter and John had already been imprisoned, and subsequently threatened by the rulers of the Jews, and charged by them to speak no more to the people in the name of Jesus; but they were not thereby intimidated, but with increasing assurance continued to teach, and their testimony, coupled with the miracles they performed, was forcibly and effectively emphasized on every hand by the stubborn opposition with which it was met. But it should be remembered that those faithful witnesses claimed no power nor praise to themselves, but declared the name, power and virtue of their crucified and risen Lord as that by which those miracles were done. The risen Redeemer had said to His disciples that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem, and now it was being done by one of His inspired witnesses. Luke 24:47. And by the testimony of the text under consideration, we learn that both repentance and forgiveness are the gifts of God through Jesus Christ, and that they are freely bestowed upon Israel, which term includes the chosen of God, one and all.

The Scriptures teach that Christ is the covenant head of the church, that He was ordained, chosen, sealed, given and born unto His chosen people, and delivered for their offences by the determinate counsel and foreknowledge of God, and that grace sufficient to save them from their sins was given them in Christ Jesus in whom they were chosen before the world began and ordained to eternal life, that the chosen people of God shall all

be taught of Him and that they shall all know Him whom to know is life eternal.

“What shall we say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Here the text at the head of this article comes in most beautifully and fitly: “Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” So we discover that in the free gift of all things in Christ, repentance is included; and may we not safely conclude that faith, hope, love, and every necessary grace is included?

Our dear Saviour is the prime gift of God to His people, embodying all other good gifts and perfect gifts which come down from the Father of Light through our Lord Jesus Christ, in whom all fulness dwells.

Therefore it is evident from the testimony of God that true, spiritual evangelical repentance, forgiveness of sins, faith and every grace are the gift of God, and that in order that these gifts, even eternal life and glory might be bestowed upon His elect people, God the Father sent the Son to be the Saviour of the world (the elect of God in all the world). And when here on earth, Jesus said: “I came not to call the righteous, but sinners to repentance,” and Paul saith by the Holy Ghost, “And so all Israel shall be saved, as it is written, ‘Out of Zion shall come the Deliveror, and shall turn away ungodliness from Jacob.’” this means that Christ has put away sin by the sacrifice of Himself. By the blood of Christ, the blood of the covenant, all that believe are justified *from* all things, saved *from* their sins—not *in* their sins. They are justified by the blood and righteousness of Jesus Christ, and through His mediation, and payment of their debt to infinite justice, their sins are freely forgiven; “God was in Christ, reconciling the world (elect) unto Himself, not imputing their sins unto them”; but imputing their sins to Christ, and Christ’s righteousness to them. Therefore “It behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should

be preached in His name among all nations, beginning at Jerusalem." Luke 24:46, 47. So Jesus suffered, rose from the dead, ascended up on high, gave gifts unto men, and hence the language of the text by one chosen to preach repentance as a gift from God to Israel and likewise the forgiveness of sins. The testimony of those holy men who spake and wrote as they were moved by the Holy Ghost, is the word of God, and the only infallible rule of faith and practice. J. E. W. H.

GOD SOVEREIGN IN SALVATION (No. 1).

The Scriptures teach that salvation is by grace and this matter is so presented as to heighten and intensify the idea of grace "to the praise of the glory of His grace." Eph., 1:6.

Paul was not content to use the word "grace" alone, but he adds words to it to heighten our ideas of it. Our salvation honors and glorifies His grace. To have the highest ideas of grace we must regard man as "exceeding" sinful; our opinion of grace will agree with our views of sin.

"He to whom most is forgiven will love most." The same is in the words "But God who is rich in mercy." Eph. 2:4. "For His great love wherewith He loved us even when we were dead in sin." "Rich in mercy" indicates great sinfulness, and so do the words "dead in sin," and we can not regard the mercy of God as great in our salvation unless we regard our sinfulness as great too.

"That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." We live "in the ages to come"; and the "exceeding riches of his grace" are apparent to us; and in all the ages, to time's end, men will admire the exceeding riches of His grace, and I think that in eternity each one will stand as an exhibition of the exceeding riches of His Grace. Let us remember that the phrase, the exceeding riches of His grace, means our exceeding sinfulness; and, as our conceptions of His grace grow higher and broader and deeper, so our views

of the sinfulness of man will be enlarged and we will understand the reason of the cry, "God be merciful to me a sinner!" "O wretched man that I am!"

Salvation is not a debt that God owes to us; and, in bestowing it on us He is not paying a debt He owes us. "It is not of works." "Not by works of righteousness which we have done, but according to His mercy He saves us." He may withhold it entirely and leave all to perish in their sins. "Is it lawful for me to do what I will with my own." Matt. 20:15. If the Lord owes man salvation, the case would be different; but we have no claim on the Lord arising from any cause. If any reason can be found why we should be saved either from our obedience or on account of our origin or any other cause, then the "exceeding riches of His grace" would fade away. He may leave us to perish in our sins, and yet be just and good. If salvation is wholly of grace, then God is entirely sovereign in bestowing it on men. "I will have mercy on whom? I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion." This is the language of one that understands the whole situation, and who deals with it. If man had any claim on God this language would not have been used. He stands in the place of a criminal who has forfeited every right. "It is not of him that willeth nor of him that runneth, but of God that showeth mercy."

In human governments one who is guilty of treason is entirely at the mercy of the government. The government is not bound to give him a "chance;" perhaps no government on the earth is bound to give its criminals a chance of escape. Such a claim in favor of the sinner would dim the luster of the grace of God in salvation. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

There is no reason for the division of sin into "mortal" and "venial." "As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all the things written in the book of the law to do them." "He that keepeth the whole law yet offends in one point is guilty of all."

In God's providence we find that all are liable to death at every moment, and this is a part of the penalty. "Should sudden vengeance seize my breath, I must pronounce Thee just in death," and, if part of the penalty is now due, all is due, and nothing keeps the sinner out of ruin but the mercy of God. God is sovereign in all the steps of that grace "that bringeth salvation." "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and every tongue shall confess."

The reader, I trust, can recall a time when he learned that his condemnation was just.

The Lord intends we shall love the doctrine of grace, and see that grace alone will save us, and we can only see this by seeing our deep sinfulness. J. H. O.

WHO IS THE CHURCH OF GOD?

It is often said that everybody ought to belong to some church, as though there were a plurality of churches. Adam was a figure of Him that was to come, and his bride was evidently a type of Christ's church. Man did not make the natural bride, neither does man make the spiritual bride or church. Eve did not perform any conditions to become Adam's wife. Her will was not consulted. She had no will, no life, no strength before God made her and gave her to Adam. Hence the church was wholly passive in being made the bride of Christ. Adam in the figure had only one wife; so Christ has but one church. If all the so-called churches were Christ's wives or churches, then, in order for the type to correspond with the anti-type, Adam must have a plurality of wives. The Saviour, in the type declares:

"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."

The Missionaries cannot be the gospel church. She is too young, and is of human origin, the Missionaries themselves being witnesses. See the following:

Tennessee Baptist, September 8, 1860: "Our missionary organism originated with our English brethren at the time of the re-

vival of the missionary zeal through the influence of Carey, Marchman and Fuller. * * * Let it be borne in mind then that our missionary organism is of human origin, and of very recent date, entirely outside and independent of the churches, and not known in the primitive ages of the church."—J. R. GRAVES, *Editor*.

"They (Primitive Baptists) were right in maintaining that our missionary machinery was unknown to the gospel."—N. W. *Crawford*.

See Webb's *Scrap Book*.

"We no more than Bro. C. believe that our missionary machinery is scriptural or expedient. The scriptural plan is clearly exemplified in the New Testament, and is simple and effectual, and the sooner we return to it as a denomination the better for us and the world. Should *we do it*, in *all our practice* and faith, stand upon the ground consecrated by the blood of millions of Baptist Martyrs, very soon every Baptist who is a child of God would be *one*, and there would be one flock and one shepherd. * * * And why more money should be spent in Richmond, annually, to keep up the ponderous board machinery than is spent either in Africa or China we can not see. There is a wrong somewhere about foreign missions.—J. R. *Graves*.

Tennessee Baptist, February 5, 1859: "If missions are of God, and He still has churches in the world, missions to the heathen would go on if the present plan was abolished. God will take care of the ark when He orders it to move. The scriptural plan to our comprehension is a very simple one. * * * There was no board for the relief of the poor in Jerusalem and elsewhere into whose hands the alms of the churches were placed when collected by agents, to be disbursed. The impulses to charity would be stifled by such a scheme."

Tennessee Baptist, December 25, 1858: "If *it is* in our mission to convert an entire world, why did not Christ set us an example by converting one city, or even the town in which He was born, and why did not the apostles leave us a city wholly converted? For our mission board to teach and preach by the missionary enterprise abroad and the missionary church at home the world is to be converted to God and a spiritual millenium introduced, is to teach a doctrine that will disappoint missionaries, discourage the churches, and promote infidelity and disbelief in the Word of God, in our humble opinion. * * * Will Brother Jeter inform us from what conceivable source the board received its authority? From Heaven? Hardly. * * * There is a conviction on the minds of thousands of our people, the warm friends of foreign missions, that the present plan is wrong. Richard Fuller boldly affirmed on the floor of the convention in Baltimore, that it was unscriptural and unwise."—G.

Tennessee Baptist, May 14, 1859: "One cause of this terrible cannonading is my having said that our mission machinery is unknown to the gospel. * * * In this construction we borrowed something from the world and something from the Pedo-Baptists, and in borrowing we departed from the spirit of the gospel, and from Baptist simplicity."—N. M. *Crawford*, Mercer University, April 8, 1859.

Texas Baptist and Herald, August 17, 1887: "Who in the face of this is not willing to give \$4 to save a soul from eternal damnation? Certainly no one. Oh! brethren, just think, only four dollars for a ticket from earth to heaven."—A. O. C.

General Association of Kentucky Baptists:

"Article I. This body shall be called the General Association of Kentucky Baptists.

"Article II. The payment of thirty dollars constitutes a life membership."—*Hardy-Wallace Debate*, p. 244.

The Southern Baptist Biennial Convention: By paying two dollars any man may become a member, even though a Jew, Catholic, Mormon, or of no religion at all."—*Tennessee Baptist*, February 4, 1880.

"Any organization which has for its foundation a money basis is unscriptural."—*Tennessee Baptist*, by J. R. Graves, 1860.

"And now what is the average cost of each convert in the mission fields? All things brought into the estimate, it may reach 90 cents, while the average cost of each convert in Christian lands is \$6.30, seven times as much."—*Rev. Thomas H. Pritchard, D.D.*

"The heathens are dying at the rate of 100,000 a day and sinking down to hell because of the neglect of the church in her duty."—*Throgmorton-Potter Debate*, p. 218.

Dr. J. B. Hawthorne of Atlanta, Ga., said on the floor in Southern Baptist Convention in 1894, in the city of Dallas, Texas, that he knew of "no organization more unbaptistic than a body like this, based solely on money."—*J. G. Webb's Scrap Book*, page 38.

The foregoing statements are from Missionary leaders, and prove that their system is founded on money, the love of which is the root of all evil. They acknowledge that their mission system was not in existence prior to 1792 when it was founded by Fuller, Carey and others. Christ Jesus is eliminated from their system of salvation. Their system is false and anti-Christian, and dethrones the Holy Triune God in our salvation and ascribes our future home in heaven to men and money. Thank God we are not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ. We rejoice that the dear Old School Baptists have ever contended for salvation wholly by grace from start to finish. They are the undefiled dove. She is Mount Zion, the joy of the whole earth, the city of the Great King.

L. H.

OFFENSES, PRIVATE AND PUBLIC.

From my own experience, observation, and reading, I am thoroughly convinced of the necessity of discriminating between private and public offenses as taught in the New Testament, and that failure among Primitive Baptists in many sections of our country to understand, observe, and apply such necessary distinction is one cause of disorder and confusion among them. To illustrate: Sometimes when an individual, a preacher or private member, is guilty of a public offense, and is censured, blamed or criticised for it by certain ones, others will undertake to justify the offender, or to show that the church should forgive him or bear with him by referring to certain Scriptures concerning or relating to *private offenses*. Now, to do such things as this, or to pursue such a course as this, is to "wrest the Scriptures to our own destruction," to mislead the church, and to dishonor God and to bring the cause of truth into reproach among men, and is a positive shame.

Would it not be absurd and clearly wrong, when a member is guilty of a private offense only, to undertake to condemn him and have him expelled from the church by applying to him the Scriptures which relate to or concern *public offenses*? Certainly it would, but not any more so than the opposite course just referred to above.

If brother A does or says something to or about me that offends me personally, the offense is private; but if brother A steals, lies, defrauds or gets drunk, the offense is public, because his offense is a violation of the moral law of God and is an offense against the *whole church*.

In private offenses, *labor* is required; but in public offenses the expulsion or expelling or exclusion of the offender is required.

In private offenses and in many other ways, we are to bear one another's burdens, but in public offenses "every man shall bear his own burden." See Gal. 5:2, 5.

Suppose a member is guilty of such conduct as brings shame or public reproach upon him, this shame and

public reproach is a public offense against the *whole church*, and is indeed a "burden," and he should be required to bear this "burden" himself, by being expelled from the fellowship of the church, for he has no right to impose any such burden upon the church. If the offender, after exclusion repents and God forgives him, his repentance and God's forgiveness will be manifested in his manner of life and daily deportment among men and toward the church, and then he should be restored to fellowship by the church, if he makes it manifest that he desires restoration.

To show the difference between public and private offenses, let us quote some of the leading passages on these two points in parallel columns, thus:

PRIVATE.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. 6:14, 15.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Matt. 18:35.

Moreover if thy brother trespass against thee (an individual), go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell *it* unto the church: Matt. 18:15-17.

Then came Peter to him, and said, Lord, How oft shall my brother sin against me, and I forgive him? Till seven times?

Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven. Matt. 18:21, 22.

Take heed to yourselves: if

PUBLIC.

And if thy right eye offend thee (the church) pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. Matt. 5:29.

But if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Matt. 18:17.

So we see that when his trespass becomes public, or is against the whole church, he is to be cast out.

But and if that evil servant shall say in his heart, My lord delayeth his coming and shall begin to smite *his* fellow servants, and to eat and to drink with the drunken; the lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, and shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth. Matt. 24:48-51.

Now we command you, brethren, in the name of our Lord

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. Luke 17:3, 4.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:31, 32.

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. Col. 3:13.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

But for as much as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all.

Then the lord of that servant was moved with compassion and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

And he would not: but went

Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us: 2 Thes. 3:6.

It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. * * * Therefore put away from among yourselves that wicked person. 1 Cor. 5:1, 2, 13.

But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. 1 Cor. 5:11.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. 6:9, 10.

Have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. 5:11.

A man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself. Titus 3:10, 11.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the

and cast him into prison, till he should pay the debt.

So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredest me:

Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Matt. 18:23, 35.

Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6:2.

Confess *your* faults one to another, and pray one for another, that ye may be healed. Jas. 5:16.

If any man see his brother sin in a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. 1 John 5:16.

Brethren, if any of you do err from the truth, and one convert him;

Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins. Jas. 5:19, 20.

These quotations are sufficient, I think, to show the difference between private or personal offenses and public ones; and failure on the part of churches and ministers to observe these necessary and vital differences or distinctions has been the cause of much inconsistency, confusion, disorder, strife, and division among us.

But suppose brother A steals brother B's hog and the

doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. 1 Tim. 6:3-5

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. Rom. 2:8, 9.

Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. Rom. 16:17.

For every man shall bear his own burden [sin]. Gal. 6:5.

There is a sin unto death: I do not say that he shall pray for it. 1 John 5:16.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Heb. 10:26, 27.

For if ye live after the flesh, ye shall die. Rom. 8:13.

fact is known to brother A? Or, suppose brother C gets drunk and goes to the home of brother D and abuses him and his family? What then? In such cases, the offenses are both private, or personal and public, or in other words, the offenses are compound, and in such cases the law relates to private offenses or trespasses. Matt. 18:15-17, would not apply; for, although the offender might succeed in satisfying or reconciling the offended brother, yet, as the offense is public, that is, against the *whole church*, that would not suffice, for as the offense is public, the offender should be expelled from the church.

So, as I understand the matter, the offender who is guilty of stealing, profanity, adultery, drunkenness, extortion, fraud, murder, whoredom, perjury, lying, lawlessness, apostacy, heresy and other like offenses should be expelled at once from the church, without any dilly-dallying, or laboring by the church with the offender, except so much as is necessary to establish his guilt.

But then, after all, we must not expect perfection here of churches nor of individuals; for, owing to our own weakness and proneness to wrong-doing, we all need to bear with and forbear one another as individuals and churches. May it please the Lord to show us the good and right way, and give us grace and courage to walk therein.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. In Isaiah 45:5-7, God says, "I am the Lord, and there is none else, there is no God besides Me; I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things"; what is the meaning? A. This is the language of the God of Israel, the only living and true Lord, to Cyrus, the king of the Medes and Persians, whose religious teachers, the Magi maintained that there were two eternal gods—Ormuzd, the god of light and good, and Ahriman, the god of darkness and evil, always contending against each other, and that Ormuzd would at last conquer and destroy Ahriman. God tells Cyrus that He is the only

God, and that both light and darkness, peace and evil come from Him. In this language light represents peace, the pardon of sin; and darkness represents evil, the punishment of sin. The Hebrew word *ra*, here translated *evil*, occurs about three hundred times in the Old Testament, and it means, in about two hundred places, sin, moral evil; and, in about one hundred places, the punishment of sin, mental or physical evil, which most certainly is its meaning in this passage, for God is infinitely and perfectly holy, and does not even tempt to sin (James 1:13), and made everything at first very good (Gen. 1:31), and He hates, forbids, threatens, and punishes sin, which is not a creation, but the act of a creature, the creature's transgression of the Creator's holy law (1 John 3:4).

2. Q. Is there any Scripture to prove that Mary, the mother of Jesus, was a blood descendent of King David? A. That fact is not directly stated but is involved in Matt. 9:27; 12:23; 15:22; Luke 1:32, 69; Acts 2:30; Rom. 1:3, 4; 2 Tim. 2:8; and Rev. 22:16. It is believed by the latest scholars that Matthew, in his first chapter, gives the *legal* descent of Jesus (though Joseph, his reputed father) from David; and that Luke, in his third chapter, gives the *natural* descent of Jesus (through Mary, his real mother) from David, and that the supplied words *the son* in Luke 3:23 should be the *son-in-law*; that Joseph was the son-in-law of Heli, because he married Mary, the daughter of Heli. Joseph and Mary were, evidently, both of them descendants of David; Joseph's name, instead of Mary's, is given in Matt. 1 and Luke 3, because the Jews traced their genealogies usually through the fathers, instead of the mothers. As the original genealogical records were probably destroyed in the Roman conquest of Judea A. D. 70, it is, of course, impossible now to understand the genealogies of Christ in Matthew and Luke; but in the first century no one doubted that Christ was a descendant of David.

3. Q. Are worldly troubles included in the "much tribulation through which we must enter into the kingdom of God" (Acts 13:22)? A. No doubt the children of God have to endure manifold troubles, both natural

and spiritual, for the trial and exercise and strengthening of their graces, and to prepare them for the sweet and perfect rest of heaven, as their incarnate Lord had to suffer greatly in both mind and body before He entered into glory (John 16:33; Heb. 12:3-13; Rev. 7:14; Luke 24:26; Heb. 2:9-18; 1 Pet. 1:11).

4. Q. Where was the Apostle Paul when he reviewed, with evident pleasure, his course of life, and said he was ready for its last great trial (2 Tim. 4:6-8)? A. Paul's Second Letter to Timothy is believed to have been the last of all his letters, and to have been written during his second imprisonment in Rome, just before he suffered martyrdom by order of the despotic and cruel emperor Nero—being beheaded, it is said (in the manner in which Roman citizens were executed), three miles from Rome on the road to Ostia (called the Ostian Way), in 67 A. D. No doubt he has, for more than eighteen centuries, been wearing the crown of righteousness, which the Lord, the righteous Judge, gave him, and will give unto all who love His appearing. 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.

OLIVER HAYWOOD'S TRUST.

Oliver Haywood, born in 1629, and died in 1702, was one of about two thousand conscientious non-conforming English ministers driven from their churches by the "Act of Uniformity" passed by the anti-Puritan and anti-Calvinistic British Parliament in 1662, and who, thus deprived of all human dependence, learned to trust in the Lord and await His blessing, says Mr. H. L. Hastings in his *Tales of Trust*. Among the remarkable instances of God's care for him may be mentioned the following:

Once, while the spirit of persecution was so hot

against him that he was compelled for a time to leave his family, he set off one winter's morning on horseback, without a farthing in his pocket, like Abraham, not knowing whither he went. Having by prayer committed himself to the care of Providence, he resolved to let his horse go which way he would. In the evening the horse turned towards a farmhouse a little out of the road, where Mr. Haywood solicited of the woman who came to the door, shelter and a little hay for his horse, and permission for himself to sit for the night by the fireside. He was invited to enter, and some provision was placed before him. He expressed his concern at the trouble taken on his account, as he had no money; but he was assured of a hearty welcome. In the course of conversation, having had occasion to mention that he had a family near Halifax, the gentleman of the house inquired after some persons there with whom he was acquainted, and at length asked if he knew a Mr. Oliver Haywood, who, on some account or other, had been forbidden to preach. The stranger replied that there was much said about that man; some spoke well, and others ill of him; but for his own part, he could say very little in his favor.

"I believe," said the farmer, he belongs to that sect everywhere spoken against; but pray what makes you form such an indifferent opinion of him?" Mr. Haywood replied that he knew something of him, but, as he did not wish to propagate an ill report of any one, he would prefer talking on some other subject. After keeping the farmer and his wife some time in suspense, he at length told them that he was the poor outcast of whom they had made so many kind inquiries.

All was then surprise and thankfulness, that Divine Providence had brought him under their roof. A small congregation of believers was immediately gathered, to whom he preached, and received some kind donations to help him on his way. This interview introduced Mr. Haywood to a new circle of friends, to whom he afterwards preached with great success.

S. H.

GOD IS NOT THE AUTHOR OF CONFUSION.

In 1 Cor. 14:33 the Apostle Paul said God is not the author of confusion, but of peace, as in all churches of the saints. Therefore the introduction of any new doctrine or practice, not in the New Testament, the infallible standard of the Christian religion, which introduction causes confusion and division in the churches of the saints, is not of God, but of the Devil. We are to "try the spirits, whether they are of God, because many false prophets are gone out into the world" (1 John 4:1). It is the spirit of anti-Christ, of the flesh, the world, and the Devil, that brings into the church new and unknown things, from false philosophy or from worldly men and worldly so-called "churches," and continues and insists upon those things, no matter what heart-burning divisions they make among families, churches, and Associations. This spirit shows a love of the world, and no love of God and His people. At first His people bear with these things, and labor earnestly and kindly to have the innovators discontinue them; but, when they are persistently spread and pushed to a division of the church as of the saints, the faithful people of God, knowing their origin and nature, cease to tolerate them.

S. H.

EXTRACTS.

BUFORD, BAXTER Co., ARK., Nov. 21, 1913.

Elder Sylvester Hassell—

DEAR BROTHER:—I receive the GOSPEL MESSENGER regular, which is a great comfort to me in my shut-in condition, being almost entirely deaf and almost helpless, and seldom ever see a brother or sister to give me any comfort. All the comfort I get is reading my Bible, GOSPEL MESSENGER, *Primitive Baptist*, and *Messenger of Peace*. You have been sending me the GOSPEL MESSENGER some time with but little remuneration to you, for which I thank you. I still am unable to pay you for it and will not think hard of you to stop sending it. I had thought I would be able to pay for my papers this fall, as our last Legislature passed a law to give all disabled soldiers \$100 a year. I notified the Pension Board of my disability, but they gave me only \$72. We had a severe drouth here this year—no rain scarcely from the first of April until the first of September; scarcely anything made and I have nothing to depend on for support of myself and wife but my little pension, while

everything is high. I have notified Elds. Cash and Cayce also of my condition. I know I can't be here but little longer. It's a great pleasure to me to read and hear from the dear Old Baptists, and the experiences and letters and editorials. I do so much love to hear of the little lambs coming into the fold, where they can find pasture.

I have passed my 88th birthday. I have had a name with the Primitive Baptists over 61 years. I sometimes think it is only a name; they have borne with me all these long years. All the real satisfaction, only with my family, has been in their company, and in reading and hearing from them in different parts. I have written a few pieces that were published in the *Primitive Baptist* and *Messenger of Peace*, that have brought me many comforting letters. I do feel glad that there is not the strife there was a few years past, and I read of so many good meetings and additions to the churches in different places that it gives me hope there is a better day in the near future for the dear Old Baptists.

I gave a Missionary Baptist neighbor a copy of your Apostolic Church to read; told him if he would read it through and would not say it pointed out the true church I would give it to him. Shortly he came back and paid me for it and said he learned from it things he had never thought of before reading it.

Now, my dear old Brother, I do not believe there is a Primitive Baptist paper that's published that is more ably edited and that sets forth the truth of the Bible and true Baptist doctrine better than the GOSPEL MESSENGER. May it be God's will to spare you and your co-editors long to comfort and edify God's dear children and build them up in that faith that was once delivered to the saints, for Jesus's sake. Pray for me, dear Brother Hassell.

W. A. RIDGEWAY.

601 East Main Street,

WASHINGTON, N. C., November 5, 1913.

DEAR BROTHER HASSELL:—During the month of October I had the delightful privilege of attending the Kehukee, Contentnea, and Black Creek Associations, and hearing Elders Meads and Lundy and Oliver and Shaw preach between the Associations, and Elder Jas. S. Corbitt at Galloway's, near Grimesland, the first Saturday and Sunday in November, and of visiting Mrs. R. A. Salisbury (a dear friend of my early and maturer life), and Sister Mary W. House, Sister Bettie Edmondson, Brother and Sister Braswell, Sister Nettie Lewis (whose three daughters are members, and her sons earnest and active friends of the Primitive Baptists), Sister Raspberry and her afflicted brother, James Speight, Mr. John C. Daniel (a son of Elder G. T. Daniel, and a grandson of Elder John H. Daniel), Mr. Wm. Speight, and my cousin, Sister Fannie Cobb Speight (who has been very ill but was up in her room, and I spent six days with her), Elder J. T. Collier (whose present wife was Sister Eula Whitley), Brother and Sister Stencil (where we met Elder John McConnell, of New York City, and enjoyed his experimental conversation and preaching), Mr. Wm. Ruffin (who keeps the Davis Brick Hotel at Farmville, and whose wife, Emma, is a daughter of Brother King White, at Hobgood, and his wife, Sirtter Penelope Kitchin), and Sister Augusta Faucette (at whose hospitable home I met her noble daughter, Miss Sallie). Reaching home Tuesday after the first Sunday in November, I felt to thank

the Lord for His great mercies, and to beg Him to make His dear people still more loving and obedient. In obedience, we receive His promised blessings and in disobedience His judgments as I know by experience. I found all my family well, and rejoiced at my safe return home.

Very affectionately,
BETTIE Z. WHITLEY.

TARBORO, N. C., November 21, 1913.

DEAR SISTER BETTIE WHITLEY, Washington, N. C.:

I received your very kind letter. My trouble is indeed great, yet I do not feel it. I have felt so much of the presence of the Lord since dear Annie's death that I can not mourn. I could not believe it possible that anyone should feel as I do in these circumstances, did I not have the experience myself. Yesterday I was thinking much of that time when Jesus and His disciples were on the sea, and a great storm arose, so that the ship was about to sink. They awoke Jesus saying, "Master carest thou not that we perish?" and He arose and rebuked the wind, and said unto the sea, "Peace, be still!" and there was a great calm. I am sure the same Jesus has rebuked the winds and waves of trouble in my soul, and there is a great calm—not a partial calm, but a complete calm, so that I have felt there is nothing wrong; everything is according to the mind and will of the Lord. We know that the promises of the Lord are sure, and, when we have faith, we can rest upon them. The Lord gave me this promise just after I was delivered from the burden of my sins. "Thy shoes shall be iron, and brass; and as thy day, so shall thy strength be." And, besides this, He said, "I will never leave thee nor forsake thee."

But oh! what depths of sorrow we have to come into to prove God's promise! What gloom, what darkness, what sinking of soul, oftentimes I have passed through before I once more got a glimpse of the Glorious Day Star! Yet I know He is always the same—the change is in me.

This is the greatest sorrow I have ever had. I have not only lost a kind, affectionate wife, but also a spiritual companion. Very few men are blessed with such a one, and we had only lived together a little more than three years. You know how spritual-minded she was and what a clear understanding she had in the Scriptures of divine truth. We saw exactly alike in things pertaining to the Kingdom. I have said I didn't believe there were two people anywhere who agreed better than we did in these precious things, and we loved to talk about them. And then you know how blessed she was to dream of seeing the Lord several times. I have always felt since I have known her that she was highly favored of the Lord; I do not mourn because she has gone, but because I am left behind in my loneliness and sorrow. Yet I know the Lord will provide a way. The children are gone to Rocky Mount with Sister Redmond, but her health is very feeble. She was with us when Annie died; it was enough to kill her in her weak state. I pray the Lord may bless her and comfort her and enable her to cast all her care on Him.

I am still working at the mill nights. I do not know what I shall do next year, but trust the Lord will still lead and guide me.

I remain yours in hope of a better world than this.

E. C. STONE.

REPORT OF THE FREE METHODIST SUSQUEHANNA ANNUAL CONFERENCE.

SECRET SOCIETIES.

(The Conference was held Sept. 2d to 6th, 1913, at Cortland, New York.—Editor.)

The vast empire of organized secrecy consisting of fraternities, many of which are disloyal and dangerous, demands our attention. Involving as it does a membership of over 11,594,000 and the expenditure of hundreds of millions of dollars, we may well inquire into its character, purposes, conduct and effects. Since some of these societies are traitorous and blasphemous in their blood-curdling oaths; many of them are disgraceful and foolish in their initiation and ceremonies; the most of them teach some system of false religion; and all of them are selfish in their design and demoralizing in their alliances, we are opposed to them in both practice and principle. Moreover, since this serpent form of sin is still, by its underhand methods, worming its way through social and civil foundations; honeycombing individual honesty and corrupting our courts of justice with that type of honor (?) found among thieves, we consider it our duty to expose the slimy form and disclose the sinister face of this destroyer of domestic Edens and enemy of civic rights and liberties. We can in no way sanction these works of darkness, no matter what their form, outside label and professions may be. Although they may boast, "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through it shall not come unto us; for we have made lies our refuge and under falsehood have we hid ourselves," yet we believe that their "covenant with death shall be annulled," and their agreement with hell shall not stand. (Isa. 28:15, 16.) This yoking together of Christ and Belial and believers and infidels is strictly forbidden by God, and we maintain our stand with Him who says, "In secret have I said nothing."

H. L. CROCKETT,
PHILO MINER,
C. E. CHRISTMAN,
T. WHIFFEN,
C. W. STEVENS,

Committee.

C. J. HESLER,

Secretary of the Conference.

—*The Christian Cynosure*, Chicago, Ill.

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.

W. B. PITT.

W. B. Pitt, son of Cooper and Bettie Pitt, who was residing in Tarboro at the time of his death, departed this life about 5 o'clock Tuesday, the 4th of November, 1913, in his 34th year, and was buried at his home place, by the side of his father and mother,

Wednesday evening. He leaves a wife and two children, 5 and 3 years old. His death was not expected by any of his friends or relatives, and has caused a gloom and grief untold among them and all that were fortunate to know him. He was not a member of any church, though he believed in the Primitive Baptists with all his soul, the church his father was a minister in up to his death and his mother a member. We will miss him. His place can never be filled on this earth, but we have a reason to believe he has gone where sorrow will be no more. Jesus promised that none of His should be lost, and that was his dependence and belief; "The Lord is our Shepherd; we shall not want," is a foundation large enough and strong enough to hold all that believe in Christ that the foundation rests on. When last here visiting at Rocky Mount in August, he mentioned hearing Elder Gold preach in Tarboro, and said, "Elder Gold gave out hymn No. 688 in the Primitive Hymn Book, my wife said, "Elder Gold gave it out Saturday at the Falls, and when singing it seemed Bennie was telling to her that countless throngs should rise again repeating the chorus—

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

And that when going to church he was seeking a city not made with hands eternal in the heavens.

His devoted friend,

Rocky Mount, N. C.

Mrs. S. D. POOL.

MRS. PRUDENCE ROBINSON.

Death, the mighty sickle that was sent to mow the golden grain at harvest time, has again invaded the terrestrial sanctuary, and taken therefrom my much loved aunt and sister in Christ, as I hope, Prudence Robinson, daughter of Thomas and Elizabeth Peel, born December 10, 1829. She joined the Primitive Baptist church at Smithwick's Creek, Martin County, in May, 1852, went down into the watery grave that we believe represents a death, arose in that garden prepared by our Lord to place His tender herbs that they may be tilled, watered, and nourished by the unction of the Holy Spirit. Her orderly walk and godly conversation ever proved satisfactory to the brethren that she was rooted deep in that garden. She married Alfred Robinson, January 5, 1854; to that union three boys and one girl were born. Her husband was one of Carolina's brave soldiers in the Mexican War. He enlisted in the war between the States, in which he lost his life at Fort Fisher, leaving her and four children in the darkest days that Carolina has ever seen, with the blood of her young and best men spilt; her earnings stolen, her property demolished; yet this brave woman with noble conduct raised her little ones, and attended her church, visited the brethren, and ever had a door open to those that spoke and preached the doctrine that she loved so much. She leaves two sons to mourn for their gray-haired mother, upon whom the sun of eighty-four summers has shone with tender care, and the frost of as many winters has kissed her brow. She leaves behind her a

record for kindness and hospitality of which the writer, to whom is assigned the duty of chronicling the sad intelligence of her death, was a liberal sharer. My pen pauses in the attempt, feeling my inability to discharge so important a task. We will miss the clasp of her hand and the sweet smile with which she always greeted us. She was an humble, loving sister, and faithful to her church duties as long as she was able to attend. God in His inscrutable providence on November 12, 1913, called this lovely character from earth and earthly cares, sorrows and afflictions, to be a participant of His glory, where the saints in all ages reign and bask in the beauty and excellence of his Divine presence, clothed in the perfect righteousness of the Redeemer amid the rank of that purchased flock, whose harps and tongues are turned by his touch of love, to fill heaven with the full chorus of hallelujah to the Eternal King. What a glorious rest and perfect peace in the bosom of God, where the great enemy of souls is destroyed, and death is swallowed up in victory. We feel that her spirit now is perfectly happy in Christ and will remain so until the resurrection of the body in its immortal, incorruptible and glorified state like the body of Christ. Truly it may be said the fruit was ripe and mellow with the dew of heaven. Only those who knew her best are prepared to fully estimate her worth, for she was one who made no superficial display. Peace to her dust and to her loved ones left behind. I can join in sympathy with you and say, "Bless the little mound of earth where her body was placed after a burial service held by her beloved pastor, Elder John N. Rodgerson. May the Lord lead us by His Spirit out of sin and darkness, and place us firmly upon the Rock and hide us in the cleft until the storm has passed, and then take us home where we shall rejoice in the golden courts of perfect happiness, there to sing praises to the precious name of Jesus through the endless ages of eternity. By one who loved her.

WM. H. DANIEL.

R. 1, Jamesville, N. C.

MRS. W. W. HOUSE.

By request of Brother W. W. House, I send to you, for publication in the GOSPEL MESSENGER, the obituary of his wife, who passed peacefully away at his home near Bethel, N. C., November 2, 1913, after a long confinement with tuberculosis. But her loved ones mourn not as those without hope; for she left strong evidences of a hope beyond this vale of tears. The deceased was a daughter of Major Jones, and Vista, his wife, and was born January 25, 1852, being 62 years, 10 months, and 23 days old at the time of her death. She was married to Brother House, March 15, 1877, and united with the church at Flat Swamp, Saturday before the first Sunday in July, 1893, and was a consistent member, always filling her seat unless providentially hindered. Sister House was the mother of ten children, three dying in childhood; the others, five sons and two daughters, are all grown and married, and were a great comfort to her in her afflictions. Funeral services were held at her home on the afternoon of the 3d, by Elder H. D. Jenkins, and her remains were laid to rest in the family cemetery near by, amid a large gathering of relatives and friends.

FRANCES G. JONES.

MRS. ELIZABETH BAGGETT.

Mrs. Elizabeth Baggett, whose maiden name was Cooke, and her husband, A. J. Baggett, was born and raised in South Carolina, and were married in Muscogee County, Ga., date not known to the writer. To this union were born seven sons and three daughters, seven of whom are still living, three of the sons having died. The parents moved with their family from Muscogee County to Stewart County, Ga., where the husband and father died, leaving the widow with the ten children to care for and raise, which she did with credit to herself. She came with these charges to Crenshaw County, Ala., in 1868, where she spent the residue of her days in widowhood, and died October 10, 1913, in the 94th year of her age, and was buried in the New Providence Cemetery on the day following in presence of five of her surviving children, a number of grandchildren and a goodly number of other relatives and friends. The writer, by request, rendered a short service, and her remains were laid to rest in the silent grave to await the resurrection day when this mortal shall put on immortality and death shall be swallowed up of victory. Peace be to the sleeping dust till God shall bid it rise.

Sister Baggett united with the Baptist Church of the Primitive faith and order at New Providence in 1895, or 1896, and was baptized by Elder F. G. Tisdale, and remained a consistent member until called to the Church above. Sister Baggett loved the church, and was faithful and punctual to attend the meetings until deprived, by age and declining health, of her chief enjoyment. She loved her children and they loved her, and were kind and tender toward her, especially during her last lingering illness. May the Lord abundantly reward them.

J. E. W. HENDERSON.

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The Gospel Messenger

FEBRUARY, 1914.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 36.

WILLIAMSTON, N. C., FEBRUARY, 1914.

No. 2.

POWER OF THE SCRIPTURES.

Heb. 4:12.

Quick and powerful is the Word—
Sharper than a two-edged sword:
In the Lord Jehovah's hand
Nothing can its force withstand.

How its power was felt of old,
They who felt its power have told;
Many were the wonders wrought,
Multitudes were fed and taught.

Mighty God! whose Word it is,
Hear our prayer, and grant us this:
What Thy power has done before,
Now descend and do once more.

T. KELLY (1806).

THE WOMAN AND DRAGON IN HEAVEN.

Revelation (12th Chapter).

The book of Revelation no doubt belongs to our time in its fulfillment. More than seven times, in the introduction, it is said, "He that hath an ear, let him hear what the Spirit saith unto the churches." They who have no spiritual ears to hear and believe and understand the spiritual things of God will hardly be interested in the things here set down. But why should not the children of the kingdom be interested in these things that most surely refer to the times in which we are living now? This fact makes them doubly interesting.

For some years my attention has been directed to the book of Revelation, and I feel inclined to write a few things now on this twelfth chapter.

One of the most difficult things to do is to take a position on the meaning of one of these symbols and then make it fit all the way through. There is no use to take a position that will not measurably fit all the way through. A position that must finally be contradicted must be wrong. Who is this woman? My answer is that it is the gospel church of Jesus Christ, set up and established by Him while here in the world. Then if it is the *church*, it can't be a natural woman. The natural woman is the figure here used, or symbol. The figure and the substance can never be the same thing or else there is no figure nor symbol.

Let me lay down three rules that must be followed in the correct interpretation of symbolic language:

1. The figure always differs from the substance. (The map of the United States is not the United States.)

2. There must be some points of similarity between the symbol and the substance.

3. The substance is always greater than the symbol and is the real thing to be understood.

These rules are axiomatic (self-evident), and when either of them is ignored, the correct interpretation and lesson are lost.

Let me quote this first verse in the twelfth chapter of Revelation:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Rev. 12:1.

Now if this woman is the church, it would be a contradiction and loss of the interpretation to say that it is the Virgin Mary. Those who say that must destroy the obvious rules of interpretation. From the first verse till the last one it has reference to the church, as to its spiritual meaning. God does not use a woman to represent a woman. He would not use a beast to represent another natural beast. He nowhere uses a natural rock to represent another natural rock; but a natural rock is used to represent Christ. A lamb is used to represent

Christ, but no natural lamb is ever used to represent another actual lamb.

A man is used to represent Christ. A woman is used to represent the church of Christ. There is but one Christ, but there are many men. There are many women, but Christ has but one church. "If any man have an ear, let him hear." A good woman may represent the church of Christ. In fact, every proper woman today on earth or that ever has been on earth was and is a representative in some measure of the church. A base woman represents a false church, that may pretend to be the church of Christ. Every base woman on earth today in some measure represents a false church.

But in order to call to our minds the special history, uses, qualifications, travels, persecutions, joys, hopes, and the great beauty and glory associated with the virgin of Zion, the bride, the Lamb's wife, we have a woman clothed with the sun, the moon under feet, and upon her head a crown of twelve stars. Strange and mysterious is her clothing and habiliments.

Eve never had any clothes till she sinned, and this woman never had any till she was saved from sin. Eve was clothed with things from below, but the church of Jesus received her clothes from above. But even the clothes (skins) that Eve received in the garden of Eden show God's mercy to her; much more the clothes that Jesus gives His bride show His mercy and grace treasured in Him from the ancients of eternity. Sweet, beautiful dress framed by the needlework of omnipotent wisdom. "The king's daughter is all glorious within; her clothing is of wrought gold." "She shall be brought unto the King in raiment of needlework." Her clothing is the sun, both within and without. She is all glorious within. The light goes into the hearts. "But God, who commanded the light to shine out of darkness, hath shined in our hearts." This woman was clothed with the sun, clothed with Jesus; Jesus is her righteousness, wisdom and redemption. "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Rev. 19:8.

Here we see that the church is clothed with the right-

eousness of Jesus Christ. This is that righteousness that exceeds the righteousness of the Scribes and Pharisees. It is that imputed righteousness that comes by faith and not by works. But the organic church of Christ is clothed by this in a special way, in that they are not only saved by grace, but she has the gospel and the ordinances which have been kept hid from the foundation of the world. Speaking of the Devil's opposition to her in the last verse of this chapter, we read, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." This is the woman, that people that have the testimony of Jesus and hold to and observe the ordinances as given by Him. This is the church on earth today.

This woman, however, appeared in heaven. Where is this heaven? The Jewish covenant and commonwealth.

"There appeared another wonder in heaven; a great red dragon, having seven heads and ten horns, and seven crowns upon his head." Rev. 12:3. This dragon was in heaven where the woman was also. They were both legal members of the Jewish congregation. Wicked and unregenerated people could be members of the Jewish church. The new birth was not a qualification for membership in that institution. To be a descendant of Abraham was the main qualification; so that Satan had a standing in that heaven.

But Jesus changed the order in this heaven or part of it. All that was left of this heaven with any candlestick He purified, by saving the subjects of grace, and casting out the devils that appertained to it. "Every tree that brought not forth good fruit was hewn down and cast into the fire." Jesus cast out devils and so did His disciples. Michael and his angels fought against the dragon and his angels. Neither was there any more place found for him in heaven, the kingdom of Jesus. Both grew together in the ground till Jesus and His angels came, and then the tares were gathered and burned, but the wheat He gathered into His garner—the organic church. This Satan in the Jewish kingdom

constituted Herod and the Sanhedrim that opposed Jesus, as the red dragon. It persecuted Jesus from the start. The first martyrs were the little babes of Bethlehem who died for Jesus' sake. They were slain by Herod who thought to kill Jesus. This seven-headed government, directed by the Devil himself, was the red dragon that stood before the woman to devour her child as soon as it was born.

But if I say this was Jesus, the babe of Bethlehem, then I would lose my figure and the lesson, because this woman in the heaven was not the Virgin Mary, but the church. Hence it does not mean a natural baby nor a natural birth, for such would destroy the plainest rules of interpretation and prevent that the woman represents the church. Now, then, this next verse, after referring to the woman, says, "And she, being with child, cried, travailing in birth, and prayed to be delivered." "And the dragon stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born." Rev. 12:4.

If this has reference to the natural birth of Jesus as an infant, then the woman that appeared in heaven is not the church but simply the Virgin Mary, and there is no figure in it.

But if this woman is a symbol, and represents the church, then this has no reference to the birth of Jesus as an infant.

The Bible is its own literal interpreter, and the Holy Spirit is the spiritual interpreter. "If any man have ears to hear, let him hear." Jesus was to be made all things to His people. Every capacity for service He filled. He was highest; He was lowest; He was poorest; He was least of all; His people were called His mother, His brother and His sister. "Behold, he that doeth the will of God, the same is My brother, My mother and sister." The church in some sense was His mother. Jesus in weakness was to be taken from her. He told His disciples, "A little while and ye shall not see Me; and again a little while and ye shall see Me, because I go to the Father. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and

ye shall be sorrowful, but your sorrow shall be turned into joy." John 16:16, 20.

Verse 21. "A woman where she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child she remembereth no more the anguish, for joy that a man is born into the world."

Verse 22. "And ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John 16:20-22.

Now Jesus here adds the figure, just as it is in Revelation, and applies the mother, part to His disciples and the child, part to Himself. But how was that old red dragon standing before the woman to devour her child as soon as it was born? The Roman government had appointed men to put a seal upon the sepulchre, and to guard the grave to see if His disciples came by night and stole Him away. But they had no power to devour this man-child when He was born from the dead. And indeed He was the first-born from the dead—from the womb of the covenant, confirmed in the church, that covenant that in all ages constituted the Bride, the Candlestick of Jesus Christ, the Shekinah of all ages. The disciples, having this covenant abiding with them, constituted the woman clothed with the sun and the moon under feet, from whom this child was born, as the Scriptures say in the beautiful symbol. This is not the birth of the infant Jesus, for that was not a symbol but a natural mother giving birth to a natural child; but as a symbol it could neither be a real woman, nor a real birth, nor a real child, yet it was something similar to that or else it has no meaning. All we need is to apply the three rules which I quoted in the beginning of this article, which are self-evident truths.

The figure, or symbol, always differs from the substance, as the picture of a man is not the real man. And, again, there must be some points of similarity between the picture and the substance. A good picture must look like the man. And thirdly, the substance is always greater than the picture. A man is much greater than his picture. The church of Christ is much greater than a natural woman. The birth here referred to is of greater

importance than any natural, ordinary birth, and the child here born, referred to by the symbol of a natural child, is not a real child, but as much greater than any natural child as God is greater than man. Jesus as a child, indeed, was not at once caught up to God and His throne, but in the resurrection birth this is practically so. He was born in this glorious birth as an heir of all things and to rule all nations with a rod of iron. No enemies can ever touch Him now.

From this on the saints with the candlestick, still constituting her the real woman or church of Christ, is persecuted by this serpent, who in a very important sense is cast out of heaven.

I would like, if the Lord wills, to write further on these things that are for the churches. They are of great and rich value to the churches that yet have a candlestick.

J. H. FISHER.

THE JERUSALEM OF PROPHECY.

Hear what God the Lord hath spoken :

“O my people, faint and few,
 Comfortless, afflicted, broken,
 Fair abodes I build for you;
 Thorns of heartfelt tribulation
 Shall no more perplex your ways;
 You shall name your walls Salvation,
 And your gates shall all be Praise.

Ye no more your suns descending;
 Waning moons no more shall see,
 But, your griefs forever ending;
 Find eternal noon in Me;
 God shall rise, and, shining o'er you,
 Change to day the gloom of night;
 He, the Lord, shall be your glory,
 God your everlasting light.

WILLIAM COWPER.

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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NOT A SINGLE DOCTRINE OR PRECEPT OF THE CHRISTIAN RELIGION IS AFFECTED BY ANY OF THE SEEMING DISCREPANCIES OF THE SCRIPTURES.

The art of printing was invented in Germany about the middle of the 15th century after Christ. All ancient manuscripts were written by hand (as the very word *manuscript* means). In all these old manuscripts many variations appear; some were probably caused by carelessness in copying, and some seem to have been made intentionally; some can be explained, and some can not be explained. Even since printing was invented great numbers of discrepancies have occurred in printed books; transcribers and printers are human and fallible. Numerous slight differences appear in both written and printed Bibles; but they generally do not even affect the

meaning of a sentence—being mainly differences in spelling or in capitalization and, sometimes, in punctuation. The original manuscripts were written sometimes on parchment (prepared skins of animals) but generally on the frail and brittle sheets made of the pith of the Egyptian reed called papyrus. The very oldest Bible manuscripts that have come down to our times do not date earlier than the four hundred years after Christ. The manuscripts written by the prophets, apostles, and evangelists have long since perished. But, of course, the great body of existing manuscripts were carefully transcribed from other older copies; and the differences between them are of very little importance, and have been explained by learned expositors thousands of times to the satisfaction of believers and the silencing of honest skeptics. And these differences relate more to numbers than anything else. The Arabic (or Hindoo) digits were not invented till about the third century before Christ, nor were they introduced into western Asia till the eighth century, nor into Europe till the twelfth century after Christ. The ancients used first complicated signs for numbers (each nation a different set), and about three or four hundred years after Christ letters were used for numbers, and these were easily mistaken by copyists. Sometimes one of the old historians told the year when a son began to reign with his father, and sometimes they told when he began to reign after his father's death. Some give a large and some a smaller number of soldiers in an army, or that died in a plague; but the larger number includes the smaller, and sometimes the letters denoting them or almost the same. Nowhere in the Bible does God promise to inspire or make infallible translators or transcribers or printers; but the men of God who first wrote the Scriptures were, as they claim, and as is abundantly demonstrated, inspired of God; and He has not allowed these variations of others to affect a single doctrine or practice of His Written Word.

S. H.

IN HOPE OF ETERNAL LIFE.

I have been thinking for quite a number of days that I would try to write an article for the February, 1914, GOSPEL MESSENGER, but the weather has been unfavorable to the undertaking; dark clouds have enveloped the earth every day for the last week or ten days, shutting out the bright rays of the sun, so that, with the dimness of my vision I could not see well enough to read nor write but very little. But these natural conditions are of minor importance compared with the darkness and barrenness of mind from which I have suffered for a still greater length of time, so that no scriptural or gospel subject has been presented to view upon which to write an article suitable for publication.

Today, January 1, 1914, both the day and the year opens with a cloudless sky, and the sun, which God created to rule the day, is beaming in rays of glorious light, his heat warming and drying the cold surface of the ground that has been drenched and chilled by the winter wind and rain. But,

“Though the morn’ may be serene,
Not a threatening cloud be seen;
Who can undertake to say,
’Twill be pleasant all the day?

Tempests suddenly may rise,
Lightnings flash and thunders roar;
Darkness overspread the skies,
Ere a short-lived day be o’er.”

Sudden and sad reverses often occur.

I look out through my window upon the earth and objects of nature, bathed in the sunlight of this quiet day, and long for the conscious presence of Him in whom is life, and which life is the light of men. Jno. 1:4. For the Lord God is a Sun and a shield, He will give grace and glory, and will withhold no good thing from him that walketh uprightly. Psa. 84:11. What I *feel* to need just now is light—divine light and understanding which is God’s gift to the children of light. This light shines in the heart, and the light of the knowledge of the glory of God in the face of Jesus Christ. This divine

light is sometimes withheld for a season and the child of God is thus led and brought into darkness, and in this condition taught lessons which are learned only in darkness; they learn their dependence upon the Lord to lead and guide them through the frightful gloom, and again and again to appreciate the blessedness of spiritual light. In this condition they cry unto the Lord and are delivered in His good time and perfect way, and then they can say, "The Lord is my Shepherd, I shall not want," etc. Psa. 23:1.

I have spent several hours in writing the above thoughts. This lovely day is drawing to its close, the sun is declining toward the western horizon and will rise no more upon the first day of January, 1914. Should I be spared to live until Friday, the 23d inst., I shall reach the 75th milepost on the journey of mortal life. I can truly acknowledge that in a retrospective survey of my life in all these years I find nothing that I have done to merit the least of God's mercies and blessings which He has abundantly extended to me.

I am sure that in my flesh I find no good thing. I realize that I am failing in my every natural sense and faculty—in sight, hearing, smelling, touch, and every vital force of body and mental faculty I am failing. But I have the hope which I believe was given me of the Lord over fifty-two years ago; and although it is not accompanied at all times with the joy and praise that filled my soul at the time I received it, yet it has accompanied me constantly through the changes and vicissitudes of my life. It calls for a future, perfect and everlasting inheritance beyond the dark valley and shadow of mortal death, through which I am soon to pass. My soul often cries within me, O Lord God, shall this hope end in disappointment and despair? The answer is as often repeated, "I hope not."

J. E. W. H.

GOD SOVEREIGN IN SALVATION (No. 2).

The Quakers held that Christ died for all the race, and that the Spirit is given to all men sufficient for their salvation if they will improve it, and sufficient to justify

God in their condemnation if they reject it (Hassell's History, page 519). Wesley held the same view—that a sufficient measure of the Spirit is given to all men “to clear God in their condemnation.” This position is taken by many. It supposes the atonement and operation of the Spirit to be as necessary to the condemnation of the wicked as they are to the salvation of sinners. If so, it proves that we are not justly condemned until Christ redeemed us and until the Spirit strives with us. To be free from *just* condemnation is a good condition to be in, and it is to need no Saviour.

As I see it, the whole plan of salvation contemplates mankind as “condemned already,” and justly so, too. “He gave Himself for our sins that He might deliver us from this present evil world.” “Even as Christ also loved the church and gave Himself for it—that He might present it to Himself—without spot,” etc.

The death of Christ was necessary to the *salvation* of sinners, but it was not necessary to the just condemnation of sinners.

In the salvation of sinners God manifests the riches of His mercy and grace; but mercy and grace are not necessary to the condemnation of sinners. If the salvation of sinners is by grace, it must be sovereign, or God must be sovereign in it. He would have been just to have all under the law to perish forever; and He may do as He pleases in the matter. We can not understand the “riches of His grace until we see sin in its true light.” The work of the Spirit in us is not the payment of a debt to us, nor is it designed to clear God in our condemnation. “I am persuaded that He which hath begun a good work in us will perform it until the day of Christ.” “Every one that hath heard or learned of the Father cometh unto Me.” If the operation of the Spirit is necessary to the condemnation of sinners, then some would not “come to me” who hear or learn of the Father, but would remain in sin and be justly condemned on account of the gracious work of the Spirit. If the law of our land required the prison doors to be left open, and that the prisoner should have a chance to escape before he could be justly hung, and that at last he should

be hung for not leaving the prison when he had a chance to do so, it would illustrate the matter.

What are the rights of a criminal? What rights does the sinner have above or beyond the criminal in our courts? Surely our attitude before God should not be that of a *claimant* but of a *criminal*. "God, be merciful to me a sinner." "If thou wilt, Thou can't make me whole," were the words of the leper. The operation of the Spirit is not to pay a debt, but it is to "Reprove (convince) the world of sin." It is the work of the Spirit to convince men of sin and of their just condemnation, and so prepare them to receive with gratitude the forgiveness of their sins—to prepare them to love the doctrine of grace. Not only does the Spirit show men their sins, as the woman who said "Come, see a man that told me all things that ever I did." Joseph's brethren thought of their cruel treatment of Joseph as they stood before him in Egypt. But the Spirit also reveals to us the sinfulness of our nature. "God be merciful to me a sinner." This man smote on his breast as he had a sickening view of his sinfulness of nature, that he was "by nature a child of wrath." It is hard to tell which distresses us most—our actual sins or strong bias to sin; but under the operation of the Spirit we see both our sins and sinfulness of nature, and this reveals the riches of God's mercy in our salvation. We are not wondering how God can be just in our *condemnation*, but how can a just and holy God save one so vile and sinful as I.

The lessons taught by the Spirit make the sum of Christian experience; and those who are under conviction can tolerate the humbling doctrine of the sovereignty of God in the salvation of sinners. "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." These words teach that God acts sovereign in the matter. No one can direct or control the mercy of God or in any degree determine the course of the mercy of God. Were it left to the control of men, then such evil wretches as Saul of Tarsus, or the thief at Christ's side on the cross, or the woman at the well of Samaria would have been left out,

and many poor sinners who have felt justly condemned have been glad that God is sovereign in salvation. "Where sin abounds, grace much more abounds"; and the mercy of God rises above the mountains of our sins. It is sweet to know that where sin abounds there grace much more abounds. "He to whom most is forgiven will love most." More love to God, more gratitude springs from the heart of one that realizes the justice of God in His condemnation.

The Saviour said: "Many widows were in Israel in the days of Elias * * * but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel * * * and none of them was cleansed saving Naaman the Syrian" (Luke 4:24-27). This is a strong statement of the sovereignty of God; and they in the synagogue were filled with wrath as He spake these words and they sought to kill Him. A proud heart can not endure the sovereignty of God in salvation; but one humbled before God can trust our eternal all to a sovereign God.

J. H. O.

A NEW CREATION.

There was a time when we loved sin and the vain allurements of this sinful world. We were then legalists. We all trusted in our own strength for salvation. We thought that we could appease the wrath of an angry God by efforts of our own. We were at ease. Our eyes stood out with fatness, and we had more than heart could wish. We were rich in self-righteousness or human worthiness. Then we were of the flesh, dead in trespasses and sins, hateful and hating one another. But we trust the work of grace began in our souls making us new creatures in Christ Jesus. His law was written in our hearts and put in our minds. Sin revived, and we died. Creative power belongs to God. We could not make ourselves new creatures. We were wholly passive in this work. We are "His workmanship, created in Christ Jesus unto good works which God hath before or-

dained that we should walk in them." Old things pass away with us, and behold! all things become new. This flesh of ours in which we confided so much now becomes a barren waste. Indeed it is a wilderness and a desert land—nothing found in it to satisfy the longings of our poor famishing souls. The mountains are made waste, the pools are dried, the rivers are islands, and we are left helpless. We are indeed poor beggars, feeling that we are cut off from every avenue of escape. The whole journey of the child of grace is new to him. Others can not make him understand it. We have each got to travel the road for himself. Jesus reveals Himself to us as our wisdom, righteousness, sanctification, and redemption. We had been trying to save ourselves, but the work was already done. Jesus has already done for us long ago what we were trying to do. His precious blood atoned for all of our sins. Our souls were happy, and our whole being felt like ascribing praises to God. The Bible read like a new book. Preaching was so sweet we felt that all preaching of the gospel was different from what it used to be. The brethren and sisters look good to us. The ordinances of God's house are so sweet and lovely. We desire new associates. The desire in our poor hearts is to know God's will concerning us. Old things have passed away; all things become new. We want to obey the Lord if we knew how and what He required of us. We soon learn that there are two natures in the child of God. There is a constant warfare in us. There are many evil suggestions made to us by Satan to throw it all down, for there is nothing in it; but greater is He that is in you than He that is in the world. If left to ourselves the flesh would go back, but we are kept by the power of God. Just as certain as we go astray we are going to experience the judgments of God. We are not made new creatures to do as we please, but to glorify God in our bodies and spirit which are God's. We serve God now because we love Him. There is a delight in the sweet service of God. But after we have done the best we can we feel to be but unprofitable servants. We continue to need His grace right on through life. After I received a hope all creation looked new, and seemed to

be praising God. The Bible read like a new book. There was the new doctrine of grace that was so sweet to my soul. The dear old brethren and sisters looked good and precious to me when they gave me a home in their fellowship. When I was baptized all creation looked new. I felt like I would never have any more trouble. My poor soul was full of love to God and His dear people; but oh! I get so barren-minded now, and so often feel destitute of the Spirit, and even wonder if I have ever known the Lord. I know there is a desire in my poor heart to live near to God and die in the fellowship of the dear Old Baptists. I had rather die than to sin myself out of their fellowship. Pray for me. L. H.

QUALIFICATIONS AND CHARACTER OF MINISTERS.

In view of the strife and division that prevails in many sections and States among the Primitive Baptists, it is imperatively necessary that we inquire most diligently after the cause of such things, and for my part I have been convinced for quite a while that the main cause of such troubles, strife and division is an *unqualified and unfaithful ministry*.

But in saying this I desire it to be distinctly understood that I do not want to say one word to reflect upon faithful ministers, and I trust that what I write will never be so construed or interpreted as to reflect upon or discourage the conscientious, faithful minister, for in what I am writing I have no reference to the local troubles which are common to all churches and to all faithful ministers, but I have special reference to those troubles and strife that lead to divisions and factions among us and that reflect upon us as a people, and that bring merited reproach upon the cause of Christ.

But, with shamefulness of face and confusion and contrition of heart, we as a people, generally, should take up the study of God's Word, and especially the epistles of Paul to Timothy and Titus, and particularly chapters 3 of 1 Timothy and 1 of Titus, for our *neglect* and *disre-*

gard of God's law as taught, as expressed in those Scriptures are the main cause of the confusion and inconsistency that abound in many places and at bottom the merited cause of shame, and *church and ministry should awake out of sleep here and see if God will not give us light*, for we have in a fearful degree substituted our own tradition for the divine law.

To save space I ask the reader to turn to the Scriptures mentioned and read them carefully and prayerfully. But if he has not interest enough in the matter to do *that*, he is not likely to regard what I write with much care or profit.

The common practice of our people—the church and ministry—is to ordain a deacon or preacher when called upon to do so. Rarely do they refuse, and rarely, seldom, do they search the law rigidly to see what the mind of the Lord is concerning the matter, for the mind of the Lord is with His Word.

God's law says the candidate or person to be ordained *must not be a novice*. Generally we pay but little attention to this law. What is a novice? Webster defines a novice to be "one who is new in any business; one unacquainted or unskilled; one in the rudiments; a beginner. One newly planted in the church or one newly converted to the Christian faith." Now, instead of observing this holy rule, our practice is, often, if a brother commences speaking in the name of the Lord publicly and in a manner pleasing to the brethren, to ordain him after a few months or after a year or so. Or if a preacher of some other order becomes converted to the Primitive Baptist faith and order, and speaks well and pleases them, they proceed to ordain him, sometimes almost immediately or, at most, after a few weeks or months, in *utter disregard of the divine rule*.

No man, according to the instruction and examples we have for our guidance in Holy Writ, should be ordained to the work of the ministry until, by the gift of God and by actual experience in the work of the ministry, he understands reasonably well the doctrine and discipline of the church. Do armies take a soldier and because they like him as a soldier and the way he fights,

but a few weeks or months in a few battles, exalt him to a generalship and commander of armies? No, indeed; and it is extreme weakness in us to do anything similar to it in the work of the ministry, the highest and noblest calling under the sun. Hence men should not be ordained to this sacred, serious and important work until, by years of faithful and consistent labor among the churches, they make it manifest that the Lord has called them to that work, for ordination adds nothing to a man's gifts or ability while, like the law, it adds to his responsibilities, obligations and burdens, it does not confer grace, wisdom, nor ability.

It appears from the chronology of the New Testament that Paul, with all his wonderful gifts, graces and abilities, preached, labored about ten years after he was called to preach before he was ordained, but I would not have it inferred from these remarks that I think a man should labor ten years before he is ordained.

CHARACTER.

If there is one thing emphasized, insisted upon *and imperatively demanded* more than another it is that the bishop, preacher, elder, pastor or teacher should have and maintain a good character; be blameless; be sober, temperate in all things, and be an example to the flock, to the brethren and believers generally in word, in conversation, in charity, in spirit, in faith, in purity, and have a good report of them which are without. And if a man has not these characteristics and does not live above moral reproach, and continue to so live, he should not be ordained to the work of the ministry; or if he has been ordained and does not so live as to maintain this high character as a man and citizen he should be stopped, should not be allowed to preach in the name of a Primitive Baptist. Why? Simply because it is God's law, His rule in the church; hence we have no more right to ordain or maintain and recognize a man of bad character than we have to recognize an infidel as a preacher and minister of the gospel, for if there is a *farce* in the world it is a man of *bad character, a drunkard, a dishonest man, a fraud, a libertine, an adulterer*

attempting to preach the gospel of Christ. There are some old proverbs we would do well to consider and remember. Listen:

"Religion lies more in walk than in talk."

"No matter how much religion we possess, all that counts is what we live."

"A good example is the best sermon."

"Better an ounce of example than a pound of advice."

"He who lives well is the best preacher."

"Preachers can talk but never teach, unless they practice what they preach."

Some one may infer from what I write that there are some shameful things along this line among our people. Yes, I am ashamed to have to confess that there are a few instances among our people in certain sections where men of bad character are officiating and recognized as ministers, and what they have done has brought reproach and disgrace upon the Old Baptists that will be thrown in the faces of their posterity for the next half-century, and Primitive Baptists should awake to this *shame and rise up and in their spiritual indignation cast such men out*; for if a preacher will live after the flesh so grossly and thinks more of the gratification of his evil propensities than he does of the love and esteem of his brethren and the cause of Christ, he should not be tolerated. Or if he is so weak as to so yield to immoral, lustful temptations it is a great burden and a burden which he himself should bear, for he has no right to expect the church to bear and carry such a burden for him, because it is better for the church that her right eye be plucked out than for her whole body to be cast into hell (reproach, confusions). Where a minister is guilty of reproachful or suspicious deportment, and when the church of his own membership does not deal with him scripturally and to the satisfaction of sister churches, then a sister church should visit such disorderly church by messengers with letter stating her dissatisfaction, and if she can not obtain satisfaction she should then appeal to other churches for assistance; and if the disorderly church and minister persists in their disorder then the laboring churches should withdraw fellowship

from her and publish an account of their proceedings, in order that the Baptists generally may learn what has been done and be relieved of the burning reproach. In the investigation, if the churches find that though the reports against the elder can not be proved clearly and unmistakably, yet, if they find that his conduct, deportment or behavior has been such as to create *suspicion*, then they should hold him guilty in the sense that he should lay down his gift and cease to speak publicly in the name of the Lord. I have known many ministers and have never yet known one who deserved a good character and a good report of them who are without but what had it. While, of course, the world, and especially the religious world, will hate him religiously and perhaps say many hard things about and against him, yet if he lives the life that he should as a minister they will be forced to say that they can not find any just cause for assailing the man "except it be concerning" his doctrine and practice, as they call it, as they said of Daniel of old.

Where a minister has been guilty of reproachful, shameful or suspicious conduct, let it be borne in mind that all ministers and churches in his section, vicinity or association that are indifferent about the great sin, or that tolerate and wink at it, are themselves involved in the sin, because it is their duty to have it put away—because:

1. It is a violation of God's holy law and a great sin before Him.
2. Because the people generally judge the Baptists of that section by the conduct of that preacher.
3. Because such conduct is, by our opposers, charged upon the whole order and church of God.

But I am glad to say, before I conclude, that the great body of our ministry is composed of men of noble and irreproachable character, of whom the world is not worthy; and I know that they should not suffer unjustly on account of the abominable doings of a few men not worthy of the name.

G. W. STEWART.

Eld. Stewart's article is most scriptural and important.

S. H.

REMARKABLE PROVIDENCES.

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

TOMMY'S PRAYER.

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The Master in his teaching constantly emphasized this thought. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Nor is it alone in the New Testament that this truth is taught. "Like as a father pitieth his children so the Lord pitieth them that fear him," says David.

However trivial our troubles may be when weighed in the balance of the Eternal, it is no trivial thing to the heavenly Father that any child of his should be in trouble. And although as an earthly father he may inflict chastisement, or permit suffering from the natural consequences of their folly and sin, His eye is ever over his children, and he will not suffer them to be afflicted beyond what they are able to bear.

If then we fail to get an answer to our prayers it is because we ask amiss. Often in these columns we have given examples of answers to the prayers of children. The following, taken from the English *Christian Herald*, is but one more instance of the way in which the faith of "one of these little ones" was honored by Him who is the God of the fatherless.

During the years I was at work in the slums of south-east London, writes Philip I. Roberts, the following example of a simple faith came to my knowledge. A poor little slum child of about eleven developed a malady which demanded an instant operation. He was taken to Guy's Hospital, where the great doctor who examined him had to tell him that there was just a fighting chance for his life.

The seats near the operating table, rising tier above tier, like the gallery of a church, were filled with long rows of students who had come to witness the greatest

surgeon of his time use the knife. The little patient was brought in and, during some preliminaries, placed in a cushioned chair. Looking round at the great throng of men, he said timidly to one of the assistant doctors: "Please, sir, I should be very glad if one of you gentlemen would say just a little prayer for me."

There was a profound silence. Nobody moved, so the little slum child knelt down and said: "Dear Jesus, I'm only a poor, weak, little lad, but, please, I'd like to live. So, dear Jesus, please help this kind gentleman so that he shall do his work right. Amen." Having said that, the boy climbed on the table and lay back with a smile lighting up his face.

The great surgeon stood at the head of the table, fully aware that he was about to perform an operation that would test his skill to the utmost. For a moment or so he was visibly agitated. The students exchanged glances. Never had they seen their chief unnerved before, and this condition now augured but ill for the life of the waif. Yet as he looked on the still moving lips of the prostrate boy, a great calm stole over the doctor. He commenced to operate, and immediately realized that the slum child's prayer was being answered. Coolness of head, steadiness of hand, and delicacy of touch all came as they were needed to the skillful surgeon.

Next morning the surgeon stood in the ward by the bedside of his little patient. Taking his hand he said: "Well, Tommy, Jesus heard your prayer yesterday." A confident smile lit up the boy's face as he answered: "I knew he would." Then his features clouded over, and he said: "You were very good to me, too, doctor. And I have nothing to give—nothing at all." Then a happy thought came to him and his face lit up again, and he whispered: "But I can keep on praying to Jesus for you, can't I?" A great lump came into the doctor's throat. "That you can," he answered huskily, "and that will be better than any sort of money, for God knows I need the prayers of one like you."—*The Christian*, Boston, Mass.

QUESTIONS AND ANSWERS.

1. Q. Was there no law governing the people from Adam to Moses? A. No full written law, so far as we are informed by the Scriptures; but there was, in every rational mind, a moral law or law of conscience, accusing them when they did what they thought was wrong, and excusing them when they did what they thought was right, and this law will finally silence every mouth, and bring the whole world in guilty before God (Rom. 2:12-16; 3:9-20; 5:12-14).

2. Q. Is there any scriptural authority for one or more churches to appoint or delegate one or more of their members to organize themselves into a separate and distinct body from the church? A. No.

3. Q. If a church appoints one or more of her members to transact business in her name, and binds herself in advance to submit to such an act, does she not thereby surrender that much of her own rights? A. Yes, if she does not in advance prescribe the exact matter of business.

4. Q. Is there any scriptural authority for a church to call on her sister churches to meet in council with her, for the purpose of investigating or settling any difficulty? A. Sister churches have sisterly relations and sisterly obligations to each other, as the members of the same body (of Christ); and, in any great trouble which can not otherwise be settled, such a course seems necessary and scriptural (Acts xv; 1 Cor. xii). S. H.

EXTRACTS.

LIVERNE, ALA., December 7, 1913.

Elder Sylvester Hassell—

DEAR BROTHER:—Please find enclosed check, the subscription price for the dear old GOSPEL MESSENGER, which comes regular, and is highly esteemed by poor unworthy me. I anxiously await the arrival of each number. I feast over the contents. May the Lord spare you many years and enable you, as He has in the past, to still contend for and set forth the truth as it is in Christ Jesus.

Yours truly,

FANNIE WALKER.

GORDO, ALA., December 12, 1913.

Elder Sylvester Hassell—

DEAR BROTHER:—This morning finds me with a desire to write you for the benefit of the readers of the dear old MESSENGER, which comes each month filled with, as it were, that hidden manna of love of which the half has never yet been told. Yes, dear precious ones, write on and fill its pages with sweet letters of love and cause each child of God to feel that they are reading letters from Heaven above, where all is peace and love. Yes, dear ones, be faithful and earnestly contend for the faith once delivered unto the Saints. Let all your communications be in peace and love, for it is a sweet source of pleasure to see brethren dwelling together in the unity of love and contending for the things that will make for peace in Zion. Oh, how my heart does bleed at times when I read and see so many grievous things come up in dear old Zion in this day and time, causing trouble among the Saints of the Most High God, and causing divisions among us. I cannot entertain for a moment a thought that my God is the author of confusion, for I deem Him too wise to err and too good to be unkind in any of His ways to His children, for He is peace and love to all of His loved ones; but confusion comes directly from that evil source, as it did to our first parents in the Garden.

Let each writer for the MESSENGER endeavor to write such letters that they will be of sweet comfort to the readers, and they will encourage Brother Hassell to press forward as an editor in all of his duties in trying to keep the columns of the MESSENGER pure. It don't seem to me that I could do without it. How anxious I am each month for it to come to hand with these sweet letters from the children of God that seem to stir my soul and whole being up, and causes me to want to press on and on unto a better world than this, where there are no troubles and trials and disappointments to undergo. Dear brethren, I am glad to say here that we are all in perfect peace as a band of brethren and sisters, all marching unto the promised land as a band of horses in Pharaoh's chariot. We have had some sweet meetings this year. It has been my happy privilege to see some dear ones come out from the world and ask a home among the people of God, and walking down in baptism with their blessed Saviour to live in newness of life as precious children of God. Now, dear brethren, everywhere, in conclusion, let me say to you all: Love one another as becometh Saints, and put away all evil speaking and clamor and look over each other for good and not evil as becometh the people of God. Now may the God of the Heavens and earth encircle you all in the arms of His love and fill you with joy in serving Him. Your brother in hope of Heaven after death. Amen.

R. G. CARVER.

601 East Main Street, WASHINGTON, N. C.

Elder Sylvester Hassell—

VERY DEAR BROTHER:—My mind seems to incline me to give to the many dear readers of the MESSENGER such thoughts or views as I have on what is called "Christmas," the supposed birthday of Christ. The wise men from the East and the shepherds near the town came in search of the Holy Babe in Bethlehem. The Gentile Magi and the Jewish shepherds came in faith, as Abraham did. The wise men guided by the star, and the shepherds by the angels' song, came

to the manger, and there they found Jesus, who came to save His people from (not in) their sins. Oh, how poor they found Him. No home, no clothes, but swaddling bands. They knew this was the promised Messiah. And what great love burned in their hearts to God, when they saw Him, and no doubt they felt as the angels had sung, "Glory to God in the highest, and peace on earth, good will to men." And immediately the wise men opened their treasures and presented to Him, gold, frankincense and myrrh. And what joy and gladness must have filled His poor parents' hearts, to think in their great natural poverty, God had sent these generous men to minister to their necessities! And today, Jesus says to His people, "Inasmuch as ye have ministered to the least of one of mine, ye did it to me." Let us remember, dear family of God, the poor among us, who are poorer than we are naturally, but who are filled with grace divine. Many are so greatly afflicted as not to be able to labor at all; and our God will no doubt bless us with more of His Spirit, and make us more Heavenly minded, and less worldly minded.

Affectionately,

BETTIE Z. WHITLEY.

SWAN QUARTER, HYDE COUNTY, N. C., December 23, 1913.

Elder Hassell—

MY DEAR BROTHER AND ALL OF LIKE PRECIOUS FAITH:—After a long silence I come to you again, but in much weakness and trembling, realizing my inability, unworthiness and dependence upon a Sovereign God, one who is all powerful, and who doeth His will in the armies of Heaven and among the inhabitants of earth and none can stay His hand, or say what doest Thou? for His purpose is in all His ways and works, and Oh, to think that He is so strong in power and valiant in conquest that He puts all our enemies to flight, and makes rough places smooth, and crooked places straight, and there is nothing too great or high that He can't reach; for even death and hell are subject to Him. Oh, such a God as this! Where can His likeness be found? Surely there is none like Him in all the earth. And His love for us so great, and ours for Him so weak. Why not let our hearts be tuned and voices raised in continual praise for such a Saviour? He saw us and loved us when as yet there was none to aid us. He saw our helpless, weak, sinful and polluted state; saw us in the gall of bitterness and bond of iniquity; and without a Redeemer we would die thus. And so before time began that provision was made in the everlasting covenant of grace for our salvation. The choice was made and the bride was to be prepared, and her wedding garment must be free from even a spot of sin and uncleanness. And so her husband, Christ, must needs come and redeem her, purify her unto Himself; and to do that He must suffer, bleed and die. And oh! how He did suffer, and then, in the very hour of need, God withdrew Himself from Him, to die alone and forsaken. Oh, how great must have been His agony, yet it must needs be, so He could die. If God had not withheld Himself from Him He could not have died. Oh, I hope I love Him for what He has done for me, for He has done everything. In much mercy He has remembered me, for that alone has saved me from destruction. While I feel to be more vile than the thief, yet I have hope that Christ has redeemed me, and will deliver me in all my trials, and will keep me to His Heavenly

kingdom. Christ has been our stay and comforter; He knows our frame; and how frail we are, and so He pities us. I ask all who read this to pray for me.

EFFIE HARRIS.

241 W. 132d St.,
NEW YORK, December 20, 1913.

DEAR BROTHER HASSELL:—We were very much interested in your account in the December MESSENGER, of your trip and preaching tour, and I felt how much we would enjoy meeting the friends, and hearing of their various experiences—how the Lord leads us, by such various paths, all to the same end, to show us how weak and little able we are to guide and direct our way, and how tender and loving His hand, and how at the last to be able to lay down our burden and enter into that rest promised to His children. Once in a while we feel a little entering into sweetness of communion, when the Spirit brings these things to our remembrance, and we look over the way, and say He hath done all things well. We would not alter one step of the way, but say not unto us, but unto Thy name be the praise.

But I must come to the business part. Our year is almost up, and please find \$1.00 for the year 1914. We are all getting to the years when we must think it may be the last; may it be the best. As infirmities creep on, may we be led to Him who is our all and in all. May the best of blessings rest upon you, and strengthen you for all He has prepared for you to meet.

Though we may never meet in flesh, and are wide apart, I can but feel we are tending the same way, and shall join in the same anthems of praise by and by.

Yours sincerely,

SARAH M. HIGGONS.

McLEAN, VA., December 30, 1913.

MY DEAR BROTHER HASSELL:—For some cause my mind is on you this morning; and, as I can't see you, and talk with you, I thought to venture to write you a short letter. I have been somewhat cast down for several days. While others seem to be in the height of the enjoyment of the Christmas, my mind is all the while enquiring: "Can I be a child of God, and an heir of Heaven?" My precious brother, I have so many doubts and fears along the road. Then again I think: "Why should I be so much concerned over these matters, if I had no interest in them?" Like David, I find myself fearful that "I shall yet fall by the hand of Saul."

It occurs to me that my efforts to preach are so spiritless and mechanical that surely I must have come to the King without the tidings. Yet I feel assured in my poor heart that the cause of my dear Master is dearer to me than my own life. I wish I could see you and talk with you about these matters that so much concern me in this life; but I am deprived of that privilege. So I can only hope on and trust on until my race here is run. Then I hope through God's grace to be able to honor and adore Him as I have so long desired to do.

The dear old GOSPEL MESSENGER still comes to me laden with the precious truths of the Master, and is ever a feast to my poor soul. May God spare you long to wield "the sword of the Lord." We will ever hail with gladness the news of your coming to preach for us in this county. May Heaven's richest blessings ever attend you, and

the smiles of the dear Lord be ever before you. When it is well with you I hope you will breathe a fervent prayer for your poor brother in Gospel Bonds.

T. S. DALTON.

SELECTIONS.

ROME'S "ESSENTIAL REQUIREMENT."

From the Christian Standard, Cincinnati, the Leading Disciple Paper of the United States.

A notable example of the invertebrate subserviency of our political press to the Papacy is found in the interview of Cardinal Gibbons, on September 28, and published throughout the land the next morning. The deliverances of the cardinal are given such an atmosphere of deference as would commend them to the ignorant or thoughtless as embodying the highest wisdom and patriotism. The reporters with silent applause, so to speak, record from the lips of the prelate that "the first essential requirement (for Christian union) is the recognition of the Sovereign Pontiff, who, as the successor of St. Peter, is the divinely appointed head of Christendom." He adds that, this essential requirement met, "if the various Christian denominations of the United States were once united, working with one heart and one spirit, what a wonderful influence our Christian forces would exert in the civilization and the Christianizing of mankind! What amazing things would then be done for humanity!"

No one knows better than does Cardinal Gibbons that during the centuries in which this "essential requirement" of "recognizing the Sovereign Pontiff" obtained in Germany, Austria, Italy, France, Spain, Portugal and even England, most "amazing things," appalling things, were done "for humanity"—and to humanity. In social and civil affairs, "man began with the baron," and in religious affairs with the priest. All below them were but the prey of these orders, with no rights their masters were bound to respect. Those centuries marked the nadir of human liberty and welfare. It is "amazing," even startling, that a prominent public man in this land devoted to liberty should purpose a return to those intolerable conditions, out of which the nations mentioned have been struggling for four hundred years, through ordeals of blood and fire; and from the dread and horror of which not even those which have been most successful in their struggle are yet delivered. What has been done "for the civilization of mankind" in those lands in which even up to our day this "essential requirement" has prevailed—the Philippines, South America, Mexico, and even Italy, the home of the "Sovereign Pontiff."

Here, then, are the fruits of Cardinal Gibbons's "essential requirement" in Italy. No one knows all this better than the cardinal, and yet he would subject the United States to the present pontiff, who has repeatedly condemned and anathematized all our principles of free government and the institutions through which they operate—sovereignty of the people, supremacy of the civil power, free speech, liberty of worship, public schools, civil marriage, amenability of priests to the civil law, etc. He knows that if his "first essential requirement" should obtain in the United States, it would immediately closely all Protestant churches, all public schools, make mar-

riage a "sacrament" for priestly revenues, hush the voice of free speech, and establish a despotic censorship of the press.

REMARKS.

If there are any ignoramuses or hypocrites on earth, dupes of the devil, and inveterate enemies of God and man, who would, in order to enrich or aggrandize themselves, plunge the whole human race into temporal and eternal ruin, they are the Roman Catholic Hierarchy, the Pope, cardinals, bishops and priests of the Romish pretended "church." They belie the history of the last 500 years, and, in their abominable wickedness they out-heathen heathenism. Not only should they be debarred from holding office, but they should not be allowed to vote in a country of equality and freedom like ours, because they are sworn to destroy this country and freedom.

S. H.

OBITUARIES.

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

DEACON ANDREW JACKSON BURKS.

Andrew J. Burks was the son of William and Unity Burks, and was born in the State of Georgia, (county not known), January 15, 1840, and died June 30, 1913, at the home of his son-in-law, Dr. J. W. Patton in Morrilton, Ark. He had rather a complication of diseases, but death was due mainly to Bright's disease of the kidneys. He suffered intensely for several weeks before his death, but bore his sufferings with becoming patience and fortitude. Some time in his youth his father moved from Georgia to Alabama, and settled in Coosa county, where he grew to manhood. He was one of a large family of children, only three of whom survive him, two sisters and one brother, all of Alabama, Elder Thomas Burks, of Goodwater, Ala., being the youngest of the family. He served in the Confederate army and made a faithful soldier. He was married to Miss Nancy Weed November 13, 1864, who preceded him to the grave hardly two years, she having died July 27, 1911. Eight children were born to them, four boys and four girls, four of whom preceded them in death, two boys and two girls, one dying in infancy, the others in the prime of young manhood and womanhood. He endeavored to obey the Scriptural injunction to bring his children "up in the nurture and admonition of the Lord," and they have ever honored his efforts by an upright and exemplary life. He moved from Alabama to Arkansas in 1877, settled near Wooster, Faulkner county, where he lived up to a few weeks before his death, when he went to live with his daughter, at Morrilton, Conway County, having lived with another daughter at his old homestead since the death of his wife. He professed a hope in Christ in 1879, and joined the Missionary Baptist church; but, soon becoming dissatisfied, he joined the Primitive church, and was soon chosen deacon, which office he faithfully filled till death, purchasing to himself a good report. He was firm and uncompromising in his religious convictions, faithful in all church matters, never failing to fill his place unless providentially hindered,

often going from 50 to 75 miles to attend an association or union meeting. He was true in all the relations of life, but in nothing did this virtue shine more than in that of a husband. His wife had been an invalid for almost 40 years, much of the time in bed, and never able to do more than the very lightest of housework, and his devotion to her was beautiful indeed, so careful and mindful of her comfort and welfare. In addition to his children he also raised a grandson that was left an orphan when small. Three of his children were at his bedside when he died, the other, his oldest living son, being at Eugene, Oregon, and the grandson at Dallas, Texas. He was buried beside his wife in the family burying ground July 1st; a large crowd of relatives and friends met to pay him their last tribute of love and respect. In the absence of his pastor, funeral services were conducted by Elder Cantrell, a Mission Baptist, who in a feeling and appropriate manner paid a worthy tribute to his memory. Thus a good man is gone; as a sheaf ripe for the harvest, he is gathered to his fathers, there to sing praises to God throughout a never ending eternity. May God, in His infinite mercy guide and keep His loved ones in the way of truth that they may at last be an unbroken family in Heaven, is the prayer of his niece.

Wooster, Ark.

(MRS.) MARY PATTON.

Primitive Baptist please copy.

T. J. LIVINGSTON.

CHURCH MEMORIAL.

Brother T. J. Livingston was born in Muscogee County, Georgia, July 16, 1856. He was the son of Mr. Adam and Mrs. Missouri Livingston. On May 27, 1884, he was married to Miss Bettie Silas. Unto them were born (7) seven children. Six children and his wife survive him. On April 9, 1892, Brother Livingston joined Mt. Moriah Church by experience and was baptized by Elder J. R. Respass. From that time until the Angel of Death visited his home, and disunited soul and body, he lived an exemplary life; in fact Brother Livingston had been a model man. From childhood he had no inclination to absorb the ways of the world. He was a devoted Christian, always ready to do what he thought to be his duty, and was always ready to contribute to the necessities of the Saints. He provided well for his family, was a good neighbor and citizen; and, since his recent demise, he has been greatly missed by his family, church and community. He died at his residence, at Nankepooh, August 11, 1913. His death was sudden and unexpected by all, making the shock severe to his family and friends. His remains were taken to the family burying ground at Shiloh Church. The funeral services were conducted by Elder W. M. Bullard; closing remarks by Elder W. W. Riner.

J. W. BRITAIN,

R. E. L. LAND,

Committee.

Approved October 11, 1913.

IN MEMORY OF LITTLE ARTHUR BATCHELOR.

Arthur, son of Bro. and Sister C. J. Batchelor, was born August 28, and died December 23, 1913, making his stay on earth not quite four months. He was very dear to his father and mother. It is very hard indeed for them to give him up. We feel that the little babe has gone to rest, and hasn't got to go through this troublesome world.

This should be of comfort to his parents; yet they cannot help but to grieve after him. We commend them to the God of all grace, who doeth all things well. The little babe was laid to rest in the Hurst burying ground, Newton County, Ga., December 24. The unworthy writer tried to speak some words of comfort to the bereaved family.

R. L. Cook.

MRS. MARY SMITH.

Mrs. Mary Smith, the daughter of George and Martha McDuffey, was born in Thomas County, Ga., March 15, 1845, and departed this life August 16, 1912, making her stay here on earth sixty-seven years, four months and five day. She was married to Mr. Isaac Smith in 1865. She was the mother of nine children, six boys and three girls. She was also blessed with twenty-six grandchildren. She was a member of the Primitive Baptist church for nearly twenty-five years. She was a strong believer in predestination and election. She believed in the plans of God. I have often heard her say that she was so glad that there was a just God. O, how sad I feel to try to write this piece, but I feel bound, by the help of God, to try to write it. Yes, my dear old mother was always ready to go to her church, and I believe when God called her from this sinful world, that she was ready to go. She spent the most of her time, when she was not busy preparing for her family, in reading the Bible and the GOSPEL MESSENGER, and singing sweet hymns out of her hymn book. There were two hymns that she always delighted in singing. One of them was "He dies, the Friend of Sinners Dies, Lo! Salem's Daughters Weep Around"; the other was, "While Sorrows Encompass Me Round and Endless Distresses I See, Astonished I Cry, Can a Mortal be Found Surrounded With Troubles Like Me?" We have lost our best friend, but our loss is her eternal gain. I ask all the Christian family to pray for her unworthy children, that we may live and die as she did. Written by her unworthy daughter,

Alton, Fla.

VIRGINIA A. SMITH.

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

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No. 3

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Williamston, North Carolina.

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MARCH, 1914.

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The Gospel Messenger

MARCH, 1914.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 36.

WILLIAMSTON, N. C., MARCH, 1914.

No. 3.

REGENERATION.

John 3:3.

How helpless guilty nature lies,
Unconscious of its load!
The heart unchanged can never rise
To happiness and God.

The will perverse, the passions blind,
In paths of ruin stray;
Reason debased can never find
The safe, the narrow way.

Can aught beneath a power Divine
The stubborn will subdue?
'Tis Thine, Eternal Spirit, Thine
To form the heart anew.

'Tis Thine the passions to recall,
And upward bid them rise;
And make the scales of error fall
From out benighted eyes.

To chase the shades of death away,
And bid the sinner live,
A beam of heaven, a vital ray,
'Tis Thine alone to give.

ANNE STEELE (1760).

BAPTISMAL REGENERATION.

(Of nearly three thousand published sermons of Mr. C. H. Spurgeon, of London, this was one of the most important. To find room for it in the MESSENGER, I have left out some of the less essential parts.—S. H.)

“And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”—Mark 16: 15, 16.

I find that the great error which we have to contend with throughout England (and it is growing more and more), is one in direct opposition to my text, well known to you as the doctrine of baptismal regeneration. We will confront this dogma with the assertion that *baptism without faith saves no one*. The text says, “He that believeth and is baptized shall be saved;” but whether a man be baptized or no, it asserts that “*he that believeth not shall be damned:*” so that baptism does not save the unbeliever; nay, it does not in any degree exempt him from the common doom of all the ungodly. He may have baptism, or he may not have baptism; but if he believeth not, he shall be in any case most surely damned. Let him be baptized by immersion or sprinkling, in his infancy or in his adult age: if he be not led to put his trust in Jesus—if he remaineth an unbeliever—then this terrible doom is pronounced upon him, “He that believeth not shall be damned.” I am not aware that any Protestant church in England teaches the doctrine of baptismal regeneration, except one, and that happens to be the corporation which with none too much humility calls itself *the Church of England*.* This very powerful sect does not teach this doctrine merely through a section of its ministers, who might charitably be considered as evil branches of the vine, but it openly, boldly, and plainly declares this doctrine in her own appointed standard, the Book of Common Prayer, and that in words so express, that, while language is the channel of conveying intelligible sense, no process short of violent wresting from their plain meaning can ever make them say anything else.

*Many of their members greatly prefer to call themselves Catholics.—S. H.

Here are the words—we quote them from the Catechism which is intended for the instruction of youth, and is naturally very plain and simple, since it would be foolish to trouble the youth with metaphysical refinements. The child is asked its name, and then questioned, “Who gave you this name?” *“My godfathers and godmothers in my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.”* Is not this definite and plain enough? I prize the words for their candor: they could not speak more plainly. Three times over the thing is put, lest there should be any doubt in it. The word *regeneration* may, by some sort of juggling, be made to mean something else; but here there can be no misunderstanding. The child is not only made “a member of Christ,”—but he is made in baptism “the child of God” also; and, since the rule is, “if children, then heirs,” he is also made “an inheritor of the kingdom of heaven.” Nothing can be more plain. I venture to say, that, while honesty remains on earth the meaning of these words will not admit of dispute. It is clear as noonday that, as the Rubric hath it, “Fathers, mothers, masters, and dames are to cause their children, servants, and apprentices,” no matter how idly, giddy, or wicked they may be, to learn the Catechism, and to say that in baptism they were made members of Christ and children of God. The form for the administration of this baptism is scarcely less plain and outspoken, seeing that thanks are expressly returned unto Almighty God because the person baptized is regenerated: *“Then shall the priest say, ‘Seeing, now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ’s church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning.’”* Nor is this all; for, to leave no mistake, we have the words of the thanksgiving prescribed: *“Then shall the priest say, ‘We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy*

Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church.'"

This, then, is the clear and unmistakable teaching of a church calling itself Protestant. I am not now dealing at all with the question of infant baptism: I have nothing to do with that this morning. I am now considering the question of baptismal regeneration, whether in adults or infants, or ascribed to sprinkling, pouring, or immersion. Here is a church which teaches every Lord's Day in the Sunday School, and should, according to the Rubric, teach openly in the church, all children that they were made members of Christ, children of God, and inheritors of the kingdom of heaven when they were baptized! Here is a professedly Protestant church, which, every time its minister goes to the font, declares that every person there receiving baptism is there and then "regenerated and grafted into the body of Christ's church."

"But," I hear many good people exclaim, "there are many good clergymen in the church who do not believe in baptismal regeneration!" To this my answer is prompt,—Why, then, do they belong to a church which teaches that doctrine, in the plainest terms? I am told that many in the Church of England preach against her own teaching. I know they do, and herein I rejoice in their enlightenment, but I question, gravely question, their morality. To take oath that I sincerely assent and consent to a doctrine which I do not believe, would to my conscience appear little short of perjury, if not absolute, downright perjury; but those who do so must be judged by their Lord.

We ourselves are not dubious on this point: we protest that persons are not saved by being baptized. In such an audience as this, I am almost ashamed to go into the matter, because you surely know better than to be misled. Nevertheless, for the good of others we will drive at it. We hold that persons are not saved by baptism; for we think, first of all, that *it seems out of character with the spiritual religion which Christ came to teach*, that he should make salvation depend upon mere ceremony. Judaism might possibly absorb the ceremony

by way of type into her ordinances; for it was a religion of types and shadows. The false religions of the heathen might inculcate salvation by a physical process; but Jesus Christ claims for his faith that it is purely spiritual, and how could he connect regeneration with a peculiar application of aqueous fluid?

If this be your teaching, that regeneration goes with baptism, I say that it looks like the teaching of a spurious church, which has craftily invented a mechanical salvation to deceive ignorant, sensual, and groveling minds, rather than the teaching of the most profoundly spiritual of all teachers, who rebuked Scribes and Pharisees for regarding outward rites as more important than inward grace.

But it strikes me that a more forcible argument is, that *the dogma is not supported by facts*. Are all persons who are baptized children of God? Well, let us look at the divine family. Let us mark their resemblance to their glorious Parent! Am I untruthful if I say that thousands of those who were baptized in their infancy are now in our gaols? You can ascertain the fact, if you please, by application to prison authorities. Do you believe that these men, many of whom have been living by plunder, felony, burglary, or forgery, are regenerate? If so, the Lord deliver us from such regeneration. Are these villians members of Christ? If so, Christ has sadly altered since the day when he was holy, harmless, undefiled, separate from sinners. Has he really taken baptized drunkards and harlots to be members of his body? Do you not revolt at the supposition? It is a well-known fact that baptized persons have been hanged. Surely it can hardly be right to hang the inheritors of the kingdom of heaven! Our sheriffs have much to answer for when they officiate at the execution of the children of God, and suspend the members of Christ on the gallows! What a detestable farce is that which is transacted at the open grave, when "a dear brother" who has died drunk is buried in a "sure and certain hope of the resurrection to eternal life," and the prayer that "when we shall depart this life we may rest in Christ, as our hope is that this our brother doth." He

is a regenerate brother, who, having defiled the village by constant uncleanness and bestial drunkenness, died without a sign of repentance; and yet the professed minister of God solemnly accords him funeral rites which are denied to unbaptized innocents, and puts the reprobate into the earth in "sure and certain hope of the resurrection to eternal life." If old Rome in her worst days ever perpetrated a grosser piece of imposture than this, I do not read things aright; if it does not require a Luther to cry down this hypocrisy, then I do not even know that twice two makes four. Do we find—we who baptize on profession of faith, and baptize by immersion in a way which is confessed to be correct, though not allowed by some to be absolutely necessary to its validity—do we, who baptize in the name of the Sacred Trinity as others do, do we find that baptism regenerates? *We do not.* Neither in the righteous nor the wicked do we find regeneration wrought by baptism. We have never met with one believer, however instructed in divine things, who could trace his regeneration to his baptism; and on the other hand, we confess it with sorrow, but still with no surprise, that we have seen those whom we have ourselves baptized, according to apostolic precedent, go back into the world and wander into the foulest sin, and their baptism has scarcely been so much as a restraint to them, because they have not believed in the Lord Jesus Christ. Facts all show that whatever good there may be in baptism, it certainly does not make a man "a member of Christ, the child of God, and an inheritor of the kingdom of heaven," or else many thieves, whoremongers, drunkards, fornicators, and murderers are members of Christ, the children of God, and inheritors of the kingdom of heaven. Facts, brethren, are dead against this popish doctrine; and facts are stubborn things.

Yet further, I am persuaded *that the performance styled baptism by the Prayer-Book is not at all likely to regenerate and save.* How is the thing done? One is very curious to know when one hears of an operation which makes men members of Christ, children of God, and inheritors of the kingdom of heaven, how the thing

is done. It must in itself be a holy thing, truthful in all its details, and edifying in every portion. Now, we will suppose we have a company gathered around the water, and the process of regeneration is about to be performed. We will suppose them all to be *godly people*. The clergyman officiating is a profound believer in the Lord Jesus, and the father and mother are exemplary Christians, and the godfathers and godmothers are all gracious persons. We will suppose this: it is a supposition fraught with charity, but it may be correct. What are these godly people supposed to say? Let us look to the Prayer-Book. The clergyman is supposed to tell these people, "*Ye have heard also that our Lord Jesus Christ hath promised in his gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, this infant must also faithfully, for his part, promise by you that are his sureties (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his commandments.*" This small child is to promise to do this; or, more truly, others are to take upon themselves to promise, and even *vow* that he shall do so. But we must not break the quotation, and therefore let us return to the book: "I demand, therefore, dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?" Answer: "I renounce them all." That is to say, on the name and behalf of this tender infant about to be baptized, these godly people, these enlightened Christian people, these who know better, who are not dupes, who know all the while that they are promising impossibilities, renounce on behalf of this child what they find it very hard to renounce for themselves,—"*all covetous desires of the world and the carnal desires of the flesh, so that they will not follow nor be led by them.*" How can they harden their faces to utter such a false promise, such a mockery of renunciation, before the presence

of the Father Almighty? Might not angels weep as they hear the awful promise uttered? Then in the presence of High Heaven they profess on behalf of this child that he steadfastly believes the creed, when they know that the little creature is not yet a steadfast believer in anything, much less in Christ's going down into hell. Mark, they do not say merely that the babe *shall* believe the creed, but they affirm that he does; for they answer in the child's name, "All this we steadfastly believe." Not *we* steadfastly believe, but *I*, the little baby there, unconscious of all their professions and confessions of faith. In answer to the question, "Wilt thou be baptized in this faith?" they reply for the infant, "That is my desire." Surely the infant has no desire in the matter, or at the least no one has been authorized to declare any desires on his behalf. But this is not all; for then these godly, intelligent people next promise on behalf of the infant that "he shall obediently keep all God's holy will and commandments, and walk in the same all the days of his life." Now, I ask you, dear friends, you who know what true religion means, can you walk in all God's holy commandments yourselves? Dare you, make this day a vow on your own part that you would renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh? Dare you, before God, make such a promise as that? You desire such holiness; you earnestly strive after it; but you look for it from God's promise, not from your own. If you dare make such vows, I doubt your knowledge of your own hearts and of the spirituality of God's law. But even if you could do this for yourself, would you venture to make such a promise for any other person?—for the best-born infant on earth? Come, brethren, what say you? Is not your reply ready and plain? There is not room for two opinions among men determined to observe truth in all their ways and words. I can understand a simple, ignorant rustic, who has never learned to read, doing all this at the command of a priest and under the eye of a squire. I can even understand persons doing this when the Reformation was in its dawn, and men had newly crept out of the darkness of Popery;

but I cannot understand, gracious, godly people standing at the font to insult the All-gracious Father with vows and promises framed upon a fiction, and involving practical falsehood. How dare intelligent believers in Christ to utter words which they know in their conscience to be wickedly aside from truth? When I shall be able to understand the process by which gracious men so accommodate their consciences, even then I shall have a confirmed belief that the God of truth never did and never will confirm a spiritual blessing of the highest order in connection with utterance of such false promises and untruthful vows. My brethren, does it not strike you that declarations so fictitious are not likely to be connected with a new birth wrought by the Spirit of truth?

I have not done with this point: I must take another case, and suppose the sponsors and others to be *ungodly*; and that is no hard supposition, for many cases we know that godfathers and parents have no more thought of religion than that idolatrous hallowed stone around which they gather. When these sinners have taken their places, what are they about to say? Why, they are about to make the solemn vows I have already recounted in your hearing? Totally irreligious they are, but yet they promise for the baby what they never did, and never thought of doing, for themselves,—they promise on behalf of this child, “that he will renounce the devil and all his works, and constantly believe God’s Holy Word, and obediently keep his commandments.” My brethren, do not think I speak severely here. Really, I think there is something here to make mockery for devils. Let every honest man lament that ever God’s church should tolerate such a thing as this, and that there should be found gracious people who will feel grieved because I, in all kindness of heart, rebuked the atrocity. Unregenerate sinners promising for a poor babe that he shall keep all God’s holy commandments, which they themselves wantonly break every day! How can anything but the long suffering of God endure this? What! not speak against it? The very stones in the streets might cry out against the infamy of wicked men and women

promising that another should renounce the devil and all his works, while they themselves serve the devil and do his works with greediness! As a climax to all this, I am asked to believe that God accepts that wicked promise, and, as the result of it, regenerates that child. You cannot believe in regeneration by this operation, whether saints or sinners are the performers. Take them to be godly, then they are wrong for doing what their conscience must condemn; view them as ungodly, and they are wrong for promising what they know they cannot perform; and in neither case can God accept such worship, much less infallibly append regeneration to such a baptism as this.

But you will say, "Why do *you* cry out against it?" I cry out against it because I believe that baptism does not save the soul, and that *the preaching of such a doctrine has a wrong and evil influence upon men.* We meet with persons who, when we tell them that they must be born again, assure us that they were born again when they were baptized. The number of these persons is increasing, fearfully increasing, until all grades of society are misled by this belief. How can any man stand up in his pulpit and say, "Ye must be born again" to his congregation, when he has already assured them, by his own "unfeigned assent and consent" to it, that they are themselves, every one of them, born again in baptism. What has he to do with them? Why, my dear friends, the gospel then has no voice; they have rammed this ceremony down its throat, and it cannot speak to rebuke sin. The man who has been baptized or sprinkled, says, "I *am* saved; I *am* a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Who are you, that you should rebuke *me*? Call *me* to repentance?—call *me* to a new life? What better life can I have? for I *am* a member of Christ—a part of Christ's body. What! rebuke *me*? I am a child of God. Cannot you see it in my face? No matter what my walk and conversation is, I am a child of God. Moreover, I am an inheritor of the kingdom of heaven. It is true I drink and swear, and all that, but you know I am an inheritor of the kingdom of heaven; for when I die,

though I live in constant sin, you will put me in the grave, and tell everybody that I died "in sure and certain hope of the resurrection to eternal life."

Now, what can be the influence of such preaching as this upon our beloved England?—upon my dear and blessed country? What but the worst of ills? If I loved her not, but loved myself most, I might be silent here; but, loving England, I cannot and dare not; and having soon to render an account before my God, whose servant I hope I am, I must free myself from this evil, as well as from every other, or else on my head may be the doom of souls.

Here let me bring in another point. It is a most fearful fact, that, *in no age since the Reformation, has Popery made such fearful strides in England as during the last few years.** I had comfortably believed that Popery was only feeding itself upon foreign subscriptions, upon a few titled perverts, and imported monks and nuns. I dreamed that its progress was not real. In fact, I have often smiled at the alarm of many of my brethren at the progress of Popery. But, my dear friends, we have been mistaken, grievously mistaken. This great city [London] is now covered with a network of monks and priests and sisters of mercy, and the conversions made are not by ones or twos, but by scores, till England is being regarded as the most hopeful spot for Romish missionary enterprise in the whole world; and at the present moment there is not a mission which is succeeding to anything like the extent which the English mission is. I covet not their money, I despise their sophistries, but I marvel at the way in which they gain their funds for the erection of their ecclesiastical buildings. It really is an alarming matter to see so many of our countrymen going off to that superstition which as a nation we once rejected, and which it was supposed we should never again receive. Popery is making advances such as you would never believe, though a spectator should tell it to you. Close to your very doors, perhaps even in your own houses, you may have evidence ere long of what a

*The recent advance of Popery is far greater in the United States than in England.—S. H.

march Romanism is making. And to what is it to be ascribed? I say, with every ground of probability, that there is no marvel that Popery should increase when you have two things to make it grow: first of all, the falsehood of those who profess a faith which they do not believe, which is quite contrary to the honesty of the Romanist, who does through evil report and good report hold his faith; and then you have, secondly, this form of error known as baptismal regeneration, and commonly called Puseyism, which is not only Puseyism, but Church-of-Englandism, because it is in the Prayer-Book, as plainly as words can express it,—you have this baptismal regeneration, preparing stepping-stones to make it easy for men to go to Rome. I have but to open my eyes a little to foresee Romanism rampant everywhere in the future, since its germs are spreading everywhere in the present. Among Dissenters you see a veneration for structures, a modified belief in the sacredness of places, which is all idolatry; for to believe in the sacredness of anything but of God and of his own Word is to idolize, whether it is to believe in the sacredness of the men, the priests, or in the sacredness of the bricks and mortar, or of the fine linen, or what not, which you may use in the worship of God. I see this coming up everywhere—a belief in ceremony, a resting in ceremony, a veneration for altars, fonts, and churches,—a veneration so profound that we must not venture upon a remark, or straightway of sinners, we are chief. Here is the essence and soul of Popery, peeping up under the garb of a decent respect for sacred things. It is impossible but that the Church of Rome must spread, when we who are the watchdogs of the fold are silent, and others are gently and smoothly turving the road, and making it as soft and smooth as possible, that converts may travel down to the nethermost hell of Popery. We want John Knox back again. Do not talk to me of mild and gentle men, of soft manners and squeamish words: we want the fiery Knox; and even though his vehemence should “ding our pulpits into blads,” it were well if he did but rouse our hearts to action. We want Luther, to tell men the truth unmistakably, in homely phrase. The

velvet has got into our ministers' mouths of late, but we must unrobe ourselves of soft raiment, and truth must be spoken, and nothing but truth; for of all lies which have dragged millions down to hell, I look upon this as being one of the most atrocious,—that in a Protestant church there should be found those who swear that baptism saves the soul. Call a man a Baptist, or a Presbyterian, or a Dissenter, or a Churchman,—that is nothing to me: if he says that baptism saves the soul, out upon him, out upon him: he states what God never taught, what the Bible never laid down, and what ought never to be maintained by men who profess that the Bible, and the whole Bible, is the religion of Protestants.

I have spoken thus much, and there will be some who will say, spoken thus much bitterly. Very well; be it so. Physic is often bitter, but it shall work well, and the physician is not bitter because his medicine is so; or if he be accounted so, it will not matter, so long as the patient is cured: at all events it is no business of the patient whether the physician is bitter or not: his business is with his own soul's health. There is the truth, and I have told it to you; and if there should be one among you, or if there should be one among the readers of this sermon when it is printed, who is resting on baptism, or resting upon ceremonies of any sort, I do beseech you, shake off this venomous faith into the fire as Paul did the viper which fastened on his hand. I pray you do not rest on baptism.

"No outward forms can make you clean:
The leprosy lies deep within."

I do beseech you to remember that you must have a new heart and a right spirit, and baptism cannot give you these. You must turn from your sins and follow after Christ; you must have such a faith as shall make your life holy and your speech devout, or else you have not the faith of God's elect, and into God's kingdom you shall never come. I pray you never rest upon this wretched and rotten foundation, this deceitful invention of antichrist. Oh! may God save you from it, and bring you to seek the true rock of refuge for weary souls.

I come with much brevity, and I hope with much earnestness, in the second place, to say that FAITH IS THE INDISPENSABLE REQUISITE TO SALVATION. "He that *believeth* and is baptized, shall be saved; he that *believeth not* shall be damned." Faith is the one indispensable requisite for salvation. This faith is the gift of God. It is the work of the Holy Spirit. Some men believe not on Jesus; they believe not, because they are not of Christ's sheep, as he himself said unto them; but his sheep hear his voice; he knows them and they follow him; he gives to them eternal life, and they shall never perish, neither shall any pluck them out of his hand. What is this believing? Believing consists in two things. First, there is *an accrediting of the testimony of God* concerning his Son. God tells you that his Son came into the world and was made flesh; that he lived on earth for men's sake; that after having spent his life in holiness he was offered up a propitiation for sin; that upon the cross he there and then made expiation—so made expiation for the sins of the world that "whosoever believeth in him shall not perish, but have everlasting life." If you would be saved, you must accredit this testimony which God gives concerning his own Son. Having received this testimony, the next thing is to *confide in it*. Indeed, here lies, I think, the essence of saving faith, to rest yourself for eternal salvation upon the atonement and the righteousness of Jesus Christ, and to trust in Jesus Christ and in what he did for your salvation.

This is faith, receiving of the truth of Christ: first knowing it to be true, and then acting upon that belief. Such a faith as this—such real faith as this—makes the man henceforth hate sin. How can he love the thing which made the Saviour bleed? It makes him live in holiness. How can he but seek to honor that God who has loved him so much as to give his Son to die for him? This faith is spiritual in its nature and effects; it operates upon the entire man; it changes his heart, enlightens his judgment, and subdues his will; it subjects him to God's supremacy, and makes him receive God's Word as a little child, willing to receive the truth upon the

ipse dixit of the Divine One; it sanctifies his intellect, and makes him willing to be taught God's Word; it cleanses within; it makes clean the inside of the cup and platter, and it beautifies without; it makes clean the exterior conduct and the inner motive, so that the man, if his faith be true and real, becomes henceforth another man to what he ever was before.

Now that such a faith as this should save the soul, is, I believe, reasonable; yea, more, it is certain, for *we have seen men saved by it* in this very house of prayer. We have seen the harlot lifted out of the Stygian ditch of her sin, and made an honest woman; we have seen the thief reclaimed; we have known the drunkard, in hundreds of instances, to be sobered; we have observed faith to work such a change, that all the neighbors who have seen it have gazed and admired, even though they hated it; we have seen faith deliver men in the hour of temptation, and help them to consecrate themselves and their substance to God; we have seen, and hope still to see yet more widely, deeds of heroic consecration to God and displays of witness-bearing against the common current of the times, which have proved to us that faith does affect the man, does save the soul. My hearers, if you would be saved, you must believe in the Lord Jesus Christ. Let me urge you with all my heart to look nowhere but to Christ crucified for your salvation. Oh! if you rest upon any ceremony, though it be not baptism—if you rest upon any other than Jesus Christ—you must perish, as surely as the Bible is true. I pray you believe not every spirit, but though I, or an angel from heaven, preach any other doctrine than this, let him be accursed; for this, and this alone, is the soul-saving truth which shall regenerate the world—"He that believeth and is baptized shall be saved." Away from all the tag-rags, wax candles, and millinery of Puseyism! away from all the gorgeous pomp of Popery! away from the fonts of Church-of-Englandism! We bid you turn your eyes to that naked cross, where hangs as a bleeding man the Son of God.

"None but Jesus, none but Jesus,
Can do helpless sinners good."

There is life in a look at the Crucified; there is life at this moment for you. Whoever among you can believe in the great love of God towards man in Christ Jesus, you shall be saved. If you can believe that our great Father biddeth us to come to him—that he panteth for us—that he calleth us every day with the loud voice of his Son's wounds; if you can believe now that in Christ there is pardon for transgressions past, and cleansing for years to come; if you can trust him to save you, you have already the marks of regeneration. The work of salvation is commenced in you, so far as the Spirit's work is concerned. It is finished in you so far as Christ's work is concerned. Oh! I would plead with you, lay hold on Jesus Christ. This is *the* foundation: build on it. This is *the* rock of refuge: fly to it. I pray you fly to it now. Life is short: time speeds with eagle's wing. Swift as the dove pursued by the hawk, fly, fly, poor sinner, to God's dear Son: now touch the hem of his garment; now look into that dear face, once marred with sorrows for you; look into those eyes, once shedding tears for you. Trust him, and if you find him false, then you must perish; but false you never will find him while this word standeth true, "He that believeth and is baptized shall be saved; but that he believeth not shall be damned." God give us this vital, essential faith, without which there is no salvation. Baptized, re-baptized, circumcised, confirmed, fed upon sacraments, and buried in consecrated ground—ye shall all perish except ye believe in him. The Word is express and plain; he that believeth not may plead his baptism, may plead anything he likes, "But he that believeth not shall be damned;" for him there is nothing but the wrath of God, the flames of hell, eternal perdition. So Christ declares, and so must it be.

But now to close, there are some who say, "Ah! but baptism is in the text; where do you put that?" That shall be another point, and then we have done.

THE BAPTISM IN THE TEXT IS ONE EVIDENTLY CONNECTED WITH FAITH. "He that believeth and is baptized shall be saved." It strikes me, there is no supposition here that anybody would be baptized who did not believe; or

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if there be such a supposition, it is very clearly laid down that his baptism will be of no use to him, for he will be damned, baptized or not, unless he believes. The baptism of the text seems to me, my brethren—is connected with, nay, directly follows belief. I would not insist too much upon the order of the words; but, for other reasons, I think that baptism should follow believing. At any rate, it effectually avoids the error we have been combatting. A man who knows that he is saved by believing in Christ does not, when he is baptized, lift his baptism into a saving ordinance. In fact, he is the very best protestor against that mistake, because he holds that he has no right to be baptized until he is saved. He bears a testimony against baptismal regeneration in his being baptized as professedly an already regenerate person. Brethren, the baptism here meant is a baptism connected with faith, and to this baptism I will admit there is very much ascribed in Scripture. Into that question I am not going; but I do find some very remarkable passages in which baptism is spoken of very strongly. I find this: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." I find as much as this elsewhere. I know that believer's baptism itself does not wash away sin, yet it is so the outward sign and emblem of it to the believer, that the thing visible may be described as the thing signified. Just as our Saviour said, "This is my body," when it was not his body, but bread; yet, inasmuch as it represented* his body, it was fair and right according to the usage of language to say, "Take, eat, this is my body." And so, inasmuch as baptism to the believer representeth the washing of sin—it may be called the washing of sin; not that it is so, but that it is to saved souls the outward symbol and representation of what is done by the power of the Holy Spirit in the man who believes in Christ.

What connection has this baptism with faith? I think it has just this, *baptism is the avowal of faith.*

Next, we think baptism is also to the believer a *testi-*

*In all languages the verb *to be* has as one of its meanings *to represent.*—S. H.

mony of his faith; he does in baptism tell the world what he believes. "I am about," saith he, "to be buried in water. I believe that the Son of God was metaphorically baptized in suffering; I believe he was literally dead and buried." To rise again out of the water sets forth to all men that he believes in the resurrection of Christ.

Again, baptism is also *Faith's taking her proper place*. It is, or should be, one of her first acts of obedience.

I cannot, as George Fox [the founder of the Quakers] did, give up baptism and the Lord's Supper; but I would infinitely sooner do it, counting it the smaller mistake of the two, than perpetrate and assist in perpetrating the uplifting of baptism and the Lord's Supper out of their proper place. O my beloved friends, the comrades of my struggles and witnessings, cling to the salvation of faith, and abhor the salvation of priests. If I am not mistaken, the day will come when we shall have to fight for a simple spiritual religion far more than we do now. We have been cultivating friendship with those who are either unscriptural in creed or else dishonest; who either believe baptismal regeneration, or profess that they do, and swear before God that they do when they do not. The time is come when there shall be no more truce or parley between God's servants and time-servers. The time is come when those who follow God must follow God, and those who try to trim and dress themselves and find out a way which is pleasing to the flesh and gentle to carnal desires, must go their way. A great winnowing-time is coming to God's saints, and we shall be clearer one of these days than we now are from union with those who are upholding Popery, under the pretense of teaching Protestantism. We shall be clear, I say, of those who teach salvation by baptism, instead of salvation by the blood of our blessed Master, Jesus Christ. Oh, may the Lord gird up your loins! Believe me, it is no trifle. It may be that on this ground Armageddon shall be fought. Here shall come the great battle between Christ and his saints on the one hand, and the world and forms and ceremonies on the other. If we are overcome here, there may be years of blood

and persecution, and tossing to and fro between darkness and light; but if we are brave and bold, and flinch not here, but stand to God's truth, the future of England may be bright and glorious. Oh for a truly reformed Church in England, and a godly race to maintain it! The world's future depends on it under God; for in proportion as truth is marred at home, truth is maimed abroad. Out of any system which teaches salvation by baptism must spring infidelity, an infidelity which the false church already seems willing to nourish and foster beneath her wing. God save this flavored land from the brood of her own established religion. Brethren, stand fast in the liberty wherewith Christ has made you free, and be not afraid of any sudden fear nor calamity when it cometh; for he who trusteth to the Lord, mercy shall compass him about, and he who is faithful to God and Christ shall hear it said at the last, "Well done, good and faithful servant: enter thou into the joy of the Lord." May the Lord bless this word, for Christ's sake.

REMARKS.

Baptismal Regeneration is not a Bible or Protestant or Baptist or true doctrine: it is a false invention of Roman Catholicism, whose chief proof-text for it is John 3:5—"Except a man be born of water and the Spirit, he can not enter into the kingdom of God." In the same passage *wind* as well as *water* is used as an *emblem* of the Spirit; and, in other texts, *fire*, *oil*, and *the dove* are used as *emblems* of the Spirit. The same Hebrew and Greek word that means *wind* means *spirit*. In four other verses in John 3:3-8 the new birth is mentioned without any reference to water, and in two of these verses it is said to be of the Spirit; and, in the 5th verse, the word *kai*, rendered *and*, means *even*, or *that* is, as in a hundred other texts. John 7:37-39, proves this. In John 1:13 and in I John 5:1 the new birth is said to be of God. In one way or another Roman Catholicism perverts all the doctrines of God's Holy Word; and even the English Cardinal Manning

said that his pretended "church" was "either the church of God or the *masterpiece of Satan*." It is undoubtedly the latter, as prophetically described, with photographic accuracy, in the 17th chapter of Revelation.

S. HASSELL.

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THE FRUITFULNESS OF THE SEED OF TRUTH IN AN HONEST HEART.

The Parable of the Sower is given in Matthew 13, and in Mark 4, and in Luke 8. A parable is a natural illustration of spiritual things. The Sower was first Christ in His earthly ministry; secondly His Apostles and disciples; and thirdly His ministers in all lands and ages. The seed is the word or truth of God, which is

alike in all cases; but the difference in the results is due to difference in the soils. The trampled soil is the heart that thinks upon spiritual truth only while it is being uttered; the stony soil is the heart that thinks a little longer upon spiritual things, and naturally at once appropriates and rejoices in these things, but, having no depth of earth and no moisture or root, is soon scorched by the sun of temptation or persecution, and withers away; the thorny soil is the heart that makes a natural profession of religion, it may be for years, but is so engrossed with the cares and riches and pleasures of the world, that, though it may show a stalk and leaves and empty ears, it has no true ears of spiritual fruitfulness, and is finally choked, it may be in the dying hour; but the good soil is the honest heart, made so by divine grace, convicted deeply of sin, and softened by the mercies of God, especially in the gift of His holy Son to suffer and die for our sins, and it understands and keeps the word of God, and, by the operation of the indwelling and abiding Spirit of truth, brings forth the fruit of "love and joy and peace, long-suffering, gentleness, and goodness, faith, meekness, and temperance" (Gal. 5:22, 23), some thirty, some sixty, and some an hundred fold, in different degrees according to the different gifts of grace, ability, and opportunity,—all to the honor and glory of the Divine Giver. Under the influence of the Spirit of God, the seed becomes a tree of righteousness, and brings forth fruit unto holiness, and the end is the perfect fullness of eternal life. Paul, the most laborious and self-sacrificing servant of Christ that ever lived, looking back at his experience, his instant and almighty change from a persecutor to an apostle of the Lord Jesus, bore this true testimony, the confession of a good and honest heart, "By the grace of God I am what I am" (1 Cor. 15:10). The work of salvation from death in sin to life in righteousness, is the work of the sovereign and unmerited grace of God.

S. H.

MARCH.

Of course everybody knows that March is the third month of the year; but the same word has another meaning; it is a familiar word to the veterans of the late war between the States; it is a military movement, or the signal for immediate action, preceded by such words as "Forward," Quick, Double-quick, File-right and many other military orders given by commanding officers. The word, "March," is much used in training men for military service; for if only one man, or a "squad" of men, or a full company, regiment, brigade, division or a whole army is under command, the word "March" is the final command to put them into action.

Each nation of the world has an army and navy for the defense of its national rights, privileges and property, and the protection of the individual rights of its subjects. But I desire to speak of a nation that is called a "holy nation"; a kingdom that "cannot be moved," nor any of its subjects perish; a kingdom that has one King and Law-giver who is Lord over all, God-blessed forever, a King who presides over every department; the civil, the military, and judicial departments are all under one power and control. Jesus is the King in Zion and His pure and holy word is the law in every case. "The Lord gave the word; great is the company that published it." (I quote from memory, as I cannot see well enough to search the sacred record.)

The blessed and only Potentate, King of kings and Lord of lords is the heir of all things, and obtained this infinite wealth and glory, first by appointment of God the Father; second, by conquest; and third, by redemption. All of the subjects are chosen in Him, the elect Head and ordained to eternal life which the Father promised before the world began, and which is freely given by the Son to each and every heir of promise. The glorious King of nations hath dominion from sea to sea and from the river to the ends of the earth, and His Kingdom ruleth over all. He has all power both in heaven and earth, and makes each subject of His King-

dom a king and a priest unto God. He is their great King and High Priest, and to Him they bring their spiritual sacrifices and offerings of praise and thanksgiving unto God the Father, and they are accepted through Him, the one and only Mediator between God and men.

The King of Zion and His Kingdom came down from God out of heaven; every principle of divine grace that qualifies men upon earth to love, worship and serve God dwelt bodily in Christ; for it pleased God that in Him should all fullness dwell, and the God-head dwells bodily in Him. And every sinner of Adam's race that was chosen in Christ before the foundation of the world and embraced in the everlasting covenant of redemption was represented by Him on the cross and in His resurrection, and He now intercedes for them before the throne in heaven. These redeemed and regenerated men and women belong to the royal army of their Sovereign King, are made whole by the cleansing, healing and life-giving power of the Holy Ghost; and are supplied with a spiritual armor with which to fight the good fight of faith by the power of Christ which dwelleth in them. They are plainly told that the weapons of their warfare are not carnal, but mighty through God to the pulling down of strongholds.

Jesus is their royal Leader, and has power and wisdom to command and lead His army to victory in every battle of life while they remain on the shores of time, and will afterward receive them into immortal glory. He calls His sheep by name and goes before them, and gently commands them to follow Him. And Oh! may it ever be our most fervent desire to keep the well regulated step, side by side with each other, to "forward march," shoulder to shoulder, and heart to heart, under the command of the great Captain of our salvation until our final discharge from this present conflict.

J. E. W. H.

GOD SOVEREIGN IN SALVATION (No. 3).

The riches of the mercy of God in our salvation will be more conspicuous if we consider what we are saved

from. Paul taught so as to emphasize the doctrine of mercy and grace. If we minimize the doom of the wicked, and set out that the final punishment of the impenitent is only temporal and of short duration, we will make out in this that our salvation is correspondingly small. If there is no hell, then we are not saved from hell, and if there is no eternal punishment for sin, then we are not saved from eternal punishment.

Primitive Baptists have ever held that there is a hell and an eternal punishment for sin. "These shall go away into everlasting punishment, and the righteous into life eternal." Here the duration of the "punishment" is the same as the duration of the "life eternal." To hold that such a punishment would be too long or too severe would minimize sin; and in proportion as we minimize sin, we minimize the mercy and grace of God in our salvation from sin. If we would take care of the doctrine of grace we must not go about to apologize for sin; for in this way we destroy the idea of mercy, and make salvation from sin a debt.

The Catholics talk of their purgatory for some, and their "limbo" for others. One branch of the Universalists talk of a redemption from hell—a period when they will have suffered enough to atone for their sins. In this way they make our salvation a little thing; for, if we, in time, or in the world to come, suffer for our own sins, this leaves the work of Christ in our salvation little or nothing.

Sin against God can not be little unless God be little. If sin be measured by the greatness of God, what punishment would it deserve? If sin, when imputed to Christ, entailed on Him death, the cruelest possible, what can we expect it to bring on the finally impenitent?

When Jesus bore our sins, He was crucified; the earth quaked, and the sun itself was darkened. What He suffered we would have suffered if He had not died for us. "He that spared not His own Son" will he spare others if He refused to spare His own Son?

The law of God was satisfied by the death of Christ; the infinite excellence and worth of Christ gave His of-

fering a value that atoned for the sins of His people. He paid all the debt we owe; but the finally impenitent have no such excellence of person as He had.

How long will the finally impenitent suffer if they pay off their debt of sin entirely? When would their sufferings satisfy the law, and meet its utmost demands? Or must we expect the law to be relaxed or its justice suspended? It is easier for heaven and earth to pass away than for one jot or tittle of the law to pass away unfulfilled.

Let us not forget what we are saved from. We are saved from the love of sin, from the dominion of sin, and from the curse due sin, and this is to be saved from hell and eternal punishment. And what are we saved to? "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." When we consider what fallen sinners we were, hateful and hating one another—what our hearts and lives were, and what we justly deserved at the hands of a just and holy God, and what must have been the riches of His grace to pity and save us by the death of His Son, then we will have some idea of the riches of His grace and mercy in our salvation. And when we review all the precious words that tell us what Heaven is—its bliss and endless delights, we will have a little understanding of the mercy of God in our redemption and salvation.

Old Baptists will never leave their old views, stated and restated as the centuries have gone by. They believe that Christ saves His people from hell and eternal punishment. They believe that God's mercy and grace were and are displayed in the highest degree possible in our salvation; and they will still believe that the wicked "shall be turned into hell with all the nations that forget God"; and when men apologize for sin by urging that eternal punishment is too severe and extreme, they will still inquire for "the old paths."

J. H. O.

REMARKS.

Let no periodical which maintains the annihilation of the wicked be patronized by any Primitive Baptist;

and let no professed preacher who advocates this satanic heresy be suffered to speak in any of our churches (Matt. 25:41; Rev. 14:9-11; 20:10; 21:8). As Brother Oliphant well says, such a heresy makes little or nothing of sin, little or nothing of the Most Holy God who perfectly hates sin, and little or nothing of the infinite atonement of Christ for our sins. The admission of one heresy, tends to produce canker (or gangrene or death) in the whole body of sound doctrine (2 Tim. 2:17).

S. H.

ESTHER 6:7.

When Haman returned to his home and told what had befallen him, his wise men and Zeresh, his wife, said, "If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him."

And when one begins to fall before Jesus, our spiritual Mordecai, his defeat is sure and his fall certain, for He does not undertake to do a thing and quit it without accomplishing His purpose. An unwise man may begin to build a tower and fail, because of inability, but the wise Masterbuilder makes no such failures, because He counts up the cost before He starts and knows before that He is able to finish it, hence Paul to the Philippians said, "Being confident of this very thing, that He which hath begun a good work in you will perform *it* until the day of Jesus Christ." 1:6.

Jesus does not begin to convict and convert a sinner and then leave the sinner to complete the work. Nay, for from first to last, from the beginning to the ending, Jesus goes all the way of the sinner's salvation. Not one single instance within the entire range of Bible example can be cited where Jesus undertook to convict, convert, quicken, heal, cure, or raise the sinner from the dead and made a failure.

In reading this book of Esther, let it be borne constantly in mind, that Mordecai was the leading figure and character. It was through him that the deplorable

condition of the Jews was revealed to Esther, and Esther's prayer or petition to the king was inspired by him, and that through him Haman, the mortal enemy of the Jews, was practically vanquished, defeated, humiliated, and overthrown before Esther made known to the king her petition and her request. So in the great system of salvation taught in the Scriptures and revealed to the sons and daughters of men, Jesus, our spiritual Mordecai, is the leading Figure and Character, the Beginning and the Ending, He is the bright and the morning Star, and the Sun of righteousness. Now, as in this material world the literal sun is the brightest and the most splendid object the natural vision ever beheld, and as the brightest lights and the most brilliant stars lose their lustre, fade away and become invisible in the presence of the literal sun, so men of many gifts and virtues, of the greatest talents and intellects, are in themselves considered, insignificant, and their righteousness fades away and becomes invisible in the kingdom of righteousness, where Jesus is the Sun. In this kingdom of righteousness, man's righteousness and his best inventions make but a shadow, because in it Jesus is everything to His Church and people, their life and hope and their everlasting all. In writing this, I am reminded of a little poetry entitled, "A Wife's Appeal to Her Husband," illustrative, somewhat, of the feeling of the old church toward her husband. It reads:

"No, I would rather share your grief than other people's glee;
For though you're nothing to the world, you're all the world to me.
You make a palace of my shed, this rough-hewn bench a throne;
There's sunlight for me in your smile, and music in your tone."

G. W. STEWART.

(To be continued, D. V.)

THE TRIALS OF MORTALITY, AND THE BLESS- EDNESS OF HEAVEN.

VIDALIA, GA., February 2, 1914.

Elder Hassell—

MOST PRECIOUS BROTHER IN CHRIST:—I trust you are well and feeling the sweet presence of the Lord. I have

been real feeble of late. I have suffered from vertigo and heart failure. The most distressing feeling I ever had is when my heart fails to act. But it is all right. Some disease will take us all sooner or later. Friday night I lay and could not sleep. My heart would not act, and I was so nervous. I felt happy and that the dear Lord was with me. I felt it would be a happy exchange. "Death is the gate to endless joy, yet we dread to enter there."

We have passed through sore trials at Old Canoochee. Our precious brother, Andrew Rountree and wife, were called to their eternal home. How we missed them. Then our dear brethren William Turner and Robert Cowart, two dear faithful brethren in the bloom of manhood, fell asleep in the loving arms of Jesus. How sad to give them up. Then our precious mother in Israel, Sister Jane Brown, recently bade adieu to the turmoils of life to go to that blissful home to be forever with the Lord. Then our dear brother and true humble follower of the lowly Jesus, Brother J. W. Rountree, who was clerk of old Canoochee, passed over the cold Jordan of death just a few days since to go to that peaceful shore to rest forever and ever in that haven of sweet repose where the wicked cease from troubling and the weary are at rest.

We so much loved this dear faithful brother. He was ever true and faithful and was indeed a loyal Primitive Baptist. He was good and kind to his brethren, sisters and friends, and a firm contender for the ancient landmarks. He was satisfied with the goodness of the Lord's House. It is a heavy stroke upon the dear family and church and community, but we feel that our great loss is his eternal gain. Oh, it is so sweet to die and be with Jesus. There are a number of vacant seats in old Canoochee Church, but, thank God, there will be no vacant seats in Heaven. The temple will be full. We are trusting in the sweet reigning grace of God for the perpetuity of the dear old church. Oh, that all true old Baptists could come together in love and henceforth dwell together in unity, eliminating everything that tends to confuse or divide!

Let us all bow in humble submission to the blessed will of the Lord who doeth all things well. He makes no mistakes. It is hard to give our loved ones up, but "the Lord gave and the Lord hath taken away; blessed be the name of the Lord." May the dear Lord resign us all to His most holy will.

May God bless you and long spare you to preach and write of the unsearchable riches of Jesus.

Yours in love,

LEE HANKS.

BUNHILL FIELDS.

This is the title of an interesting book of 247 pages, recently issued by Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, London, E. C., England, and that can be bought for 75 cents, postage paid, from their American Agent, Mr. J. T. Higgons, 241 West 132d Street, New York. "Bunhill Fields" is an immense cemetery, near the center of London, in which, from 1665 to 1854, more than 120,000 dissenters from the Established Church of England were buried, among them many of the most learned, gifted, spiritual, and godly of the people of England, including John Bunyan, John Owen, John Gill, Joseph Hart, Isaac Watts, Thomas Goodwin, David Denham, John Rippon, Joseph Irving, Daniel DeFoe, John Brine, Samuel Stennett, Thomas Bradbury, and many others. This book was written by Alfred W. Light, and gives pictures of many scenes in Bunhill Fields, and of several persons whose bodies are there interred, and a great many valuable particulars of their lives, and quotations from their works. Many of them "contended earnestly for the faith once delivered to the saints," to the loss of property and liberty, rather than obtain wealth and high position by blindly accepting the teachings of popery.

S. H.

QUESTIONS AND ANSWERS.

1. Q. Does the book of Job teach any particular lesson? A. The reality and enmity of Satan against God and His people, and his ability, under the permission of God, to inflict the severest suffering, physical and mental, upon them, and his earnest desire to destroy them eternally; the sovereignty and omnipotence of God; and the reality and indestructibility of His grace, and the certainty of the final blessedness of all the elect of God.

2. Q. Will Anti-Christ and his followers be punished here where they persecuted the children of God? A. They will be punished here on earth and eternally hereafter. (Rev. 14:9-11; 18th chapter; 19:2, 3, 17-21; 20:10, 15).

3. Q. What is meant by John in his First Epistle, 3:9—“Whosoever is born of God doth not commit sin”? A. The same as Paul in Rom. 6:22, where he says, “Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” In other words the regenerate sinner, though still a sinner by nature (1 John 1:8-10), does not knowingly, deliberately, habitually, and impenitently commit sin, as he formerly did, because the Holy Spirit in him teaches him to hate sin.

4. Q. If it is God's purpose for the Catholics to get control of this country, how can we prevent it? A. If such is His purpose, we can not prevent it. But it may not be His purpose; four-fifths of the people of the United States are Protestants, and they are getting to be thoroughly aroused against Mystery Babylon, and they will be the biggest of fools to allow the Beast of Rome (Rev. 17) to destroy all our civil and religious rights and liberties, and to bring back upon us the inconceivable horrors, servitude, oppression, confiscation, tortures, and murders of the Dark Ages. If the Lord suffers a revival of these unspeakable atrocities, His people should still bear witness to His spiritual and eternal truth, even if, as in the Devil's millenium, they

sealed their testimony with their blood, and, by His all-sufficient grace, they will do it. The horrible end of Rome is shown in the answer to the second of these Questions.

5. Q. If heaven is to be on this earth, where's hell? A. Heaven is where God is in His blissful presence; and Hell is where He is in His avenging wrath. S. H.

REMARKABLE PROVIDENCES.

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

WARBURTON'S MERCIES, NO. 1.

John Warburton, an English Street Baptist minister, was born in 1776, near Manchester, and died in 1857, in his 81st year, at Trowbridge, where he had been pastor for 24 years. He had a deep and most distressing conviction for sin, and then a most happy and glorious deliverance by faith in the crucified Redeemer. He was baptized by Wm. Gadsby, and baptized J. C. Philpot. Mr. Philpot writes a discriminating Preface to Warburton's "Mercies of a Covenant God." He had a wife and twelve children, of whom two died before himself. During the most of his life he was a weaver by profession, and did his work on his own loom at home; and he was oppressed with the direst poverty, being often without a penny or a mouthful of food. He made only four shillings (a dollar) a week by his weaving, and was frequently several pounds (a pound is about five dollars) in debt for rent or for the necessities of life. He was one of the humblest men, and most childlike, fervent, and effective in prayer, and he would go to God for relief, and be given a positive and rejoicing assurance of deliverance before he was actually relieved. In this, and in other respects, he reminds me more of the old prophets and of Christ and His apostles than any other man. His preaching was apostolic, a simple and earnest presentation of the lost

and ruined condition of the sinner, and of his only possible salvation by the blood of Christ. He believed in a religion of deep feeling, and spoke in a most feeling manner, and many believed and were added to the church under his ministry. He says nothing whatever in his book about church organs or choirs or protracted meetings or modern money-based proselyting missions. He maintained God's sovereign and everlasting salvation of all His elect people. In the second part of his book, he gives an account of his life after his settlement at Trowbridge, which is about one hundred miles southwest of London. Securing a large and appreciative congregation, they supplied the necessities of himself and family. He finally suffered six months from the dropsy, and showed great faith and resignation and love to God, and his last word, in a firm and unswerving voice, was "Hallelujah" (Praise ye the Lord). I propose, D. V., to give, in THE GOSPEL MESSENGER, a few of the Remarkable Providences in his long and godly life, which seem next in interest and wonder to those given in the Scriptures.

S. H.

WARBURTON'S MERCIES NO. 1.

Work was now very bad, and provisions immensely dear. We had three small children, and had lost one about six months before. One circumstance that occurred about this time I think I shall never forget. One week we had a very scanty allowance of food, not sufficient to last us through. In the hope of getting my piece out, if it were possible, by Saturday, I worked very hard; but this hard work, and the want of nourishment, our food being principally barley, so exhausted me, that I was obliged, through weakness, to leave off on Friday, at the very time when we had not one morsel of food remaining. Here was a gloomy scene, not a morsel of food for husband, wife, or child; the wife, too, with an infant at her breast. If ever I prayed in my life, I did that night, that the Lord would take away our appetite, and send us to bed satisfied. And, I believe, the Lord heard my cry, for the poor children wanted to go to bed, and said not one word about anything to eat,

for which I felt thankful. But my trouble was about the morning, for I could not leave the morrow to take thought for the things of itself. I rose very early the following morning, and worked till I was obliged to leave the loom, and could scarcely walk or stand, I was so faint and weak. My poor wife, who was as weak and as sickly as I, burst into tears, and cried, "O what shall we do? I cannot live; I am sure we shall die of want!" and I was sunk so low both in body and mind, that I verily believed it would be the case. But what was the finishing stroke to my feelings was, that my eldest child, who was about five years of age, looked up to me with tears running down its little cheeks, and cried, "Father, give me some bread; O my father, do give me some bread." I though my soul would have burst of grief. "O," cried I, "are my children to die of want before my face, and I cannot help them?" I ran into a little place under the cellar stairs, fell on my knees before God, and entreated the Lord, with all my soul, to take away my life. "O Lord, do take away my life; let me die; how can I behold the death of wife and children." Whilst I was upon my knees, entreating God to take away my life, these words came with great power and force into my mind, "And they did all eat and were filled; and they took up of the fragments that remained twelve baskets full." (Matt. 14:20.) And it was repeated again, "And they took up the fragments that remained twelve baskets full." I did all I could to put it away. "What," said I, "can it have to do with me in our situation? It has nothing to do with me." I kept crying for some time, but the whole connection came so powerfully to my mind, how the Lord had fed five thousand in the wilderness with five loaves and two fishes, and they were all filled. Well, thought I, he is as able to feed us now with fish and bread as he was then. That precious text flowed into my soul with such light, life, liberty, power, and glory, "Jesus Christ, the same yesterday, today, and forever," (Heb. 13:18), and my soul was so refreshed, and my faith so strengthened by it, that I was as sure that we should have a supply as that there was a God. I arose

off my knees as strong as a giant in mind and body, and told my wife that the Lord would most certainly send us something to eat, and very soon. She wanted to know how and when. "It does not matter," said I, "about the how nor the when; I know it will be the case, and my soul can bless God for it before it comes." Just upon the back of this, a man knocked at the door, and I went and opened it to him. It was a gentleman's servant. "John," said he, "my master has bought some herrings to give to his factory people. I had no orders to leave you any, but I thought as I came along that I would leave you twelve, if you like to accept them." I was so overpowered that I could scarcely speak to the man. The goodness, mercy, and kindness of my dear Lord shone so brightly that I was quite lost in wonder. Whilst I was still wondering and admiring the goodness of God to a worthless worm, a neighbor sent two cakes of bread. I thought my very soul would have burst through my poor body, and taken its flight into glory, unto my dear Jesus. I withdrew into the little palace under the cellar steps, the very place in which, a few hours before, I had begged God to take away my life. And O what a heavenly palace it was! After returning my God thanks, some of the fish were soon ready, and we sat down to the table all crying together. "Come, my dears," said I, "we are now dining on the same food as Jesus and the five thousand dined on in the wilderness; and I do believe in my very soul that Jesus sat with us at the table. O the sweetness of that fish and bread! And how wonderful the goodness and mercy of the Lord appeared unto me, in sending fish and bread as the food of the soul in promise, and then the first morsel of food to the body must be fish and bread also. The fish were so sweet and good that we soon made a breach into the twelve. O how my poor soul was overcome with the loving kindness of my dear Lord! The remainder of the day was taken up with nothing but praises, thanksgivings, adorations, and honours to my God for his wonderful deliverance. When night came on, the devil tried to bring me into misery again, by telling me that the fish and bread were

nearly all gone, and what should I do for the morrow? But faith was too strong for him at that time, for I was enabled to tell him with joy and comfort that Jesus Christ was the same yesterday, today, and tomorrow, yea, and forever. Yea, that Jesus, if he pleases, could send us plenty for the morrow, and that I believed he would do. The next morning, being Lord's day, I was up very early and with my soul sweetly melted with the goodness of God, and with the blessed assurance that he would be with me and provide, I took a walk early in the fields. O the sweet view I had of my covenant God in all his works of creation, providence, and grace. I saw that it was as utterly impossible for me to be denied any good thing that was really necessary for me, as it was for God to deny himself. O how I gazed upon the heavens in their glory, and upon the earth in its furniture! "What!" said my soul, "this God that hath spread out these heavens, and formed this wonderful earth, and all the living creatures that live upon it! What! this God *my* Father? Can it be possible, Lord, that poor John Warburton can be thy child, and must I call thee *my* Father? O how my soul went out in love to him! I told him with simplicity just as I felt, that if it would offend him to call him Father, I would try not to do it. But how to keep from it under these feelings I could not tell. But, bless his precious name, he was not offended with me, for he showed me that he was my God from everlasting, and that he had chosen me before this earth was spoken into existence. O what a sweet sight I had of Christ taking my nature into union with himself, and becoming flesh of my flesh, and bone of my bone. "Why, then," said I, "I can call thee *Brother*, too." Yea, and such glorious views had I of his character, and offices, and relationship, that I was lost in such holy wonder as quite to forget the time.

Upon returning home, I found two or three persons there who frequently came to our house on a Sunday. This morning they had brought us a few necessaries, some one thing, and some another, so that we were comfortably supplied throughout that day. Surely, thought

I, God is opening the windows of heaven, and raining down mercies upon me, so richly is he supplying all our need. O how my poor soul was carried away with matter of praise and thankfulness to my God for his astonishing kindness to me, the most unworthy of all his saints, the very chiefest of all sinners!

EXTRACTS.

HAZEN, ARK., January 19, 1914.

Elder Sylvester Hassell—

DEAR BROTHER IN HOPE:—Enclosed you will find post-office money order for one dollar, to pay for THE GOSPEL MESSENGER another year, which comes to us regularly and gives us great comfort in our last days. We are both far past our three score years and ten, and my dear wife is sorely afflicted with a cancer in her mouth, and she is just gradually starving to death, but she dearly loves to hear me read the dear old MESSENGER, which stands next to the Bible with her, and we want it continued to our address as long as we can pay for it, and we greatly desire the prayers of the dear people of God everywhere. Now may God bless you and spare you many years, that you may continue to speak the truth in love, is our prayer for His name's sake.

Your little brother in hope,

S. B. MINTON.

ROOPVILLE, GA., January 3, 1914.

Elder Hassell—

DEAR BROTHER:—I am sorry I failed to meet you when you were near here. I aimed to attend the Beulah Association, but on account of the rain on Monday, I failed to get off. I feel to be very poor and needy and unworthy, not for the things of this world, for the Lord has abundantly blessed me all the days of my poor sinful life. I am sixty-eight years old, and when I look back I feel like I have been an unprofitable servant, if indeed one at all. I am a wonder to myself. For instance, I went to meeting nearly three days in each week last summer and fall, and felt greatly blessed, and rejoiced to tell others of the many precious promises to just such characters as I have felt to be for the last two months—that is, poor, needy, sinful, unworthy, nothing, and less than nothing, and vanity. I feel to be in such darkness that surely I have been mistaken all the time. But I still feel as Peter expressed it, "Lord, to whom shall we go? Thou hast the words of eternal life"; and Paul, "Oh! wretched man that I am; who shall deliver me from the body of this death?" And I truly desire and feel to adopt the answer, "I thank God who giveth us the victory through our Lord Jesus Christ." That is my only hope—that He was made to be sin for me who knew no sin (of His own) that He might be made the righteousness of God to me. This is my only hope for heaven and eternal happiness. Jesus is all I can preach and recommend to others; saved sinners are alone complete in Him. How can I truly believe and sometimes

rejoice in and publicly proclaim these and many other precious promises to the dear children of God, and then at times be unable to adopt them in my own case? "Oh, the depths of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!" Oh! that the Lord would raise up and send more young men as laborers into His harvest. How few, old and worn out and ready to lay their arms by are there now in this section! Not that I fear that Zion will be without witnesses; but it seems to me that we are too forgetful of the source from which all our help must come. Excuse me for writing in this mournful tone, and so much of my poor self. Brother Hassell, I haven't got you any subscribers lately. I want to send you a little toward helping you to continue the publication of the MESSENGER, for I am satisfied it is a burden on you. I send \$1.50. I desire you to send a copy of Apostolic Church to Elder Steve Wilson, Cross Plains, Ga., Carroll County. He is an old Missionary Baptist preacher, but I learn has been excluded for opposing an organ being installed in his church. I have heard for years he has been preaching sound doctrine. I only know him when I see him. The pamphlet may help to open his eyes. Also wish you to send one to Elder T. A. Cook, Bowdon, Ga., R. 5., and one to me. May the Lord uphold, sustain and comfort you in all your labors of love, and sanctify the same to the good of many in Israel, is my desire and prayer, for Christ's sake. Amen.

W. P. MERRELL.

SELECTIONS.

PROTESTANTS ASTIR IN WASHINGTON.

On Sunday, December 14, 1913, there was held in the New National Theater, Washington, D. C., a union meeting of Protestants. The principal speaker was Mr. Randolph McKim, rector of the Episcopal Church of the Epiphany. Mr. Wallace Radcliffe, of the New York Avenue Presbyterian Church, presided. On the platform with the speaker were representative clergymen of the Baptist, Lutheran, Methodist and Seventh Day Adventist churches.

The subject of the address by Mr. McKim was, "Why We Are Protestants; Reasons for the Separation from Rome." Long before the hour for beginning, the building, which will accommodate two thousand persons, was filled and the doors closed. Hundreds were turned away.

With eloquence and power Mr. McKim set forth the fundamental principles of Protestantism. As reported in the *Washington Star*, he said in part:

"We are Protestants because we build our faith on the impregnable rock of Holy Scripture, and not on the shifting sand of ecclesiastical tradition. The Bible, and the Bible alone, is the basis of the religion of Protestants; but tradition, interpreting the Bible, and often superseding or contradicting it, is the basis of the religion of Romanists.

"The authority of Christ is against the principle of setting up tradition on the same pedestal with the Word of God. He said to the Pharisees: 'Ye have made the Word of God of none effect by your tradition'; and again He said, 'In vain do they worship Me, teaching for doctrine the commandments of men.'

"Again, we are Protestants because the doctrine of the Church of Rome, which we are called upon to accept as necessary to salvation, can not be found in the Bible. The late Cardinal Wiseman acknowledged that neither transubstantiation, nor auricular confession, nor purgatory, nor worshiping of images can be found in the Bible.

"Another reason why we are Protestants is this—we can not give up our spiritual liberty. The Church of Rome puts the priest between us and Christ. She teaches that if we wish forgiveness for sin we must go to the priest who sits in the tribunal of penance. If there were no other reason for refusing to surrender to the Church of Rome this would be all-sufficient.

"Finally, we are Protestants because we love our country and can not contemplate with equanimity the possibility that this 'land of the free and home of the brave' should be brought under the dominion of the Pope. Why not? Because the Popes have solemnly condemned free speech, free press, religious toleration, and liberty of conscience."

In concluding, Mr. McKim said:

"I ask you, then, is it not time for all Protestants to take counsel together for the security of our liberties, for the preservation of the heritage of personal liberty—liberty of conscience, liberty of speech, liberty of action—which we received from our forefathers? Colonial America was Protestant, overwhelmingly so, and the statesmen and patriots of the Revolution were also overwhelmingly Protestant, though there were many Roman Catholics who nobly and bravely labored and fought and suffered with them. But the ideas which gave birth to the Revolution were the offspring of the Protestant Reformation. The principles which lay at the root of the American Constitution were born of the Reformation, and it behooves us, whose ancestors pledged their lives, their fortunes, and their sacred honor for American independence, to guard those principles of liberty from every open or secret assault. Will any man say that I exaggerate the situation?

"What then? Why, this: Our great Protestant communions must realize the seriousness of the crisis and make common cause against this insidious menace to our liberties.' They must come out into the open and stand together in solid phalanx against all these invasions of personal liberty. Not in anger, not in bitterness, not with violence of speech or of action, but calmly, resolutely, with invincible determination that the principles of our Constitution shall be preserved inviolate, and that our citizens shall enjoy absolute freedom of speech and action without any constraint or intimidation of any kind whatsoever.

"My friends and brethren, this Protestant unity of action is coming. I hear the sound of its approaching footsteps. I hear afar off the tramp as of a mighty army marching to the Battle Hymn of the Republic! It is an army of peace. Its weapons are not carnal, but spiritual. By the force of reason, by the power of an enlightened public opinion, it will win its victories. Its voice will be the voice of the many millions of our Protestant citizens, the great majority of our people; and it will command respect, it will constrain to obedience.

"And this will be the tenor of its speech to our Roman Catholic fellow citizens:

"In the name of the great republic, we bid you remember that

you, as well as we, owe obedience to our Constitution and laws, not in the letter only, but in spirit. Be content with the liberty you enjoy to profess and practice and propagate your religion without meddling in politics; without attempting to coerce or intimidate free American citizens; without using the boycott or the bludgeon to accomplish your ends. In short, to propagate your religion wholly by rational and spiritual means.

"In other words, be content to be a spiritual, not a political, religious organization; and beware that you make no attempt, direct or indirect, to tamper with the sacred principles of our Constitution.

"Then there will be peace between us, and we can live and labor together for the honor and glory of our common country."—*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.

MACK G. WHITE.

Brother Mack G. White, son of Robert and Lucretia White, was born near Scotland Neck, Halifax County, N. C., August 8, 1838, and died at his home in Robersonville, Martin County, N. C., January 17, 1914. He was married, in 1862, to Miss M. A. Howell, of Alabama. Of their thirteen children, eight preceded him to the grave, and five, of whom four are married, are still living. He was greatly afflicted in the sickness and death of his children. One of them, Paul, when about twelve years of age, was thrown from a horse, and instantly killed. Another, Jesse, was an excellent young man, and, for a while, principal of the Williamston Academy, and was affected, for a year or two, with a strange disease of his head, which the doctors could not diagnose. I baptized him and his wife, in the fellowship of the church at Skewarky, September 11, 1892. He was a truthful, humble, just, honorable, virtuous, kind and gentle man, and a faithful, devoted, consistent member of his church. He loved to attend its meetings and those of sister churches. For about three years he was paralyzed and very feeble, but still he would go with his wife to meeting. He proved his faith by his works. As I was sick at the time, Elder John N. Rogerson held the burial services at his home, and his remains were interred in the family cemetery Sunday afternoon, January 18th.

SYLVESTER HASSELL.

Zion's Landmark please copy.

E. F. STEWART.

E. F. Stewart, my dear friend and brother, was born March 26, 1849, near Selma, Alabama, and died January 5, 1914, making his stay on earth sixty-four years, nine months, and twenty-one days. He moved to Carroll County, Mississippi, in 1870; married Miss E. F. Weeks, February 29, 1872; of this union there were eight children, of whom five survive him—Miss Minnie Stewart, Mrs. Rilla Austin, Mrs. Lilly Kelley, Bola and Hubert Stewart. His wife preceded him in death sixteen years. He united with New Providence church, Attala County, Mississippi, on Saturday before the fourth Sabbath

in July, 1903, and was baptized by Elder J. M. Palmertree, and lived a consistent member until death. Elder J. M. Palmertree, his pastor, preached his funeral January 6, 1914, at the family cemetery. He read the fourteenth chapter of Job, and beautifully set forth some of the truths contained in a few of the first verses of the same chapter. My brother was a faithful husband, a good father, a friend to all, and a true neighbor. He leaves a host of relatives and friends to mourn their loss. He was a true Primitive Baptist in every sense of the word. Written by a poor sinner, saved by grace, if saved at all.

H. C. FERGUSON.

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Vol. 36.

No. 4

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

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APRIL, 1914.

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The Gospel Messenger

APRIL, 1914.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 36.

WILLIAMSTON, N. C., APRIL, 1914.

No. 4.

COMING FROM THE WILDERNESS.

Solomon's Song, 8:5.

1. Behold from the desert of sin,
The World, and the curse of the law,
A fair one, whose garments are clean,
Does with her Beloved withdraw ;
Retiring from thence she appears
Dejected, and often complains,
Surrounded with sorrows and fears,
Yet on her Beloved she leans.
2. Thus up from the desert she goes,
Sustained both in fire and in flood ;
Victorious to vanquish her foes,
And all through the Lamb and His blood ;
By faith she's enabled to view
Fair Canaan's delectable plains,
And faint, yet her course shall pursue,
When on her Beloved she leans.
3. When darkness envelopes her mind,
By faith she shall hold on her way ;
And, in the sweet promise, shall find
Her strength shall suffice for the day ;
No fiery afflictions shall burn
Beyond what His wisdom ordains,
But times of refreshing return,
When on her Beloved she leans.
4. Her woes are permitted of God,
Her faith and her patience to prove ;
The kiss, or a stroke of His rod,
Is all from immutable love.
By crosses and losses, at last
From self her affections He weans,
That on Him her hopes may stand fast,
While on her Beloved she leans.

5. When foiled by the tempter, she goes
 And makes the atonement her plea;
 There pardon eternally flows;
 And love wipes her sorrows away;
 And when with her pardon she's blessed,
 Communion with Jesus she gains,
 No longer a sinner distressed,
 For on her Beloved she leans.

—*John Kent.*

CORRESPONDENCE.

SHOW FAITH BY OBEDIENCE.

704 LINWOOD AVENUE,
 BALTIMORE, Md., February 19, 1914.

Dear Brother Hassell:—A short time ago I read the entire epistle of James with a special thought in my mind, and was somewhat surprised to find that he does not once mention the coming of Jesus Christ, and the eternal salvation of sinners through His blood; but confines himself entirely to the manner of life that those should lead who have professed to love Him. Then I was more impressed than ever that we do not have enough of this kind of preaching. Surely we should never neglect to declare the necessity for, and the all-sufficient power of, the precious blood of Christ; neither should we neglect to impress upon the minds of those who have named the name of Christ that it is becoming in them to depart from iniquity. Jesus said to His disciples: "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven." Being born of God, men have the life and mind of Christ and because of this are exhorted by the apostle to put off the old man or fleshly lusts and put on the new man or Spirit of Christ. It is true the dead can not work, but the living can; but, if he will not work, neither shall he eat. "Without Me," said Jesus, "ye can do nothing." And Paul fully understood this truth in his own experience, and preached it very clearly to others. Yet he said, "I can do all things through Christ which strengtheneth me." Then it is true beyond ques-

tion that those who have spiritual, divine, holy, eternal life, can do things in the gospel field that those not born of God can not do. Having this holy life, we are told by Jesus to take His yoke upon us, and we shall find rest to our souls. Peter told those pricked in their hearts, on the day of Pentecost, to repent, turn away from their former manner of life and be baptized, thus putting on Christ, and they should receive the gift of the Holy Ghost, and then declares to them that the God of their salvation has so promised; to fail to do this is to live after the flesh and die to the joys of God's salvation while in this tabernacle. Is it not the experience of the dear ones of the kingdom that they have more joy while walking in obedience than in disobedience? Paul asked the brethren to suffer the word of exhortation; and, when brethren will not heed such messages of the Spirit, there is something wrong. If we have the grace of our God at heart, we will want to glorify His holy name, not exalt but abase ourselves, and extol His holy name. And how can we best do this? Not by loud profession alone, but by an humble, earnest, consistent walk and conversation, coupled with a public profession and confession of Him as our Lord and Saviour. Let us show our true belief in Predestination, Election, Effectual Calling, and Eternal Salvation by living out the holy principles of these everlasting truths. "Show me thy faith without thy works; and I will show thee my faith by my works" (James). How beneficial to the Church is true, earnest, Christian zeal. In this kind of life the Lord's humble poor are helpers, one of another.

Your brother, I trust,

JOSHUA T. ROWE.

DRINK PLENTY OF GOOD WATER AND KEEP
ORDER IN OUR CHURCHES.

STATESBORO, GA., February 8, 1914.

Dear Brother Hassell:—I have been thinking some time of writing you a letter to let you hear from me, which you may publish in THE GOSPEL MESSENGER if you see proper. My health is much better in some respects now than it was last fall when you visited us in Georgia. You remember that, when you left me at Tennille, Ga.,

I was quite sick, suffering very much with indigestion. Several weeks after you left me I had to live on raw eggs and some other little light diet, but I now can eat anything I want without harm. My son, Dr. Temples, procured ten gallons of what is known in Georgia as Jay Bird spring water. I drank that very freely, and, before I had drunk all the ten gallons I found that my condition was better. I did not get any more Jay Bird water, but I have been drinking a lot of water from our well since, and I am sure that the quantity of water that I drink causes my food to digest properly. My stomach and bowels are in good condition all the time. I have advised others, who suffer of indigestion, to drink a great deal of water, commencing as soon as they get out of bed in the morning. I drink all I possibly can early in the morning, and about thirty minutes after breakfast I drink all I can again, and I drink freely frequently all through the day, and before I retire at night I drink all I can, and then retire. I am generally ready for breakfast early in the morning. I think it good for the health of our bodies generally to drink a lot of pure water.

Much is being said now about order in our churches. I am truly glad that our people are waking up on this line. We need to study discipline, and try to put in practice the discipline given to the church by the King in Zion, and not be led about by some man among us who is not studying to show himself approved unto God, a workman that needeth not to be ashamed. We all make more or less mistakes when we do the best we know, but we should read and study the Word of the Lord diligently, and thus inquire of the Lord His will toward us. I feel sure that, if we had all been as diligent as we should in this good work, we as a body would have been more healthy and in much better condition today than we are. On my own part I confess that I have been a great failure, and can only beg the good Lord and my brethren to forgive me. But I want to do right, and be an example before the believers in the Lord Jesus, regardless of what men think or say of me. And I believe that all true ministers want to do right, but it behooves us to study diligently and take heed to ourselves and the doctrine and continue in them, that we may thereby save ourselves and those that hear us. When we fail to do

this the enemy will take advantage of us and lead us to confusion. I am nearly 71 years old and have been allowed to live among the dear old Baptists 48 years, and I now feel as deep interest in the welfare of these dear people as I ever have at any period of my life. Now, my dear brethren, we advise and beseech you by the mercies of God, to present your bodies a living sacrifice to God, which is your reasonable service. If we find that we have done wrong in any matter before the Lord, let's confess to God and to one another, and beg forgiveness. This is God's direction in his blessed Word. Let us follow after the things that make for peace and things that edify one another, for Jesus sake. Amen.

Your brother in hope, H. TEMPLES.

THE WICKED ARE NOT TO BE ANNIHILATED.

DADE CITY, FLA.

Dear Elder Hassell: I shall ever cherish the gracious discourses I heard you preach in South Georgia last fall. I had for years admired your writings, being from the mind of one greatly learned in language, history, and the Word of God. It seems to be the growing evil of this modernized age of infidelity and Christianity to expunge the idea of total depravity, to mitigate the doctrine of the Bible as to the everlasting punishment of the wicked, or annihilate them, and so expound the Word as to make it congenial to the natural mind. I have been pained to find some such teaching in the ranks of the Old School Baptists, and who ignore the certain teaching of God's Word, as well as the faith and exposition of the great, good and most spiritual minded in the Church of the living God in all the ages.

God's ways and thoughts being as far above man's ways and thoughts as the heavens are above the earth, man would utterly fail, from a human viewpoint, to measure any of Jehovah's covenant will and purposes. Faith sayeth he doeth all things well, and there is no unrighteousness with him.

God's Word, not man's opinion, should be the basis of all evidence that the wicked "shall go away into ever-

lasting punishment," Matt. xxv, 46; and "shall be cast into the fire that never shall be quenched; where their worm dieth not and the fire is not quenched. Mark ix, 43, 44. Unbelief says, "those are scriptural expressions, but they are only metaphorical and that the fire would burn until the wicked are burned up; that the parabolic language that Christ used about the unquenchable fire had reference to the fires which the ancient Jews kept burning near Jerusalem to burn up the garbage and the bodies of people who were executed, all of which were thrown into these fires, called the valley of Gehenna, and burned up.

I would not question but what the denunciations are clothed in figurative speech; but does that teach that God's metaphors are meaningless? True, the word "forever" is used in Exodus xxi, 6, and means only a timely state as having reference to persons in that generation; as used in the Old Testament. The word "everlasting" is used in Leviticus xvi, 34 in the same sense. But in every place where the expressions "ever," "everlasting," "forever," or "forever and ever" are used in reference to God, to Heaven, to Hell, to punishment of the wicked or joys of the righteous after death, they mean an endless eternity. Such expressions are not found in the New Testament having reference to a time state, but, in every place, to an endless eternity; as "the Son abideth forever," John viii, 35; "whosoever eateth of this bread shall live forever," John vi, 51; "To whom is reserved the blackness of darkness forever," Jude 13; "commandment of the everlasting God," Rom. xvi, 26.

Who is there among us will say, "The Son abideth forever" and "everlasting God" should be used in a limited sense? Again, What will unbelievers say of the following quotations: "God who liveth forever and ever" (Rev. xv, 7); "They shall reign forever and ever (Rev. xxii, 5); "the smoke of their torment ascendeth forever and ever" (Rev. xvi, 11); "The devil shall be tormented forever and ever" (Rev. xx, 10). I find in these quotations that the same expressions which declare the everlasting existence of Jehovah and the joys of the redeemed "forever and ever" are used to set forth the everlasting punishment of the wicked. The learned tell me the same root-word is used in each sentence. Again, if

the following references are given by inspiration of God the wicked shall suffer forever and ever. Matt. x, 28; xxv, 41, 46; Mark ix, 43-48; John iii, 36; Luke ix, 19-31; 2 Thess. i, 6-10; Rev. xiv, 11; xix, 20; xx, 4, 14, 15; xxi, 8; xxii, 11. In the face of the Bible teaching one has as much evidence to believe that those who have the hope of eternal life from the promise of Him who can not lie and the consolation of everlasting joys, can only mean a period of time, as he can that the wicked who are promised to be punished with "everlasting punishment" in "torment forever and ever," can mean a restricted futurity.

But the objector says, "I do not want to believe that the punishment of the wicked is interminate, but rather think their wages should be annihilation; but grant there may be such doom for the devil and his angels."

The Word of God replies, "But the fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death," Rev. xxi, 8. The "second death" can not be construed in verity to mean an extinction, or annihilation. However, the following Scriptures have been relied upon to bolster the theory of the annihilation of the wicked after death and judgment: "But the wicked shall perish and the enemies of the Lord shall be as the fat of the lambs; they shall be consumed; into smoke shall they be consumed away," Psalm xxxvii, 20; "The wicked shall not be; yea thou shalt diligently consider his place, and it shall not be," Psalms xxxvii, 10; "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power," 2 Thess. i, 9.

The above quotations from Psalms may have the foreshadowing of an eternal judgment of the wicked; but when the context is noted they show that those Scriptures only mean to be burned up, destroyed; perished "out of the land" and "from among the people," but nowhere says in a lake of fire after death, when they shall have been judged out of those things written in the books according to their works, being cast into a lake of fire to exist "forever" from the presence of God. So also the quotation from Thessalonians can not mean the an-

nihilation of soul and body, but eternal bliss and happiness, or, as Paul says, "rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels," their "destruction" being everlasting "from the presence of the Lord and the glory of His power"; as dying yet never die, their "destruction" being commensurate with the line of eternity, inflicted of an eternal God, and forever set at naught from the glory of sovereign grace and mercy.

M. L. GILBERT.

KIND WORDS.

ROOPVILLE, GA., February 4, 1914.

Elder S. Hassell:

DEAR BROTHER—I send two new subscribers, Thomas Roan, Carrollton, Ga., R. 10; R. C. Merrell, Clem, Ga. Also tend two dollars to be credited on Mrs. G. W. (Ada) Belk's subscription, Roopville, Ga.; in all four dollars. I want to make an effort to get more subscribers along, as I go about. I've been reading back numbers of late and we (wife and I) surely find a feast. What is written in the MESSENGER will be as good one thousand years from now as it was when first published. Many of the articles seem to be new to me. Eld. Chick's piece back there on "The Kingdom of God is Not in Word But in Power" is well worth a year's subscription; and many of Eld. Mitchell's editorials. His picture is in one of the MESSENGERS; also those of many of the old soldiers that have laid their armors by and received the crown of righteousness, and their works *do* follow them. Yea, I can look back with pleasure on the lives and labors and self-sacrifices of those dear men of God. Oh that the Lord of the harvest would send others like them. There are a *few* yet that are standing in the way and rightly dividing the Word of Truth. I am truly glad that you will not turn to the right or left, even to please erring brethren. Continue to refuse to publish anything that will not make for peace and edification of the saints.

As ever your poor unworthy,

W. P. MERRELL.

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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CATHOLICISM AND MORMONISM.

Both of these pretended "churches" seek political influence, and claim the right to reign over the State. Our present Chief Executive and the four who have immediately preceded him have bowed the knee to Baal in seeking the favor of Rome by letters or gifts or publicly attending its idolatrous ceremonies, and numerous appointments of Romanists to important offices far above their proportionate membership or numbers in this country, and it seems that our political leaders, to obtain Catholic votes, are willing to betray our civil and religious liberties to the Pope of Rome.

And the Mormons have violated their pledge to abolish polygamy if Utah were admitted as a State into the Union, and still practice that "relic of barbarism," and

are said to have the balance of power in eleven western States, and if they can secure it in two others, would be able to defeat the already proposed Constitutional amendment, forbidding polygamy, and would thus make lawful a plurality of wives in the United States, and would reduce our social standing to the low level of the Mohammedans, the Chinese, the Hindoos, the Japanese, and the Africans. If our people do not bestir themselves to resist the advance of these unspeakable evils, we shall, unless a benign Providence interposes in our behalf, plunge into political and moral ruin. S. H.

GOD SOVEREIGN IN SALVATION (No. 4).

“Thy will be done in earth as it is in heaven.” We are taught in many places to be submissive to the will of God. We never enjoy the religion of Christ more than when we are fully submissive to the will of God. The Lord has a will concerning the salvation of sinners, and had a will concerning it before time. The will of God determines who shall be saved, or the will of man determines it. “It is not of the will of the flesh nor of the will of man, but of God.” We are not left to uncertainty as to this matter. It is fitting that this matter should be entirely with him for several reasons. It was the Lord that died the death of the cross to save sinners. He shed His own precious blood to save sinners, and here is one reason why this matter should be decided by Him. Another reason is Heaven is His—all His; every mansion there belongs to Him; and we concede that men may do what they please with their own, and if men may, how much more the Lord? His wisdom and power fit Him to decide this matter more than any other being. If any of earth’s millions have any claim, or can show any reason why they should be included, the case would be different; but, if no one has such a claim it appears that he may do as He will with His own, and so give it to whom He will. He says, “I will have mercy on whom I will have mercy.” We are not permitted to point to any as too bad—*too vile* for His mercy. We read of some of the worst that were favored.

“He to whom most is forgiven will love most.” Here is one result of the salvation of the chief of sinners. They “will love much.” “I came not to call the righteous but sinners.” Those who feel that they are poor, vile sinners will lose nothing by this whole matter being left to the Lord.

Who can say that more would be saved if it were left to the will of man? or who can say *certainly that any* would have been saved if all had been left to the will of men? If the sinner is to decide whether he will be saved, he must do so while he is a sinner—while he “is dead in sin,” and who can say that such a sinner would ever so choose?

And if sinners, dead in sin, would never make such a choice and yet the whole scheme of salvation should be left to depend on them, what a great failure it all would be! If the design of God is His own glory in the salvation of sinners, would His glory be more secure if all were left to depend on man? Each one of us knows something of our proneness to go astray—to forget God and all our duties to Him. Is it best for us that all be left to ourselves? “What was there in you that could merit esteem or give the Creator delight? It was even so, Father, you ever must say because it seemed good in His sight.” It becomes us to say concerning this matter, “Thy will be in earth as it is in heaven.”

If it were the will of God to save all the race, we would not find fault; but, if God’s object is his own glory, who can certainly say that this end would be better secured in this way.

The justice of God as well as His mercy is important. If all were left under the law and under its curse, then the justice of God would be sure, but not His mercy; so, if all were redeemed and saved, his mercy would have been seen but not His justice.

It will appear that God is in earnest about the salvation of His people if we will consider all that He has done to secure it. “He spared not His own Son.” “How shall He not with Him freely give us all things?” Who can answer this question? God certainly thought of this and of all necessary to bring it about long before time. He has “prepared” a place for us. The great wedding supper is prepared. The robes, the mansions—

all are prepared for the redeemed; but, if it all depends on their choice of God,—see how great a failure it would be! In free governments like ours, we find that the elect is inferior to the elector. The people are the elector, and the elect take the place of servants, so in the matter in hand, God is never called the “elect,” but He is often represented as choosing or electing, and we are over and often presented as the “elect” or the “chosen.” To make all depend on the sinner’s choosing God is to invest this order, and make the sinner sovereign, and God dependent.

The Lord is the sovereign of the universe. He holds the keys in His own hand, and does His pleasure in the whole matter. J. H. O.

IS THERE NOT A CAUSE?

The hope of Heaven that we possess is an effect, and Christ is the cause of that hope. Every spiritual desire and aspiration of soul had a cause to produce it. The flesh produces no such fruits. Christ by His quickening Spirit is the efficient cause of love for God and holiness, repentance, faith, joy, peace, consciousness of sins and a desire for the things eternal and immortal. The walking in the Spirit is the effect, and being led by the Spirit is the cause. “As many as are led by the spirit of God, they are the sons of God.” Being cleansed from our sins is an effect. What is the cause? The blood of Christ. “The blood of Jesus Christ, His Son, cleanseth us from all sins.” Being nigh to God is an effect; the blood of Christ is the cause. “Ye were sometime afar off are now made nigh by the blood of Christ.” How do heathens get to God? “To God” is an effect; the blood of Christ is the cause. “Thou wast slain and hast redeemed us to God by Thy blood out of every nation, kindred, tongue and people.”

There is a cause that produces every effect. It is the Spirit of God in the soul that unifies, cements and makes all the children of God one body in Christ Jesus. What is the cause of division? The flesh. There was a time when the Baptists were together. Opposition to error was not the cause of division, but the error itself

was the cause. The Baptists stood together until Mr. Fuller introduced the Board System and other innovations, and a great division was the result. The Old Church stood upon the Apostolic principles, and the new party went off after fleshly methods as instituted by the Catholics. "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." Of all the divisions in the church a carnal spirit has been the cause. Look at our once happy people, all united in love and sweet fellowship, but now they are torn asunder. What is the cause? Is it because all are contending for the faith and practice once delivered to the saints? No. That will not cause division. Is it because they non-fellowshipped departures? No. Non-fellowshipping a departure will never divide the church as long as all are contented with the goodness of God's house and all live at each other's feet. The law against murder will never injure any only the guilty. An honest man does not fear the law against theft. A true Primitive Baptist will never oppose our Scriptural declarations against heresies. It is the guilty that opposes non-fellowship bars against new measures. Old Baptists at Black Rock, in 1832, non-fellowshipped a hireling ministry, protracted meetings, foreign missions, and theological schools, because they were all unscriptural practices. All true Baptists have stood there ever since. The one that rejects the Black Rock address puts himself in line with the modern Mission Baptists. If Old Baptists use the Arminian machinery to augment their numbers, they will be no better than Arminians. Some will say, "We do not have those departures in our church; but we can not non-fellowship them in a sister church. If it is wrong to fellowship gambling in my church, it is wrong to fellowship it in any church on earth. If Old Baptists had not have non-fellowshipped error in the mission movement there would have been no division, it is true, and there would be no church in existence today. The whole thing would have been swallowed up in Babylon. Israel was to dwell alone, and not be reckoned among the nations. The opposition to error is not the cause; non-fellowshipping error is not the cause; but the error itself is the cause of division. Before the departures existed

Primitive Baptists were together in this country. Now they are divided. What is the cause? It is not because they stood in the ways and enquired for the old paths. It is not because they continued steadfastly in the Apostles' doctrine or upon the constitution of their churches. Something has been brought in that was not in the original constitution. Something has entered that our people had not had in the past. The error has caused the division. Remove the cause and the effect will cease. Was not the church good enough for you when you joined it? Away back yonder they did not have those departures. Then they had peace. Is it not a fact that preacher lordship forcing things on the churches that was not in the pattern has caused the breach? Some claim that *they* do not have it; but are allied with those who do. They are guilty then by affiliation. If a man steals a horse and another conceals it they are both equally guilty. The safe course is for every child of God to abide in the old ship, and if some one jumps out and *drowns*, do not follow him to your destruction. Abide in the ship. Churches may say, "I am not going to take sides." You may put them down right now on the side of error. There is no middle ground between right and wrong, between truth and error. When you leave the right way you are wrong, and *wrong should not be fellowshiped*. We feel in our souls that the true Primitive Baptists of Georgia have contended for Bible principles and are doing so today. Some mistakes may have been made in not bestowing as much gospel labor as they should, but they have contended for the true old principles where the church has ever stood. Churches should respect each other; and, if a church in order excludes a member, every church should recognize that act. Once Elder Burnam was in fellowship with Primitive Baptists; he is not now. Why not? His departure from Old Baptist faith and practice was the cause of his expulsion. He wanted to go too fast to suit the old church. Once Elders Todd, Hackleman and the Kirklands were members of the Primitive Baptists; but they are not now. They belong to the Mission Baptists. They abused the Old Church and claimed to be just murdered because the Old Baptists would not tolerate their innovations. It was painful to our people to put them out, but it was

either that or lose our identity as a people. If they had contended for Primitive faith and order they would have been with us today. Twenty-five years ago there were no organs in our churches in Georgia, no protracted meetings, none advocating that each church can have any departure and no other church can withdraw from her error, none advocating taking missionaries by the church without baptism, none wanting to fellowship secret orders, none wanted Bible classes or Sunday schools to teach their children to know the Lord. When a member was excluded from one church, then all churches and Associations recognized it. All were contented with the goodness of God's house. Preachers then were equal. They were little in their own estimation. They did not prepare their sermons then, and announced a month ahead what they would preach next time. They depended upon the Lord for guidance. Peace reigned then. True Primitive Baptists in Georgia stand right where they have all the way on these things. The introduction and toleration of departures have caused the breach, and not the opposition to the error. If all were standing there now, we would be together in peace and love. We all love those dear children of God who are separated from us. If we were together now many of them would be far from admitting those measures. The greater portion of the good brethren see it was a sad mistake to exchange the fellowship of their brethren for new measures that divided us. A goodly number that are separated from us have never had those measures, and do not want them; but they are guilty by affiliation only. I am sure our brethren in this section should have bestowed more loving gospel labor. While it is wrong to tolerate an error, we should bestow a labor of love before a withdrawal of fellowship, and endeavor to labor in such a manner as not to make the innocent suffer equally with the guilty. If we can not walk together, we should not get mad and magnify each other's wrongs too much, but all keep in a good humor, and meet and talk in love to understand each other, so that each others faults will not be magnified too much. We should all be loving, kind, and tender, yet firm for the right. All should gladly forsake their wrongs and live together as brethren, being contented with the goodness of God's house. We should all strive in love for the

things that make for peace. We need each other so much. May the Lord cement all true Baptists together in love.

L. H.

ESTHER, CHAPTERS 8-10.

Mordecai, the Jew, was greatly honored by the king, as a reward of merit, while the wicked Haman was completely overthrown. The king could not reverse the sentence of death which he had signed against the Jews, but he licensed or authorized the Jews to stand up against their enemies for their lives everywhere, and fear of the Jews seized the inhabitants of the land, and we do not find any account of a single one of them that fell under the decree of Haman's procuring; on the other hand many thousands of the enemy fell instead, and all these blessings came to the Jews through Mordecai, their representative, for though at one time he was greatly humiliated, clothed with sackcloth and wept with a loud and a bitter cry, yet in due time was he greatly exalted on account of his own merit.

So it is through Jesus, our spiritual Mordecai, that the spiritual Jews are not condemned by the law of the Great King under which they were sentenced or appointed to destruction, or endless woe. Not that the law was repealed, annulled, made void or ignored; nay, on the contrary, the law was upheld as holy, just, and good, but Jesus suffered the curse of the law in His own body or person, and as He is the representative of all spiritual Jews, they go free, do not fall under the curse of the law because of the fact that He bore the curse for them.

"And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad."

John, in Revelation, saw Jesus, our Spiritual Mordecai, the Faithful and True, go forth riding a white horse, His eyes as a flame of fire, and upon His head many crowns, and clothed with a vesture dipped in blood, and His name was the WORD OF GOD, and on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

Again in Esther we read, 9:4: "For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater." A more beautiful and sublime type of the Lord Jesus, it seems to me, would be hard to find; for the man Christ Jesus is great in the King's house, the church, and His fame has gone out throughout all the churches in the different ages and generations of men, to whom he has been revealed, and in the faith, love, and adoration of all the spiritual Jews He waxes greater and greater as they see and learn more of Him.

This reminds me of the song Sister Susan Davis, of precious memory, used to sing so beautifully and touchingly to me, to wit:

"I've found a friend in Jesus, He's everything to me;
He's the fairest of ten thousand to my soul;
He all my griefs has taken, and all my sorrows borne.
In temptation He's my strong and mighty tower,
He'll never, never leave me, nor yet forsake me here,
While I live by faith and do His blessed will;

The lily of the valley, in Him alone I see
All I need to cleanse and make me fully whole.
I've all for Him forsaken, I've all my idols torn
From my heart, and now He keeps me by His power,
A wall of fire about me, I've nothing now to fear;
With His manna He my hungry soul shall fill.

In sorrow He's my comfort, in trouble He's my stay,
He tells me every care on Him to roll.
Tho' all the world forsake me, and Satan tempt me sore,
Thro' Jesus I shall safely reach the goal;
When sweeping up to glory we see His blessed face,
Where rivers of delight shall ever roll.
He's the lily of the valley, the bright and morning star;
He's the fairest of ten thousand to my soul."

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 lovingkindness of the Lord."—Psalm 107:8, 43.

WARBURTON'S MERCIES, NO. 2.

O may my soul never forget the boundless mercies that God has caused to pass before me, a poor worm! Surely I am the greatest debtor to mercy upon earth!

The kindness of an indulgent God and Father has so wonderfully appeared for me in every time of need, just as it were "by the skin of my teeth." (Job xix, 20.) When all human hope has been taken away, then has he appeared; when there has been no earthly arm to help, and no mortal eye to pity, then has he made bare his arm, and wrought a deliverance both in providence and in grace. He has ever proved himself my prayer-hearing and prayer-answering God, and has never yet failed me, notwithstanding all my unbelief, and wretchedness, and unworthiness.

I went on, for some time after this, pretty comfortably, constantly hoping and praying that I might never distrust nor dishonor my God again. Indeed, I believed in my very soul that I never more could distrust that God who had appeared for me so often and so wonderfully. But soon I found that I had a sorer trial yet to pass through than any which I had had in my life. God was pleased to lay me up with a bodily affliction, so that for fourteen weeks I was ill of the dropsy, with no human hope of recovery, and nothing but the expectation of death! The darkness of soul in which I passed about twelve or thirteen weeks, tongue cannot describe. Day after day and night after night were spent in nothing but gloom, misery, and wretchedness. I began to fear that all my past experience was nothing but deception. Death was staring me in the face, eternity was opening upon me, and not one promise could I lay hold of as mine. When I cried, the heavens appeared as brass, and I verily believed that all the comforts and joys I had felt were no more than those of the stony-ground hearers; so that I looked upon myself to be given up of God to make shipwreck of faith and of a good conscience, that it might be made manifest that I was nothing but an apostate. The filth and wretchedness of my heart boiled up in such awful rebellion against God, that I trembled from head to foot. I verily believed that the devil himself had taken possession of my soul. I was brought to such an awful condition that I durst no more read the Bible or hear it read than put my hands into the fire. I told all my friends that I was a deceived man, and had deceived them likewise, and that I was as sure to be damned as that I had been born. O the

dreadful blasphemies that darted through my mind against the Holy Trinity, Father, Son, and Holy Ghost; especially against the Holy Ghost! I dare not even now allude to them. I verily believed, as firmly as in my own existence, that I had sinned against the Holy Ghost and could never be forgiven, either in this world, or in the world to come. About three days before my deliverance, I was obliged to hold my hand over my mouth, lest the awful curses which were boiling up in my heart against the Holy Spirit should come out. O how I shook and trembled! I sometimes wondered that God did not command the earth to open her jaws, and swallow me up.

I shall never forget the time of my deliverance. I was alone in the house, and being a little better in body, could just manage, with the assistance of a stick, to walk about, which I did, groaning and sighing. Bunyan's "Pilgrim's Progress" lay upon the table, and in opening it, I was led to cast my eyes upon the description of Christian's passing through the Valley of the Shadow of Death; with the awful scenes which he saw there, and the awful curses which were whispered in his ears, until he became so confused that he could not distinguish his own voice, but began to think that it was he himself who cursed the Lord. My soul began to melt, and hope to spring up that it was the very situation I was in. I saw that it was not I who was blaspheming God, but the devil who was tempting me to do so. I then went down upon my knees and poured out my soul to the Lord, entreating that he would appear for my soul once more; and I felt a freedom of access to him, and a going forth of soul that I had not enjoyed for fifteen weeks. And can I ever forget the tender mercies of a covenant God? of him who appeared to me even while I was on my knees? He did appear with these blessed words sounding like a trumpet in my soul, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." (Luke xviii, 7, 8.) Such divine power came with these words, and such light, life, and liberty, that the devil and his artillery flew away like lightning, and my poor soul was like a bird let loose from the snare of the fowler. The snare was broken and I escaped. O the

transports of joy that I experienced! O the love that I felt to my God and Saviour, who had conquered death, and him who had the power of death, that is, the devil! O the precious days and nights I had of sweet communion with the dear Saviour, who had so wonderfully delivered my soul out of the lowest pit! I could sing from my very heart, and shout out with all my strength, "Thou hast brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And thou hast put a new song into my mouth, even praise unto our God." (Ps. xi, 2, 3.) The beauty, majesty, glory, and grandeur of my covenant God and Saviour, appeared in such transporting views to my poor soul that it was lost in wonder at his astonishing love, mercy, and kindness to one so wretched, so miserable, and so sunk in black despair. I had given all up for lost; but, bless his precious name, he had not given me up. O the light, life, and liberty I enjoyed for some weeks after! All was right and straight. Whilst God was enjoyed in my soul, I truly found that when *he* giveth peace, none can give trouble. At this very time, owing to my bodily affliction, we had nothing to live upon, save what God put into the hearts of one and another to bring us, with a little additional help from the parish. Yet every day brought its daily bread with it; how, I could not tell. O the many times I have found, that "better is a dinner of herbs where love is, than a stalled ox and hatred therewith." (Prov. xv, 17.) The Lord raised me up to bodily health, and also brought me to see and feel that it was all needful, and all in lovingkindness and tender mercy. I could enter from my very soul into David's feelings, and say, "It is good for me that I have been afflicted"; for, "before I was afflicted I went astray; but now have I kept thy word." (Ps. cxix, 67, 71.) O the blessings of a covenant God in thus emptying and filling, bringing down and raising up, wounding and healing, stripping and clothing, frowning and smiling! I have indeed proved the truth of that precious text, "Now no chastening for the present appeareth to be joyous but grievous; nevertheless, afterward, it yielded the peaceable fruit of righteousness unto them that are exercised thereby." (Heb., xii, 11.) My soul has indeed proved that "by

these things men live, and in all these things is the life of my spirit." Isa., xxxviii, 16.) But what can poor empty professors of religion know of these precious things? It is the "third part that God brings through the fire, and purifies as silver is purified, and tries as gold is tried. They shall call on his name, and he will hear them; he will say, It is my people; and they shall say, The Lord is my God." (Zech. xiii, 9.) Thus saith the Lord, "This people have I formed for myself; they shall show forth my praise." (Isa. xliii, 21.)

JOHN WARBURTON.

QUESTIONS AND ANSWERS.

1. Q. How is "the gospel the power of God unto salvation to every one that believeth" (Rom. 1:16)? A. The believer is already born of God (John 1:12, 13; 6:47; 11:26; 1 John 5:1); and every such a one is constrained by the gospel, the good news of God's free and holy salvation by the blood of His Son and the power of His Spirit to loving obedience and submission to God. Having been made a tree of righteousness, he brings forth fruit unto holiness, and will have, in the end, the fullness of everlasting life (Isa. 61:1-3; Matt. 7:17, 24, 25; Rom. 6:2, 14, 22).

2. Q. What is meant by "the kingdom of God being within His people, and coming without observation" (Luke 17:20, 21)? A. That the reign of God's Holy Spirit is in the heart, and does not make any sanctimonious outward show; but those who are born of God can see the evidence of His indwelling Spirit in the humble and godly conversation and conduct of those who are inhabited and guided by that Spirit.

3. Q. When was the name "Catholic" first applied to a church? A. This word literally means *universal*; in the Scriptures it is never applied to a church, but only to the Epistles of James, Peter, John, and Jude, which were not addressed to a single church or individual. There is no universal visible church; and, if there were, it could not be called Roman Catholic or Greek Catholic or Anglo-Catholic, for these are contradictory

terms; if a church is Roman or Greek or English, it is certainly not catholic or universal. In the early centuries, *after the first century or the Apostolic Age*, churches thought to be orthodox were called by some writers Catholic in distinction from those thought to be heretical. After the Protestant Reformation in the 16th century, the so-called "Church of Rome" tried to monopolize this title; but the so-called "Greek or Orthodox Church" also claimed it. The term "Anglo-Catholic" was invented in England in connection with the so-called "Tractarian Movement," the issuance and influence of what was called "Tracts for the Times," tending to the old and false doctrine of "Roman-Catholicism." As stated before, there is no universal visible church on earth; there are hundreds of thousands (in fact millions) of square miles where the gospel has never been preached by any man; and Mohammedanism, a pretended religion which allows the gratification of man's vilest passions, is spreading far more rapidly than even a profession of Christianity.

4. Q. Can it be possible that the great arrogant leaders of Catholicism are sincere? A. Impossible, if they have any real knowledge of God or of themselves or of the Scriptures; and, even if sincere, they are no more justifiable in their wicked persecution of the children of God than were the ancient heathens and Pharisees, and the Mohammedans. S. H.

EXTRACTS.

MIDLAND CITY, ALA., December 29, 1913.

Elder G. W. Stewart—

VERY DEAR FATHER IN ISRAEL:—Your good Christian letter of the 11th inst., was received in my absence—hence my delay in answering. I have just returned from Atlanta, where I have been to see a brother of mine, who is at the "Victor Sanitarium." I am always glad to hear from you. It seems like, sometimes, I'm almost gone; but, when I get a good, encouraging letter from some good and faithful brother, it strengthens me and builds me up. I have passed through some fiery trials and severe tasks this year. It has been a year of almost incessant warfare with me. But I feel to say, with the Apostle of old, "The Lord has delivered me from all these things."

The Old Baptists are like my and Cannie's children. I love them better than any children in the world—God bless them—there are no children in this world like them with me—they are kin to me; but they are mean sometimes; they sometimes act like other children. But I can't deny them—they are mine. So it is with the Lord—He can't deny His own, though they do ever so bad. But I tell you, Cannie's children get into trouble by doing wrong; so do the Lord's children. Cannie's children did not become hers by something they did, neither can they become some one else's by what they do. If her children could realize how much she loves them, they certainly would do better; but their childish nature is such that they can't. So it is with the children of God: if they could fully realize the love and devotion of God for His children, they certainly would do better; but their carnal nature is such they can't. I learn a great deal about the character and nature of Old Baptists by noticing Cannie's children. I noticed one of them the other day demonstrated one of the peculiar characteristics of a child of grace, by refusing to accept a favor at the hands of his mother, because he did not think it enough. His mother gave a piece of cake; and, because it was not big enough, or big as he wanted, he threw it down on the floor and fell down himself and began to squall—he wanted the whole loaf. So it is with a lot of the children of grace; the Lord gives them a sweet little hope, but because it is not big enough, or as big as they want, they will sometimes throw it aside and begin to cry and beg for a bigger one. Now that good mother knew that was enough for that child. So does the Lord know what is enough for His children. And I tell you the Lord will treat His children just like that good mother treated hers—she just closed the door on him and left him kicking and squalling. Some time after the little fellow was left in there, he ceased squalling, and I slipped around and peeped in at him—thinking probably he had fallen asleep; but to my surprise he was sitting up, eating his cake, after he had kicked and wallowed it around in the dirt and the cats had come in and gnawed on it. His squalling and cutting up didn't make his little loaf any larger. I thought, how much better it would have been for the little fellow to have taken it clean from his mother's hands than to have wallowed it around in the dirt, and let the cats gnaw on it, and then have to pick it up and eat it. Just so it is with a lot of the children of grace. The Lord gives them a piece of cake (a sweet little hope—enough for them), but, because they think it is too little, they will throw it down and won't have it; but maybe in the course of time, when they find out it won't get any larger, they will go and take it up and brush it off and, O, how sweet it is!—they will then go and tell the other children how sweet and good it is. Another peculiar characteristic of a child of grace, I saw demonstrated by one of the little fellows one day. His mother gave him some candy and nuts, and, O, he was so proud!—he hugged and kissed mamma—he was mamma's boy; but when he got through with the candy and nuts, he slipped back to the trunk and got the razor, and, of course, his mother took that away from him, and O, what a change now! He fell down and began to kick and squall; he was no more "mamma's boy" now—he was anything else. Just so it is with some of the children of grace. When the Lord gives them something good, O, how proud they are!—they are the children of God now (in hope); but, when the Lord won't let them have the "razor"—the very thing that would hurt and destroy them—they will fall down and begin to cry and complain, and say, "Surely I

am not a child of God, or He would let me have that." Indeed, we are a peculiar people in a heap of ways.

M. E. PETTY.

THEODOSIA ERNEST.

If you are an Old Baptist or "new Baptist"—in the church or in the world; and want to know more about baptism—what constitutes baptism—who ought to be baptized and in fact any subject about baptism, "close communion," etc., you can not find a more fair, honest, faithful, and impartial investigation of these subjects than is recorded in the book, "Theodosia Ernest," first volume. If you *claim* to be a Baptist and want to know more about the church which Christ set up, and the laws He gave to govern His church, you can not do better than read the *second* volume of this book. For instance: If you want to know whether the Scriptures are a thorough furnisher for His church in doctrine and practice; whether the church is *one* or many; whether it has any "branches"; whether the different so-called "churches" combined make the one true church; whether *all* the *local* churches of Christ are *one* or *many*; whether "the kingdom of God" and the church of Christ are the same; whether one *local* church is superior to another; whether *one* can subject herself to *one* or a *dozen*; whether the fifteenth chapter of Acts teaches that a *set* of *men*, or even a *church*, can lord it over another church; whether each *local* church is supreme and independent, and, if so, what is the limit to this supremacy and independency; whether the church is *visible* or *invisible*; whether an offended member can, as directed by Christ in the 18th chapter of Matthew, *finally* tell his grievance to "*the church*" or some other body; whether, in such cases, the decision of the church is *final*; whether *each local church* has the *exclusive* right to determine whom she should receive as members; whether the constitution of Christ's church has or can be amended; what those have done who have attempted to amend it; whether there are "marks" of a church of Christ in the New Testament; and, if so, what they are; whether a church of Christ can acknowledge the authority of any *man* or *set of men* other than Christ in regard to her own membership; whether *anyone* can act *for them*, either in doctrine or practice; whether the Catholic "church" is governed by Christ and His law, or by popes and councils; *what the first step towards Catholicism is*; whether any "Old Baptists" *have and are still taking* this first step; whether a church of Christ can subject herself to a minister, council, or Association; what Baptist Associations *should* be, and what they *should not* be, or, in fact, almost any subject that can come before a member of the church. It is a *plain* exposition of *Bible* truth concerning the church of Christ and the law He has left to govern His church. This book is advertised in almost all our periodicals, and all who can ought to purchase a copy, read it, and then lend it to a brother or friend.

C. C. LITTLE.

Abbott, Arkansas.

OXFORD, MISS., March 2, 1914.

DEAR BROTHER HASSELL:—I do so heartily endorse the manner and sentiment of THE GOSPEL MESSENGER, and the humble boldness with which you oppose error in all its phases. I fear some of our people

are too sanguine in the thought that our Heavenly Father will mercifully prevent the use of the faggot and other means of persecution of His church, and will so environ His blessed kingdom that our liberties of speech will never be denied us. I do glory in the thought that Jesus says, "The gates of hell shall never prevail against it," and I feel sure this church shall stand amid the wreck of worlds and the anathemas of wicked men; but this does not exempt us from persecution. There is great danger of the man of sin who is now making every effort to grasp the reins of our government, and so change the laws governing the same as to deny us the privilege of religious liberty, which is so highly prized by every true American citizen. Anti-Christ can not so well execute his nefarious designs with our present form of government; hence the necessity arises with them to change the present form of government, and when it is done we may expect the inquisition as in the dark ages. Oh! then, may we not see the necessity for us to importune our Heavenly Father to prevent this great calamity, as did Daniel, not forgetting that we should look to the Lord for this great blessing as well as all others. Considering the carelessness and worldly-mindedness of those who profess Christianity, and the skeptical, pharisaical world; the crime and wickedness committed now in every nook and corner of this great land of ours; the great strides being made by the powers of anti-Christ to get the ascendancy in politics, to unite state and church; may we not seriously regard this matter, and especially so since we see so much indifference and apathy among the people in general? These things strike me with so much force that I feel impelled to cry out against these wicked encroachments of the powers of darkness in my public utterances. I feel sure they are coming (not in my day, perhaps), but I feel a keen desire in my heart that these religious liberties be perpetuated to future generations. May our dear people wake up to these serious matters, and warn their children not to sleep away their liberties. May the merciful Father undertake for us.

Your little brother in a sweet hope,

A. B. MORRIS.

DONORA, PA., February 17, 1914.

Elder S. Hassell—

DEAR BROTHER:—You will find two dollars to pay the subscription of Brother Z. J. Compton and myself for the present volume of THE MESSENGER. I can assure you it is well worth the price. I surely believe it is "THE GOSPEL MESSENGER," fearless as a lion, yet as meek as a dove. May God spare you yet many years.

Your brother in hope,

J. C. CORDER.

MURFREESBORO, TENN., R. F. D. No. 9.

We love to read the truth as we believe you write, and we feel strengthened and comforted by the writings of the dear Christian people, and especially my wife and I enjoy yours and dear Elder Henderson's writings. May the Lord, who is abundantly able, continue to guide and direct you. Remember us in your prayers.

Your brother in hope,

JNO. W. HAYNES.

GAP, COMANCHE COUNTY, TEXAS, Jan. 27, 1914.

Elder Sylvester Hassell—

DEAR BROTHER IN HOPE OF ETERNAL LIFE:—For some time I have had impressions of mind to write you, expressing my thanks for the privilege of enjoying the contents of THE GOSPEL MESSENGER at your expense the whole of the time since you have been its editor, and to say that I am thankful does not express my feelings of gratitude. I am sure that your expense is very great. And, while it is a fact that by sore afflictions I have in the past not been, nor yet am I able to pay for it, hence can not ask or expect you to continue it to me gratis. Though I highly appreciate and love THE GOSPEL MESSENGER, and would not allow it discontinued if I were able to pay for it. But by no means do I make this statement in order to gain your sympathy. You have been so kind to me for many years, that I feel that you have done enough, and more than one could ask. I have gained much valuable information through THE GOSPEL MESSENGER. Your statements and figures relative to Romanism was an eye-opener to me; also Brother G. W. Stewart's article upon Offenses, Private and Public, meets with my hearty approval. His views have been my own for quite a while. And I am glad that he presented the matter as he did, collecting, in two groups, the passages applicable to each kind of offense. Much wrangling in churches has been occasioned by a failure to observe this distinction. Brother Lee Hanks' article, "Who is the Church of God?" is noble and sublime. I would ask, if he has further information of Missionaries confessing that they are not the church of God, that he send it to us out in Texas through the channel of THE GOSPEL MESSENGER. And so is Brother Oliphant's piece on God's Sovereignty in Salvation, good and wholesome; also Brother J. E. W. Henderson writes beautifully upon the subject of Repentance and Remission of Sins. Others might be mentioned whose writings go to make up the same number of THE MESSENGER; but I forbear.

Love, peace, and fellowship to all who sincerely love the truth as it is in the Lord Jesus Christ. W. M. LITTLE.

SELECTIONS.

VATICAN INTEREST IN ELECTIONS.

This dispatch from Rome (November 15, 1913) was published throughout the United States: "The Pope has received a detailed report of the elections in America. He has learned with great satisfaction of the successes attained by a number of Catholic candidates. He is especially pleased that the governors of half a dozen important States are Catholics." We have already shown that the present Pope has denounced and anathematized all the principles of our democratic government, and all the institutions embodying them—free press, free schools, civil marriage, freedom of worship, and separation of church and state. Whatever political successes, therefore, his followers among us attain, ought to be especially displeasing to patriotic Americans. And why should a foreign despot require "a detailed report of the elections in America," and publish to the world his pleasure in the political successes of his subjects here?

The Pope is pleased with these successes because he thinks they

are steps of progress in the papal plot "to make America Catholic." And note that they are political steps, and let the significance of it soak in a little while. They understand this better in Europe than we do, and those nearest the Vatican best of all. On November 27th (only a few days after the Pope had announced to the world his "great satisfaction" at his political successes in America), King Victor Emmanuel opened the first session of the newly elected Italian parliament. He thought it necessary to impress it upon the minds of the members that "the Vatican must never be allowed to interfere in governmental affairs." He knows how deadly hostile Vaticanism is to constitutional monarchy, and we ought to know that it is more bitterly hostile to democracy. Yet our statesmen encourage this dangerous interference.—*From Christian Standard, Cincinnati, Ohio, January 17, 1914.*

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. B. J. WOODCOCK.

In loving remembrance of America Malissa Woodcock, wife of B. J. Woodcock, who departed this life November 27, 1913, at the age of 58 years, 6 months, and 23 days. She was born in Bryan County, Georgia, May 4, 1855, and was married to the unworthy writer, August 30, 1871, at the age of 16 years, 3 months, and 26 days. At the time of marriage, the deceased was the oldest daughter of George R. Harvey and Emeline Harvey, who were Primitive Baptists in their later lives. My wife joined the Primitive Baptist church at Ashes Branch, Bullock County, Georgia, together with myself and some others, on Saturday before the second Sunday in August, 1878; and she proved to be a faithful member up to the time of her death, always ready and willing to attend her meetings, and, indeed, proved her faith by her works. And as the unworthy writer was placed in the office of deacon, some thirty years ago, she tried in a great measure to fill the scriptural injunction spoken of in the First Epistle to Timothy: "Even so must their wives be grave, not slanderers, sober, faithful in all things." She was the mother of ten children—six sons and four daughters—all of whom were raised to be grown and married; one son preceded her in death seven years ago the 10th of October last, to wit, James O. Woodcock. The remaining nine survive, to wit: Mrs. A. V. Dubberly, Route 4, Glenville, Ga.; Elder B. F. Woodcock, of near Jessup, Ga., Wayne County; G. S. Woodcock, of Glenville, Ga.; Mrs. L. D. Griffin, Route 4, Glenville, Ga.; Messrs. J. B., J. A. and M. E. Woodcock, Route 4, Glenville, Ga., and Mrs. Martha E. Bacon and Mrs. Emeline E. Barber, both of Glenville; and the poor bereaved husband, also of Glenville, Ga. Also she has seven brothers and two sisters left, all who mourn her departure. It was indeed a sad death to the children; but none, surely, can miss her like the writer. She was to me a wife in every sense of the word, always ready to administer to my wants in sickness and health, and was a good mother to her children, often administering to their wants when she was not really able. She had

been in declining health for about seven years, and gradually grew more feeble; and in the months of February and March of last year she was down about six weeks with dropsy and catarrh of the stomach, which she was not expected to get over; but she got up, and was able to do the most of her housework, and go to her meetings about eleven miles distant, the most of the time through the summer; but, when fall came, the old disease came back, and she had one light stroke of paralysis a month or six weeks before her death, but got up again a little while, but was taken down again about the first of November, and on the morning of the 24th of November she had a severe stroke of paralysis, from which she never recovered or spoke again; and she passed away about 3 o'clock a. m. of November 27th. While we mourn her loss, and feel it to be great, we feel that our loss is her gain. We feel satisfied she is gone from the land of the dying to the land of the living, where the wicked cease from troubling, and the weary are at rest. And we trust in our poor heart, when the good Lord calls for her poor unworthy husband (which we feel won't be long at most) that I shall be prepared to receive the welcome plaudit with joy, and that the good news will be, "Enter into the joy of thy Lord." And then I will meet with loved ones gone before on the sunny banks of sweet deliverance, there to sing the everlasting praises of Him who hath saved us and called us, not according to our works, but according to His own purpose and grace given us in Christ Jesus before the world began. All praying people who may read this will please pray for the poor, unworthy writer, in my sad bereavement.

B. J. WOODCOCK.

The Primitive Baptist and *The Primitive Baptist Signal*, please copy.

HENRY D. COWEN.

Henry Daniel Cowen was born in Beargrass Township, Martin County, N. C., April 18, 1850, and died in Williamston, N. C., January 5, 1914. He was married February 24, 1874, to Miss Roxana Boyd, and his wife and their three children, Joseph, Herbert, and Charles (all of whom are married), are still living. He was a farmer and a mail carrier, and a quiet, peaceable, truthful, honest, upright man, and was respected by all who knew him. Although he never joined the church, he believed in the doctrine of salvation by grace, as maintained by the Primitive Baptists, and habitually attended their meetings. He was generally very healthy; but last summer his stomach and nerves were affected so that he sought medical advice, and obtained relief. In November he developed symptoms of Bright's disease, but did not complain of much suffering. About a week before he died he lost his appetite and strength, and became generally unconscious a day or two before he died, though he could generally be aroused, and would recognize a person for a moment. He passed away peacefully; and Elder John N. Rogerson preached his funeral. His remains were interred in the "Baptist Cemetery" near Williamston. His wife was the last person baptized by my father, Elder C. B. Hassell.

S. HASSELL.

CHANGE OF RESIDENCE.

Elder M. F. Stubbs has removed from Statesboro, Ga., to La Grange, Ga.

BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

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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.

Postpaid, ten cents a copy; or twelve copies for a dollar.

SYLVESTER HASSELL,
Williamston, N. C.

"LIFE AND LABORS OF A POOR SINNER."

The above is the title of a book I have gotten out. It contains an account of my early life in part; my experience as a Christian, if I have any; also my reason, in part, for trying to preach the gospel; some instances in which I feel that God preserved my life; some reference to debates I have had, together with my doctrinal views on many parts of God's Word. It is well bound in cloth.

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Elder J. H. Oliphant says: "A good book. I am well pleased with it."

Some of the dear brethren and sisters have said: "It ought to be bought by the Baptists and given to those who are unable to pay for it, and put in the hands of Arminians free, where they will agree to read it."

I greatly need the money to pay for the printing. I will certainly appreciate your help, if you can feel in your heart to order one from me.

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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, Burke County, Pa.

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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, Wiliamston, N. C.

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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.

"IN PLACES OF DRAWING WATER."

Judges 5:11.

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S. HASSELL.

Vol. 36

No. 5

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

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PUBLISHED MONTHLY.

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MAY, 1914.

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

The Gospel Messenger

MAY, 1914.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 36.

WILLIAMSTON, N. C., MAY, 1914.

No. 5.

“ALL MY SPRINGS ARE IN THEE.”

Psalm 87:7.

Jesus, Thy praise my soul would sing,
From whom my every blessing springs;
Taught by Thy grace, I feel and see,
Dear Lord, my springs are all in Thee.

Convinced of sin against my God,
I feel I need Thy pard'ning blood,
Which on the cross was shed for me;
Dear Lord, my pardon springs from Thee.

Clothed in Thy righteousness Divine,
By precious faith I call it mine;
From condemnation I am free,
My hope of glory springs from Thee.

When to Thy fullness I apply,
My soul receives a sweet supply;
Abundant grace, both rich and free,
Dear Lord, my springs are all in Thee.

Since Thou hast led me to believe
On Thee, my covenant Head, I live.
Experience and Thy Word agree
To prove my springs are all in Thee.

Yes, Lord, Thou art my all in all!
Upheld by Thee, I can not fall;
In heaven I shall forever sing,
Both grace and glory from Thee spring.

SAMUEL PARROTT (1818).

"THINGS WHICH ARE NOT."

I Cor. 1:28.

"If a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3. If we speak to a person who imagineth himself to be something, and say, "How do you do, Mr. Nothing?" he will be offended, and reply, "I am not nothing, but something." But when the Lord speaks to His called ones, quickened sinners, taught of the Lord, and calls them "Things that are not," are they offended? No! Their humble hearts answer to the name. They say, "That is what I am; that is my right name; God knows me exactly as I am."

"Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." Isaiah 41:14.

Jacob is taught of the Lord that he is but a poor despised thing, a worm. Jacob is not offended, but Jacob feels the Holy One thinketh upon me, and the worm Jacob crawls toward the kind, almighty voice that says, "Fear not, thou worm Jacob."

Look at the speech of Jesus our Saviour, who is meek and lowly in heart, to the Syrophœnician woman: "It is not meet to take the children bread, and to cast it to dogs." Matt. 15:26. He likened her to a dog. Did she resent it? Was this as a reproachful slur upon this woman? Was it that He despised her and would send her away? O, no!

O, how that word "dogs" took hold of her; it penetrated her soul, it opened up, it revealed in her heart such a scene, and she a dog. She owned herself to be a wretched, afflicted dog, an outcast, an alien, a sinner. She felt she had no claim to enter the house and sit at the table with the household of God. Poor afflicted woman, likened to a dog! But she is an afflicted hungry dog. She can not be offended, she can not be driven away. She confesses it all to be true that Jesus has said, "and she said, Truth, Lord; yet the dogs eat of the crumbs that fall from their master's table."

"A crumb of mercy, Lord, I crave,
Unworthy to be fed
With dainties such as angels have,
Or with the children's bread."

Her heart so needs, so yearns for His kindness, and she had worshipped Him, crying, "Lord, help me; and now, though it is unbecoming of me to hope to have the portion of children, yet have pity upon me, an unclean animal, a distressed, hungry famished dog, let me have the crumbs that fall from the master's table. She asked for crumbs, but Christ gave her a whole loaf of bread. She asked for a dog's portion, and was given the portion of God's dear children.

"Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

Though it is dreadful for poor sinners to learn that they are base, things that are despised, yea, things that are not (I Cor. 1:28), yet the humility of spirit, the self-loathings that are felt, the contriteness of heart experienced are all that sacred preparation of the Holy Spirit for our soul's appreciation, acceptance, and knowledge of Jesus Christ, who is the hope, the salvation, and the all of the foolish, weak, base, despised things that are not that God hath chosen.

What will the Lord do for them? He will quell, and will banish the fears of the worm Jacob; for He hath said, I am thy Redeemer, and though the adversities, the enemies, the powers that would crush the worm are innumerable, and in might and greatness are as mountains, the Lord, the God of Jacob, will put courage and strength into the poor crawling worm, for thus saith the Lord unto the worm Jacob, "Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." Isaiah 41:15, 16.

And what will God do for the "Things that are not"? God will do very graciously with them. He will take these poor beggars from the dung hill. I Samuel 2:8. He will wash them in Jesus' blood from all their defilement; for the blood of Jesus Christ cleanseth from all sin. God will clothe them with salvation, and the robe of righteousness (Isaiah 61:10), the imputed obedience

of Christ; for Christ of God is made unto us wisdom, and righteousness, sanctification, and redemption (I Cor. 1:30). "He was made sin for us who knew no sin, that we might be made the righteousness of God in him." (II Cor. 5:21). "This is the name whereby He shall be called, the Lord our righteousness" (Jer. 23:6). God will exalt them above all their enemies; they shall be triumphant over sin and Satan, death and hell and the grave. Their God shall make them an eternal excellency, an everlasting joy. He will make these nothings something. For He hath predestinated them unto the adoption of children, by Jesus Christ, unto Himself (Ephes. 1:5.) He hath predestinated them to be conformed to the image of his Son (Rom. 8:29). They are heirs of God, and joint heirs with Jesus Christ, and they shall ultimately in immortality, and incorruption beyond death and the grave, in the resurrection, at the last day, the day of Jesus Christ, be glorified together with their glorious Redeemer; they shall appear with Him in glory; they shall see Him as He is; they shall be like Him, and dwell forever in glory with Him, and they shall glory in the Lord.

FREDERICK W. KEENE,
North Berwick, Maine.

I CORINTHIANS 14:8.

"For if the trumpet give an uncertain sound who shall prepare himself for battle?"

Dear Bro. Hassell:—The MESSENGER comes regularly to my home, and seems to give no uncertain sound. A well-drilled army are instructed to march by the sound of the trumpet; also to fall in line and prepare for battle by certain sounds. Even so the Gospel trumpet calls the soldiers of Jesus together, and they prepare for the approaching enemy. The Gospel of the meek and lowly Son of God never confuses the soldiers of the Cross. This has been God's way of calling His people out from the world and enlisting them with His army of true followers here on earth all along the line. The certain sound of the Gospel trumpet has been God's way of teaching His people their duty as soldiers. It was in

1896, when the writer first heard the silver trumpet in Zion. It not only had a certain sound but also a joyful sound as well. In regeneration God's grace is implanted in our hearts. We are led along in our experience in paths we had never before trod. So when the Gospel trumpet is blown it has a joyful sound. There is something in our hearts that responds to it. Even if the trumpet is blown on a doctrinal line its certain sound agrees with our experience.

"But if it gives an uncertain sound" we can't understand it. We are confused. False doctrine confuses God's people. It does not harmonize with their experience nor with the written Word of God. The doctrine is just a vain speculation or superstition. How much better to preach Jesus to God's dear people than to deal out speculative ideas, and to dive into the deep unfathomable mysteries of God and set out things that God's people know nothing of! Who will be benefited if we are not understood? Who will know what they should do if we do not speak as the oracles of God? "Blow ye the trumpet in Zion, and sound the alarm in my holy mountain." If the trumpeters should fail to blow the trumpet; if they should fail to give the alarm, the enemy would have all the advantage. But on Zion's hill-top these trumpeters stand and blow the trumpet in no uncertain way. Salvation by grace was the theme of the prophets and the holy apostles and all the faithful ones until the present, and will be the theme that will engage the minds of God's servants to time's end. Heaven will echo with the song of redeeming grace. O have I ever blown the Gospel trumpet in a way that God's people have been comforted, instructed and warned? If so, it has had a certain sound. Gideon's army, although few in number, put to flight a great army by blowing the trumpet, and holding up the light, and breaking the pitcher. The walls of Jericho fell down at the blowing of the trumpet. When the trumpet's blown as it should be, when it gives no uncertain sound, victories are won and the enemy is vanquished.

But the time will come when "the Lord himself shall descend from Heaven with a shout, with the voice of the archangel and the trumpet of God, and the dead in Christ shall rise first."

The notes of the Gospel are sweet to us here in this weary land; but joy beyond expression will be ours when we hear the trump of God calling us from the dreary tomb and transporting us from the valley of dust to the gardens of paradise. When we are marshaled on that heavenly plain, removed far from the scenes of war and strife, there will be no uncertain sound. But it will be an eternal day of jubilee for the redeemed of the Lord.

Yours in many trials but in hope,

S. N. REDFORD.

DANVILLE, IND., February 24, 1914.

ELDER SYLVESTER HASSELL:

VERY DEAR BROTHER IN CHRIST—After some neglect I send you one dollar for my subscription, as I find much godly instruction, edification and comfort from the Gospel Messenger. There is such a very small per cent. of the religious people of our country that maintain and endorse the doctrine and practice of the Apostles, it behooves those who do believe and insist upon it, to stand shoulder to shoulder and present a solid phalanx, an unbroken line, that the opposers of truth may be unable to make inroads into the body and scatter the forces arrayed against all unrighteousness. To this end may the Lord bless you in the publication of His truth is the prayer of your brother in Christ.

E. W. THOMAS.

NOTICE.

The Union Meeting will D. V., be held at New Providence (Glenwood) Crenshaw County, Ala., commencing on Friday before the third Sunday in August, 1914, instead of the last Sunday in August, as stated in Minutes of the Conecuh River Association of 1913. The annual communion service of said church will also be observed during the progress of this same meeting.

By order of the church. J. E. W. HENDERSON.

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.

EVIDENCES OF OUR DIVINE ELECTION, SONSHIP, AND HEIRSHIP.

To a child of God the most interesting thing in the world is the scriptural evidence of his Divine election, sonship, and heirship. In comparison with these evidences, all the riches, honors, and pleasures of earth are trifling vanities, which will soon be nothing to him. A birth of the Spirit of God, and His indwelling and guidance in our hearts, and the manifestation of His presence in our lives, are proofs that we have been chosen of God to eternal salvation, and that we are His children and heirs (Rom. 8). This Spirit convinces us of our sinfulness, and of God's holiness, and of His righteous condemnation of our sins; and takes of the things of Christ, His Divine humanity, His perfect life,

His atoning death, His justifying resurrection, His triumphant ascension, and prevailing intercession, and shows them to us, and guides us into all truth (John 16), giving us to believe in Him as our all-sufficient Saviour, and conforming us to His meek and holy and loving image or character, and constraining us to take up our cross and follow Him in all His ordinances and commandments, and causing us to desire not only to be obedient to all the precepts but also reconciled to all the providences of God. By the operation of this Spirit, we delight to do justly, love mercy, and walk humbly with our God; to live soberly, righteously, and godly in the world; to do unto others as we would have them do unto us, to love our enemies, to bless them that curse us, to do good to them that hate us, and to pray for them who despitefully use us and persecute us; and we would love God with all our heart and our neighbor as ourselves. Under the influence of the Holy Spirit, we feel unworthy of the least of all the Lord's mercies, and we prefer others to ourselves. We abase ourselves before God, and exalt Him infinitely above all other beings. We mourn for our sins, and hunger and thirst after righteousness; and we cry unto God for His pardoning and purifying, guiding and preserving mercy. Likeness to Christ is the strongest evidence of our Divine election, sonship, and heirship. S. H.

“CAST DOWN, BUT NOT DESTROYED.”

II Cor. 4:9.

At this present time these words seem to describe my feelings so well that I desire to offer some thoughts upon them, the Lord willing, for the consideration of the readers of the GOSPEL MESSENGER.

The people of God are a peculiar people; for although they are by nature children of wrath even as others, yet they are by grace made to differ from all other people. When one is arrested and taken in custody by the Holy Spirit, he surrenders and pleads guilty and begs for mercy and pardon, realizing that he is under sentence of death and justly so, and can make no defense, nor appeal from the sentence, only plead for

mercy. "The commandment came, sin revived, and I died." "Sin, taking occasion by the commandment, deceived me, and by it slew me." (Paul). "The sorrows of death compassed me, and the pains of hell got hold upon me. I found trouble and sorrow." Thus the apostle Paul and the Psalmist were cast down, even to the point of death, under the providence and grace of God, but neither of them was destroyed; but they were preserved by the same divine power by which they had been humbled and caused to pray for sovereign mercy. And at intervals throughout their eventful lives they suffered great afflictions and tribulations, as they also testify, in all of which the power and triumph of a God-given faith was exemplified, tested and proven to be the gift of God.

The faith and hope and charity of the children of God are abiding principles implanted in the soul of each one, and there remain together until the holy purpose for which they are given shall be accomplished. Should either one of these divine gifts be withdrawn from us we should cease to be the children of God; but they abide with and in us, for we are the children of God by faith in Jesus Christ; we are saved by hope, and the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. All these spiritual blessings accompany the gift of eternal life.

Well might David encourage his soul to trust in God when his soul was cast down and disquieted, saying: "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise Him for the help of His countenance." (Psa. 42:5.) Here faith apprehends the certainty of approaching deliverance and hope saves from despair, and the poor tempest tossed soul with patience waits for it. "Cast down, but not destroyed."

Free to accept by faith all these blessed and sure promises, the cry of the poor soul continues: "O my God, my soul is cast down within me;" memory runs back over the record of former events, wherein the Lord most wonderfully and graciously manifested His power in the salvation of the soul; "For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." (Psa. 116:8.) And now after all this,

coupled with the means which God ordained, the gift of His son—His only begotten Son, to suffer and bleed to death on the the cross for my soul, that I should not perish, but have eternal life, will He suffer my soul to perish forever from His holy and peaceful presence? No; saith the blessed Jesus, “I give unto them eternal life, and they shall never perish.” No; saith the faith of God’s elect; for though I be often cast down, and tempted to surrender to the besetting sin of unbelief, “yet the Lord will command His loving kindness in the day time, and in the night His song shall be with me; and my prayer unto the God of my life.” (Psa. 42 :8.)

“Now in thy praise, eternal King,
Be all my thoughts employed;
While of this precious truth I sing,
Cast down, but not destroyed.”

“The sighing ones that humbly seek
In sorrowing paths below,
Shall in eternity rejoice,
Where endless comforts flow.”

J. E. W. H.

GOD SOVEREIGN IN SALVATION (No. 5).

A sovereign is one that is supreme in power, without a rival, and God is sovereign in this sense. There is none above Him to whom He must give account—none able to interfere with what He does. In the nature of things there can be but one real sovereign. There can not be two or more beings with infinite power. “All power, both in heaven and in earth, is in His hands.” There can be but one being in the universe that can do as He will in all things. “All nations before Him are as nothing, and they are counted to Him less than nothing and vanity.” “To whom then will ye liken God?” “Behold the nations are as a drop of the bucket, and are counted as the small dust of the balance.” He can not be defeated or discouraged or surprised. Sin does not exist in spite of Him. His purposes are not frustrated by it. He suffered it to enter, not because He must do so. He willingly suffered it to be. Sovereignty is not the only quality He

possesses. He is just and holy and wise. He is not a tyrant nor cruel, nor unreasonably severe. "In Him is no darkness at all;" sin is not from Him as a cause. He does not use His power to make His creatures sinful; sin is traceable to man. "By the disobedience of one man sin entered into the world." It is not unjust in God to make a world in which sin is possible, nor cruel nor unkind in Him to do so. Something within us teaches that the blame of it is ours. We need no one to tell us that sin is ours. When Paul said, "Hath not the potter power over the clay, of the same lump to make one vessel to honor and another to dishonor?" he did not mean that God made some men sinful, or more sinful than others. He was speaking of man as sinful altogether, all the clay of the same lump. Even the saints at Ephesus were once the children of wrath—even as others—all the same lump of clay; and, as the potter may do as he will with the clay, so God may do as He will with sinful man. "As the father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." The Sovereignty of God in the salvation of sinners is here plainly stated. God is sovereign in the sense that He can and will do all His pleasure. Man in his fallen state has no claim upon Him. He may do as He will with men. If we had any claim on Him, the case would be different.

When we insist that His grace is discriminating, that is, that it is bestowed on some and withheld from others as worthy—here we find the most serious opposition. If God's mercy is applied to the worthy and deserving, and withheld from the worst and vilest, this would destroy the idea of discriminating grace. It would overthrow the sovereignty of God in salvation, and would encourage us to believe ourselves better than the lost, either by nature or practice, and this disagrees with the daily experience of God's people. If none are lost but those more unworthy than yourself, then grace is not discriminating, nor is God sovereign in salvation.

J. H. O.

SPRING.

"My beloved spake and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." (Song, 2:10, 11, 12).

How beautiful, pleasant, and lovely is the spring, when the cold rains, freezing winds, sleet, ice, and snow are all gone. The winter is an unfruitful portion of the year. We see no green leaves on the vines and fruit trees. Traveling is difficult, and many things to discourage a weary traveler.

But how delightful to have the warm refreshing south wind causing vegetation to put forth, and we can hear the little birds singing so sweetly and the voice of the turtle dove is heard, and the beautiful flowers appear. How fitly this all portrays the experience of the children of God! The beloved is Jesus, who speaks, and it is done and commands and it stands fast. He speaks to his love whom he loved with an everlasting love, and commands her to rise up above the ceremonial law and all the types and shadows and come away; come from the legal dispensation to the Gospel; come from the shadow to the substance; come from the law to grace; come from the night to the day, from the winter to summer, from Moses to Christ. They no longer worship in types and shadows, but worship in spirit and in truth. The Kingdom of Heaven is at hand. What a joy thrilled the souls of the poor humble children of God when they received the good news of great joy, saying, "Unto you this day is born in the city of David a Saviour, which is Christ the Lord." This was a spiritual springtime with the Lord's children when they were associated with the precious Son of God and could hear His sweet voice preaching His own everlasting Gospel, assuring them that the very feelings they had were evidences they were His blessed children. They could now experience the fulfillment of the prophecy. "The Spirit of the Lord God is upon me, because the Lord hath annointed me to preach good tid-

ings to the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto all that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," etc.

Humbly following the Saviour and being with His Apostles and hearing them preach the sweet Gospel of Christ was a springtime indeed. Especially on the day of Pentecost when the Gospel was preached in its purity, the flowers appeared. How sweet, fragrant, and beautiful were the lives of those disciples with their various gifts like a most beautiful flower garden. They were warm and full of spiritual love, one for another, and went from house to house, breaking of bread, and in prayers. Here was the singing of birds—the children of God engaged in worshipping, praising, and rejoicing in the precious Saviour who had done so much for them. They exhibited that love in their lives, which is indeed lovely and beautiful.

This we think applies to the church all along the line. The church gets cold, indifferent, unfruitful in love and good works, confusion and discord abound. There is life and love in them, but it is not exhibited. The judgments of God are poured out upon His people for their indifference. The church sometimes gets so cold and so much conformed to the world that you cannot see but little more manifestation of the fruits of love, faith, peace, and joy than you can see fruits on a literal tree in winter. But the Lord has never forsaken His people. Having loved His own, He loved them to the end. Again, they will hear the loving voice of Jesus calling them to rise up above that cold, carnal, covetous state of worldly mindedness, indifference, and unbelief, and come away from the world with all its vain allurements and put on the whole armor of God, that they may be able to stand against the wiles of the evil one. Thank God these hills and mountains that obscured Him from our view so much so that we often exclaimed in soul, Is the Lord clean gone forever? will He be merciful no more? But we behold Him coming, leaping over the

mountains and hills, and He comes to see us. How sweet those love visits to us individually and collectively! We now feel again the Lord is mine and I am His. The church has been almost fruitless in love, good works, and accessions, but there is a new inspiration in the preacher and the members. We can hear the Gospel voice appreciatively and understandingly once more. There is more love exhibited. Sweet peace and unity abound. We are all glad for the meeting time to come. We see the little children of God coming home to the church, gladdening the hearts of the Lord's people. Here they are putting on Christ by an open profession which produces great joy and praise to God. It is indeed a spiritual springtime when peace, love, and unity exist in the church of God. Oh that we could see a spiritual spring in Zion once more, when all of the hearts of God's children would be all aglow with love and they could leave the cold formals, and come in spirit together, forbearing, forgiving; confessing, burying all the past. The question should not be so much what did that brother or church do back yonder? But is it living right now? If so, that is repentance, and we should forgive them. Jesus was so good, kind, tender, loving, and forgiving to us. Cannot we forgive one another? Don't let us think so much of the uncleanness of others, but let us all examine ourselves and see how unclean and imperfect we are. We all make mistakes. May the dear old church, from sea to sea, experience a springtime of unity and spiritual prosperity, so

"That each can feel his brother's sigh,
And with him bear a part,
When sorrow flows from eye to eye
And joy from heart to heart."

L. H.

ABOUT THE GOSPEL MESSENGER AND A PROPOSED PAMPHLET.

I wish our people, and especially the subscribers of THE GOSPEL MESSENGER, would take more interest in it and exert themselves more in its favor and let us see if we cannot double the subscription within one year, for the reasons that follow:

1. Because it is in convenient form and in good large clear type.

2. Because it is edited and published by one of the safest, wisest, most unselfish and best counsellors in our ranks to-day, who is identified with and the moderator of the oldest and largest Primitive Baptist Association in the world.

3. Because in it you will find no advertisements of questionable propriety, and such as you know should not be found in an Old Baptist publication.

4. Because it is moderate in tone and conservative in principle, avoiding extremes on the subject of predestination and other matters that have greatly disturbed and divided our people in recent years.

5. Because THE MESSENGER stands flat-footed on original Baptist principles and practices, opposing in plain out-spoken language the whole Fullerite theory and practice, which some late innovators among us seem to be hunting after, such as instrumental music in church service, Sunday Schools, protracted meetings, and other schemes to add to the visible church, etc., and it is, so far as I know, the only one of our papers that does come out plainly against the whole layout of those hurtful things.

6. Because soon, soon, according to the usual course of nature, our noble and beloved editor must pass away and be here no more, and then, perhaps, after it is too late, we will regret that we did not in his lifetime, do more for THE MESSENGER, and in that way show more appreciation of our worthy brother. Some, who are blessed with this world's goods, may help others to get THE MESSENGER, and in that way render a two-fold or double service, and extend the circulation and usefulness of the paper.

I propose or suggest that Brother Hassell publish in pamphlet form, or still better, in book form, with good binding, the Questions and Answers, and the Remarkable Providences which have been published in THE GOSPEL MESSENGER for the last few years, or such of them as Brother Hassell deems most important, instructive and edifying. Such a book I feel sure would be valuable for our people as a work of reference and edification.

In a former letter I suggested this to him, but in answer to it he wrote me that he was not able to do it. But I feel confident there are enough of his readers who are interested in this matter to make him able and to pay in advance for the work, and as a starter, I will pay ten dollars in advance and take that amount in books when published. If others are interested in the matter, let them write Brother Hassell and tell him what they will do. I feel like that the information to be found in the Questions and Answers department is too valuable and rare to be passed by with only momentary consideration, and that it should be put in one handy little book for future reference and convenience.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. Is the church directly, or only figuratively mentioned in the Old Testament? A. The church is not directly mentioned in the Old Testament; but it is represented by the congregation or assembly of Israelites who met at the tabernacle and temple for the worship of God.

2. Q. Are the few lines at the beginning of each chapter in some Bibles, and stating the contents of the chapter Scripture? A. No; they were inserted by the translators as a summary of the leading facts of that chapter.

3. Q. Are the words of explanation in the margin words of inspiration? A. Yes; they were inserted by the translators as alternative readings to the words in the text, so that the readers may select either the one or the other as a correct translation of the original.

4. Q. What is the First or Sea Beast mentioned in Rev. xiii? A. The Satanized World Power persecuting the people of God.

5. Q. What is the Second or Earth Beast mentioned in that chapter? A. The false or pretended church, or false prophets, or the rich, proud, vile woman of Rev. xxii riding on and ruling the World Power and using it to persecute the saints.

6. Q. What are the marks in the right hand or fore-

head? A. That in the forehead is professed membership of the false, persecuting church; and that in the right hand is the actual service rendered to the false church.

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.

WARBURTON'S MERCIES No. 3.

A little time after this I was invited to preach one Lord's day at a little place in Cheshire, of which I forget the name, but which was about twelve or thirteen miles from home. I left home on the Saturday in a most miserable state of mind, for not one penny of money, or one sixpennyworth of provisions did I leave in the house. There was nothing but gloominess, poverty, and darkness, both within and without. My wife declared that she believed I should go on preaching until they were all starved to death. But go I must; and off I set with an aching heart indeed; and a most trying, miserable journey I had; for the devil set on me hard without mercy, and brought all my debts and miseries and set them before me, and the impossibility of my ever being able to get through them with honesty. And such unbelief and darkness, confusion and misery, laid fast hold of me, and such weakness of body for want of something to eat, that I feared I should never reach the end of my journey. But the dear Lord broke into my soul with such sweetness, that I could have died for Him. He assured me that He would be with me, and would surely go before me, and bring up the rearward. "Fear not," said He, "for I am with thee; be not dismayed, for I am thy God." O this was enough! for I knew that it would be all right if He were with me. O how easy and pleasant it was to feel His kind hand sustaining me; for I felt in my very soul that He cared for me. With what ease and pleasure could I leave my family in His hands, and I felt a sweet confidence that He would incline the hearts of His people to communi-

cate to my necessities; which I proved to be the case in a wonderful manner.

I arrived safe at my journey's end, and a sweet night I had upon my bed, in wondering, praising, and blessing my God for His loving kindness in bringing me, a poor worm, thus far. I could indeed say from my heart feelingly, "Having therefore obtained help of God, I continue unto this day." (Acts xxvi:22.) I awoke in the morning (being Lord's day) in a very sweet frame, and at the time went to the place of meeting, which was a house that a few people met in for public worship. There were but few there, and they were very poor people in general, but the Lord was there with His blessing, which "maketh rich, and addeth no sorrow with it." A comfortable day it was, and I do think the best wine was saved to the last; for the poor souls seemed to be all alive, and having so freely received of spiritual things, they thought it a light thing to communicate carnal things. Some gave me sixpence, some a shilling, some one thing and some another, until I was quite astonished. In the morning (Monday) a young woman at the house where I slept, gave me half-a-guinea, and said that she had made up her mind to do so, and that I must have it. And I was to call at two or three places on my way home, and there the poor things had collected their shillings and sixpences together, and a handkerchief full of cakes to carry home to the children. I declared that I would go home, for I had robbed them enough. When I got on my way, I stopped to count up the money which the Lord had provided, and, as nearly as I can recollect, I had thirty-four shillings in all, and a bundle of cakes. So on I went home full of joy, thanksgiving, and praise to the God of all my supplies, who had given such testimony to the word of His grace, and had so wonderfully supplied my wants and necessities for the body. All was right both at home and abroad. "Surely," exclaimed my soul, "I can never forget His tender mercies and loving kindness to one so vile and unworthy of the least of all His mercies."

But I soon found again that the day of adversity was set over against the day of prosperity, and that there is sure to be night after the day. For I soon had fresh exercises. One Saturday I was all confusion, for I

could not get a text, and I had to supply on the Lord's day for Mr. Gadsby. O, thinks I, what shall I do, and where can I go? And such abominations were working in my heart all day that I began to fear whether I was a partaker of grace or not. To finish up my misery, late on Saturday night I received a note from a man to whom I had owed for some time two pounds ten shillings, that if I did not come and pay it on the Monday following, he would not wait any longer, and that it would be in vain for me to come and beg for any longer time. O how my poor soul and body shook and trembled! Now, thinks I, God is bringing me to a complete end; now will the mouths of the uncircumcised be opened: "Ah! so would we have it." And how these words came into my soul like a thunderbolt, "The thing that I greatly feared is come upon me." O what a tremendous night I had to pass through, sometimes almost in despair! But before morning the Lord gave me a hope that He would appear; and how sweet were these words: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." (Ps. 1: 15.) Indeed I had nowhere else to look but unto Him who had the hearts of all in His hands. I left home on the Lord's day morning for Manchester, which was about five miles; and I believe if ever I did pray in all my life, I prayed those five miles, that God would appear for me that day, both as a God of providence and of grace. When I began to preach the two pounds ten shillings were all taken away, and I do believe that the Lord was with me. But when I had done preaching, the devil came again with all his accusations that I should bring a reproach upon the cause of God. "And did not I know," said he, "what I had to pay to-morrow, and that I had nothing towards it?" I could not answer him a word, but shook like a leaf, and wished I had never come. O how I sighed and groaned in my very soul! As I was going out of the chapel, an old lady put out her hand to shake hands, and left half-a-guinea in my hand. O what a surprise was this to me! O, thinks I, who can tell but God may put it into the hearts of whom He will to give me the rest? O how my poor soul poured itself out to Him that He would go before me, and provide what He knew I was in need of, that I might have

another testimony that He was with me, that He was my God, and that I, a poor worm, was His servant. I had such an opening up to Him, and such a prevailing with Him in prayer, that I believed He heard and would answer my cry. The time arrived for me to preach in the afternoon, and I felt it good to speak of what I had handled and felt of the good word of life. But when I had done, my old fears came again, how could the two pounds ten shillings be made up? Into the vestry I went trembling, and found the old lady who had given me the half-guinea in the morning. She shook hands with me and said, "Sir, when I got home, my heart smote me, as David's heart smote him." At this I trembled greatly. Surely, thinks I, she is come for the half-guinea back again. What shall I do? But instead of this, the old lady said, "My heart smote me because I did not give you more; but now I have brought my pocketbook with me, and I will give you two pounds more." At which I burst out into a flood of tears, for I could not help it. At this the poor old lady was much surprised, and asked me what was the matter. I told her that I had a note sent me on Saturday night from a person to whom I owed two pounds ten shillings, and if I did not come and pay him on Monday, he would put me to trouble. "And now, to see that the Lord has put it into your heart to give me the money, and sixpence over, it breaks my soul in love to God as the giver, and to you as the instrument." At this the old lady burst into tears too, and we both wept together for joy. "O," said she, "it is better to give than to receive." But I could not think it was; for I was so full of the goodness, mercy, kindness, faithfulness, and glory of God to such a poor worthless worm, that I was quite full, and abounded. There was no room for any one thing more. I think I shall never forget the poor old lady's feelings, when she emptied all her money out of her pocket-book (which appeared to be ten or twelve pound notes) upon the table, and with such earnestness, and tears running down her cheeks, declared, "It is all yours; you shall have it all." "O no," cried I, "God forbid that I should do this thing. He has put it into your heart to give me the debt, and sixpence over, and I dare not take one penny more, and will not. It is not

mine. What God moved you to give me is mine, but the rest is yours." She blessed me and I blessed her, so that there was nothing but blessing between us. She blessed God that He had ever put it into her heart to relieve a servant of His in distress, and I blessed God in my soul that I had received. So the giver and the receiver blessed the Lord together, and He had all the glory. O how sweet was that text when I came out of the vestry, "The Lord hath done great things for us, whereof we are glad." O what a night of comfort and joy did I pass through in viewing the glories of my covenant God, both in providence and grace, to one so very unworthy! And how I hated myself for my wretched distrust of Him who had so often appeared in such wonderful ways for me, and had ever been my present help in all my times of trouble! O how I wanted the morning to come, that I might go and pay the man what I owed him, which was a greater pleasure for me to do than for him to receive it. The friends gave me a pound for supplying on the Lord's day; so that I went home with money to pay my debt, and money for my family to live upon. O the goodness and mercy of a covenant God, in delivering His poor, tried children in such times of great distress, when there is no human eye to pity nor arm to help! O how my poor soul entered into those blessed words, "I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." How delightfully could I sing, "Goodness and mercy have followed me all my life long." "His mercies are new every morning; great is His faithfulness." "O Lord, thou art my God; I will exalt thee." I went on pretty comfortably for a few weeks, enjoying the presence of God; and all is well when this is the case. For it was a rare thing indeed for me to be out of temporal difficulties; for having a large family, and being nothing but a poor weaver, and getting but four shillings per week for my regular preaching at Bury, it was seldom anything else but debts, miseries, and trials of all sorts, except at those times when the presence of my God and Savior shone into my heart, and made

bare His arm in delivering and providing in his wonderful providence. At those times and seasons I envied no man upon earth, and would not have one thing altered. I could see, at such times, that it was a right way to a city of habitation, and could sing with pleasure.

"My Jesus hath done all things well."

JOHN WARBURTON.

EXTRACTS.

SORE NEED OF HELP.

HAMPTON, BREDFORD COUNTY, FLORIDA, March 20, 1914.

Elder Sylvester Hassell—

MY DEAR AND MUCH ESTEEMED BROTHER:—Through the goodness and mercies of the dear Lord, and by having both arms propped on pillows, and holding the pencil with my thumb and second finger, I shall write you. My object is if you deem us worthy, and can have a mind and spirit of prayer, I want you to pray for us. I am still helpless; can't feed myself; am suffering intense pain much of the time; have no hope of ever being any better until my tired, worn body is cold in death; then I hope rest and happiness will begin to last throughout the endless ages of eternity. My sufferings and afflictions are not worthy to compare with the trouble and heartaches I am seeing because of the illness of my dear husband. He has been past work ever since July; can only sit up some of the time; is so weak and thin, is almost a skeleton; coughs so hard and much can't rest much; has high fevers more or less all the time; his throat is so sore and near closed up he can't talk much, and it hurts him to swallow. The hardest of all is I can't be near him, nor wait on him. I do beg the dear Lord, if it can be his will, to let me die before my husband. All I can do is to trust in the dear Lord and pray for him in my poor way. We surely are having a hard time, although it could be worse. We have much to be thankful for, the dear Lord is so good to us he puts it into the hearts of his people to help us some; he gives me grace and patience to bear all without a murmur. I can say, "Thy will, O Lord, be done, and not mine." I hope and believe I have learned to be still and to know the Lord is God. My little hope in the dear Saviour is my all and all. I do hope it won't fail me when I come to die. I feel as dear old Job said, "I will trust him though he slay me." I often tell husband and Cleone as long as we love and trust the dear Lord and we keep humble and obedient, he will provide a way for us although it is so humiliating to be dependent on others for the necessities of life. I don't want to be a burden to the dear Lord's people. It would be so much more pleasant to be able to work and earn our living. I hope you won't think I am ungrateful; the dear Lord knows I thank all that have given us aid from the depths of our hearts. I do thank you so much for the GOSPEL MESSENGER. I never put one down until I read every word of them. I do long so much to know if I am a child of God. At times I get in darkness, can't have

the spirit of prayer, have doubts and fears and I am made to mourn over my sinful nature. The solemn question that is so often on my mind is, Am I saved, or am I not? My prayer is, dear Lord, if I am deceived undeceive me and grant me repentance. I do know if I am saved it is by free and unmerited grace, and for nothing good I have or can do to be worthy of the dear Saviour's love and mercy. I hope the dear Lord will spare you many years longer to preach the truth, the way, and the life, as it is in Jesus. Your least little sister in hope of the glory world.

MRS. J. W. MOORE.

REMARKS.

Sister Moore has long been greatly afflicted with rheumatism; and her husband seems in the last stages of consumption; and their little daughter Cleone nurses them. They are sorely in need of help, and I think very worthy. In both the Old and the New Testaments the Lord enjoins upon His people to minister to the afflicted and the destitute. He says, "The poor you have always with you; and when you will you may do them good." And what we do to His suffering people, we do to Him.

S. H.

GRAY, GEORGIA, March 10, 1914.

DEAR BROTHER HASSELL:—Enclosed you will find postoffice money order for one dollar to pay for the GOSPEL MESSENGER another year, which comes to us regularly, and gives me great comfort in my last days. I am now three score years and past, but have enjoyed tolerably good health, for which I try to feel thankful to the good Lord. We do dearly love to read the MESSENGER, which stands next to the Bible, and I want it continued as long as I can pay for it. Now, may God spare you many years to speak the truth in love, is my prayer for His name's sake. Your little sister in hope.

MRS. E. A. BRAGG.

WAXAHACHIE, TEXAS, March 20, 1914.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed please find postoffice money order for subscription price of the MESSENGER, which has been coming to me regular for the last fifteen or sixteen years, and I hope to take it on the remainder of my days.

Your sister in hope,

MRS. SALLIE COUCH.

SELECTION.

A "MENACE."

As our readers know, we have always been opposed to secret societies, whether Masonic, Roman Catholic, or so-called fraternal institutions. We believe that whatever is good in these societies may be accomplished openly, and that secrecy favors bad men, and stops the mouths of the good, who may be associated with them. For this reason we have never felt free to commend, unreservedly, the leading anti-Romanist papers of the country, because in their desire to make headway against the Roman Church, they have

practically allied themselves with the Masonic and other orders denounced by the Pope.

The Roman Church has no objection to secrecy as such; it merely objects to secrets to which it is not admitted. The orders of the Jesuits and the Knights of Columbus are as menacing to a free government as any other secret societies could be.

With this preface and explanation, we desire to call the attention of our readers to the attacks made by Romanists, through members of Congress and through representatives of the government, upon the *Menace*, published at Aurora, Missouri; *Watson's Magazine*, published at Thompson, Georgia; and the *American Citizen*, published at East Orange, New Jersey.

We believe that, in spite of some faults, these papers are performing an important service to the people of this country, in pointing out the insidious advances of Rome as a political force. With the Roman Catholic Church as a *Church*, they do not concern themselves. Whatever errors may be mixed up with the doctrines of this church, are matters which might be met by argument. But the Romanist political machine is an institution on which argument is wasted, just as it is wasted on any other political machine.

When a corrupt political machine has obtained control of the government, it is a waste of time to try to reason with those who are benefiting by such control, at the expense of their dupes. The only way to meet the danger is to enlighten these dupes—to make it plain to them that the interest taken in them by their bosses is purely a selfish interest.

There can be no question that, at the present time, a strong effort is being made by Romanists to obtain control of the political system of the United States. The highest official in the United States today is, perhaps, not the President, but the Chief Justice of the Supreme Court; and he is a Roman Catholic. Other members of the Court owe allegiance to the same power. The Governor and the Lieutenant Governor of Massachusetts, for the first time in the history of the State, are Romanists. Many of the Massachusetts Judges are Romanists.

The Pope at Rome has made the assertion, "Our hope is in America."

A few years ago a man who was a Jesuit attempted to conceal the matter. Now the Jesuits in this country appear to glory in their allegiance to a society that has been turned out of every country in Europe, for its constant pernicious meddling with governmental affairs.

The *Congressional Record* of December 4 contained a petition of the Knights of Columbus favoring the passage of legislation to prohibit the circulation through the mails of the publication called the *Menace*.

We hold no brief for the *Menace*, and we are opposed to some of the things we see in it. But we believe that it is not for its errors, *but for the truth that it contains*, that this publication is so hated by the great Romanist secret society called the Knights of Columbus; and we urge our readers to protest to their representatives in Congress against any attempt to legislate out of existence the *Menace*, or any other periodical without a searching investigation into the truth of the charges which it makes.—*The Christian*, (Boston, Mass.).

 OBITUARIES.

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

DEACON J. W. BURKE

was born in Chatham County, North Carolina, March 6, 1843. At the age of two years, he came to Alabama, where he spent the remainder of his life. He was a faithful Confederate soldier during the Civil War. In 1869, he was married to Miss Dousie Robinson, of Notasulga, Alabama. They had only one child born unto them, which died in early childhood. He joined the Primitive Baptists at Canaan, Tallapoosa County, Alabama, in July, 1878. Elected clerk in 1882; and ordained deacon in 1887. This office he faithfully filled until affliction rendered him unable. He was sorely afflicted for many months, but bore his sufferings without murmuring, and with patience and fortitude, as becomes the saints of God, until death came as a sweet relief on the morning of November 26, 1913. Brother Burke left a devoted companion and many relatives who mourn their loss; but perhaps, not least among those who sorrow, are his kindred in Christ, who loved him for his noble Christian life. Truly, he was upright, feared God, and eschewed evil. This is a fitting tribute to him, and no greater could be paid to any one. We mourn with Sister Burke the departure of so devoted a husband and beloved brother in Christ; but we do not mourn as those without hope. It was November 27, the day appointed by the nation as Thanksgiving, that we met at Old Canaan Church to pay the last sad tribute to the remains of this dear brother; and while, with sad faces and sorrowing hearts, we consigned his body to the grave, truly our souls were lifted to God in praise and thanksgiving for this noble life, and the hope of immortality through Christ our Lord. Brother Burke, in death, as in life, was resigned to the will of God; and we feel sure there was awaiting him a crown of righteousness, which the righteous Judge shall give to all who love his appearing. Having been associated with him for a number of years in the relation of pastor and deacon, I can truly say, a good man has gone, henceforth to rest from all his labors.

W. C. HANSON.

Eclectic, Alabama.

MRS. ANNIE STONE.

The subject of this sketch was born in Edgecombe County, North Carolina, March 19, 1877, and died November 8, 1913, making her stay on earth 36 years and 7 months. She received a hope in Jesus and joined the Church at Autrey's Creek in March, 1899, I believe. She was well known to a large circle of Baptists and friends by her writing; also she was blessed to attend preaching at many churches near home and in adjoining counties. I count it one of the greatest blessings of my life to have known her. She was a firm believer in the doctrine of grace, and was able and willing to give a reason of the hope that was in her. I especially loved to hear her talk of her early experience—how sweet and

clear it was! She was often favored to have beautiful dreams which it was a great pleasure to hear her tell. From her earliest recollection she said she dreaded death; and often, when a cloud appeared in the sky, she ran to get into her grandmother's lap, believing that she was a good woman and that nothing would harm her there. When about 8 years old she dreamed that she saw heaven, and also went there. I cannot give all the details of the dream as she told it. But she said it was a beautiful place; everything snowy white. There were a number of tables there set for a meal; the tables had no legs to support them, but were held up by power, that is, invisible power, and on each table was bread and blood. When her mother awoke her, she said, "Why did you wake me up? I did not want to come back to this old world any more." Annie said after this dream she never felt quite the same; the dread and terror of death and Judgment in great measure departed. Yet, as she grew up, she became very fond of worldly pleasures, especially dancing. When about 16 or 17, she was thrown from a buggy, breaking her foot very badly, and was not able to walk for about six months. But she still followed the world until God's appointed time came, "Not to propose but call by grace; to change the heart, renew the will, and turn the feet to Zion's hill." When this blessed time came, Annie said many of the beautiful promises in Isaiah flowed into her soul like a river. She was favored to enjoy much of the love of God shed abroad in her heart; but this was to sustain her in the bitter trials she afterwards passed through; for surely she was one that did business in great waters. But the Lord was with her in all her troubles, leading and instructing her so that she was made a comfort to others both by tongue and pen. One other dream I will relate or rather a part of it which she had a short time before we were married. She had not been well for a long time, suffering especially with indigestion; had received treatment from several doctors but no benefit, so that she felt she would never be any better and was much cast down, but was enabled to lay her case before the Lord and no doubt this dream was given in answer to prayer. She dreamed that the ground around Tarboro Church was clear; there were no graves there, but a large number of people, and the Lord was there to receive petitions of anyone. She wondered why no one went up, there being so many present. After a time one went forward; it was Brother Evans, and the Lord blessed him, but Annie could not remember what the Lord said to him when she awoke. She then thought she would go near the Lord, and, if she belonged to Him He would know her. She went near; the Lord smiled on her and called her His child, and asked her what her request was; she thought of her health, and asked to be made well. The Lord replied, "I will; be thou well," at the same time putting His hands upon her. She awoke with the feeling that she would get better, which proved to be true. She gradually got better, and suffered very little with indigestion after this. The cause of her death was blood poisoning, caused by a carbuncle in the back a few inches below the neck; she kept her bed about a week before the end came. How much I miss her none can tell, only those who have passed through this sad trial. Yet I feel sure that my loss is her eternal gain. How sweet to me since her death have been these lines:

"Asleep in Jesus! blessed sleep!
From which none ever wakes to weep."

and I feel sure she is gone to that better land where the inhabitants shall no more say I am sick, and the people that dwell therein shall be forgiven their iniquities. I would like to write much more, but space forbids. Annie leaves two little children, a little girl two and one-half years old, and a baby boy one year old.

Written by her sorrowing husband,

E. C. STONE.

JAMES LEMUEL ROSS.

James L. Ross, son of Elder W. A. Ross and Lydia James, his wife, was born in Pitt County, North Carolina, May 27, 1854, and died February 12, 1914, making his stay on earth 59 years, 9 months and 12 days. He was married to Miss Johnie S. Grimes, December 28, 1876. He then moved to Martin County and spent his life in farming. He was sick only a short while; was taken with a pain in his breast, which the doctor pronounced heart trouble. He passed away about 9 o'clock Thursday night, conscious to the last. He was laid to rest in the Spring Green Cemetery to await the resurrection day. Unto him and his wife were born seven children, five boys and two girls, all now living. Eleven living grandchildren; four dead. They both joined the Primitive Baptist Church the fourth Saturday in August, 1893, and were baptized by Elder G. D. Roberson on the following Sunday. His faith was steadfast and unmovable. He filled out his years in usefulness and fell asleep, as God willed, with no regret at leaving the world. He was a devoted father and loving husband. Everything was done for him that could be done, but none could stay the cold hand of death. I will number two of his favorite hymns in Lloyd's Hymn Book, 145 and 345.

A precious one from us is gone;
A voice we love is still;
A place is vacant in our home
That never can be filled.

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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.

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Williamston, North Carolina.

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The Gospel Messenger

JUNE, 1914.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 36.

WILLIAMSTON, N. C., JUNE, 1914.

No. 6.

CHRIST OUR ROCK.

Matt. 16:18.

On Christ alone His Church is built,
He, only He, absolves our guilt;
To Him alone our praise we bring,
And Him, the great foundation, sing.

In Him salvation stands secure;
This strong foundation will endure;
Stronger than death His love is known,
Nor can His Church be overthrown.

In the eternal plan of grace,
He undertook our wretched case;
Love, how amazing, how divine,
Throughout the whole transaction shine!

He is the "Rock" believers have;
Born to redeem, and strong to save;
He stooped to take our flesh and blood,
The wondrous Man, the incarnate God!

In vain combined hosts assail,
Nor shall the gates of hell prevail;
Nor force nor fraud the building shock,
Founded on Him, the eternal Rock.

SAMUEL MEDLEY (1800).

MAKE ANOTHER LIKE IT.

At Chicago, on May 4, 1911, Mr. W. J. Bryan spoke, in part, as follows:

For nineteen hundred years the battle between the spiritual and the material conceptions of life has raged

around the Bible. "Search the Scriptures," was the command of Christ, and to the Scriptures the Christian world has turned ever since for its authority.

When Elijah was confronted by a group of scorners who mocked at the Lord whom he worshiped, he invited them to match the power of their God against the power of his, and he was willing to concede superiority to the one who would answer with fire.

The prophets of Baal, be it said to their credit, had enough confidence in their God to agree to the test, and their disappointment was real when he failed them—they gashed themselves with knives when their entreaties were unanswered.

Why not a Bible test? The Book of books has lived and grown through the centuries; we are celebrating the 300th anniversary of the King James translation. The Christian world has confidence in the Bible; it presents the book as the word of God, but the attacks made upon it by its enemies continue in spite of the growth of the Bible influence. The Christian world, by its attitude presents a challenge to the opposition and this is an opportune moment to emphasize the challenge—the moment when Christianity around the world is celebrating the triumphs that the Bible has won during the past three centuries.

Atheists and materialists declare that it is merely the work of man—that it was written under the limitations that apply to human wisdom. Taking this position, they must necessarily contend that, unless man has degenerated in ability and declined in wisdom, he can now produce a book equal to the Bible. Let them produce it.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses, and they lacked the learning of the schools; they had no great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the

news from the ends of the earth, and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked Nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave, and they have set up signposts at every dangerous point along the path. We turn back to the Bible for the Ten Commandments which form the foundation for our statute law, and for the Sermon on the Mount, which lays down the rules for our spiritual growth. The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection and the ascension of Him whose coming was foretold in prophecy, whose arrival was announced by the angel voices, singing Peace and Goodwill—the story of Him who gave to the world a code of morality superior to anything that the world had known before or has known since—the story of Him who is the growing figure of all time, whom the world is accepting as Saviour and as the perfect example.

Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of universities—as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they please, and employ every modern means of swift communication. Let them glean in the fields of geology, botany, astronomy, biology and zoology, and then roam at will wherever science has opened a way; let them take advantage of all the progress in art and in literature, in oratory and in history—let them use to the full every instrumentality that is employed in modern civilization; and when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the prophets of

Baal had in their God? Will they try? If not, what excuse will they give? Has man fallen from his high estate, so that we cannot rightfully expect as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man—which?

But our case is even stronger. The opponents of the Bible cannot take refuge in the plea that man is retrograding. They loudly proclaim that man has grown and that he is growing still. In all matters except the science of life, man has made wonderful progress.

For ages, the rivers plunged down the mountain sides and exhausted their energies without any appreciable contribution to man's service; now they are estimated as so many units of horse power, and we find that their fretting and foaming was merely a language which they employed to tell us of their strength and of their willingness to work for us. And, while falling water is becoming each day a larger factor in burden bearing, water, rising in the form of steam, is revolutionizing the transportation methods of the world.

Inventive genius has multiplied the power of a human arm and supplied the masses with comforts of which the rich did not dare to dream a few centuries ago. Science is ferreting out the hidden causes of disease and teaching us how to combat it. In every line, except in the line of character building, the world seems to have been made over, but the marvelous changes by which old things have become new only emphasize the fact that man, too, must be born again, while they show how impotent are material things to touch the soul of man and transform him into a spiritual being. Wherever the moral standard is being lifted up—wherever life is becoming larger in the vision that directs it, and richer in its fruitage, the improvement is traceable to the Bible and to the influence of the God and Christ, of whom the Bible tells.

The atheist and the materialist must confess that man ought to be able to produce a better book to-day than man, unaided, could have produced in any previous age. The fact that they have tried, time and time again, only to fail each time more hopelessly, explains why they will not—why they cannot—accept the challenge thrown

down by the Christian world to produce a book worthy to take the Bible's place.

The followers of Buddha may look upon life as a misfortune, if they will, and see escape only in the loss of individual identity—"the dewdrop melting into the sea;" those who believe in the Bible will still regard life as a great opportunity to be crowned with a heavenly reward.

The followers of the Arab prophet may put their faith in force and rely upon the sword for proselyting power; those who believe in the Bible will still trust in the persuasive influence of love, and depend upon its manifestations to bring recruits to the army of the Prince of Peace.

The followers of Confucius may content themselves with the negative philosophy of their teacher; those who believe in the Bible renew their strength in proportion as they embody in their lives the precepts of Him who would make man a positive force for good—an overflowing spring.

The materialist may confine his thoughts to the things that the senses can weigh and measure; the Christian's faith reaches out toward the throne above and takes hold upon the verities that the mind cannot grasp.

The atheist may delude himself with the thought that he has driven God out of the universe; the Christian sees the Creator everywhere, hears his voice in the promptings of conscience, and feels His presence in his heart.

To the doubts and "I do not know's" of the agnostic, the Christian, Bible in hand, answers: "I believe."—*The Christian* (Boston, Mass.)

STANDING FOR THE RIGHT.

Both in the Kingdom of God and in the Kingdom of Cæsar the purpose should be to stand for the right. The Kingdom of God is put *first*, to all Christians. "Seek ye first the Kingdom of God." (Matt. 6:33.) "Render to God the things that are God's, and to Cæsar the things that are Cæsar's." (Matt. 22:21.) The kingdom of

Christ and that of Cæsar are separate and distinct, and not to be confounded, but all right relations to each should be scrupulously maintained. Cæsar here stands for state, nation, or human government. Of Christ Pilate said, "I find no fault in the man," though He was charged by the Jews with criminality and brought before Pilate for trial. When Christ was born, "darkness covered the earth, and gross darkness the people" (Isa. 60:2.); and to remove this, "to destroy the works of the devil"—"the prince of darkness"—"him that had the power of death, that is the devil"—to destroy both his works and him too—was a part of the great work for which He came; and yet He never appealed to Cæsar—government—for any help at all. To stand for the right, actively and passively, was enough, in both the things pertaining to God and those pertaining to Cæsar. He was "holy and harmless" and "went about doing good." Yet in Him were fulfilled the words of a divine prophet: "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised and we esteemed Him not." (Isa. 53:3.) He died at the hands of Cæsar (human government and society), but in all things stood for the right, and did and will triumph. And Paul, His greatest and most laborious apostle, like Him stood for the right. When Peter dissembled he "rebuked him to his face, because he was to be blamed." And when the churches of Galatia, founded by him, turned against him, having been "bewitched" by false teachers, he could but stand for the right and rebuke and admonish them, and ask: "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16.) And again, standing for the right, he had to say, "At my first answer no man stood with me." (1 Tim. 4:16.) And finally he died at the hand of Nero, Emperor of Rome. Yet, glorious truth, neither Christ nor Paul "made a failure of life," but a great success. Of Christ the same prophet who foretold His humiliation, wrote: "He shall not fail nor be discouraged till He have set judgment in the earth; and the isles shall wait for His law." (Isa. 42:4.) He "finished the work" His Father gave Him to do." (John, 17:4.) And Paul "fulfilled the

ministry" he had "received of the Lord Jesus" and "finished his course with joy." (Acts 20:24.) "O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33.).

Now for some thoughts in reference to the things of Cæsar—"the kingdoms of this world."

Some years ago I noticed this expression from a world-renowned statesman: "My father taught me when but a boy that a man could afford to be in a minority, but could not afford to be wrong; and he taught me to believe in the triumph of the right. He taught me to believe that, when a man attaches himself to a great principle, a great truth, that I can believe with confidence that the day of the triumph of that truth is certain."

So well impressed was I with this expression that I clipped it from the newspaper and pasted it in the back of my Bible.

This certain triumph of the right may seem too much to be believed, as often the wrong prevails, so far as we can see. But take Christ and Paul as examples and illustrations of the principle and fact.

Sometime, somewhere, and in some way, the right will prevail over the wrong. Though opposed, slandered, persecuted and put to death, Christ and Paul prevailed. And shall not "He that sitteth upon the circle of the earth"—"the God of the whole earth"—make this true also in "the kingdoms of this world," and cause them to "become the kingdom of our God and of His Christ?" (Rev. 11:15.) Shall not Satan—"that old serpent, the devil"—finally be banished from earth, shut up in the bottomless pit, and a thousand years of peace be enjoyed by its inhabitants? (Rev. 20:2, 3, 7.) Yes, through wars, famines, earthquakes, pestilences, etc.,—or in spite of them—the right shall be preserved and conducted unto ultimate triumph.

In standing for the right Paul was subjected to and "suffered perils," not only "by land and sea," but "among thieves and robbers," and also "among false brethren." (2 Cor. 11:26.) And so too with some honest and sincere statesmen. "For myself," said one, "I will abide the wisdom of men like Washington, Madison, and Benjamin Franklin." Their work of setting up a

new government was a great one, but no set of men ever showed greater wisdom and foresight than they,—

“Men whom the lust of office does not kill;
Men whom the spoils of office could not buy;
Men who possessed opinions and a will;
Men who had honor, men who would not lie.”

* * * “I prefer to speak out my views of opposition to this policy now. Some men who profess to be opposed to it are willing to drift and say it is not an issue of importance. Any coward can fall in and follow the crowd.” etc.

I am thinking, from my viewpoint, that great changes, for the worse or for the better, are coming; for the better if the forces of evil in politico-religious policies are met and defeated; for the worse if this be not done.

“The bane of public life is the cowardice of public men,” said a senator at Washington, after having defended himself for having voted, as he did (and he might have added the cowardice of the daily press in the large cities). I believe his assertion is lamentably true; and if our liberties are lost, and priest-craft policies prevail, and union of church and State is established, it will come through such cowardice. Desperate is the determination and policies and schemes toward centralization, which means corruption and oppression—always that. I have no objection to a stronger government, provided it be a *just* government; in fact I desire it, I would hail with delight the shiloh of constitutional democracy, a powerful party with a strong ruler; one who would preserve constitutional liberty and administer equity and justice to all.

In this I do not feel to be confounding the things of God and the things of Cæsar, but rendering duly to each, as Christ enjoined. He did not say, “Seek ye *only* the Kingdom of God,” but to seek it *first*. But a brother preacher said to me he did not go to elections, and did not think Christian people should do so. I asked him if all Christians were to follow the example he set, what would be the result? The ungodly, of course, would control, and we might soon have anarchy and general ruin. His position was the opposite extreme of that of the political preachers, who want State aid to compel people to become religious—to put on “a form of godliness”—

and do all *their* bidding. Each class should read Solomon's caution and warning: "Be not righteous overmuch, neither make thyself overwise; Why shouldst thou destroy thyself?" (Eccle. 7:16.)

J. C. DENTON.

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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SOME OF THE LORD'S WITNESSES WILL BE ON EARTH AT CHRIST'S SECOND COMING.

Ever since Cain killed Abel for his possession of true religion, false religionists have desired and sought the extermination of all true religionists. Only eight persons, the family of godly Noah, were saved in the ark, when probably tens of millions of the ungodly were destroyed. Only Lot and his two daughters, near relatives of Abraham, were saved from the filthy and burning

cities of the plain. When Assyria carried off the ten northern tribes of Israel, and Babylon carried off the two southern tribes of Judah into captivity, they left only a few of the poorest in the land, to tend the soil and the vines and to keep down wild beasts. Out of a million and a quarter Jews in Jerusalem at its siege by the Romans, 66 to 70 A. D., only the followers of Christ, probably much fewer than a thousand, were saved, and escaped to Pella, a town sixty miles northeast of Jerusalem, according to the previous warnings and instructions of Christ. Out of about three and a half millions in Israel during the times of Ahab and Elijah, the Lord had reserved only seven thousand (about one in five hundred) who had not bowed the knee to Baal; and in the last religious census of the United States (taken in 1906), which was very imperfect in regard to the number of Primitive Baptists (because, like the Strict Baptists of England, large numbers would not report to the government officials), it is stated that there were about 100,000 Primitive, or Old School Baptists, out of about a hundred million population, which is about one in a thousand. We believe that there are at least as many of the real children of God in other denominations or out of all denominations, so that the proportionate number in Elijah's time, one in about five hundred, is preserved, but only the Lord knows. It is not strange that the unbelievers in the United States should wish all the believers dead; yet there will be some believers on earth at Christ's second coming (1 Cor. 15:51-57; 1 Thess. 4:15-18), but, as in the days of Noah, only a few (Matt. 7:14; 24:36-42; Luke 12:32; 18:8; Isa. 1:9.) There is no use in going over all the world and preaching the heathen doctrine of salvation by works instead of the Bible doctrine of salvation by grace (Gal. 1:6-24; 2:21; 5:1-6; Eph. 2:1-10; Rom. 4:1-11; 2 Tim. 1:9, 10.) The infidel Roman Catholics, Mohammedans, and Mormons are the most zealous and successful missionaries in the world. From half to two-thirds of those called missionaries give nothing to missions, and are practical anti-missionaries; and some of those who have been missionaries the longest in so-called heathen lands testify that modern, money-based missions are a failure. These kinds of missions are unknown in the Scriptures, and

were invented by the Roman Catholics in A. D. 1622. As the authors of the Black Rock Address (in 1832) say, so we believe that there are *some* true and faithful ministers of Christ among the missionaries in foreign lands, especially among the self-supporting missionaries, who do not go to those countries for money or fame or adventure, and these, if we knew them, and if they preach pure Bible truth, we would be willing to help on their way after a godly sort; but we believe that there are among the Primitive Baptists more true Bible home missionaries, who go out without any promise of money, and who preach Christ and Him crucified as the only way of salvation, than among all the other denominations in the United States (a country twice as large as the Roman Empire, in which the apostles preached the same gospel in the same unselfish spirit) and who, if directed by the Spirit of God, would also go into foreign countries to preach that gospel, and whose expenses in going thither their brethren would gladly help defray. Without the guarantee of any of my expenses being paid, I have gone from Canada to Mexico, and from Florida to Kansas, simply to preach, in my feeble manner, the truth as it is in Jesus; and many of my brethren have done a great deal more of this work than myself. I have proclaimed the great truths of the Gospel, as a freeman and not as a hireling, in my poor way, by seashore and in the mountains, in the open air, in private houses, in school houses, in court houses, and in the houses of my own and other denominations; and yet, as Cain felt about his brother Abel, some of our "Christian" friends in other communities, kindly wish that all the few Primitive Baptists were dead, as they say it would be "better for the world." The Lord be praised for keeping us from wishing that they were all dead! We hope that we have a more Christian spirit.

S. H.

ELDER F. A. CHICK.

This highly esteemed and dearly beloved brother, pastor of our largest North-Eastern Church, at Hope-well, New Jersey, and editor of our oldest periodical, the *Signs of the Times*, published at Middletown, New

York, gently fell asleep, as we believe, in Jesus, April 14, 1914, in his 69th year. In another part of this number of THE GOSPEL MESSENGER, I publish an obituary of him, written by Elder B. F. Coulter, of Philadelphia, Pa., and letters in regard to him from Elder Joshua T. Rowe, of Baltimore, Md., and Elder R. W. Thompson, of Greenfield, Ind. Elder Chick attended the Kehukee and the Contentnea Associations, in Eastern North Carolina, twelve times, first at Peach Tree, Franklin County, in 1877, and last at Sparta, Edgecombe County, in 1894; and, in the spring of 1911, he preached for about a week in some of the larger towns of Central North Carolina. He was a clear, able, and forcible expounder of the Scriptures, and was heard with great delight by thousands of our people. We had no more pleasant and accomplished speaker, and no more gifted writer. In May, 1912, I and my daughter, Mary, between the Delaware and the Delaware River Associations, spent four delightful days with him and his lovely family at Hope-well, N. J. I had also visited him at his former home at Reisterstown, Md., and had met him at the most of his visits to North Carolina. I loved him as a precious brother in Christ. Like several of our brethren, he limited the applications of some of the parables to the children of God. The principles of the Divine election, and special redemption, and efficacious regeneration, and the resurrection of the bodies of all mankind at the last day, and the everlasting happiness of the righteous and the everlasting punishment of the wicked were earnestly maintained by him. While he advocated, in his writings, the predestination of all things (like the London Confession of Faith, and like many of our brethren) he held, like that confession, that God is not the author or approver of sin, and that each human being is accountable to God for his sins, and that each one's sins will be sure to find him out (Num. 32:23.) This text he impressively expounded at the last session of the Kehukee Association that he attended, and in an able article in THE GOSPEL MESSENGER, that has been printed oftener in our periodicals than any other article ever written by any of our people. While I was living at Wilson, N. C., I heard him, in preaching, deliver the most touching exhortations that I ever heard fall from mortal lips. He was

not a fatalist; he believed that men do not do the best they can, and that they are justly punishable for their sins, and that our salvation is entirely of God's free grace, which puts His Holy Spirit in our hearts and clothes us with Christ's perfect righteousness. Like all Primitive Baptists, Elder Chick believed, as the Scripture teaches, in the infinite sovereignty and the infinite holiness of God, and that, "without holiness no man shall see the Lord." (Heb. 12:14.) As I have demonstrated from the Scriptures, in my Church History, and repeatedly in THE GOSPEL MESSENGER, and as no human being has ever, from the Scriptures, been able to refute, and as the London Confession of Faith teaches, God's attitude towards *holiness*, in both providence and predestination is *causative* while His attitude toward *sin* is *not causative, but permissive* (that is, *suffering, or non-preventive*), directive, restrictive, and overruling. Sin is disobedience, rebellion, and treason to Him; and, instead of originating or approving it, He perfectly hates it, and forbids, threatens, resents, and punishes it in the angels, in the wicked, and in His own children, and even in His eternal sinless Son, when He took our sins upon Him. Such is the plain teaching of the Scriptures of Divine truth; and the denial of this teaching by the whole human race is utterly worthless. The apparent difference, among some of our people, on this subject, is only in *words* and not in *substance*. It is merely because they do not understand one another. Let us take the Scriptures as our only standard and we will be perfectly joined together in the same mind and the same judgment. (Psalm 117:2; 2 Tim. 3:16, 17; John 17:20, 21; Rom. 3:4; 1 Cor. 1:10.)

S. H.

THE DOCTRINE.

"Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16.

The Scriptures plainly and positively teach that the salvation of the elect people of God from sin and death and from everlasting punishment, is alone by the grace of God, given in Christ Jesus, in whom they were chosen, and is effectually applied to each and all of them through

the atoning blood and justifying righteousness of the Son of God. The "election of grace" is eternal, particular, and unconditional; and it follows, as a matter of course, that the redemption of the chosen vessels of mercy is also unconditional, and that the application of the means must be commensurate with the purpose for which they were ordained, which is, "That they should be holy and without blame before Him in love." The choice of this people in Christ was not that they might be holy and blameless before Him in love, but that they *should* be so. And in order that all of God's chosen people might receive the everlasting benefits of His love without the loss of one, the apostle tells us that it is of faith, that it might be by grace, to end the promise might be *sure* to *all* the seed.

The text will apply, not to Timothy alone, but also to any and every Gospel minister, taught of the Lord and qualified by the Spirit and grace of God to teach, in His name, the principles of salvation. In doing this, in taking heed, first to himself by the obedience of faith, showing himself a pattern of good works, etc., and then to the doctrine which he had learned in the school of Christ, he should save both himself and them that heard him. Now, here is a salvation to be wrought by Timothy doing something, and if by his doing this he saves himself and others, it seems to me that this salvation must depend upon his obedience and constant continuance in it. How does this compare with Titus 3:5, which reads thus: "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost." It seems to me that, if the salvation resulting through, by, or in the obedience of the Gospel minister is eternal salvation, then the Arminians are right; and not only so, but the above quoted passage is in direct opposition to the text under consideration. But surely the Apostle Paul does not contradict himself; the salvation promised in the text is temporal, belongs to time, is effected in time, and its benefits are limited to this present world; while the everlasting salvation of the elect is complete in Christ and needs no supplement by them, neither before nor after regeneration.

Now I do not wish to be understood as contending that any child of God, whether a preacher or private member of the body of Christ, can, of himself, without the grace of God, and the influence of the Holy Spirit to guide and direct him into the obedience of Christ, thus save himself and others from error; for salvation is of the Lord and by His grace, for He worketh in them both to will and to do of His good pleasure. But there is salvation in obedience to Christ that cannot be obtained by neglecting it. "How shall we escape if we neglect so great salvation?" (Heb. 2:3.) "Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of His good pleasure." (Phil. 2:12, 13.) "It pleased God, by the foolishness of preaching, to save them that believe." (1 Cor. 1:21.) "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins." (Jas. 5:20.) The temporal salvation indicated in the above Scriptures belongs to the children of God, and effects their welfare only in this world, and during their pilgrimage through this present mode of existence; for neither their good works nor their evil works, their obedience nor disobedience have anything to do in fixing their standing in Christ, or sealing them with the Spirit of promise; for these are prerequisites to their first obedience and service to God and His Christ. These vessels of sovereign mercy were chosen before the foundation of the world, given to the Son of God in covenant, redeemed by His blood, justified by His righteousness, made righteous by His obedience; and they are manifested by the bestowal of grace and love upon them, and when thus born again, born from above, they are made heirs according to the hope of eternal life. "Happy is that people that is in such a case; yea; happy is that people whose God is the Lord." (Psa. 144:15.)

J. E. W. H.

WRITE.

What and to whom shall I write? John was in the isle that is called Patmos for (to receive) the word of God, and for the testimony of Jesus Christ, who com-

manded him to write, and dictated to him a message to the angel of each of the Seven churches of Asia, signified by golden candlesticks, and the angels of the Seven churches signified by the seven stars in His right hand, and Johns wrote as he was commanded. He was not left to choose words to convey the sentiments of these wonderful messages, but was furnished both with the matter and form of each message to the Seven churches separately and severally, and the name of each church locally, and moreover a description of the moral and spiritual status of each local church. But we should note the fact that it was "the church" at seven distinct localities, and only one church *at* each; and wherever the church of God is found in its visible organized capacity, whether the number of individual members be many or few, contending earnestly for the faith once delivered to the saints, and continuing stedfastly in the doctrine and fellowship of the holy apostles, *it is the church of God at that place*; and if a thousand institutions void of this principle, were located there, not one of them would be entitled to the name of the church of Christ. "For there is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, and one baptism." This proves the unity of Christ, the sovereign head of the church, His body, and the faith, which is the gift of God, and sets aside the claim of every institution on the face of the earth except *one*, to the title of the church of God, or as "golden candlesticks."

The seven golden candlesticks represent the churches locally, but the candlestick shown to Zachariah, all of gold, (Zech. 4:2), represents the church collectively. Other religious institutions may have some outward marks of the true church, as the artificial rose resembles the natural, but they will not and cannot bear the test when tried by the standard of inspired testimony.

The use of a candlestick is to bear a candle, and both these are useless in the darkness until the candle is lighted by a flame. Solomon says, "The spirit of man is the candle of the Lord." (Prov. 20:27.) But this spirit of man only knows the things of man; even so, the things of God knoweth no man but the Spirit of God (1 Cor. 2:11). Thus we find that all things

pertaining to the actual manifestation and glorious beauty of the Church of God depend entirely upon His sovereign power and gracious will; the blood of Christ, applied by the Holy Ghost, purges the conscience from dead works to serve the living God; and of such material He forms the candlestick all of gold, places His holy name and blessing upon it, and upon each local organized body of saints, and lights the candle with the flame of divine love and zeal for good works in honor and praise to His holy name.

For this service the Lord calls and qualifies men to take the oversight of each gospel church, and lights up their spirits by the Spirit of love for His children, and zeal for the sacred cause of the great Shepherd of the sheep, that they may feed and watch and care for them whom He hath purchased with His own blood.

These Stars in the right hand of the glorious Head and husband are charged to take the oversight of the organized church, to stand upon the walls and watch for their safety from dangers by which they are surrounded in this life, and to feed them with the good messages of gospel truth, furnished by the Spirit of the chief Shepherd, who has appointed them to this work, and who from time to time lights up their spirit as a candle, by which He searches Jerusalem, the church. These are but stars which receive the light from the Sun of righteousness, as the literal stars from the great orb of the day. May the Lord bless the church and her servants.

J. E. W. H.

GOD SOVEREIGN IN SALVATION.

Let us consider what is the condition of man, or what would be his state if there were no Saviour. If he is not justly condemned aside from and independent of the gospel provision, he needs no gospel. If he is not justly condemned, he needs no system of grace, and if he is in a state of just condemnation he *deserves* none. It is popular to hold that the sinner cannot in justice be damned unless he is given a chance of salvation. Many take this view without thinking what is involved.

It means that the sinner is not exposed to just condemnation, and, if so, he is in a good condition—to be free from condemnation is a safe and honorable state; but if it be conceded that the sinner is in a state of just condemnation, then he is not entitled to a chance, and so the gospel system is not designed “to clear God in the condemnation of man.” The whole of the gospel regards man as a criminal, and wholly at the mercy of God—to be disposed of as He will. It is urged that this view discourages men from serious thoughts and efforts. What is the use of care if it is all of God’s mercy, and especially if God’s purposes are fixed unalterably in the matter? The best people believe that God certainly foreknows our last state, and, if He does, it must be true that that state and end is certain to be as He foresees it will be; yet all this does not induce men to give up all devotion. The best people believe that the time of our death is known to God, and is therefore *certain*, yet we use care and remedies to preserve our lives. I will risk speaking for those that believe that God is *sovereign in salvation*. We are not discouraged by this view. We admit our unworthiness to be saved and inability to bring about our salvation, and this fact does not discourage us. We know that our salvation is made sure either by our own efforts or by the action of God; and we feel far more secure to trust it all to God than we would to regard it as dependent on our own faithfulness. In fact we regard it as a comfortable view to those who “dare not trust in themselves” to consider that though their sins are as crimson or scarlet, yet there is hope in the sovereignty of God in salvation.

It is not discouraging to hold that there is no hope only in the mercy of God. We expect the work of grace to still go on in our midst. We expect to see our sons and daughters changed by the grace of God. It is not a little hope—to hope in the Lord; because God is great, so our hope is great.

Election does not discourage “The poor in spirit” or those who “hunger and thirst after righteousness.” We have not seen our names in God’s book, yet we are not discouraged by it. We depend on the Lord, and feel that, “If my soul were sent to hell,” we have no other trust nor claim; and, besides, there is no one that certainly

knows himself to be left out. However corrupt a man may be, yet no one can certainly say he will be lost. The mercy of the Lord is great, and we have instances in the Bible of the chief of sinners being saved. Paul said: "If peradventure God will give them repentance," we may say this of the corruptest man. When David prayed for his sick child, he said, "Who can tell what God will do?" Fix your mind on the vilest man you know and say of him, "who can tell" what God in his mercy will do for that man? He has done wonders for others in all ages and nations, and is still doing wonders among men. The grace of God is active, at work, not waiting for the sinner to make the start. We expect sinners to be converted and saved all along the way; it is so now and ever has been so. Those that have sinful children may remember the Lord, and what He has done for others. Who can tell what mercies are in store for your sons? Who can tell but that their lips may yet praise the Lord?

The sovereignty of God in salvation encourages prayer for others. "To whom shall we go?" Where shall we look, or to whom cry? He only can save. This does not nourish vice.

Men of corrupt minds and lives do not love this view nor believe it; and we may only reply that the view that it is for men to decide and not the Lord, who shall be saved, is the view generally held by corrupt men. They hold that they have the casting vote on the matter, and are content in sin with this view. If we would so preach as to please the wicked, we must say that all is left to their decision and action—that they can decide the entire matter.

Paul believed this before he was converted, and believed the opposite afterward. It was after he was converted that he said: "Not of works; not by works of righteousness which we have done."

It is the doctrine of the believer. It tends to good in our lives. It nourishes trust in the Lord. It expects great things of the Lord, and affords solid grounds for our hope. It tends to obedience, and comforts those that should be comforted.

J. H. O.

CATHOLIC BURNING OF BIBLES.

On January 16, 1914, on the public square of Vigan, the largest town in Northern Luzon, in the Philippine Islands, 2,500 Protestant Bibles were publicly burned by Roman Catholic priests. From 1851 to 1913 there were forty-three instances of the burning of Bibles, both the Catholic and the Protestant versions, by Roman Catholics, in various countries. And when they get the power, these pagans will, as in the Dark Ages, burn not only Bibles but also those who have or read the Bible in any version.

S. H.

THE PROTESTANT MAGAZINE.

This is a monthly magazine of 44 pages, published in Washington, D. C., giving the most dignified, able, exact, and unanswerable arguments against the unspeakable abominations and dangers of Roman Catholicism. The editor is Professor W. W. Prescott. The price is one dollar a year, or ten cents a copy. Send ten cents to *The Protestant Magazine*, Washington, D. C., for a copy of the May number. I publish this notice, without the knowledge of the editor, simply for the enlightenment of my subscribers and the good of our country, which is most seriously threatened with popish domination and ruin. In the North and West, for the last two years, Romanists have become so vicious and bold that they mob Protestant lecturers and almost murder them, and are punished by cowardly or sympathizing officials very little or not at all. The daily press, in our large cities, seems to be thoroughly terrorized by them, and does not dare to publish their crimes. And our leading politicians, of both parties, are equally afraid of them. We learn the dreadful facts only by such fearless periodicals as *The Protestant Magazine*, *The Mercer*, *The Liberator*, *The American Citizen*, and others.

S. H.

REMARKABLE PROVIDENCES.

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

WARBURTON'S MERCIES NO. 4.

One evening I had been out preaching about seven miles from home, and when I was returning, it being late before I reached home, O what a keen feeling of hunger came upon me before I got there. And what was my greatest distress, I knew there was nothing to eat when I got home. O the dreadful feelings and hard thoughts which rose up in my mind against God! I dare neither speak nor write them. O the dreadful rebellion I felt against His dealing so hardly with me, that when I was hungry I could not have even bread and water! "Ah," cried the old adversary, "where are your fine promises now that you have so often boasted of—Thy bread shall be given thee, and thy water shall be sure?" Just as I entered the house these words struck my mind: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." O what a sight had I of the sufferings of my dear Lord and Saviour Jesus Christ, and what He endured in this vale of tears, from the cradle to the cross, for such a wretch as I! And how it sounded in my heart, "And did my Lord suffer, and shall I repine?" How I blushed and was ashamed of my wretched feelings and rebellions! I did not know where to hide my guilty face. "Oh," cried I, "what are my sufferings of hunger compared with Thy bloody sweat in the garden, for such a monster as I?" How I looked upon Him, and what a godly mourning I had over my sins and over Him! And how I begged that He would forgive me; and the hatefulness I had against myself for my sins no tongue can tell! "O," cried I, "how could I be so base as to have such hard thoughts of Thee who has blessed me with so many mercies?" How sweet were these words, "Though He was rich, yet for our sakes He became poor, that we through His poverty might be made rich." What wonders did I see in all the good-

ness that God had caused to pass before me in my way up to that very moment! My little empty house was a palace now in my eyes, full of all sorts of riches. I suppose that it was rather late in the evening when I reached home, for my wife and children were all in bed and fast asleep, for which I was thankful, as I wanted to enjoy the sweet company of my dear Lord, for it was heaven upon earth to my soul to be with Jesus. By and by I found my poor body very weak, and I took the candle and went to search if I could find an old crust which had been laid aside a long time, until it was quite hard, and not fit for food. I then got a cup of water, and if ever my soul went out to God in prayer it was then, that He would bless it to the satisfying of my hungry appetite. And how sweet it came into my mind that Jesus turned water into wine at the marriage feast. And I believed in my heart that He was the same yesterday, today, and for ever. I looked up to Him just like a child, and begged of Him that He would bless this morsel of bread and water, that I might prove that He was the Lord my God. O how precious were those words to my soul, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How I was overcome, and blessed and praised, and thanked His dear Majesty that He had blessed the rich food that I was about to eat. O how my soul did thank Him for it. I took the dry crust, but it was so softened and enriched with the love and mercy of God that the manna never tasted more sweet to the Israelites than the old crust did to my taste. I blessed and thanked God, and took the water, and it was richer to my taste than the richest wine I have ever drank since. I never felt my body more refreshed, nor my appetite more satisfied. I had everything needful, and abounded. My soul again entered into that text, "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." "Better is a dinner of herbs where love is than a stalled ox and hatred therewith."

O the preciousness of having the presence of a covenant God enjoyed in our hearts by precious faith! Truly when God gives peace who can give trouble. But the good Shepherd saith, "The sheep shall go in and out, and find pasture;" and this I have ever found to be the

case, for I had fresh trials coming on which I did not expect.

As we had been increasing in the second room that we met in at Bury we were encouraged after a time to take a third room, still larger, if I remember rightly, in a place called Butcher Lane. Here we for a time increased still more. But a few of the church found much fault with me for leaving them so often on a Lord's day; and one of the deacons told me that I had never been anything but a burden to them, and that he wondered how I could have a good conscience in taking four shillings a week from such a few poor people. O how this cut up my poor soul! for at the same time I was over head and ears in debt; and sometimes when I left home I had not half enough for breakfast, from week to week. When unbelief and carnal reason were uppermost I was almost at my wit's end to know what to do. I felt this a hard blow from a deacon, who professed by his office to be my righthand man. The blow was so heavy that I could not stand it, and I told him that, as that was the case, I would not be a burden to them any longer. We had several meetings, but we could not be reconciled. So I gave it up, and the place was kept on for some time with supplies, but was soon given up.

I believe that I shall ever remember with a grateful heart dear Mr. Gadsby, and the dear church of which I composed an unworthy part, for their unbounded kindness towards me whenever they knew that I was set fast and could not move on. Their language was, with a smile, "John has got fast again: come, we must give him another lift." And cheerfully they communicated again and again. I never found them slack or tired; but have wondered at them hundreds of times how it was they were not tired of such a troublesome being as I was to them for years. They did indeed act like brethren in my distresses. JOHN WARBURTON.

QUESTIONS AND ANSWERS.

1. Q. Is the renewed spirit of man, or the man whose spirit is renewed, the child of God? A. The man whose spirit is renewed. The Divine renewal takes place in

the spirit (Jer. 31:33; Ezek. 36:26,27; Rom, 2:29; Eph. 4:23; 2 Cor. 2:6). The Hebrew and Greek words, in the Scriptures, translated spirit, soul, mind, and heart, often mean the same thing, and denote the immaterial principal that man derived directly from God, the different words being employed to denote a particular aspect or function or attribute of that principle. When carefully distinguished, the mind is the soul in its bodily manifestations; the soul is the lower, and the spirit is the higher faculties of the immaterial nature; and the heart is the affections of that nature. The soul, the seat of passions and appetites, allies us to the lower animals; and the spirit is that part of our immaterial nature which most resembles God, (who is a Spirit), and in which the Spirit of God operates in regeneration and in sanctification. Christ and His Apostles call the regenerated people of God His children. Even in them the animal soul, or flesh, continually wars against the spirit, though the latter is renewed and inhabited by the Spirit of God, so that they need to be constantly on their guard against the motions of their animal or fleshly natures (Gal. 5:17, 24; Matt, 6:13; 26, 41.)

2. Q. Are our bodies affected in any sense in regeneration? A. Only indirectly by the operation of the Holy Spirit in and upon our spirits; the body is not directly changed until the resurrection Rom. 8:23; 1 Cor. 15:35-57; Philip, 3:26,27).

3. Q. Is it well to say "The whole man, if you please," in reference to regeneration? A. No; in John 3:3 and 5 the word "*man*" is not in the original; the Greek word is *tis*, which means one or any one, though no doubt referring to human being, in whose spirit, as I have proved from the Scriptures cited in answer to the First Question, regeneration takes place.

4. Q. Is it well to say "our bodies after death are dead saints? Certainly not; while the bodies of saints sleep in death, their spirits, which can not die, are in glory. (Eccles. 12:7; Luke 23:43, 46; Acts 7:59; 2 Cor. 5:8; Philip. 1:23).

5. Q. Is it well to say that "the inner man is a child without a body"? A. It is not; there is no such Scripture. The inner man has a mortal body now, and will have that body immortalized in the resurrection (1 Cor. 15:42-57; Philip, 3:21).

EXTRACTS.

ELDER W. R. AVERY.

LAFAYETTE, ALA., April 4, 1914.

DEAR BROTHER HASSELL:—I desire to write my feeling concerning Brother Avery. He died in Birmingham, Alabama, on February 24, 1914, where he had gone from his home in Randolph County, Alabama, to have medical treatment. He failed to improve and soon had to yield to that last enemy, death. He was a little past sixty-six years old at his death and had been preaching more than thirty years. I have been preaching thirty-one years, and I well remember my feelings when I heard he had been ordained to the Gospel ministry, which, perhaps, was one year before my ordination. I felt deeply the truth that the same would soon be laid upon me, as the church had already given evidence that they saw a gift in me. I have been more associated with him than with any one minister, and think I knew him well. We disagreed in our views upon some things, but were firmly bound together upon all vital points, and loved each other, and appreciated each other; and, since he has been called away, I feel a loneliness I never experienced before. We have officiated together in the ordination of deacons and ministers and in constituting church.

I officiated at his second marriage, and visited him in his last illness, and held short religious services in his room at the time; and though I felt that my effort was so poor and my expressions weak, he was overcome with emotion and exclaimed, "I can go in the strength of this meat forty days." I knew there was a strong union by the same spirit binding us together then, and the next time I saw him he was cold in death, but perfectly natural in every feature. And out in the grave near the Mt. Pisgah Cemetery where he rests, I, together with a few hundred people, looked upon him for the last time in mortal form. Sleep on, my dear brother, until our Master come to awake us out of sleep. Grace was his theme from first to last, and he was partaker of an abundance of that grace. At one of his churches, Mount Hickory, on last Sunday the people sang to his memory one of his most favorite hymns in Lloyd's Collections No. 595, and Brother Hassell, if you think it too lengthy to print here I request all those who have Lloyd hymn book to read it as it is so full and expressive of our hope.

I pray the Lord's blessings upon his bereaved family.

J. T. SATTERWHITE.

BALTIMORE, MD., 704 LINWOOD AVE., ROLAND PARK,
April 21, 1914.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—Your card received, and according to promise I will now try to give you some of the details of the death and burial of our dear Brother and fellow laborer, Elder F. A. Chick. He had been sick, as you know, for about one year, and for the last few months it has been plainly seen that he was failing but he was calm and apparently resigned to the will of the Lord. I visited him the fifth Sunday and Saturday before in November; and knowing that he had been blessed with good health all his life up to this attack, and also a very active man; I asked him how he felt since

he had been shut in. He said he had no burden from that cause; the dear Lord it seemed had relieved his mind. The fourth Sunday in March Elder A. B. Francis visited him, he was weaker then, but talked considerably, and said to Brother Francis: "Tell the brethren that that which I have preached all these years has been good to live by; I find it is good to be sick by; and my hope and belief is that it will be good to die by." On Monday, the 13th, I received a letter from his daughter, Sister Bonnie, telling me that he was failing and that the Doctor said he was liable to drip off at any moment, and requesting me to be ready to attend his funeral at Black Rock, Md., as it was his request. He made all arrangements for the removal of his body to Black Rock; even telling them what road to travel from Cockeyville, the railroad station, to the meetinghouse. He was up walking around his room about half an hour before death came; and said to his sorrowing wife: "We have been married twenty-five years; it has been pleasant, let us be cheerful to the end." He very quietly breathed his last at 8:30 Tuesday evening, April 14th. On Friday, p. m., there were services at the meetinghouse in Hope-well, N. J., attended by Elders Durand, Eubanks, Francis, Keene, Fenton, Coulter, Mellott, McConnell, and Lefferts. We arrived at Black Rock about 4:30, Saturday, p. m., and I spoke a short while from Romans 8:20, 21, and was followed in a few remarks by Elder Sam Thompson, of Laurel, Md., and Elder F. W. Keene, of North Berwick, Me. There was, at both Hopewell and Black Rock, a large congregation of brethren and friends to pay their respects to an esteemed friend and a Brother dear. The services over, his body was laid to rest beside that of his first wife, there to lie until the voice of the arch-angel and the trump of God shall call it to arise in the glorified image of the dear Savior, whom he so dearly, lovingly, and comfortingly preached for nearly fifty years. This, I know, was his hope. Truly a great and good man has fallen—one greatly loved in his life and mourned in his death. We know our God is just, and we desire to bow to Him, yet we feel that our loss is great. For more than fifteen years I have been serving the churches which Brother Chick served for twenty-eight years. We have been very intimate. I loved him dearly, and I have all reason to believe that he loved me. It was a pleasure to have him as a companion and yokefellow. There was in Elder Chick nothing like speculation, or a departure in any degree from the good old way; but a strong adherence to simple Bible teaching; and, after hearing him, one was not left to wonder what he believed. His statements were clear and easy to be understood. We shall greatly miss him. May God bless all His humble poor. I hope, dear Brother, that you are enjoying good health and the spiritual blessings of the Lord. We would be glad to have you come to our Association. As ever, your Brother in hope.

JOSHUA T. ROWE.

GREENFIELD, IND., April 21, 1914.

S. B. Lockett—

MY DEAR BROTHER:—I received your card by the forenoon mail. Elder Chick's death came as a shock to me. I do not know when hearing of the death of a person shocked me as did his. I had learned he was not in good health, but thought he was improving and did not think he was in a dangerous condition. He was a good, humble, and kind-spirited man. I liked him very much. He was a strong man in the pulpit and with the pen. He held extreme views, as we think, on predestination, but he was always kind and brotherly. I

am sorry to learn of his death. He will be sadly missed by the Baptists, especially by the *Signs of the Times*. Baptists, as he was the chief editor of the *Signs*. It is sad, viewed from a human standpoint, to lose such noble, good men as Brother Chick. We have lost in the past few years so many of our strong men. "How the mighty are fallen!" But this is the doom of all living. Death awaits us all. What a mystery is life and death! How strange it all seems! Our limited minds cannot grasp so great a subject; cannot go into the depths of it. I can easily try the little depth of my poor, weak mind, and have to forsake the field defeated.

Your brother, if I am fit,

R. W. THOMPSON.

MILLNER, GA., R. F. D. 2, April 1, 1914.

Elder Sylvester Hassell—

DEAR BROTHER:—I am writing this to let you know that I appreciate the GOSPEL MESSENGER as it comes to my desk as a monthly visitor. I have never had the pleasure of meeting you and Elder Henderson, but I want you to know that I am always anxious to read what Brother Henderson has to say as correspondent, and what you have to say editorially, because I receive comfort and instruction from both. I am always interested in "Special Providences," because I can see a corresponding likeness in many of my travails in these low grounds of sorrow, pain, and disappointment. The Lord is good to me and his word my hope secures. He has verified his promises to me in many ways. In times of sore trial when I could call on none other name for help, I prostrated myself at the feet of Jesus and said, "Lord, have mercy on me, a poor sinner." With His mighty arm and over-ruling providence He has delivered me out of the hand of my enemies. I love to tell the story. I love to speak of His grace and His great mercy which He has showed unto me. For all these great blessings I try to give thanks daily. I desire a humble interest in yours and the prayers of God's people, that I may be humble and hold out faithful until time shall be no more to me on earth; that I may have the happy assurance that at that time Christ will send His angels to call me home. Here, I have a happy home, but there a home that far surpasses any home to be thought of on earth. May the Lord spare you yet many days to declare the truth as it is in Jesus, and to defend His cause as we see it in the light of the Scriptures.

Yours in hope,

J. M. F. BARRON.

SELECTIONS.

MEXICAN MUMMIES.

The following facts were derived from a relative of the editor of *The Christian* who was for many years principal of the largest girls' school in Mexico.

In 1857, at the time of the Mexican revolution, dissolving the union between Church and State, the Papal inquisition, which had long existed in Mexico and Puebla, was given into the hands of the people, who for the first time had the privilege of freely entering its portals, and searching there for friends who had from time to time

mysteriously disappeared. In the city of Mexico the people ransacked the place, but could not find what they sought.

After considerable investigation some one pointed out that the walls of the building seemed very thick. Then they commenced beating upon them, and found that in certain places they were hollow. They broke into them, and from those whitened sepulchres, filled with dead men's bones, they drew out men in their clothing, dead, dried up, perished.

And lest this awful revelation should sometime be forgotten, doubted and denied, as so many others have been, they sent for an artist, placed those dead bodies in position, and had them photographed. One of those pictures, taken in the city of Mexico, came into our possession, and from that picture, painted by the sun which has no prejudices, a copy was made, and we are thus enabled to show a picture, not of Egyptian mummies of ages gone by, preserved with sacred care by heathen priests, but a picture of the mummies of the nineteenth century, taken from the dungeons of the Papal Inquisition.

Is it strange that a universal, infallible, unchangeable organization, which has such a past, and hides such skeletons as these in her closets, is very careful what kind of history the children study in the public schools of America?

Let people who fear God and love his Word, watch against these evils that are around them, and warn the unwary. We want no inquisitorial dungeons, no walled up skeletons, no cells and chains, and bars and bolts and prisons; we want the open Bible, the common school, and histories that tell the truth.—*The Christian* (Boston Mass).

PROGRESS IN PALESTINE.

INCREASING POPULATION MAKES MANY CHANGES NECESSARY.

What will amount to nothing less than a revolutionary change in the Holy City is involved in the plan, soon to be carried out, to provide Jerusalem with a modern electric street car service and with electric light. The city is also to have a much-needed adequate water supply.

In order to effect these improvements, the engineers have come to the conclusion that it is necessary to pull down the picturesque ancient walls and massive towers of the city.

The rapidity with which Jerusalem is extending, through the returns of the Jews in great numbers to the home of their ancestors, has rendered these improvements necessary. To the north and west of the old city there have sprung up within the last ten years, says a correspondent of the *Daily Express*, large Jewish colonies, populous residential sections as well as convents, hospitals, institutions, schools, and other buildings, with the result that today there is a greater Jerusalem without the walls than within.

Four separate tramway routes are to be laid down. They will all start from the Jaffa Gate, the principal entrance into the city, and run outside the city walls through the newer parts of Jerusalem. The first, which will have a length of about two miles, will give easy access to what may be termed the "business quarter" of the Holy City. The second of similar length, will link up with the city's principal entrance. The third will encircle the old city, embracing many of its most historic sites such as "Calvary," believed by many scholars to be the scene of the Crucifixion, the Tomb of the Kings, the Mount of Olives, and the Valley of Jehoshaphat.

The fourth line will run from the Jaffa Gate to Bethlehem, about six miles away, traversing what is perhaps the most sacred thoroughfare in the world. It teems with holy places—sacred wells, tombs, and convents.

The work of laying the rails is to begin in April, and, according to terms of the concession, the syndicate has power to extend the lines in any direction or a distance of some twenty-five miles.

The city walls, which have a circumference of about three miles, and rise in places to a height of thirty-eight and a half feet, are now being offered by the Government for sale as building material. It is expected, however, that efforts will be made to save isolated sections, more particularly the massive towers. Indeed, influential citizens of Jerusalem have formed a society and are approaching the Government with a view to preserving "David's Tower," which they propose to convert into a museum.

Of late years Jerusalem has suffered greatly from the want of fresh water. With the exception of a small quantity brought into the city from the ancient pools of Solomon, near Bethlehem, by means of a pipe which runs along the old aqueduct, the Holy City is entirely dependent for its water upon the rainfall. Now reservoirs are to be built in the upper part of the valley of the Brook Cherith, at the springs of Ain Fariah and Ain Fouwar, where the water will be stored and brought into the city as required.

"That Jerusalem is gradually being Westernized is evident," says the correspondent of The Daily Express. "A few months ago a water cart was brought out from England to water the roads, which had previously been sprinkled from skins. Then it was only a year ago that the Holy City was equipped with an efficient telephone service, while now its police are to have bicycles. Then, not only in Jerusalem, but all over the country, modern methods are being brought into vogue. On the rich plains of Sharon, lying between Jaffa and Jerusalem, one may detect modern harvesting and reaping machines operated by motors.

"This is a vast improvement on the old-fashioned method of reaping by hand and threshing floors by oxen. The extensive orange groves around Jaffa are now being irrigated by water raised by motor driven pumps. At Jaffa the French are to build a harbor, which is certainly badly needed.

"A motor boat has been placed on the Dead Sea, and similar crafts are running upon the Jordan and the Sea of Galilee, carrying both passengers and freight. Upon the shores of the latter sheet of water a fish-curing and sardine factory is to be established."—*American Israelite*.

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 F. A. CHICK.

Elder F. A. Chick was born in Somerset County, Maine, August 10, 1845, and passed away from this life April 14, 1914, in his 69th year. He was baptized in September, 1863, and ordained at North Berwick, Maine, in the year 1868. A short time before his ordination he was called to the pastoral care of the Churches at Black Rock, Baltimore, and Patapsco in Maryland, also the church in Washing-

ton, D. C. He served the above churches about 28 years. In March, 1896, he was called to the pastoral care of the Hopewell Church, Mercer County, New Jersey, also the churches at Harbourton, Cedar Grove, and Mount Rose, all of which he served faithfully until his death. He was married to Miss Amanda Williams August 7, 1867. To this union was born seven children, one died in infancy (not named); Edith died in childhood; the five now living are Mrs. Alice Zouck, Mrs. Nellie Poulson, Mrs. Annie Hart, Miss Bonnie Chick, and Mrs. Lucy Johnstone. His wife died August 18, 1888. On September 26, 1889, he was married to Miss Delilah Ensor, to whom were born one daughter and one son, Miss Mary Chick and Forris Chick. About twenty years ago Elder Chick was appointed to the editorial chair of the "Signs of the Times," which position he filled most acceptably until his death. He traveled much among the churches and associations from Maine to North Carolina, and west as far as Illinois, also in Canada. He was an ornament as well as a pillar in the Church of Christ; all his time was devoted to his labors in the ministry, and his editorial duties. He was mild in temperament, yet firm and bold in his declarations of the truth of the Gospel of Christ, wise in counsel, and mature in judgment. He was an unusually loving and lovable brother, pastor and minister, esteemed and respected by all who knew him, both in and out of the Church. In the first sermon that he preached upon entering his ministerial labours, he read for a text, Luke 12:32. "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." He also read the same text when he preached his last sermon, his preaching throughout all his ministry was with power and in demonstration of the Spirit. We cannot estimate the great loss the Church has sustained in his death. We hesitate to dwell at length upon his many virtues and excellent qualities, for the reason that he was not favorable to long obituary notices. The last Scripture which he quoted and commented upon, in conversing with Sister Chick in his last hours, was the 14th chapter of Job and 14th verse: "All the days of my appointed time will I wait till my change come." He said to her, "I think I now understand what Job meant when he used those words." He was patient to the end, and fully reconciled to the will of the Lord. He leaves, to mourn his loss, his dear wife, seven children and several grandchildren, one half sister, Marilla Rowe, many relatives and a host of brethren and friends. Funeral services were held at his home and in the Hopewell meeting house on Friday, April 17. Elder S. H. Durand preached an able and comforting discourse to a large, attentive, and sorrowing congregation. Elders Francis, Eubanks, Keene, McConnell, Lefferts, Fenton and Alexander also spoke words of truth and soberness. The writer read the 14th chapter of Job and spoke in prayer. On Saturday, April 18th, his body was taken to Black Rock, Maryland, where he was laid away in the Black Rock Cemetery after preaching by Elder Joshua T. Rowe and Elder Frederick W. Keene to a large congregation.

B. F. COULTER.

Philadelphia, Pa.

ELDER W. R. AVERY.

Bro. Avery, the son of John Walton and Elizabeth Tommie Avery, was born October 8, 1848; professed a hope in Christ May, 7, 1874; joined the Church of Christ, Saturday before the 5th Sunday in July, 1877; and was baptized the Sunday following by Elder Samuel R. Woods. He was married to Miss Mary Ann Jackson,

December 15, 1870; licensed to preach May 1, 1880, by "Zion's Rest" Church; ordained to a full work of the ministry, October 13, 1882, by an order of Mount Carmel Church, Elders C. B. Taylor and J. W. H. Clyett being the Presbytery; married to Mrs. Mathie Lee Jackson by Elder J. T. Satterlicke, January 19, 1896. He was the father of ten children, seven by his first wife and three by the last one; was a member of the Alabama Legislature eight years; died of heart dropsy in a hospital in Birmingham, Ala., February 14, 1914; and was buried in the family lot at Mount Pisgah Church, February 20, 1914. The funeral discourse was by Elder J. T. Satterwhite and there were short exercises by several brethren and friends, all to the memory of this great man. The Congregation was large and attentive, and a deep and profound feeling prevailed. Thus we laid to rest one true and loyal to every charge in life. For a long while, he served the Beulah Association as clerk, and was one of the best we ever had. For several years he has been moderator of this Association, and he attended its last session, and filled the chair as in former years, but none of us once thought that the end of his mortal life was so close at hand. He served churches as pastor all his time, and travelled thousands of miles by private conveyance and railroad, and never considered just how he would be compensated only as the Lord would direct the people to support him. What he spent in this work was far greater than what he received. It was truly a sacrifice to himself and his family, but he looked to the Chief Shepherd to give him a crown of glory that fadeth not away. On account of limited means and with the heavy cares of a large family, he was not able to give himself wholly to the gospel ministry, but greatly desired to do so. And one thing which impressed him so much during his last illness should give a warning to us all. Realizing that he had not fully given himself to the ministry, and that he was in the evening of his day, he prayed to recover sufficiently to leave everything and serve his people in his high calling as he had not before. "If the Lord will raise me up," he said; "I will spend the rest of my days among the Churches."

God is wonderfully blessing his family in various ways. Much more could be written but I have already made this imperfect sketch too long for the space allowed.—Written in much weakness,

La Fayette, Ala.

J. T. SATTERWHITE.

REMARKS.—I met Elder Avery several times, and was with him at the churches, and visited him at his home, and I attended the last session of the Beulah Association, of which he was moderator, at Mt. Pisgah Church, near Stroud, Ala., during my tour south last September. I admired and loved our dear brother for his uprightness and ability, and his soundness in the Faith, and his earnest devotion to the cause of Christ.

S. H.

ELDER W. R. AVERY CHURCH MEMORIAL.

THE CHURCH OF CHRIST
AT MT. HICKORY,
CHAMBERS CO., ALA.

Whereas, the Omnipotent Jehovah, the God of all good, has, in His divine wisdom, seen fit, on the 17th day of February, 1914, to remove by death Elder W. R. Avery, who since the year 1907 has been our pastor, and whom we loved most dearly:

Be it resolved by this church:

1. That we believe our earthly loss is his eternal and heavenly gain.

2. Though in time his presence is known to us no more, his works will long live to guide us in following the meek and lowly Lamb, and to do honor to his and our Heavenly Master.

3. That we will strive to imitate his example, and with greater zeal try to press forward for the mark of our high calling, as it is in Christ Jesus.

4. That we will, the Lord bring our helper, pray the Lord of the harvest, to supply our every need, and keep us in the way that will be for our good and the upbuilding of Zion.

5. That we forget not, when at a throne of God's grace, to remember Bro. Avery's dear companion and family.

J. F. HIGGINS.

Adopted by the Church in conference, April 12, 1914, and inserted on the church book, as a memorial of our deceased pastor.

J. F. HIGGINS,

Clerk.

ELDER J. F. SATTERWHITE,

Moderator.

J. W. DAVIS.

In loving remembrance of my dear father, J. W. Davis, who departed this life, August 29, 1913; was born October 7, 1854, in Merriwether County, Ga. He joined the Primitive Baptist Church, at Old Ebenezer Church, in Merriwether County, Ga., and proved to be a faithful member up to the time of his death, always ready and willing to attend his meetings and indeed proved his faith by his works. He was the father of ten children—eight daughters and two sons—all of whom were raised to be grown and married, but one daughter, who preceded him in death eight years ago. The remaining nine survive, all at La Grange, Ga.: Mrs. Willie Harker, Mrs. Carrie Watts, Mrs. Alis Miller and Maybell Miller; Mrs. Orrie Foster, also the writer, Mrs. M. L. Justice; A. G. and Watson Davis and Davie Davis; also a bereaved wife and two sisters are left to mourn his departure. It was indeed a sad death to all, but none, surely, can miss him like the writer, his widowed daughter. He was a good husband and father, always ready to administer to our wants in sickness and in health, and often administering to our wants when he was not really able. He had been in declining health for a long time, and gradually grew worse last summer. He was burnt when a boy; his left leg was burnt very deep, and for the last ten years it began to spread, and seemed to be an eating ulcer. On the 12th day of August, 1913, he decided to have the limb amputated. He passed away August 29, 1913. While we mourn his loss, and feel it to be great, we feel that our loss is his eternal gain. We feel satisfied he has gone from the land of the dying to the land of the living, where the wicked cease from troubling and the weary are at rest. And we trust, in our poor heart, when the good Lord calls for his poor, unworthy wife and children, which we feel won't be long at most, that we shall be prepared to receive the welcome plaudit with joy, and that the good news will be, "Enter into the joy of thy Lord," where there is no pain nor death. All praying people who may read this please pray for the poor, unworthy writer in my sad bereavement.

MRS. M. L. JUSTICE.

The *Primitive Baptist* and the *Primitive Baptist Signal* please copy.

MRS. V. D. MITCHELL.

It is with a sad heart I attempt to write a few lines in loving remembrance of my dear step-mother. She was, before her marriage to papa, Miss Bessie Harrison, daughter of Mr. and Mrs. W. F. Harrison. She was born and raised near Marvyn, Alabama. She was born July 11, 1873, and departed this life in Opelika, Alabama, August 27, 1913, making her stay on this earth 40 years, 9 months and 16 days. She was a dear good mother to us children and a good wife to papa, always ready to help us in any way she could, never murmuring nor complaining, always cheerful and singing while at her work. Mama was always well and able to go until January 12, 1913, when she took her bed with pneumonia, which developed into consumption. She certainly did suffer a great deal, but bore her sufferings patiently. In the spring she got up and able to come to our house, eight miles from Opelika, where she once lived. For a while she seemed to improve, but it was not long before she began to fail. She stayed with us and her mother together nearly two months and she got worse and wanted to go home, and we took her home, and she gradually grew worse, but stayed up nearly all the time till six days before she died, when she took her bed. It was so hard to see her lie there and suffer and we could not do anything to relieve her. Everything was done for mama that could be done, but nothing would relieve her but the cold icy hands of death. She looked so sweet after the breath left her—looked like she ought to speak to her dear children, but she couldn't speak to us any more. The Lord giveth and He taketh away; blessed be His name. Mama told me several times that she was ready and willing to go when the good Lord called her. She said that she had rather die than to be an invalid. She desired to be with her husband and children as long as she was able to wait upon them. Mama said she did not want to live to be waited upon, and could not do anything herself. Oh! how we would have enjoyed waiting on her if she could have just stayed with us! But it wasn't the Lord's will. May the Lord help us to bear our loss. 'Tis hard to give up one so near and dear to us, but we feel that she is at rest and better off than we are. Mama and papa joined the Primitive Baptist church at Mt. Olive, on the fourth Saturday in August, 1902, and were baptized the next day by Elder J. T. Satterwhite, pastor of that church. She was a faithful member always attending her meetings when not providentially hindered. It looks sad and is so hard to go to meeting and not see mama, and go to papa's and mama's not at the door to meet me with a smile. She leaves behind to mourn her loss a dear husband, four step-children, two girls and two boys, and five of her own, two girls and three boys, the oldest one being only nine years old, and the youngest eleven months old at the time of mama's death. I have the oldest and the two youngest children with me; and papa and sister have the other two. May the good Lord help us to raise these little children in the way mama desired for them to be. May the Lord bless us all.

Written by her oldest step-daughter,

MRS. E. V. JOHNSON.

ALMA EUDORA HERRING.

Alma E. Herring, daughter of W. A. and M. L. Herring, was born March 26, 1910, and died February 12 1914. The time and manner of her death was so unexpected to the parents that they were by no means fortified against the sudden stroke that fell upon them. She

died under an operation, the operation so severe, little Alma so young, she could not revive; but God, who gave to them the precious child, was pleased to take her away in His own good time and pleasure from this sin-smitten world, and thus deliver her from its toils and snares. Therefore, dear parents and children, weep not at your earthly loss which is the child's heavenly gain. Our Saviour has said of little children, "Of such is the kingdom of heaven." I know, of my own experience, that it is natural for parents to mourn the loss of their children (and I, as grandparent, feel the loss of little Alma); yet would admonish you to be reconciled to the providential dealings of God, who gives and takes away. Bless his holy name.

J. J. THOMPSON.

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Glen Rose, Texas.

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Judges 5:11.

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Some of the dear brethren and sisters have said: "It ought to be bought by the Baptists and given to those who are unable to pay for it, and put in the hands of Arminians free, where they will agree to read it."

I greatly need the money to pay for the printing. I will certainly appreciate your help, if you can feel in your heart to order one from me.

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Your poor brother, T. S. DALTON.

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S. HASSELL, Williamston, N. C.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

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The Gospel Messenger

JULY, 1914.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 36.

WILLIAMSTON, N. C., JULY, 1914.

No. 7.

THE GRACE OF CHRISTIAN LOVE.

How sweet, how heavenly is the sight
When those who love the Lord
In one another's peace delight
And thus fulfill His word!

When love in one delightful stream
Through every bosom flows,
And union sweet, and dear esteem
In every action glows!

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

J. SWAINE (1792).

CORRESPONDENCE.

TOUR IN MISSISSIPPI.

Elder S. Hassell—

MOST PRECIOUS BROTHER IN CHRIST:—I am having a real pleasant tour in Mississippi, and have felt the sweet presence of the dear Saviour so much. I have visited churches in the Little Black, Primitive, Hopewell, and Tallahatchee Associations, and met Elders Verell, Humphries, Scroggins, Palmertree, Neal, Easley, Morris, Williams, and Smith, and Thomas Dalton, of Corinth. They received us kindly and tenderly. Seven precious ones have united with the church by experience. There is much interest manifested, and by many

precious ones out of the church here who love the doctrine of grace and the simple manner of worship of our people. The harvest here is great, and the laborers are few. They have a most excellent ministry who are sound in the faith and are contented with the goodness of God's house. They have no hobbies in doctrine, and the ministry love each other. All are sound on all fundamental principles of the doctrine. I am glad they have no hair-splitting over what part of the man is born again or over predestination. All are satisfied with the predestination that makes us bear the image of Jesus, and that regeneration in soul that purifies the heart, gives us holy desires and aspirations of soul for heavenly things, and causes us to seek those things which are above, and to live better lives morally. The great concern with us all should be "Am I a child of God?" All believe the child of God is a complex being possessing two natures, and hence the warfare. Oh that all of our dear people would manifest more love and forbearance, and be satisfied to preach the Gospel in simplicity, and labor in love to unify our people. We can never tell all about these great mysteries. We so much need each other. May the Lord unify all His dear people in love.

Yours in love,

LEE HANKS.

REPENTANCE AND FORGIVENESS.

ABBOTT, ARK., January, 1914.

The questions of forgiveness and repentance sometimes confuse the members of the church. I really don't know whether I understand the true meaning of either one, but will offer a few thoughts and several passages of Holy Writ concerning these important subjects. I presume all agree that God's people, in a church capacity, are under obligations to forgive all whom God himself has forgiven; and that God's people, in a church capacity, are under *no* obligations to forgive those whom God himself has *not* forgiven.

In I Chron. 6:36-39 we find the ancient way of repentance and forgiveness, if I understand the language: "If they sin against thee (for there is no man which sinneth not) and thou be angry with them, and deliver them

over before their enemies, and they carry them away captives unto a land far off or near; yet if they be-think themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou from the heavens, *even* from thy dwelling place their prayer and their supplication, and maintain their cause, and forgive thy people which have sinned against thee."

We observe that Solomon never prayed to God for Him to forgive these erring Israelites just as soon as they sinned again Him, but we *do* observe that, according to Solomon's prayer, these erring ones had *to repent* in order to obtain forgiveness. So, while we are defending the doctrine of forgiveness, let us not ignore the doctrine of repentance.

We furthermore observe and would emphasize the fact that these erring ones were expected to return unto the Lord "with all their heart and with all their soul *in the land of their captivity*," this brings to mind the often repeated and true doctrine: "they must reform out of the church."

Now, the 18th chapter of Math. is generally referred to as touching this subject. "Then came Peter unto him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times: put until seventy times seven." I understand that the character that Peter calls "my brother" is a member of the church, and, unless all the countless multitude of infidels and unbelievers are Peter's brethren, the character he designates as "my brother" is *no one* except church members.

The 35th verse says: "So likewise (like the lord treated his wicked *serrant* who failed to have compassion on his *fellowserrant*) shall my heavenly Father do also unto you, if ye from your hearts forgive not every

one his *brother* their trespasses." I think, too, that the "brother" mentioned in this text is confined solely to church members—members of the church here on earth. Says one: "I think brethren who have been excluded are still brethren." I don't think so in the sense of these Scriptures. Look at Mat. 18:17: "but if he neglect to hear the church, *let him be unto thee as an heathen man and a publican.*" Are church members and "heathens" brethren? Nay! "What concord hath Christ with Belial, and what part hath he that believeth with infidels?" "Then," says one, "you believe none are children of God except church members." No, I don't believe that. I believe every man and woman who has been regenerated by the grace of God, whether in the church or not, are brethren and sisters *in Christ*, but *not* in the church. If an unregenerated person gets into the church he is then, in a sense, a brother—a brother in the church—"is called a brother," but *is not* a brother in Christ.

Other Scripture on this line is recorded in Luke 17:3, 4. "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." First, the trespasser is to be rebuked; and then, if he *does not* repent, the one trespassed upon is under *no* obligations to forgive him; but if he *does* repent he should be forgiven. However, I wish to emphasize the fact again that *the forgiveness here is owing to the repentance*; no repentance—no forgiveness. "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." In this verse we have both the *turning*—godly walk, and the godly talking, and without this walk and talk this Scripture does not command any one to forgive him.

We often hear the expression: "If my brethren can put up with me, I'm sure I can with them," and I admit this is seemingly an excellent state for any one to be in; yet we can easily go to a very dangerous extreme on this. For illustration: Suppose Bro. A is guilty of gross disorder. Bro. B also feels that he is sinful; therefore he can not speak against the disorder of A! In this would we not all have a church of our own without the slight-

est discipline about it? "Oh," says one, "I want to live at the feet of my brethren,"—this, too, is excellent in its place, yet it can be carried too far. That is, we should never be so "chicken-hearted"—"slothful"—as to sit still and let some member of our body trample the laws of our Lawgiver under foot without our protest. We profess to have one Master, King and Lawgiver—even *Jesus Christ alone*, and I think it is unfaithfulness in a brother who *finally* takes a stand *because* his brethren have previously taken it. This looks too much like making our brethren our King and Lawgiver. If our brother takes the stand Christ has taken, *then* follow him, endeavor to live at his feet, etc.; but otherwise, if you are not capable of judging between right and wrong—are not capacitated to "try the spirits," and have no personal knowledge about it, methinks you are on a poor foundation. Truly "the religion of Christ is a *personal* matter." In some if not *all* cases it is better to "*submit yourselves, therefore, to God,*" rather than "submit to the brethren." Better "*draw nigh to God*" than draw nigh to your brethren, for in doing so *God* will "lift you up," and when He lifts up, all the devils of earth can not put down. Better be subject "to the Father of spirits, *and live,*" than to be subject to man, *and die*. Better subject ourselves to the "High Priest over the house of God" than to a body of men who is *supposed* to be "over the house of God." Better "do your *own* business," than to let others do it for you. A man can not serve two masters; then, "knowing that ye also have a Master in heaven," why not let it be our chief concern to serve Him *alone*? Paul says: "For the husband is the head of the wife, even as Christ is the head of the church: and He is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything." It's impossible for a church to have Christ as its head—to be subject to Christ alone, and at the same time have a human head, and be subject to it. Christ's *church* is the only body on earth that is authorized by Him to execute His laws. If I am a member of His church and am guilty of misconduct, there is *no man* nor *set of men* that can deal with me as an offender except the *church* of *my* membership. If I am not a member of the church, yet desire to be, there is no

man nor *set of men* on earth that can give me membership except the church I desire to unite with, and they can not do so scripturally without evidence of "fruits meet for repentance."

Brethren sometimes say they are "willing to risk their lives in the hands of their brethren"; this is also seemingly an excellent position, yet it is erroneous if they mean any brethren outside the church of their membership, and *then* there is a limit, for it is not impossible for all the members except *one* to be wrong. The fact is that *you* are *personally* responsible to God for the way *you* treat His doctrine and law. If your pastor goes into error, and you follow him, *think not that you* will escape merely because you respected the action of your erring pastor. *You* are to judge for *yourself* as to the correctness of your pastor's position. You can not, as a Baptist, take a position solely because others take it. You must first decide in your own mind whether Christ and His apostles took such a position. "For if *ye* live after the flesh *ye* shall die"—first comes right *home* to us as *individuals*. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them." Rom. 16:17. If this warning is applicable to the church today, I fear some of us are failing to heed it. Those Roman brethren had the ability and knowledge to *mark* those who caused divisions; and those today, who have not such ability and knowledge, are not on a level with those Paul addressed. Paul says further: "For they that are such serve not our Lord Jesus Christ"—and this is an unmistakable mark by which we are to know those who *cause* divisions.

C. C. LITTLE.

Whoever repents
Of his sin against God,
Shall surely be pardoned
Through Calvary's blood.
JOHN STEVENS (1808).

EDITORIAL.

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INSEPARABILITY OF THE SECOND PERSONAL COMING OF CHRIST, THE RESURRECTION OF THE DEAD, AND THE FINAL JUDGMENT.

The Scriptures plainly teach that Christ will come in person a second time to this world to raise the dead and judge the world in righteousness; and nothing but ignorance or unbelief of the Scriptures denies these most solemn and momentous truths of the future, which have been believed by the people of God from before the Flood to the present time, and will undoubtedly be believed by them until these great events occur. These tremendous Divine prophecies are not to be philosophized or falsely spiritualized or explained away or exploded as having already taken place; no matter what all mankind may say, they are to be received as the teachings of God

concerning the future closing scenes of the present dispensation. That the Lord Jesus Christ will come again in person to this world, and raise all the dead, both just and unjust, and will judge them in perfect righteousness, and send the wicked to an ever-burning hell, and take the righteous with Him, in glorified souls and bodies, to the everlasting blessedness of heaven, is the unmovable conviction of every truly humble and reverent believer of the following Scriptures of eternal truth: Matt. 22:23-33; 25:31-46; John 5:22, 28, 29; 14:2, 3; Acts 1:11; 17:31; 1 Cor. 15:23; 1 Thess. 4:13-18; 2 Thess. 1:7-10; 2 Tim. 2:18; Heb. 6:2; 9:27, 28; 2 Pet. 3:3-13; Jude 14, 15; Rev. 27:11-15. S. H.

WRITE YOUR EXPERIENCE.

If you are a child of God, you have an experience of grace; and, if you have never written it for publication, I would be glad if you would write a short account of it, and send it to me to publish in THE GOSPEL MESSENGER. Those who have not been born again, no matter what their profession or their works, have no experience of grace, and are not prepared for the heaven of immortal glory. I have more space in THE MESSENGER for short articles than for long ones, and short articles are more read than long ones. S. H.

SURFEITING.

The early disciples of Christ were warned against surfeiting and drunkenness; and this solemn warning extends to all the saints from the time that it was spoken until His second coming; the care of the world and the things of this life are also included in this warning. Luke 21:32. And the humble writer of this article feels that the present existing conditions surrounding the church fully warrant the effort to call their attention to it. The judgments of God denounced against the Jews the destruction of their city and of their temple, and their national overthrow and dispersion were all literally fulfilled; and all future impending judgments on the Sacred Record are sure to come to pass. Heaven and

earth shall pass away, but the Word of God shall not pass away. Luke 21:33. And when the great day of His wrath shall come, who shall be able to stand? Rev. 6:17.

While it is not my province to reprove the world, yet it may be my duty to warn the children of God against the evils of the world, and encourage them to strive to avoid those excesses that often lead to the destruction of their peace and of their usefulness in the church.

Brethren, we have a wonderfully good country and the American people are a great people, and once had the best government in the world; but it has been corrupted and is still corrupt beyond description, and therefore I shall not dwell upon the gloomy prospect of the nation's future; but will try to keep my vision fixed upon the church, the holy nations, whose duty and privilege it is to show forth the praises of Him who plants and plucks up the nations and kingdoms of the earth. This holy nation, this royal priesthood, this peculiar people are a chosen generation, and are the light of the world; yet it is possible that the light which is in them may become so dim that it would seem to be obscured by the darkness that covers the earth, and the gross darkness which covers the people. Our Saviour said to His disciples: "If the light that is in you be darkness, how great is that darkness."

It is to be feared that many of the Lord's dear, blood-bought children have forsaken the right way and joined the world in its mad rush for wealth and honor, such as the world offers as the price for their joy, peace and happiness in the kingdom of Christ, who, though He was rich, became poor, that they through His poverty might be rich—rich in faith and heirs of the kingdom which God hath prepared for them that love Him.

To be overcharged with surfeiting and drunkenness and the cares of this life, is a sad case for a child of God to be in. While to accumulate worldly goods, to get *rich*, as it is called, and to rise in the estimation of the carnal world, is sweet to our fleshly mind and nature, we lose sight of the danger of setting our hearts upon these things, and of spending money for that which satisfies not, and thus bringing poverty to our poor starving souls.

Thousands of people and a few of the church, scattered

about over the country, have more than they need of the mammon of earth, and if they were only satisfied with what they have, it might be better for them, but their natural greed for gain is insatiable; they become the poorest and most unhappy wretches on earth. Solomon says, "It is not good to eat much honey," Prov. 25:27. Many things that are pleasant to our natural taste are unwholesome if used excessively. The Scriptures teach the doctrine of temperance in all things. But this is an age of intemperance and extravagance, of danger and peril to the people of God.

May the Lord help us all to avoid the excesses and extravagances so common to our people and nation, is the prayer of my heart at this time. J. E. W. H.

ABEL AND CAIN.

These were the first-born boys on earth. Both had the same environment. There was no Bible, no preacher, no Sunday School then, yet one worshipped God and brought of the firstling of the flock and the fat thereof by faith. Faith is a fruit of the Spirit; and no one destitute of the Spirit of God can have true evangelical faith. Abel and Cain were born of depraved parents who were dead in trespass and sin—and were both alike depraved. The discriminating grace of God regenerated Abel and made him love God and desire to worship Him. He brought a lamb and the fat thereof, and God had respect to Abel and his offering. The sovereign grace of God was evidently the cause of Abel's bringing the offering he brought. He was prepared of God in soul, and obeyed the Lord from the heart, and possessed the gift of faith. Bringing the offering did not make him a child of God, but his being a child of God is why he brought the lamb, which is an emblem of Jesus the innocent, spotless Lamb of God, that taketh away the sins of the world or God's chosen people. The way one sinner is saved is the way every sinner is saved. The way one sinner knows the Lord is the way that every sinner knows the Lord. Here we see the doctrine of Election and Predestination clearly taught in choosing Abel and passing by Cain, and predestinating him

(Abel) to be conformed to the image of Jesus. Grace made the difference. The Lord's regenerating Abel did not injure Cain, but left him where he was before. Cain had no claim on the Lord and could not say "I deserve salvation, and therefore you ought to save me." Abel did not come in His own name or bring the fruit of the earth, but he by faith was looking to Jesus. There was no virtue in the offering that Abel brought, but he was looking to what the offering typified—Jesus the Saviour of sinners. When he slew the lamb he could feel in his soul that I deserve the fate, but here is the innocent suffering for the guilty. Yea, Jesus is suffering in my room and stead. Jesus died for me. Faith looks beyond the type to the anti-type. Abel by faith could come to Jesus and behold Him as his wisdom, righteousness, sanctification, and redemption. There was blood in Abel's offering, but none in Cain's. Without the shedding of blood there's no remission. Abel was righteous before he made the offering, and the offering manifested that faith that was in him.

Cain got angry with Abel because God accepted Abel and his offering and he, Cain, and his offering were rejected. Here we see an exhibition of jealousy and envy and false religion in Cain. Cain was looking to the works of his own hands to recommend him into favor with God like all false religionists today. Abel did not persecute Cain. The righteous have not persecuted false religionists, but false religionists have persecuted the church. There are only two spirits in the world, and all religions are controlled by one or the other all the time. There is no middle ground between truth and error. When one departs from the right way he is wrong. All false religion is of Satan. Heathen religions, Jews, Catholics, and Protestants are all Arminians, and are enemies to the church of God who have the faith of Abel. We see the spirit of Cain in Hagar after she had conceived, despising Sarah. When one conceives a principle of false doctrine, the church is despised in his eyes. Ishmael hated Isaac, Esau hated Jacob, the nations of the world hated Israel. The Pharisees exhibited the spirit of Cain in bringing the works of their own hands, but they hated Jesus and His followers. Cain's followers resorted to law, and cast the Hebrew children into the

fiery furnace, and Daniel into a den of lions. It was the self-righteous spirit of Cain that imprisoned and persecuted the Saviour, denounced Him as a wine bibber, a friend to publicans and sinners, and had a devil, and then falsely accused Him and crucified Him. It was that false religious spirit that incarcerated John, Peter, Paul, and Silas in prison for their loyalty to the faith. They were the most bitter enemies to those who followed the Saviour all the way. Many were burned at the stake and shamefully put to death by false religionists. Why? because their own religious works were evil and of Satan, and the true followers of Christ were righteous. We see the spirit of Cain in the Catholics in most cruelly martyring the true worshippers of God. We see that same spirit exhibited in the Protestant religions against the true followers of Jesus. The true worshippers of God have not persecuted Cain, or his followers, or resorted to law to destroy false worshippers. The children of God contend earnestly for the faith once for all delivered to the saints, but they do so in love. Those who have the faith of Abel want to live near to God, and exhibit the meek and humble spirit of the lowly Saviour. He, being led as a sheep to the slaughter, opened not His mouth. He bore it. Cain's followers will threaten with Caesar to get revenge. But if we have to be persecuted and imprisoned for our loyalty to God let us patiently bear it and pray God, as Stephen did, not to lay this sin to their charge. We should be kind but firm, and contend in a loving, prayerful spirit for peace and unity in the household of faith.

The world, the *flesh*, and Satan are *against* the poor Old Baptists. Whenever Arminianism *can* gain control of the legislative and congressional halls, we will again have to flee to the dens and caves to worship God. Our only trust is in God who has always preserved His people and always will. He that keepeth Israel shall not slumber nor sleep. Bless His holy name. He that hateth his brother is a murderer, and you know that no murderer hath eternal life abiding in him.

Hereby know we the spirit of truth and the spirit of error. Whenever one departs from the faith and goes greedily in the way of Cain, he gets mad and wants to persecute, defame, and exterminate the true followers

of Jesus and he makes great threats to intimidate them. Just follow the history of the Lord's people and their enemies and you will see the spirit of Abel and Cain, of truth and error, right and wrong, of Christ and Satan, all the way. Cain was religious and a worshipper, but he was a false worshipper. Do not be deceived by the followers of Cain. They have great fleshly zeal, and their religion consists in externals. May we all be firm for the right, and keep out everything that is of Cain. Marvel not if the world hate you. The spirit of Cain is being more and more manifested against the Lord's people. O Lord help us. L. H.

ROMAN CATHOLICISM.

Every individual, and especially every Primitive Baptist, should awake, if he has not already done so, to the claims, pretensions, purposes, present attitude and progress of Roman Catholicism in the United States. It is not as religionists, merely, that they are to be watched and feared, for their religion is practically what popular religion generally is and always has been, salvation by works; but it is Roman Catholicism as a vast, corrupt, dangerous, and powerful political machine that we are to watch, fear and resolutely oppose; for be it remembered that the success of Romanism here means the downfall of our civil and religious liberties.

Brother Hassell says that the Roman Catholics here in the United States have, in the last 123 years, increased twenty-five times faster than the population, and that this increase has been mostly from immigration from Europe.

Again, while the population of the United States has increased about ten per cent within the last ten years, *Roman Catholicism has gained about one hundred per cent.* Notice, too, that, according to statistics and general estimates, there are about thirty-three millions of professing Christians of all creeds in the United States, *between one-half and one-third of the whole number are Roman Catholics.* Now it is a well-known fact that all religionists have a lot of friends, outsiders, sympathizers, and supporters; and when you add these to the Cath-

olics, it will swell their numerical strength alarmingly. Remember, too, that there are today millions of Protestants who are friendly to or are in sympathy with the Romanists, and that there are other millions who are ignorant of, or indifferent concerning, Romanism and its methods, schemes and purposes; and still other millions of American citizens of no special religious profession, who are absolutely careless and indifferent concerning the matter. When we get it down this way, we are getting it down about right, according to the real truth of the matter. Hence the facts before us are that while the Catholics are wide-awake, alert and keen to their every political interest, and scheme, and have an eye single to the interest of Rome, comparatively *few* of the great mass of the people of this country are aware of the real purpose, plans, and success of the Catholics, and are watching, opposing, and exposing them.

I am glad to see that Brother Hassell advertises and recommends *The Menace*, a paper published at Aurora, Missouri, at 25 cents a year, in clubs of four or more. All lovers of home, civil and religious freedom should send for the paper, not for their own benefit and information alone, but to aid and support it, for it is showing up faithfully that the great purpose and scheme of Romanism is to capture and rule the United States, and it is said that even now they control seventy-five per cent of the government patronage at Washington; while two Romanists are Supreme Court Judges of the United States, and Tumulty, President Wilson's private secretary, is a Catholic. Send to the Menace Publishing Co., Aurora, Mo., for a little pamphlet, entitled "Making America Catholic," price five cents, 100 for \$3, and learn for yourself what is going on all around you.

G. W. STEWART.

P. S.—Other Primitive Baptist papers please copy.

AID YOUR PASTOR AND THE POOR.

It is most plainly taught in the Scriptures that the members of the churches of Christ should minister to the necessities of their faithful pastors and of their poor brethren and sisters; but I am very sorry to say that, in

such ministrations, the great majority of our members, even those who have an abundance of this world's goods, are exceedingly deficient—more deficient in this respect, I think, than in their obedience to any other commandment of God. In the ninth chapter of 1st Corinthians, the Apostle Paul, the most laborious, self-sacrificing, and Christ-like minister that ever lived, shows, from reason, and the law of Moses, and the commandment of Christ, that to him who gives to us of his spiritual things we should contribute of our carnal things—that they who preach the gospel should live of the gospel, as the Lord has ordained (Matt. 10 :9, 10; Luke 10 :7) ; but as he says, he did not write thus that the members should contribute to him, for Christ had laid upon him a constraining necessity to preach the gospel, and it was his exultant joy to do so without charge, not for his own gain, but for the glory of God and the good of His people. Yet he declares that he had a right or claim to be aided or supported by those whom he served in the ministry. Still he would not press this claim, but would rather labor with his own hands, and suffer the want of the necessaries of life than to give ground to be accused of a selfish or worldly motive in preaching. And while this is the feeling and practice of nearly all our ministers, it does not justify our members in withholding contributions from their pastors who serve them faithfully in word and doctrine. The most of our pastors are poor, and need the help of their churches; and, if they do not need it for themselves, they need it to aid poor and aged and afflicted members.

While the Apostle Paul would take up no collection for himself, he repeatedly urged upon the churches the divinely imposed necessity of helping the poor saints; and so does the Lord throughout the Old and New Testament Scriptures. Christ dwells in His people, and in ministering to them we minister to Him (Matt. 25 :34-40) ; true love is, not in word only, but in deed and in truth (1 John 3 :14-17; James 2 :14-26). 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.

WARBURTON'S MERCIES No. 5.

About this time I was invited to go and preach to a few people that had been separated from Mr. Littlewood's church at Rochdale for going to hear Mr. Gadsby, who then came once a month to preach at Rochdale, on a week evening. They had taken a room to meet in, and after a few times engaged to go regularly every Lord's day. I had nine miles to go, and I think I went regularly for about twelve months, when, as the place was increased, they gave me a call, which I accepted. This was either in the year 1809 or 1810. And here I met with many comforts and many sorrows, and some downright real friends, as well as some downright real enemies, the latter of whom appeared when I first went amongst them, as though they would have pulled out their eyes and given them to me, but I found in the end their language was "Crucify him! crucify him!" Truly it is "through much tribulation that we must enter into the kingdom of heaven." But notwithstanding all, "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." (Job xvii 2.) The Lord hath said that "surely the wrath of man shall praise him, and the remainder of wrath he will restrain"—Ps. lxxvi 10)—and so have I many times found it, to the honor of His name. O the miserable journeys I had sometimes for about two years from the place where I then lived to Rochdale. I have many times left home with neither money nor provisions in the house, over head and ears in debt, full of carnal reason and unbelief, and not able to see however I could escape bringing a reproach upon the cause of God and truth. O how my poor soul has roared out like a bear, and mourned sore like a dove, when I have been passing through the lonely fields on my way on a Saturday night or sometimes on a Lord's day morning, many times without a text, all my debts staring me in the face, no appearance of getting through

a single week, and all our clothes nearly worn out. O the many times I have roared out in the fields, "What a fool I must be to go on attempting to preach when everything is so completely against me!" How many times did I tell the people that I must give it all up, for I was confident that I should never be able to get through with honour to the cause of God and truth. But they only laughed at me, and told me that if I knew nothing of these trials I should not do for them, and they were at a point that I was in the best school God could put me in for the pulpit. How often my soul exclaimed, "Miserable comforters are ye all." (Job xvi 2.). I was confident that, if it were the best school, it was a very hard one to flesh and blood. Nevertheless, I always found in the end that they told the truth; and I am as confident of it as I am of my own existence, that there has been a "needs be" for every trial which my dear God and Saviour has sent me, and that there has not been one too many. They have been all in their place in the hands of God to empty me and strip me of all my human props, and bring me to God as my "all and in all." And I have ever found it, that when I have been set fast, and could not turn to the right or to the left, it was generally the case with me, fool-like, to fly to God as the last spot. When every other refuge failed, I was obliged to roll my burden upon Him. How many times have I wept, and thought that He never could have patience with me long, and that I should tire Him out, but, bless His precious name, I have ever found Him both able and willing to sustain me. Let me be sunk into whatever difficulties I might, however trying they might be, I have always found that there were no impossibilities with Him, nor anything too hard for Him to manage. How often have I come home to an empty house, and brought with me just the very things we needed; so that we kept just getting through one trial after another, as it were by the skin of our teeth.

JOHN WARBURTON.

QUESTIONS AND ANSWERS.

1. Q. What are we to understand by Hagar and Ishmael? The Lord blessed them, and multiplied the seed

of Ishmael, and made him a great nation (Gen. 16:10; 17:20). A. Hagar represents the old legal covenant; and Ishmael represents the children of that covenant, who are in bondage to the law, and who expect to be saved by their own works; the Lord gives natural blessings and multiplication even to legalists. Sarah represents the new gospel covenant; and Isaac, her son, the child and heir of promise, represents all the spiritual seed of Abraham, who have faith in God, and hope to be saved by Divine grace. Gal. 4:24-31; Rom. 4:3-25.

2. Q. What is the spiritual meaning of the twelve stones, borne by a man from each of the twelve tribes of Israel, which stones, at Joshua's command, were placed, on the eastern brink of the Jordan, where stood the feet of the priests that carried the ark of God, when the waters of the river were divided, and the Israelites passed over on dry land (Josh. 3:9-17); and the twelve other stones, borne by a man from each of the twelve tribes of Israel, which stones, at Joshua's command, were placed, on the west of the Jordan, at the lodging-place of the Israelites that night, Gilgal, between the Jordan and Jericho (Josh. 4:1-9)? A. They were types of every child of God, each one of whom is a lively or living stone in the church of God, and is an enduring memorial of the everlasting love, grace, wisdom, present, guidance, faithfulness, mercy, and power of God, both before and after his entrance into gospel rest, and both before and after death (1 Pet. 2:5; Heb. 4:3, 9; John 6:37-40; 10:27-30; Rev. 5:9; 14:13.)

3. Q. What does the Apostle Peter mean by Christ's preaching to the spirits in prison (1 Pet. 3:18-20)? A. By His Spirit in Noah, Christ preached to persons whose spirits were in the prison of hell when Peter wrote his epistle (1 Pet. 1:11; 2 Pet. 2:5; Gen. 6:3; Neh. 9:30; Luke 16:23).

4. Q. In Luke 16:9 Christ says to His disciples, "Make to yourself friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations"; or more clearly, in the Revised version, "Make to yourselves friends by means of the mammon of unrighteousness, that, when it shall fail, they may receive you into the eternal tabernacles"; what does He mean? A. From Matt. 6:20; 25:31-40; 1 Tim.

6:10, 17; 2 Tim. 4:10; Heb. 6:10, I think that the Saviour means that we should so use our worldly goods (here called "the mammon of unrighteousness," because earthly possessions are generally or frequently gotten and used or retained unrighteously) to the glory of God and the relief of His poor, weak, suffering people, that, when we die, or when our earthly property leaves us at death, those whom we have lovingly aided, and who have preceded us to heaven, may gladly welcome us into the abiding mansions of our Father's house.

5. Q. In Paul's language, "Ye are bought with a price" (1 Cor. 6:20), who are the bought, who buys them, from whom or what are they bought, and what is the price paid for them? A. The elect of God are the bought or redeemed; Christ buys them with the price of His precious blood, which He pays to satisfy the justice or law of God (Eph. 1; 1 Pet. 1; Isa. 42:21; 53:5, 6, 10; Rom. 3:19-31; 4:25; 5:19).

6. Q. What is meant by "baptism for the dead" (1 Cor. 15:29, 30)? A. Baptism in place of those who had died as martyrs, although they had suffered martyrdom for testifying to the truth as it is in Jesus, and although we, if baptized and testifying to the same truth, might suffer martyrdom, too. S. H.

EXTRACTS.

601 S. 27TH STREET, BESSEMER, ALA.,
May 17, 1914.

Mr. Sylvester Hassell—

DEAR BROTHER:—Enclosed find one dollar for renewal to the GOSPEL MESSENGER. I enjoy reading it very much and expect to take it as long as I live, or as long as I can pay for it. I am getting old—74 years. I am quite deaf and never go to church on that account, and that makes the MESSENGER the more welcome, for it is full of truth—the truth as was taught by the Lord. Yours in love,

M. R. ROCKETT.

BUFORD, BAXTER CO., ARK., May 15, 1914.

Elder Sylvester Hassell—

MY DEAR OLD FAITHFUL BROTHER:—It is by God's abounding mercy I am still spared to live. Bless His Holy Name. He still gives me my mind and eyesight to read my dear, old Bible and papers, and the use of my hand to write letters to loved ones. I have just read my Bible through this year, skipped a few chapters in the third and fourth books; from Joshua, never missed a chapter. I did not get

the GOSPEL MESSENGER for May. This week I have been reading back numbers; they are just as fresh as the new. Dear old brothers Henderson, Hanks, Oliphant and Stewart are so comforting and instructive; also that dear old brother Lockett.

But none of them are as old in years as myself, but much older in understanding. If the good Lord sees fit to spare me eleven more days, I will reach my eighty-ninth birthday. As the Patriarch Jacob said to Pharaoh when he asked him his age, "This day thy servant is 130 years old; few and evil are the days of thy servant." If one that had wrestled with the angel should call his days evil, what might a worm like self? Not only evil, but I am full of wounds, bruises and putrefying sores, even from the sole of the foot to the crown. I am so nearly deaf, I can only hear very loud talk, and so near helpless, I just sit in my chair, and read and write. It seems I enjoy myself lately better by writing than in any other way. If I could write interesting letters as some dear brothers and sisters, I would write a piece every week for some of my four papers. By the kindness of a granddaughter I am now reading the *Primitive Baptist Signal*.

Primitive Baptists are few and far between in this part of Arkansas. We have only three preachers in seventy-five miles of us. We have had no preaching here since last October, until the fourth Sunday in April. Dear old faithful brother, W. J. Casey, was with us then; we were made to rejoice on Sunday when a dear brother and his wife told the dealings of the Lord with their souls. They were gladly received and will be baptized (D.V.) on the fourth Sunday morning in May, which is our communion and feet washing time. We are expecting all of our preachers with us then. Last year my eighty-eighth birthday was on Monday after our May meeting. Brother Duncan, of Mississippi, was here on a preaching tour. I had them give out preaching here at my home, and it was one of the sweetest meetings that I have enjoyed for many years. This year my eighty-ninth birthday will be Tuesday after the fourth. I told Brother Casey I wished them to come to stay and have preaching here again, if I shall live until then. I have no idea of ever living to see another birthday, and I am not craving more days of suffering, but days of peace and rest. If not deceived, I want the Lord's will to be done. If I am not prepared for the change, I shall never be. Dear old brother, that old experimental hymn that was published in the first GOSPEL MESSENGER that ever fell into my hands, "While nature was sinking in silence to rest," has been more comfort, and I have repeated it over oftener than any other hymn I ever knew. Hardly a night but I repeat it. I can't sing now. I once knew a beautiful tune that suits it. I have Brother Casey to sing it for me. I get a great deal of information from the questions and answers as well as comfort from every number of the GOSPEL MESSENGER.

Sixty-two years tomorrow the old Baptists gave me a home with them, and I am more confirmed that they are the only people that are contending for and preaching the doctrine the Bible sets forth in its purity. I have been nearly eight years confined, and suffering pain. During that time I have read the Old Testament through ten times, and the New nineteen times, if memory serves me right. David said it was good that he was afflicted; then he went not astray. I have thought the same. Now, dear old brother, let me thank you again for sending me the GOSPEL MESSENGER. Oh! God, spare the dear old servant long to send out the GOSPEL MESSENGER to comfort Thy children and to wield the sword of the Lord

and of Gideon in defense of the glorious Gospel of Thy dear Son. Oh! God, for Jesus's sake, bless all the coeditors and contributors of the GOSPEL MESSENGER. Oh! may they be filled with Thy Spirit to comfort Thy poor, weak, trembling, halting children; give them beauty for ashes, and the oil of joy for the spirit of heaviness. Oh! dear Saviour, may it please Thee to revive the little, weak church here; may it again be as a city set on a hill. Bless Thy dear children wherever they may be scattered. Now, dear Brother Hassell, pray for this poor old, afflicted mortal and his faithful old companion that is now seventy-six years old, and her old afflicted sister that is eighty-three years old. There are just we three old people here; all our trust is in Jesus. Your old brother, I hope,

W. A. RIDGWAY.

TECUMSEH, ARK., May 14, 1914.

Elder Hassell—

DEAR BROTHER:—With pleasure we send you one dollar to pay for the GOSPEL MESSENGER. I would be glad to see the Primitive Baptists realize what you are worth to our precious cause, and the sacrifices you have made and are making for its welfare. The MESSENGER is a grand paper. I and my husband were taking it when dear old Brother Mitchell and Brother Respass were editing it. I have had a name with the Primitive Baptists forty-four years. I have passed through many trials and temptations and much sorrow. Paul speaks of being crucified unto the world, and the world unto him, and I hope I have realized the same.

I hope that I have been made to see that the things of the world are only vanity and vexation of spirit. I am encouraged to press on toward the mark for the prize of the high calling of God as it is in Christ Jesus. The sufferings of this present evil world are not worthy to be compared with the glory that shall be revealed in God's redeemed people.

I do love to read dear old Brother Henderson's writings, he is so humble. I feel that you especially have many assurances that when this mortal shall have put on immortality, and this corruption shall have put on incorruption, death will be swallowed up in Victory. I hope that the blessings of God will be forever with you and all God's little children the world over. MRS. P. E. DAVIS.

HAMPTON, FLA., May 10, 1915.

ESTEEMED BROTHER:—My precious husband fell asleep in Jesus, Thursday, 2 p. m., April 30th. His death was easy and peaceful, without a single hard breath or movement of pain. He was conscious and could speak to the last. O my soul! how can I bear this last affliction? My mother, my grandmother or second mother, my father, and now my last earthly helper whose life was spent for my helpless self and our tender Cleone. It will ever lie on my heart the hundreds of times he has lifted me to change my position, to smooth my pillow, and give me my food. His last kind act was to have Bro. Weaver to care for us as long as we needed it, and said he hoped the dear Lord would deal with him as kindly as he did by us. Cleone was sick with sore throat and fever, but never gave up till he died. She pressed his hands till the last breath, and then would see his face no more. I did not know when he was carried out of the room. My constant prayer was that I might die before my husband, but the Lord ordered it different; and now I pray for

patience and strength to wait my appointed time. Oh, will you help me to pray the merciful Lord for this blessing.

Your little sister,

MAMIE MOORE.

AN IMPOSTER.

Recently there came through Georgia a man, posing as an Old Baptist preacher, who claims to have hailed from Texas, quite a gentle reminder of what I used to hear about Texas when I was a boy, "A place where all the thieves, murderers and scoundrels seek for an asylum," who has several aliases swinging to him.

In Dodge County, where he went and ingratiated himself in the favor of a young lady (whose name I prefer to withhold), and married her, he went by the name of Houston, but in this country, he went by the name of J. Haskell. He remained with the lady above referred to only about five weeks, and left for parts unknown.

In this part of the country, as before stated, he went by the name of J. Haskell, and filled appointments at a number of places. It was not my good fortune, however, to meet the distinguished gentleman, but let it be said to his credit that he is now safely kept in the Dodge County jail, awaiting his trial on about six different charges.

He was apprehended in Jones County by some brethren from Dodge County, said brethren having been previously "stung" by this counterfeit, this son of iniquity, the blasphemer of the Holy Name of Christ, one of said brethren to the extent of having to see his daughter humiliated under the guise of being this "holy minister's" wife. One of the charges landed against the gentleman is forgery, and I'm not informed as to the exact nature of the other accusations.

I write this for the information of the Baptists in other places, as I have heard there was such an imposter at large among the old Baptists, and you will be pleased, I'm sure, to learn of his apprehension.

J. A. MONSEES,

Macon, Ga.

FAIRBURN GA., March 21, 1914.

Elder Sylvester Hassell—

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 am able to pay for it and read it.

May the blessing of heaven rest upon you in your labors, both in publishing the MESSENGER and public ministry.

Your unworthy sister,

MRS. J. H. ELLINGTON.

ROUTE 5, UNION, MISS., Feb. 12, 1914.

DEAR BROTHER HASSELL:—Here I come before you, as I promised years ago, to write you of the little hope I have, which I hope and believe has been the Lord's dealings with me. If I ever was convicted of sin, it was in my childhood days. I would have serious thought about death, as to what would become of me if I died, and I would go to the mourners' bench, thinking that I could do good, and that was all that was required of me; but alas! I was led to greater works. To do good I could not, and just so to-day, when I would do good, evil is present with me now, and how to perform that which is good I find not. But here I will say I was drawn in some way to love a people that I have been with somewhere near forty years. My parents were Primitive Baptists; and when anyone

of the Old Baptists came around I was always ready to hear them talk on religion. My father was one that read the Bible, and I believe died in that faith that belongs to a child of God.

I, like a great many, was driven as a last resort to the Bible. When the Bible lay on a table before my eyes, I would slip and read. At first it was a sealed book with me, though these words of Scripture had been on my mind and I could not get rid of them—"Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me." Now, my Bible was the book I loved. I would fear in taking it up, but when, as I hope, it pleased the Lord to open my blind eyes, and save a wretch like me, how sweet were the promises! How I could sing "Amazing Grace." Give me knowledge of the truth as it is in Jesus. Then I was at peace, and enjoyed myself with my brethren and sisters, and felt that I loved everybody, and to praise the Lord for His mercy; for I felt that I had been a great sinner in the sight of an all-wise Being. My mind runs back to the time when all went well with me, when the little birds' songs were sweet, and springtime was in the land.

And in all my troubles my mind runs back to the time when I believe that God forgave my sins for Christ's sake; when I could claim Him as my all, yes an all-sufficient Saviour and for everyone that has a hope in a crucified and risen Redeemer. The Apostle Paul says, "If we only have hope in this life, we are of all men most miserable." If I can but see right, my hope is in Jesus and it reaches within the veil, where the forerunner is set down at the righthand of God to intercede for you and me and all such as feel the need of a Saviour, that look to him, and feel lost without His guidance to carry them through this sin-darkened world, and save them in heaven, where all is joy, peace and love, and where all tears will be wiped away.

MRS. M. S. CARR.

ROUTE 3, RALEIGH, N. C., March 26, 1914.

DEAR BROTHER HASSELL:—Enclosed find \$1.00 to renew my subscription to the MESSENGER another year. I am thankful, I trust, for such a periodical and that it is my privilege to enjoy its contents. The truth is so ably defended by the editors and correspondents, which is so much needed in this day of decline and departure from truth and righteousness.

May the Lord continue to bless and strengthen you to proclaim His word, and His comforting spirit attend you is my desire.

BETTIE G. EVERETT.

R. F. D. No. 1, BRUSH CREEK, TENN., March 27, 1914.

Elder Sylvester Hassell—

DEAR BROTHER:—I so much admire the spirit and tenor of the MESSENGER that I like to read it. It comes laden with the rich food of the gospel of the grace of God. May it ever be a source of comfort to the Lord's people, and may you be enabled to drink deep of the wellspring of life, and be sustained by the grace and power of the Lord in its publication, is my prayer. Yours in hope, H. G. AGEE.

FOREST, TEXAS, March 26, 1914.

DEAR BROTHER HASSELL:—I greatly enjoy reading the MESSENGER, and, when it arrives it is the first paper read. Trusting our God

will spare you to comfort His people, and that His Spirit will remain with you to comfort you, and be a lamp to your feet, I am, I trust, your unworthy brother in Christ,

A. M. STARLING.

PALO PINTO, TEXAS, May 6, 1914.

DEAR BRO. HASSELL:—I have been thinking for some time that I would forward my remittance for the dear old GOSPEL MESSENGER, as I am now behind about three months, so I will send you \$1.25, and also by your permission write a few lines in my feeble way and try to tell everybody how good the dear Lord has been to us in Texas. Every one, I suppose, knows that we have had five years, dry and hot in Texas, but every year the farmers managed well and by so doing made a living, and some of them a little to spare. During these times almost everybody enjoyed the best of health. Last year it seemed to me like it was the hottest and driest year of the five. The creeks, wells, springs and tanks almost all over the country dried up. This seemed to be worse during August and September. The horses and cattle in some places had to be driven one to three miles to water. The farmers had saved some hay that early rains made in the Spring that helped them greatly in passing through the drouth. We had to commence feeding all stock the first of September last year, and this during the hottest and driest weather I ever experienced, I think. A few oats were made during the year just past but the most of them was so short that they could not be harvested. Yet, notwithstanding the dry and hot weather, and the drouth throughout this western part of Texas, I can say, praise the Lord, for on the 11th day of September it commenced raining almost all over Texas, and kept on raining, and now I must say a little more about the crops. The oats, which were volunteer, that is, wasted, came up in the fall and by the first of November there was a fine stand on many farms, so much so, that many of the farmers asked people who had horses and mules, also cattle, to turn them in their oat and wheat fields to graze them down, so that when the frost came it would not kill them. During the fall the oats and wheat got to be twenty to twenty-four inches high in many places. People mowed them down in many places and used same for hay. We had some freezes through the winter; with that exception the winter has been mild, stock of all kinds that ranged out were in good condition when spring opened. During these dry years, Texas produced over three million bales of cotton and corn in proportion, and last year Texas raised 169 million bushels of corn.

Now, Bro. Hassell, this last may sound a little as though I was trying to boast, but God forbid. I am just trying to tell in my weak way the blessing bestowed upon us by the good Lord, even during the dry and hot years that we have had for the last five.

Another thing I would like to mention, through the goodness and mercy of our God, I was blessed to see my seventy-fourth birthday on the 16th of last month. I have two other brothers at Buffalo, Ala.—D. H. Abernathy, aged 76, and J. W. T. Abernathy, aged 81. All three of us were in the Civil War for three years or more, and all in several of the hottest fights. D. H. Abernathy was wounded in the left arm so that his arm had to be amputated. He has carried an empty sleeve for just fifty years to-day, and at the same time I myself was severely wounded in the right hip but no bones broken. J. W. T. was in the same battle, and never received a scratch, and he was also in the terrible battle at Cold Harbor, third of June, 1864. It was of that battle one Union General said Grant lost 10,000

men in eight minutes. J. W. T. never received a scratch during the war. It was at the battle of the Wilderness that D. H. B. was wounded.

Well, for fear somebody will think I am boasting, I am still trying to tell how good the Lord is. This seems to be a year of great promises. We are having lots of nice rains and everything looking fine. We feel thankful that everything is as well as it is. Our children are all doing very well and are good and kind to us. In mentioning my brothers in Alabama I also should have mentioned that I have a dear sister, Addie Dorman, of Altoona, Ala. She is seventy years old, is still living, joined the Primitive Baptists at Macedonia Church, Chambers County, Ala., in 1865 or '6, and lived a devoted Christian ever since. We noticed, through the MESSENGER, the many lovely things said about the life and death of our old and much beloved pastor, Elder A. B. Whatley. He was born in Tallapoosa County, Ala., sixty-seven years ago, but his father, Elder V. D. Whatley, in a few years moved back to Troup County, Ga. Elder A. B. was in the Civil War a year or two before the close and was a good soldier. He began preaching when a very young man, about the age of twenty years, served from three to four churches until the last year of his life when his health would not permit his serving but one or two. He was an able minister, stood firm and in the line of faith held to and believed by the Baptists 200 years ago, and never went off with any new isms, such as have greatly divided the Baptists of to-day. We loved this good man, and feel that it will not be long before we, too, shall be again united with him in that better land. With love to all the saints of God, I am, your brother, I hope, in the Lord,

S. J. S. ABERNATHY.

SELECTION.

TIME FOR OUR COUNTRY TO WAKE UP.

In order to disarm the foe of our schools, our government and our liberty, we must give up certain practices we ourselves are guilty of. That foe is the Romish Church. Her "toleration" is limited only by her lack of power to persecute. She is the best organized of any sect or society in this country. Her cardinals and other priests soften matters to deceive us.

The object of Rome in this country is to gain power, and her strides in this direction are alarming. Our forefathers intended this country to be a home for all people of all nations and of all religious faiths—not a Baptist country, or a Methodist country, or a Romish country. The effort now is being made to make our beloved land Romish, and prospects are that it will be done unless we Americans wake up and take notice. It was originally intended that we have a complete separation of church and state. As long as we Protestants keep our hands in the public treasury, State and national, we cannot prevent Rome doing the same thing. It is not honest to have our ministers draw pay as officers in army and navy and not be competent to do the duties of such officers.

It is not honest or just that the churches should be permitted to accumulate so much wealth to go un-taxed. In many ways we are dishonestly taking public money to further our churches, each for itself, and Rome does not care how *she* gets it. As of old, "the end justifies the means." It is time for the people of this country to wake up.

Every religious law is one to help Rome. Many Protestants are unknowingly forging their own fetters and those of coming generations. Our only safety is to have a complete separation of religion and government. When our people once are awakened and see the danger that threatens us, the upheaval will not be a small one.—*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. MATILDA WILLINGHAM.

Mrs. Matilda Willingham, whose maiden name was Johnson, was born in Merriwether County, Ga., in 1845, and departed this life in Pike County, Ark., January 25th, 1914 making her stay here on earth sixty-nine years. She was married to W. M. Willingham in 1866. She never had any children. She was a member of the Primitive Baptist Church, uniting with the church at Canaan in Alabama in 1866 or '67. Sister Willingham was a firm believer in salvation by grace, having no confidence in human works. She was truly faithful to what she felt to be her duty, always filling her place at church unless Providentially hindered. She and husband always took a great delight in taking care of Primitive Baptists. She was greatly loved and respected by all who knew her. She was ever ready to do all she could for the sick. She has one sister living at Amity, Ark. (Mrs. Florane). She was buried beside her husband at the Kirby cemetery in the presence of a large crowd of relatives and friends. Her pastor being unable to attend on account of sickness, the funeral services were conducted by Elder W. P. Taylor, a Missionary Baptist, who in an appropriate manner paid a worthy tribute to her memory. Thus a mother in Israel is gone. We believe it was God's will to call her away from this world of suffering to enter into that rest where there is no more suffering. May the Lord lead and guide us all by His Spirit while we live. Done by order of the church.

D. M. THRASH.

MRS. S. E. LAMB

was born May 19, 1840. She was a Tucker; was married to W. A. Lamb September 14, 1865; joined the Primitive Baptist Church at Union, Russell County, Alabama, August 6, 1876, and was baptized the same day with her husband by Elder L. B. Porter. She died March 14, 1914, and was buried at Hopewell Church, Lee County, services being conducted by Elder J. A. Story in the presence of most of her family and a large congregation of friends. She is survived by her husband, three daughters and one son, also three sisters, and other relatives. Her children are Mrs. Crummy and Maggy Johnson of Russell County; Mrs. Fanny Jarrel and J. M. Lamb, of Lee County; one married daughter preceded her in death a few years. Her sisters are Miss Delony Tucker, Russell County; Miss Fanny Tucker and Mrs. C. H. Herring of Columbus, Ga. She was confined to her house about four and one-half months. She had lived with her husband nearly 50 years, and was a true, noble, industrious, and well-providing companion, and mother and in raising her family. And while it is sad to give her up, yet there will be sweet memories

of her for years to come by her children and grandchildren in viewing the many pieces of work done by her own hands for their good and comfort after she is gone. Their's being an old, quiet, self-sustaining country home, it was ever open to the brethren, sisters and friends, especially the tired thirsty preacher found a well of cool refreshing water, and food and lodging. But she, serving her time here in this world, has crossed over beyond this vale of tears and trials, to meet her blessed Lord whom she trusted in for that eternal home and rest where

No chilling winds, nor poisonous breath
Can reach that healthful shore;
Sickness and Sorrow, pain and death,
Are felt and feared no more.

After her tongue was silent, yet, as we remember that beautiful expression and smile left on her silent face, spoke peace and rest to her soul, as evidence of that inheritance mentioned in 1 Cor., 2:9: "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." May the Lord sustain and comfort the aged husband in his declining days and lonely hours, is our prayer.

T. A. WHATLEY.

MRS. MATTIE CARMACK.

Sister Mattie Carmack, wife of Brother W. J. Carmack, was born in Tallapoosa County, Ala., June 2, 1848, and died in Columbus, Ga., April 4, 1914, after an illness of five weeks, her stay on earth being sixty-five years, ten months and two days. She was married at the age of seventeen years to Brother W. J. Carmack. The children born to this union were three, as follows: Mrs. Alice Brooks, of Opelika, Ala.; Mr. W. L. Carmack, of Opelika, Ala., and Mrs. Bell Sheridan, deceased. Sister Mattie Carmack was a member of the Primitive Baptist Church for many years, the time of her uniting with the Primitive Baptist Church, and her baptism are not known to the writer of this sketch. Her membership was at Bethel Church, Phoenix City, Ala., at the time of her death. Her membership was at Mt. Olive Church, four miles south of Opelika, for many years, under the pastoral care of Elder W. M. Mitchell, deceased; after which she continued on there under the pastoral care of Eld. J. T. Satterwhite. She and her husband called for letters of dismission, which was granted to both in full fellowship in 1913. They both united with Bethel Church, Phoenix City, Ala., on these letters. She died in full fellowship with Bethel Church. Sister Carmack was a good, humble child of God, a good Christian lady she was, kind to everybody, a good wife, true in every way. She was a good mother, and a good and true neighbor, being faithful in all things, following Jesus in all His precepts and examples as set forth in the New Testament. We miss Sister Carmack in the worship and services of our Master, the Lord Jesus Christ, our Saviour; but we feel the Lord has taken her home to rest forevermore, where the wicked cease from troubling and where the weary be at rest. Sister Carmack had many friends. The funeral services were conducted at her residence, in Columbus, by the writer of this sketch, in the midst of a large concourse of friends. We feel she is at rest in joy for ever more. Written by the request of Bro. W. J. Carmack.

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Judges 5:11.

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Vol. 36.

No. 8.

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The Gospel Messenger

AUGUST, 1914.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 36.

WILLIAMSTON, N. C., AUGUST, 1914.

No. 8.

“BLESSED ARE THEY THAT MOURN.”

—
Matt. 5:4.

Jesus, the glorious Head of grace,
Knows every saint's peculiar case,
What sorrows by their souls are borne,
And how for sin they daily mourn.

He knows how deep their groanings are,
And what their secret sighs declare;
And, for their comfort, has expressed
That all such mourning souls are blest.

They're blest on earth; for 'tis by grace
They see and know their mournful case;
Blest mourners! they shall shortly rise
To endless comfort in the skies.

There all their mourning days shall cease,
And they be filled with joy and peace;
Comforts eternal they shall prove,
And dwell forever in His love.

Dear Lord, may I a mourner be,
Over my sins, and after Thee;
And when my mourning days are o'er,
Enjoy Thy comforts ever more.

SAMUEL MEDLEY (1789).

A SUFFERING SAVIOUR AND AN OBEDIENT PEOPLE.

A Sermon by Mr. J. C. Philpot, of Stamford, Lincolnshire, Preached at Gower-Street Chapel, London, on Lord's Day Evening, June 24, 1868.

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him."—Hebrews v:7, 8, 9.

The high priest under the law was the typical representative of the Lord Jesus as the great High Priest over the house of God. As such he occupied a very distinguished position. The service and ministrations of the sanctuary were limited to his tribe—the tribe of Levi; and the priesthood was confined to his family—the family of Aaron. To him was restricted the supreme administration of all sacred things, and he was the final arbiter of all controversies. In order therefore that his person and office might be invested with a peculiar sanctity, he was inaugurated with great solemnity, being clothed after an ablution of the whole body with the sacred habiliments, and then anointed with a precious oil, prepared and preserved for this exclusive purpose. Besides the usual priestly dress, there were four garments which he wore peculiar to himself. These were, 1, first, the coat or *robe* of the ephod, on the hem of which were fixed seventy-two golden bells, between which there ran an equal number of golden pomegranates; 2, secondly, the *ephod*, which was a vest made of fine twisted linen, splendidly wrought with gold and purple; and on each shoulder strap was an onyx stone, on which were engraved, six on each stone, the names of the twelve tribes of Israel; thirdly, the *breastplate* of judgment of the same texture and workmanship as the ephod, in which were twelve precious stones, bearing, one on each stone, the names of the twelve tribes; and, fourthly, a *crown* or mitre, having on it a plate of pure gold, on which was inscribed, "Holiness to the Lord." These garments were made "for glory and for beauty" (Exod. xxviii. 2), and were distinct from the "holy garments" (Lev. xvi. 4) of linen which he wore on the solemn day of atonement.

He was thus, as wearing two distinct sets of garments, typical of Christ in his humiliation and his exaltation, of what he was and what he is. Clad in his holy linen garments, he sacrificed the sin-offering and took the blood within the veil; but when he had made an end of reconciling the holy place, the tabernacle, and the altar, had laid the sins of the children of Israel on the head of the goat and sent it into the wilderness, then he put off his linen garments and arrayed himself in his garments of glory and beauty, and offered the burnt offering. Thus, in his linen garments he represented Christ in his humiliation when he put away sin by the sacrifice of himself; and in his beautiful garments, Christ in his present exaltation and glory.

But his chief office was to offer sacrifice, and especially that peculiar one on the great day of atonement, to which I have already alluded, when he entered within the veil into the most holy place, taking therein, amidst a cloud of incense, the blood of the bullock and of the goat, which he sprinkled upon and before the mercy seat. In all these and various other points, into which I need not now enter, he stood forth as the typical representative of that great High Priest who, having finished the work of which the Father gave him to do, is now in the presence of God for us. But his priesthood was necessarily imperfect. It was, at best, but a dim, shadowy representation of what is exceedingly great and glorious, and therefore was in itself necessarily weak and defective; and though full of meaning to an enlightened eye and spiritual heart, yet to the carnal worshipper was but a mere routine of external performances. But besides the inherent imperfection of the ministrations, there was the infirmity of the minister. Though separated in so solemn a manner to the service of the sanctuary, though called upon by every constraint to manifest the greatest purity of life and conversation, and to conduct himself in all things with such holy wisdom as became the visible representative of him who was to come, yet, as a partaker of our fallen humanity, the high priest was but a frail and fallible man. Aaron himself, though called in so special a manner by God himself to his high and holy office, manifested on more than one occasion great infirmity both of

character and conduct. He complied, for instance, with the sinful wishes of the people in the matter of the golden calf, when Moses was in the mount with God, and, so to speak, veiled and cloaked their sin by fashioning the object of their idolatrous worship with a graving tool, building an altar before it, and making a proclamation, "To-morrow is a feast to the Lord." He took part with Miriam against Moses, when they spake against him because of the Ethiopian woman whom Moses had married; and, as it would appear through jealousy, said, "Hath the Lord indeed spoken only by Moses? Hath he not also spoken by us?" (Num. xii:1, 2.) He joined Moses also in that remarkable act which so offended the Lord when Moses said to the people, "Hear now, ye rebels; must *we* fetch you water out of this rock?" just as if it was *they* who did it, and not God by them. I do not name these things to cast any reproach upon the name and character of Aaron, but merely to show how full of sin and imperfection the first and greatest of the high priests was. His two sons, Nadab and Abihu, offered strange fire; and though they had been anointed at the same time with Aaron their father, for that act of presumption died at the very altar, for fire went out from the Lord and devoured them. We know what a poor, weak, and fallible man Eli was, and what vile sinners his two sons, Hophni and Phinehas, manifested themselves to be. I need not pursue farther the history of the high priests, or speak of what they were when the Lord was upon earth. I have said enough to show from the word of truth that they were not only frail and fallible, but in many cases very sinful men, and as such utterly unworthy to execute the high and holy office committed to their trust. But no doubt there was a purpose in the mind of God in permitting human imperfection and sin thus to develop themselves, and that these instances should be put upon record, that we might learn from them that man in his very best estate and entrusted with the highest and holiest office is but vanity. Our eyes are therefore taken off the Type to look at the Antitype; to cease from man and fix our eyes wholly and solely upon the Lord. God had determined in his own mind to bring forward and reveal at the appointed time another High Priest—his only begotten Son, in whom

should meet every perfection both of Godhead and Manhood. He was determined to raise up a faithful priest, that should do according to that which was in his heart and in his mind (1 Sam. ii 35); even him to whom he had sworn and would not repent: "Thou art a priest for ever after the order of Melchisedek." (Psa. cx 4.)

But I need not enter at any greater length into these points, as it would not only take up too much time, but would divert us too much from the subject before us. I shall therefore come at once to our text, in which I think we may see these three things, which I shall endeavour, as the Lord may give me ability, to lay open and set before you:—

I.—*First, the prayerful and suffering experience of our Redeemer in the flesh:* "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death."

II.—*Secondly, the lesson which our gracious Lord learnt in that school of prayer and suffering—Obedience.* "Though he were a Son, yet learned he obedience by the things which he suffered."

III.—*Thirdly, the blessed fruit and result of these sufferings of our Lord, and of the victory obtained by them:* "He became the *author of eternal salvation* unto all them *that obey him.*"

I.—There are two subjects connected with our gracious Lord on which I always wish to speak with very great caution and in a spirit of holy reverence. To a heavenly mind, to a chastened, humble spirit, to one who desires to have the mind of Christ, and to be cast into the mould of divine teaching they are most blessed subjects of contemplation and meditation: yet they are so mysterious in themselves, and so beyond the scope of our comprehension, that we are only safe as we walk strictly within the limits of the written word, and even there tread with the greatest reverence, caution, and circumspection. Those two subjects are, the *sufferings* of Christ and the *temptations* of Christ. As regards myself, I never feel safe in speaking upon either of these two points except so far as I keep as close as I can to the word of truth, for I see how easily I might be betrayed into some error, or, if I escaped that, into some point of

doubtful disputation. Unless well instructed in the things of God, and well fenced and guarded by a reverence to his great name, I might easily advance something inconsistent with the teaching of the Holy Spirit in the word of truth. It is so easy to make a little deviation on this side or on that, and so not be kept strictly within the bounds of the inspired word, that I ever wish to speak with great caution; and yet with that firmness of faith and clearness of utterance which become one who professes to be a steward of the mysteries of God, and desires to feed the church with knowledge and understanding. I hope, therefore, this evening to speak with great caution, and keep as closely as possible to the limits of God's inspired word, that I may say nothing unbecoming God's sacred truth and nothing unbecoming that reverence which we owe to our great High Priest at the right hand of the Father. And yet if we are favoured with a spirit of heavenly wisdom, and can walk in this field with a spiritual mind and a believing heart, receiving the truth of God with the simplicity, docility, and humility of a little child, what a depth of blessing there is in the subject before us! The suffering experience of the Lord, when "in the days of his flesh, he offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared," is rich food to a spiritual mind.

But the thought may strike your mind, for such reasonings will sometimes occur, "What need was there for the blessed Lord thus to pray with strong crying and tears? Was he not God as well as man? Was he not the Son of the Father in truth and in love? Was there, could there be in his mind any apprehension of failure in his undertaking? Was it not a matter of infinite certainty that he must prevail?" All this I admit. But do you consider what a battle our gracious Lord had to fight? What a conflict, which seemed as it were to rend His very heart asunder? Do you bear in mind what a mighty work He had undertaken to perform, and what was involved in bearing the curse of God's righteous law and enduring the penalty due to the sins of his people, when he stood in their place and stead, and thus to blot out as a thick cloud their transgressions, and as a cloud

their sins, and by clothing them with a robe of righteousness, his own obedience, to present them spotless before the face of infinite Purity?

Now this being the work which he had to do in the garden and upon the cross, the Holy Ghost in the words before us seems to lead our thoughts and hearts into this deep subject by presenting to our view the suffering Redeemer, as engaged alone with God in the depths of his struggling agony. Let us see, then, if by the help of God we may look as it were within the precincts of this place of suffering, and by viewing the agonies and hearing the cries of our gracious Lord, learn something of what the work was which the Father had given him to do, what is the dreadful evil of sin, and from what depths of eternal woe he has redeemed all who believe in his name.

1. To apprehend even in some faint and feeble measure what this was, we must first take a view of his pure and sacred humanity; and we must bear carefully in mind that though his human nature was altogether perfect, and from its very constitution utterly incapable of the least speck, or spot, or stain of impurity, yet it was naturally and inherently weak. The apostle therefore says, that "he was crucified through weakness." (2 Cor. xiii 4.) Remember, however, that weakness was not imperfection in him, though it is imperfection in us; for when we speak of the weakness of Christ's human nature, we mean its weakness as compared with the strength and power of his divine nature. We therefore carefully remove from it all idea of imperfection when we speak of the weakness of the humanity of Christ; in the same way as when we speak of his being subject to such infirmities as hungering, thirsting, and being tired, we carefully exclude all idea of his being subject to any but sinless infirmities. Rightly viewed then, as received into a reverent and believing heart, there is something very blessed in contemplating the weakness of Christ. Hart, therefore, to whom was given to see and know so much of the sufferings of Jesus, beautifully says,

"The strength of God is owned by all,
But who his weakness knows?"

1. But what are we to understand by the expression "in the days of his flesh?" This leads us to the inquiry.

1, What is meant by "the flesh" of Christ; and, 2, what are we to understand by "the days of his flesh?" By "the flesh" of Christ, then, we may understand chiefly two things: 1, The whole of his pure humanity, as in such passages as, "The Word was made flesh, and dwelt among us" (John i, 14); "God was manifest in the flesh" (1 Tim. iii, 16); "Of whom was Christ, according to the flesh." (Rom. ix, 5.) But as this humanity the Lord still continues to wear, carrying it with him into heaven, though exalted and glorified beyond all apprehension, we cannot understand by "the flesh" of Christ merely his human nature. It therefore means, as applied to him in the text, the weaknesses and infirmities, of course I mean the sinless infirmities, to which he was subject when here below. And by "the days of his flesh" we may understand, not merely the whole time of his sojourning on earth, but especially those last days when in the garden and upon the cross all his sorrows, trials, and sufferings came, as it were, to a head, and thickened upon him. It was then in these last days of his abiding in the flesh that he offered up the prayers and supplications with strong crying and tears mentioned in the text. They were a part of his oblation, priestly acts of intercession, and therefore not merely supplications for himself, but necessary adjuncts of his propitiatory sacrifice. He had taken upon himself to stand in our law, place and stead, and to endure what but for him his people must have endured to all eternity. O how great a work was this! To expiate transgression, to put away the wrath of God, to appease the ever-burning indignation against sin of Him who is a consuming fire, fully to satisfy the claims of infinite justice and the demands of a devouring law—O what a work was this for the Lord to do! How little do we know, how less do we feel of the holiness of God, of his terrible Majesty, of his inflexible justice, of his fiery wrath against sin and transgression, and the difficulty, so to speak, of so satisfying these claims that mercy might rejoice against judgment, and grace superabound over the aboundings of sin. It is only when we view by faith the struggles, agonies, and sufferings of the incarnate Son of God when he had to grapple with and overcome these difficulties, that we seem for a short period to see and feel a little of the dreadful evil of sin.

Our Lord often prayed in the days of his flesh, and on one occasion spent a whole night in prayer unto God; but he never prayed as in the garden, for his prayers then were attended with most vehement, earnest, and intense supplications, as Luke tells us: "And being in an agony he prayed more earnestly; and his sweat was as drops (or rather large clots, as the word means) of blood falling upon the ground." (Luke xvii 44.) And what was the purport of his prayers but that he might be supported in the hour of agony upon the cross, that he might fully do the work committed to him, that the honour of God might be in every point consulted and his glory manifested, that his sacrifice and bloodshedding and obedience might be accepted, and the whole will of God in the redemption and salvation of his people perfectly accomplished? Our Lord felt the weakness of his humanity, for though in union with his eternal Deity, though most blessedly upheld and supported by the power and strength and consolation of the Holy Ghost, yet it was inherently weak, and an experience of its weakness was a part of the sufferings that he endured. Having then to bear as laid upon this weakness the whole weight of imputed sin, the whole curse of the law, the whole indignation of the Almighty, our Lord was brought to a spot where he needed special support. To be brought through that work safely, honourably, successfully, agreeably to the will of God and in the fullest harmony with the eternal purposes—to this point were the prayers and supplications of our suffering Lord directed; this was the solemn conflict which our gracious Lord had to endure in the garden in its beginning and upon the cross in its finishing. We know what he felt—at least the Holy Ghost has given us an account of that solemn agony in the garden, when he said, as in moment of weakness, "Let this cup pass from me." It was so bitter in contemplation; it was so full of unmitigated wrath; the ingredients were so mingled with the anger of the Almighty against sin and the manifestation of his displeasure against every one who was chargeable with it, that he stood there and then as our substitute, in our place, to endure what we must have endured without him, and to bear the whole weight of eternal wrath and indignation, which must have sunk us and all with us,

were we millions, to a deserved hell, that he needed the special interposition of the help of God to hold him up as he drank it to the very dregs. It was to obtain this help that he offered up prayers and supplications, with strong crying and tears; and it was the vehemency of the conflict which made the blood fall from his brow and tears drop from his eyes, and his whole soul engaged in an agony of mingled grief and horror, fear and supplication, each increasing and stimulating the other, and the whole poured forth with prayers, cries, weeping, and supplications unto him that was able to save him from death: not from the death that he came to die, but to save him from everything connected with the original sentence of death, as involving in it the wrath of God and its consequences.

The gospels, in the simplicity of their narrative, speak but little of the inward sufferings of Christ. They give us an account of his sufferings in the garden, of his "being sorrowful and very heavy," or, as the word means, "overwhelmed with anguish," of "his being sore amazed," and "exceedingly sorrowful even unto death," of his being "in an agony and praying more earnestly," and begging of his heavenly Father that this cup might pass from him; but they do not enter into the cause of his sufferings. And so with respect to his crucifixion; they make little mention of his sufferings of body or soul, though they record his dolorous cry when forsaken of God, and his bodily thirst. Where, then, shall we find recorded the suffering experience of Christ? Clearly in the Psalms, such as the xviii, xxii, xl, lxix, cii, and others, in which the Holy Ghost has by anticipation recorded the experience and language of the Son of God in the depths of his suffering. There we have his prayers and supplications: "Save me, O God, for the waters are come into my soul. I sink in deep mire where there is no standing. I am come into deep waters where the floods overflow me." (Psa. lxix, 1, 2.) There we have his strong crying: "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent." (Psa. xxii, 1, 2.) There we have his weeping: "For I have eaten ashes like bread,

and mingled my drink with weeping, because of thy indignation and thy wrath: for thou hast lifted me up and cast me down." (Psa. cii, 9, 10.) And there, especially in Psalm xxii, we have set before us in the most lively colours what his holy soul endured when he was bearing our sins in his own body on the tree.

II. But let me now speak a few words on that difficult expression, "Unto him who was able to save him from death." This of course was God to whom he addressed his prayers. But what is meant here by the ability of God to save? And what is intended by the death from which he besought God to save him?

1. By the ability of God to save we may understand two things: 1, the *actual* power of God; 2, the *moral* power of God. The first is God's omnipotence, the second is God's sovereignty. Now to which of these two powers of God did Christ address himself? To both, but especially to the latter. God was able to save him by his omnipotence—by putting forth his absolute power; and upon this almighty power the Lord cast himself in the extremity of his distress and weakness. But he cast himself more particularly upon God's sovereignty, as displayed in his will, for he came to do his will. To him, therefore, he had recourse in the omnipotence of his power and the sovereignty of his will. His faith embraced the power, his obedience submitted itself to the will of God.

2. But what was the "death" from which he prayed to be saved? It was not natural death, for he came on purpose to die, but moral death, *i. e.*, it was not the dissolution of body and soul, but all that was implied in the sentence, "The soul that sinneth it shall die." In taking upon him to obey the law; our Lord put himself under the curse of the law; and this curse was death. All, therefore, that was contained in the curse of the law, in the sentence of death, our Lord had as much to sustain as though he had been actually guilty of every sin committed against the law. From this death in the consequences of it, as he reeled under its dreadful weight, he prayed God to save him, that he might come out of it, be delivered from it, and thus, as the Surety of his people, might deliver them from it.

III. But now we come to the acceptance of his prayers

and supplications. "And was heard in that he feared." There is something in my mind so extremely mysterious and yet so divinely blessed in the expression, "in that he feared," that I must, if the Lord enable me, give it a few moments consideration. It is right to mention that there is some little difficulty as to the right rendering of the expression. The word means in the original not so much fear, as indicating dread or apprehension, as a holy reverence and tender cautiousness. It means literally the great care with which we handle brittle vessels, and, as used in the New Testament, signifies a reverential fear of God. It is used, for instance, of Noah, where he is said to be "moved with fear" (Heb. xi 7), and is translated "godly fear" in those words, "whereby we may serve God acceptably with reverence and godly fear." (Heb. xii 28.) It does not, therefore, mean fear in any such sense of the word as would imply a servile dread. It does not mean that our gracious Lord was possessed with that servile dread of the Almighty which reprobates feel and those who never were partakers of the grace of God. But our Lord, as an exemplar of every grace of the Spirit, was possessed of that holy reverence and godly fear in its abundant measure of which we have but a small portion. Now just in proportion to the depth of the grace that was in him, the power of God that rested upon him, and the operations and influence of the Holy Ghost in his soul, so was the measure of holy reverence and godly fear which dwelt in his sacred humanity. Contemplating, therefore, the greatness of the work; having before his eyes not so much the bodily sufferings of the cross as all the mental agonies—the distress of soul, the conflict with the law in its load and curse, the indignation of the Almighty against sin in the person of the Surety, the hiding of His Father's face, and with the withdrawal of the light of His countenance,—foreseeing all these dolorous sufferings of the cross, and tasting the first drops of that shower which was so soon to fall upon His sacred head, it seemed as if His holy soul was filled with the most solemn reverence and deep apprehension of the Majesty of God. This is the fear of which our text speaks. It is in the margin "his piety." But reverence, godly fear, holy apprehension, and tender awe convey the meaning of the word much better than the

expression "piety." It was prophesied of him that the "Spirit of the Lord should rest upon him, the spirit of knowledge, and of the fear of the Lord, and should make him of quick understanding in the fear of the Lord." (Isa. xi:1, 2.) Thus his prayers, his cries, his supplications, and his tears rose up with sweet acceptance into the ears of his Father, because they came out of a heart filled with reverence and godly fear under the promptings and influences of that eternal Spirit who wrought in him every grace both in its possession and its exercise, and through whom he offered himself without spot to God. The church foreseeing this, prayed in spirit for him: "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice." (Psa. xx:1, 2, 3.) In answer to these petitions, "the Lord saved His anointed, and heard him from His holy heaven with the saving strength of His right hand;" for when the sorrows of hell compassed him about and the snares of death prevented him, he could say, "In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears." (Psa. xvii:6.) O the power of prayer, and what an example has the Lord set before His praying people; for as God heard and answered and saved Him, so will He surely hear, answer and save them.

(To be concluded in the next MESSENGER.)

EXPERIENCE.

REIDSVILLE, GA., R. 1, Box 22, May 29, 1914.

Elder Sylvester Hassell.

DEAR BROTHER IN CHRIST:—As you ask me to write my experience, I will write a sketch of what I have felt to hope the Lord has done for me. Some can tell the day and place where they first received a hope. If I ever have received a hope, I can show the place, but I can't tell the day. I saw myself a sinner, lost, without the mercy of God; and to keep from begging for mercy

I could not for my life. It was fifteen or twenty years ago. I saw my condemnation just; if I went to torment it was just. I went on praying and begging for mercy all the time for several days. One day I was driving along the road, praying to the Lord for mercy on me, a poor lost sinner without God and without hope in the world—with no friends, no wife, no children to ease my mind. Yet I had as good a wife as ever lived; no comfort could she give me; no sleep for me. I would promise myself I would never try to pray again, for my prayers did not get as high as my head. Before I knew, I was praying all I could for the Lord to have mercy on a poor lost sinner like I was, and I was riding along the road alone, praying and crying for mercy all the time, when all at once, unexpectedly to me, it looked like the trees and all the birds and everything else was singing praise to God, and it seemed to me that if I had a thousand tongues I could use them all praising God for saving a ruined and lost sinner like me. When the change came it was like the cloud when it runs over the sun. I was in the dark, and the light was the brightest light I ever saw, and everything looked lovely, and I was praising God. And from that time to this I have never doubted God, but often doubt if I am a true follower of my heavenly Master. Sometimes I get so low down in the dark that I think I will give it up; but then I find I have a mind to serve the Lord for all this. I went on without joining any church for fifteen years or more. I would go to the church and pick up the crumbs that would fall from the Master's table. Two years ago my wife and girl joined the Freewills. Some said, "we have his wife, now we will get him. I told them not so. I went to the Primitive Baptist Church and told a little of what I have written, and they received me, and I was baptized the same day by Elder A. R. Strickland, and I have been trying to serve the Lord in my weakness ever since. I have a hard time, nine children and almost a crazy wife to look after. She stayed sixty days in the sanitarium, and I brought her home, and she came near getting well, but she is gone back almost as far as she was. Dear Brother Hassell, this is the way I feel to hope the Lord has dealt with me. I ask all God's people to pray for me and my wife and children to live

nearer to God than we have in the past, and ask God for His mercy on me and His Spirit to guide me to the end.

Your brother, I hope,

H. D. LYNN.

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WAR AND PEACE.

All was love and peace and happiness in the human family until man disobeyed his Maker; and since that act of disobedience hatred and war and misery have prevailed on earth to a greater or less extent. Cain, the first man born in the world, slew his own younger brother, Abel, and that, too, because Abel had, and Cain did not have, true, spiritual religion. And Lamech, a descendant of Cain, was the first polygamist, and also a murderer. And, after the intermarriage of the godly

Sethites with the ungodly Cainites, the world was filled with corruption and violence, and the whole human race, except the righteous Noah and his family, was destroyed, in a watery deluge of forty days, by the just vengeance of the holy God of the universe. But water did not wash away the sins of men; and since the flood the history of the human race has been, mainly, a history of sin and crime and war and unhappiness, and of the consequent visitations of the righteous judgments of God. Even in the land of Canaan, the kingdoms of Judah and Israel warred against each other; and, as described in 2 Chron., chapter 13, the former, in one battle, slew five hundred thousand of the latter (verse 17). The civilized nations of the world are now more fully armed and equipped for war than ever before. England and the United States, the two most favored of these nations, seem to be on the verge of war—the former within themselves, and the latter with Mexico. And, notwithstanding peace conferences and leagues and arbitration treaties, wars and rumors of wars, and famines, and pestilences, and earthquakes will continue until about the time of Christ's second coming (Matt. 24:3-51; Mark, 13:1-37; Luke, 21:5-36).

God is the God of peace, and His Son is the Prince of peace, and His kingdom is a kingdom of peace; and when Christ comes again to the world, either in person or in the full power of His Spirit, He, as at the period of His first advent, will make wars to cease, and He will cause the nations to beat their swords into ploughshares, and their spears into pruning hooks, and to learn war no more, and in the overwhelming knowledge and love of God, to be at peace with Him and with one another (Psalm, 46:9; Isa., 2:1-5; 11:1-10).

Even in the churches of Christ, at present, there are strifes and divisions and wars of words (1 Cor., 1:10-17); and, in each individual believer, there is a warfare between the flesh and the spirit (Rom., 7:22-24; Gal., 5:17; Colos., 3:5; James, 4:1; 1 Pet., 2:11). But, when, by the mercy and power of God, we see Christ as He is, and are perfectly conformed to His likeness, we shall love the Lord with all our heart and soul and might, and we shall love each other as ourselves, and there will never be any more cause for war, and holy

peace and blessedness will abound within and around us for ever more, and we will give unto God alone all the glory of this great salvation (Heb., 4:9; 8:10-12; 1 John, 4:7-21; Rev., 5, 7, 21, 22). S. H.

CONSOLATION.

"Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."—2 Thess., 2:16, 17.

"Our Lord Jesus Christ." Is He my Lord, my anointed Saviour? If so, the above benediction is mine in its fulness, and I can say in the language of Thomas, "My Lord and my God" in the full confidence that "all things are mine" (1 Cor., 3:21, 22; Rom., 8:32). "Now our Lord Jesus Christ himself and God, even our Father." It is folly to appeal to any other power than that of God in Christ Jesus for the great benefits named in the text above quoted; for no less than the power of God can fulfill the Apostle Paul's petition in behalf of the church at Thessalonica, or elsewhere on earth—that is, to comfort their hearts and establish them in every good word and work.

The reader, if a child of promise, may, by the grace of God, glean some degree of consolation from the stated fact that God is his Father, and that God loved him "with an everlasting love," even while he was dead in sin, "and that when he was an enemy to God, Christ died for his" (Eph., 2:5; Rom., 5:8). Hence the gracious word: "Our Lord Jesus Christ, and God, even our Father, which (both the Father and the Son) loved us." Infinite love underlies His gracious acts of loving kindness toward His chosen people."

The fact that God is love (1 John, 4:8), accounts for His abundant grace, given in Christ Jesus, by which His people are saved, and for His long suffering and merciful forbearance toward them; and His sovereign love is manifested by the gift of His only begotten Son, who also gave Himself for us, that He might redeem us from all iniquity; but why He thus loved us is only known to Himself. It is enough for our consolation to know that God so loved us that He gave His Son unto death for our

redemption, and that Jesus so loved us that He gave Himself for the same cause.

“And hath given us everlasting consolation.” This consolation is the gift of God, supported by abiding faith in Christ Jesus our Lord and in the efficacy of His atoning blood and righteousness by the which we are redeemed and justified; and this faith is the gift of God, “which giveth us richly all things to enjoy” (1 Tim., 6:17). Such comfort and consolation is not temporary, but everlasting, not that carnal pleasure derived from worldly prosperity which is so precarious and uncertain that it may, by adverse conditions, perish in a single day or hour; but it is enduring—everlasting, and asserts itself when most we have need of it—when afflictions and adversity assail the believing, trusting soul.

Everlasting consolation is the communication of the Holy Spirit proceeding from the fountain of everlasting love, “The river that makes glad the city of God, the holy place of the tabernacles of the most High” (Psa., 46:4).

“And good hope through grace.” Through what grace? Through the “grace that was given us through Christ Jesus before the world began.” Hope which abides with Faith and with Charity, and seems as an anchor of the soul both sure and steadfast, and links the soul to the risen and ascended Saviour, and embraces an everlasting inheritance, even joint-heirship with Christ. Hope that asserts its presence and produces joy even in the hour of tribulation and saves us from despair (Rom., 5:3-5; 8:16, 17, 24, 25). What a good hope we have through grace! and God hath given this hope.

Finally, the Apostle invokes the Divine Father, in the name of our Lord Jesus Christ to comfort our hearts, and “stablish us in every good word and work”; thus reminding us of our dependence upon the Lord to keep us in the path of duty and moral uprightness, and thus enable us to shew forth His praises, who hath delivered us out of the kingdom of darkness and translated us into the kingdom of His dear Son.

J. E. W. H.

ERRONEOUS TEACHING.

“I don't like it, I believe it is wrong, unscriptural, not expedient; it is of the flesh and pleases the flesh; it is highly esteemed among men and is therefore an abomination in the sight of God, yet I cannot non-fellowship it,” says one. Therefore you go with it because you cannot non-fellowship the world, cannot non-fellowship legalism, that which is unscriptural, etc. Well you non-fellowship the church of God and the order of God's house, and those who are contending for the principles upon which your church was organized, for that which you claim to be of the flesh and an abomination in the sight of God. Two cannot walk together except they be agreed, and the line was drawn by our precious Saviour between His kingdom and the world. Whenever you choose the world and go with it in preference to the church of God, you, by that act, non-fellowship the church for the world. You put up the bars between you and the church of God whenever you go back into legalism, Arminianism, to living after the flesh, affiliating with the worldly by receiving them into your houses and bidding them God-speed. You cannot fellowship the church and world at the same time. You cannot serve God and Mammon. Whenever you go with the world you by act non-fellowship the church. When you go off into drunkenness or immorality, you put up the bars between you and your brethren. Who caused the division between the Primitive or Old School Baptists and the Mission Baptists? It was not the Primitive Baptists, but the ones introducing those departures that caused that sad and hurtful division. There was a time when there were no boards, conventions, theological schools, salaried ministry, protracted meetings, etc., among the Baptists. They were dwelling together in love, contented with the goodness of God's house; but later new preachers came along, wanting to reform and popularize the church, and introduced the above-mentioned unscriptural practices and division followed. Old Baptists are not to blame for the division. They stood in the ways and inquired for the old paths, and walked therein. They were denounced and persecuted and

called by bitter epithets by the new party, but none of these things moved them. They would call their departures little, but the little foxes spoiled the vines—the peace of the churches. The great cause of that sad division was pride, covetousness, ambition for leadership, and the love of money, which is the root of all evil. Preachers caused it. There are many dear children of God among the Mission Baptists who have been led off by men. They are not satisfied, and feel in their hearts that they are wrong. If the Church had fellowshiped all their works, the Church would have long since been extinct, and swallowed up in Babylon. God's people are commanded to have no fellowship for the unfruitful works of darkness; to come out from them and be separate, to mark them that cause divisions and offenses, and avoid them; to touch not, taste not, handle not, which all are to perish with the using after the commandments and doctrines of men; and to withdraw themselves from every brother that walketh disorderly. This separation is God's law and we should obey it. The disciples had no right to mix, endorse, and affiliate with the scribes, Pharisees, and hypocrites. The Jews as a nation were forbidden to mix and intermarry with the nations of the world. Israel shall dwell alone and not be reckoned among the nations.

The true church should be faithful, loving, gentle, and kind, and let brotherly love continue. All who are true Primitive Baptists at heart should be together. All who have departed should gladly put away their departures for the sake of peace, union and fellowship. With many there is a better state of feeling, and all should gladly return to gospel order. All of us were satisfied with the Old Baptists when we joined them. The Church is the same undefiled dove today, standing aloof from the world, as she has even done. Oh! that we could see more love exhibited, and a general confession and forgiveness and returning to gospel order. We have but a few days allotted us on earth, and now let us spend that time in the service of God, and in laboring for peace.

L. H.

2 TIM., 3:16.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Our papers should contain articles to instruct the reader. "Profitable for doctrine, reproof, correction, and instruction in righteousness," etc. Articles giving accounts of tours of preaching are sometimes too long and not of general interest. An article that deals with questions in which all are concerned are the best. Private letters are of interest to the writer and to the one written to, but not always so to the general readers.

It is sometimes the case that long accounts of trouble in churches are not of general interest, and not the best to put in our papers. Troubles and strifes will sometimes die sooner by all parties being silent. "It is an honor for a man to cease from strife." "Where there is no tale bearer, strife ceaseth." Articles that would "gender strife" or nourish it, are not the best. Errors have been introduced among us that would die sooner if not one word is said about them. We may bestow too much honor on an error, sometimes, by combatting it.

"Profitable for doctrine." "Take heed unto the doctrine." Articles that support the doctrine are helpful to our people. The various points should be dealt with, and all in a spirit of kindness. "Must not strive, but be gentle." In writing on subjects that are controverted, we ought to remember that people who are as honest as we are differ with us, and we must not think of them as evil, and use hard speeches concerning those that differ with us. We must "take heed to the doctrine," but do it with kindness. Some of our brethren are gifted in doctrine, able to state it and defend it; we ought to love such gifts—men that can in open debate answer the objections urged to truth. We have always had such men among us since I can remember, and I believe they are useful to our people; those who cannot publicly defend our people must not despise those that can.

A public address or an article in our papers is weakened by being harsh and severe, and is strengthened

by being delivered in the spirit of the Master. "Reproof." It is a wise man that can tell a man his faults prudently.

Jesus told the woman at the well of her faults, but did it so as to hold her tender regard.

The Lord told all of us our faults, yet in such a way as to win our lasting love to Him.

Bunyan says it is like snuffing a candle—we may get burnt or blackened in doing it. If we reprove men for their good because we love them, and can make them sure that we love them, then the work is half done. If we go to a man as a dear brother, our tone of voice, words, and manner will all savor of it, and we can hardly fail if we go in such a spirit; we will snuff the candle without being burnt or blackened; but if we go in the other spirit we will fail.

The Lord told us of our sins. "Come, see a man that told me all things that ever I did," and not only this but told us of our sinful nature. "God be merciful to me a sinner." He convinced us of our sins of life and nature, and in all of it, "He won my affections and held my heart fast." This is the way to do it, and if we reprove this way we will do good. We can't do as Jesus does, but we should seek to do so. "And instruction in righteousness." Writings or preaching should tend to lead men to do right. It should nourish "righteousness." If a preacher leads his hearers to feel that he is not opposed to sin, that he is not caring how men live, it will be bad for all concerned.

I think often articles in our papers are too long; short articles right to the point are the best, not too much in the way of apologies and excuses, but, if possible, saying something all the time right to the subject, and making every word count. To devote too much time and space to telling about one's inability or unworthiness is not necessary. Get your subject before you, and stick right to it.

In all this it may be said, "Physician, heal thyself." I have written much for our papers, and none see and regret my errors more than I do. Writing is a scriptural way to teach. Paul did more teaching with his pen than otherwise; so did Peter, James, and John. While division and strife often come by our papers, yet

they come also by the pulpit. Some preaching divides, and some writings divide. We should try not to preach or write so as to divide our people. And if we love our churches and the dear Lord, we will find it easier to avoid doing harm. "If we do no good, we will do no harm."

Sincerely,

J. H. O.

WHAT SHALL I WRITE?

What shall I write, or what shall I do? The time for me to write something for the August MESSENGER has come, and I am without a subject and without impression to write. This is frequently the case with me, and on this account I am sometimes tempted to write Brother Hassell and request him to erase my unworthy name from the editorial staff and excuse me from writing any more unless I am *impressed* to write. But then I presume our noble Brother has the same weakness and temptation to endure, even though it be in a far less degree, with, it seems to me, far greater ability and spiritual power to resist it. This lesson impresses me sensibly with my own weakness and sinfulness before the Lord, and I trust with a knowledge of my utter dependence upon Him for all things, both temporal and spiritual.

If I am not impressed what can I do? I cannot impress myself, nor cause myself to be impressed. "Pray to the Lord, says one." Well, but you see it is this way; very often I am not impressed to write nor to pray, and to pray without sincere desire to obtain what I pray for is mere formalism to say the least of it, and such cannot be acceptable to the Lord. One idea I have of acceptable prayer is that it comes from the sincere and contrite heart, or a heart overflowing with love and gratitude to God, or from great affliction of soul and distress of mind beyond expression, often mingled with tears and strong crying before God.

Brethren and sisters sometimes write me requesting me to write on some particular subject, and sometimes I fail to comply with their request because of inability or want of impression or both combined.

After all, how poor and weak and sinful and ignorant

is poor fallen man, who in his best estate is declared to be "altogether vanity"; and happy, or well is it, for those that learn this lesson deep down in their own hearts, and then the other, in contrast with it—the greatness and goodness and mercy of the Lord!

One may be rich and learned and wise so far as this world is concerned and yet be a fool religiously, aye, he is sure to be unless he has learned that important lesson by Divine grace. How vain, fleeting and unsatisfying is all, the righteousness and glory of man!

Lord grant that we may know Thee and ourselves, and be abundantly satisfied with Thy righteousness and Thine everlasting love!

G. W. STEWART.

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."—Psalms 107:8, 43.

WARBURTON'S MERCIES, No. 6.

One time we were completely set fast to make up the rent. We had somehow or other got it up save one guinea (about five dollars), and that we could not get from any source we could tell of. But a thought struck my mind that I would try the next Lord's day to borrow it of one of my friends at Rochdale, who I expected would lend it me, as the following Monday was the day to pay my rent. O the journey I had to Rochdale of prayer to God that He would open the way! I told Him that I had nowhere else to go but unto Him who had ever been my present help in all times of trouble. "O do, dear Lord, open the heart of someone to lend it me, and I will bless thee as long as I live." I felt sweet access to Him, and readily believed that He heard my prayers, and that I should bring the money home. But how my poor soul was disappointed! For after I had done preaching on the Lord's day, I mentioned the affair to one who, I thought, could do it; but he had it not at that time in his power. O how I sank down in my feelings, and set off home miserable enough, and verily believed it was now all over, and in such darkness and unbelief, and carnal reasoning, until I was almost dis-

tracted. But when I came to a village called Heywood, through which I had to pass on my way home, it just struck my mind that I had to call to leave a message from Mr. Gadsby, at an old lady's who lived there, that he was coming over on such an evening. I rapped at the door, and told the servant my message, and the old lady being in the parlour heard me and insisted that I should come in and have some refreshment. I wished to be excused, as I had a long way to go home, and it was getting late. Besides, I was so miserable, that I thought ladies would be no company for me. But she would have no denial, and said I must come in. So in I went and sat down. And how it was I cannot tell, but so it was, that the moment I sat down I forgot my rent and all my misery, as if it had taken wings and flown away; and there being a young lady there who was keeping her company I began to talk of the things of God with such freedom that I was astonished at my feelings. The young lady burst into tears, and said, "These are the very things I have been exercised with in my mind. Are these the feelings of Christians?" At which my very soul was melted down in a moment, and my mouth was so opened that I began to speak of the way in which the Lord had led me, with such sweetness and pleasure, that I quite forgot my rent, and every other calamity with it, and, to my feelings, could have sat all night. But I found by the clock that it was time for me to be going, for I had about seven miles to go, in a dark night, and by a miserable road. The old lady desired me to spend a few minutes in prayer, and truly I felt it a time of prayer, and of praise too, in thanking God for the interview we had had together, so that I did not know how to conclude. It was indeed a melting time to us all. When I arose from my knees, and was taking leave of them, the old lady left a guinea in my hand, at which I burst aloud into a flood of tears in the room, and could not help it. They were both alarmed, and asked me what was the matter. As soon as ever my feelings would suffer me to speak, I told them that tomorrow was my rent-day, and that I was a guinea short of making up my rent, and had tried all I could to get it, but could not; and to see the goodness and tender mercy of my covenant God, in putting it into your heart

to give it! O how the poor old lady wept for joy along with me, in seeing the goodness of God. I left them with ten thousand blessings from my heart; and on my road home I went with transports of joy, viewing the matchless wonders of my covenant God. O how my soul could sing with sweet melody in my heart:

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercies, and shall break
In blessings on your head."

O how my soul could shout out:

"God is his own interpreter,
And he *has* made it plain."

How clearly did I see that it was all of God, who had opened up the way, that I could go and pay my rent, and that the enemies could not say, "Ah! so would we have it." O how sweet was David's song "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 forever." I now for a short time enjoyed the presence of the Lord; and O what pleasure and heavenly delight it is to see the good hand of God "leading the blind by a way they know not, and making crooked things straight!" Surely such displays of God's kindness, both as the God of Providence and of Grace, will confirm and establish a soul in the love, power, faithfulness, goodness, mercy, kindness, and unchangeableness of a covenant God and Saviour, more than all the commentators in the world. For such tried and delivered souls as these are God's witnesses: "Ye are my witnesses, saith the Lord, that I am God, and there is none else." My poor soul, in the enjoyment of him, could now trust Him for all, thank Him for all, and glorify Him for all. I could sing and say from my very

heart, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

JOHN WARBURTON.

QUESTIONS AND ANSWERS.

1. Q. Has God predestinated the number of our days to live on earth? A. Undoubtedly; for Job says, "All the days of my appointed time will I wait, till my change come" (Job, 14:14); and David says, "My times are in Thy hand" (Psalm, 31:15); and Solomon says, "To every thing there is a season, and a time to every purpose under the heaven, a time to be born, and a time to die" (Eccles., 3:1, 2), and again, "The dust shall return to the earth as it was, and the spirit shall return unto God who gave it" (Eccles., 12:7), of course when God calls the spirit to Himself; and Paul says, "God worketh all things after the counsel of His own will" (Eph. 1:11); and Christ says, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father; but the very hairs of your head are all numbered" (Matt. 10:29, 30).

2. Q. If God has predestinated the number of our days, how could He say, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. 20:12; Eph. 6:2, 3)? A. If we properly honor our parents, lovingly obeying the living and true God whom they served, that is included in God's predestination (Isa. 26:12; Philip, 1:13; Rom. 8:29; Eph. 1:3-12; 1 Pet. 1:2).

3. Q. If it was necessary for Christ to be crucified to save His people, were not the Jews and Gentiles who crucified Him instrumental in the salvation of sinners? If so, how could Christ say, "No man taketh my life from me, but I lay it down of myself" (John 10:17, 18)? A. As on former occasions Christ could have delivered Himself out of the hands of His enemies (Luke 4:30; John 10:39; Matt. 26:53); but the purpose of God (as foretold in the Scriptures), to which purpose Christ voluntarily consented in the everlasting covenant with His Father (Zech. 6:13; Isa. 53; 54:10; Jer. 31:31-37; Psalm 40:6-10; Heb. 10:1-18) had to be accomplished

by God's deliverance of Christ (whose will was His Father's, Matt. 26:42) into the hands of wicked men to be crucified and slain (Acts 2:23; 4:27, 28) for the sins and the salvation of all His loved and chosen people; and yet nowhere in the Scriptures are Christ's wicked murderers said to be *instrumental* in our salvation, and it is best to avoid all unscriptural expressions.

4. Q. What is blasphemy against the Holy Ghost (Matt. 12:31, 32; Mark 3:29, 30; Luke 12:10)? A. Speaking against, or slandering, or reviling the Holy Ghost, calling Him an unclean or evil spirit, as explained in these passages.

5. Q. Can any of the elect people of God commit this sin either before or after regeneration? A. No; for all the elect were redeemed by Christ and will be forgiven and saved eternally (Eph. 1; 1 Pet. 1; Isa. 35; 53; 45:17; John 6:37-40; 10:15, 27-30; 17:1-24). As proved by the Scriptures in Matt. 12, Mark 3, and Luke 12, only the wilful, malicious, persistent enemies of Christ, children of the Devil, given up to hardness and impenitence of heart, ever commit this unpardonable sin.

6. Q. What does Christ mean when He says that blasphemy against the Holy Ghost shall not be forgiven "either in this world or the world to come" (Matt. 12:32)? A. As shown by the 32d verse of this chapter, and by Mark 3:29, and Luke 12:10, He simply means that this sin would not or never could be forgiven. The Greek word translated "world" in Matt. 12:32 is, in the King James version, often rendered "age," and the expression may be rendered either in the legal or in the gospel age (or age of the Messiah), as the Jews commonly spoke of these two ages. He did not at all mean to intimate that any sin not forgiven before death might be forgiven after death.

7. Q. Who are the wise and the foolish virgins in Matt. 25:1-13? A. The wise are the true professors of Christianity, who have the oil of grace in their hearts, and who love the Heavenly Bridegroom, and who, when He comes for them, will meet Him with their lamps trimmed and burning, and who will be eternally admitted into His loving presence; while the foolish virgins are the false professors of Christianity, who have not the oil of grace in their hearts, and who are not known

or loved of the Bridegroom, and who do not love Him, and who, when He comes to them at death and judgment, will not have their lamps trimmed and burning, and who will be shut out from the marriage-supper of the Lamb (Rev. 19:7-9). At that time, as Christ Himself says, "He will send forth His angels, and they shall gather out of His kingdom (that is, His visible or professing kingdom) all things that offend, and them who do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth (Matt. 13:41, 42), while the righteous (those clothed with His righteousness, and filled with His Holy Spirit) shall shine forth as the sun in the kingdom of their Father (His heavenly and eternal kingdom), Matt. 13:43. This interpretation of Matt. 25:1-13 is in accordance with all other Scriptures, and with the understanding of the children of God for 1,800 years.

S. H.

EXTRACTS.

LA FAYETTE, ALA., R. F. D. 6, May 28, 1914.

Elder Sylvester Hassell—

DEAR BROTHER:—Brother M. W. Williams (Uncle Marshall, as we know him) is now 85 years and 6 months old; his wife is 84 years old. They were married January 6, 1850, and have been members of the Primitive Baptist Church about 60 years. He served four years in the Confederate Army. He and his wife have raised several orphan children. They are yet active and able to attend their meetings, and can do some little work—very remarkable for people of their age. Brother and Sister Williams are good people, very zealous, religiously speaking, strong believers in the doctrine of salvation by grace. Brother Williams tells me he has been taking the "Gospel Messenger" ever since it was started, and desires to continue to take it.

W. B. MORGAN.

ROANOKE, ALA., May 20, 1914.

Elder Sylvester Hassell—

DEAR BROTHER:—I believe the Gospel truths as taught in the MESSENGER, and every number is a feast to my poor soul. May you be spared to continue this message of love for many years.

Your brother in Christ, I hope,

J. D. MYHAND.

GALVESTON, TEXAS, June 9, 1914.

DEAR BROTHER HASSELL:—I herewith enclose to you a money order of one dollar, which I hope you will accept of me as a little present. I heartily thank you for your continued kindness to me

in sending me the GOSPEL MESSENGER gratis. It is a source of comfort and enjoyment to me to read the many good things it contains, which are very interesting and beneficial in a spiritual way to God's dear people wherever it is sent. This is all through the mercy of our heavenly Father. God bless you, dear Brother, in your daily efforts to instruct and comfort the little ones in Christ.

Your little Brother in hope,

R. S. FARROW.

TULIA, TEXAS, June 11, 1914.

DEAR BROTHER S. HASSELL:—I was born June 10, 1841, which marks my age, according to time, 73 years and one day old; and I feel as weak, poor and helpless as regards my eternal salvation as I was naturally helpless 73 years ago. Yet sometimes I have a little hope that I was born again 48 years ago; yet I feel as weak, poor, and helpless today as I have ever been or have ever felt. Through the kindness of a dear sister that has moved into our little town I have had the pleasure of reading the March, April, and May numbers of the GOSPEL MESSENGER. I have read with interest the remarkable providences of the Lord with John Warburton providing for him while in the very depth of poverty with both spiritual and natural food. Surely, dear Brother, it has been the same with me all the days of my poor life. Then, O! then, why cannot I feel as humble and as thankful and praise the Lord for His goodness and for His wonderful works to the children of men as John Warburton praised Him? Dear Brother, it is my chiefest complaint that I cannot feel as humble and as thankful as I desire to feel; and the truth is my whole life has been so contaminated and mixed with sin that I fear that I've not been born again. So, then, "When I count up all the cost, if not free grace, then I am lost." I felt this morning that I wanted to tell you that I have been reading the GOSPEL MESSENGER for over thirty years, just a few copies, as the brethren would hand it to me; except I read it one year as a subscriber while old Brother Mitchell was editor, and I have always believed the MESSENGER to be a safe, sound, Old Baptist paper. It would be a pleasure to me to read the GOSPEL MESSENGER all the time while I remain in this poor life, but I am not financially able to do so. I may some time in the future write my experience and call to preach dear Jesus; if I have an experience and a call to preach; when I can feel the Lord is with me; for I have never wanted to deceive nor be deceived. When it is in your heart to do so, will you "remember me and my dear old companion in your prayers"?

A. P. JOHNSON.

CHREMO, TEXAS, June 15, 1914.

Elder Sylvester Hassell—

DEAR BROTHER:—As my subscription is out you will find enclosed \$1 for another year. Let the dear old MESSENGER keep coming. I can't afford to be without it. Your Brother in Christ, I hope,

W. A. WALL.

SELECTIONS.

THE RICH MAN AND LAZARUS.

Luke 16:19-31.

It is exceedingly marvelous, the wonderful revelations that often come from a single beam of light.

This incident completely refutes at least four false doctrines which are now being stressed among us.

1. If Jesus did not misrepresent things there is no such thing as "soul-sleeping" after death. Neither Lazarus nor the rich man was asleep.

2. If the doctrine Jesus taught is true, the doctrine of annihilation is necessarily false. These were not annihilated. Both were in conscious existence.

3. The doctrine of a second probation is forever swept from the arena, for Jesus tells us Abraham said, "There is a great gulf fixed; so that they which would pass from hence to you cannot, neither can they pass to us that would come from you."

4. Universalism is forever false. The salvation of all can not be, for the rich man was lost. "The rich man also died and was buried: and in hell he lifted up his eyes being in torments."—*Western Recorder*.

A ROMANIZED PRESS.

We feel assured that few of our people realize the degree of subserviency of a large number of our daily papers to papal opinion.

It is a fact, and the rank and file may as well know it first as last that the columns of many of our secular papers are no longer open to anti-Catholic views. During the last few months a number of Protestant speakers have been beaten and wounded by Catholic mobs, yet but little or no notice has appeared in the press dispatches of these outrages. Surely it should be a matter of news and comment when, in this land of supposedly free speech a speaker should be knocked down while delivering a patriotic address, or left naked and wounded to die by the roadside.

It is also true, that the doings of Catholic dignitaries are heralded far and near, by the Associated Press, while Protestant performances receive comparatively scant attention. Why should this be? Is it because Catholics constitute a majority of our population, or control the wealth and industries of our people? As a matter of fact, there are approximately five Protestants to every Roman Catholic in our country.

We shall not have to seek far for an explanation of this condition of affairs. Catholics have been cradled in the idea of unquestioning obedience, and hence can be counted on to act in concert, when commanded by the priest. Therefore a threatened boycott upon the part of Catholics is taken quite seriously by the secular press. Protestants, and especially Baptists, are more independent, both in their thinking and acting, and hence no one has the right to speak for them on questions of policy or expediency.

In our judgment, the time is at hand for the subscribers of many of our papers to ascertain why there has not appeared in their columns some account of recent outrages perpetrated on Protestant speakers. If the Associated Press is responsible for the suppression of this character of news, let us know it.

It is true, at least thus far, that ours is, as opposed to Romanism, a Protestant nation which can, and will insist on fair, and impartial treatment. All that we ask is a free field and a fair show, and the paper that refuses this is already preparing the programme for its funeral obsequies. We will be glad to facilitate the funeral festivities of all such.—*Western Recorder*.

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 DAVID COLUMBUS MOORE.

Brother David Columbus Moore, son of David and Arsenia Moore, was born on a farm near Bethel, Pitt County, N. C., September 18, 1850, and died at his home in Greenville, Pitt Co., N. C., about 1:00 p. m., Saturday, June 13, 1914. On December 23, 1875, he married Miss Martha C. Andrews. They lost their first three children in infancy—one boy and two girls. His wife and four sons survive him—Andrew Jackson, Thomas Jefferson, Allen Thurman, and David Columbus. Andrew, Thurman, and David are single, and live with their mother; Thomas is married and lives in Wilmington, N. C. In 1877 Brother Moore was made a justice of the peace; in 1878 and 1880 he was elected to the State Legislature. He resided in Bethel and served as mayor of that town sixteen years; in 1885 he was made a member of the County Board of Education; in 1891 to 1893 he was Deputy Register of Deeds; and in 1898 he was elected Clerk of the Superior Court, and discharged the duties of that office most efficiently until his death, nearly sixteen years. He had a wonderful memory, and was upright and honorable, and obliging and courteous to all, and highly esteemed by all, and was "everybody's friend." His older brother, Elder Samuel Moore, who was born February 24, 1839, and died November 6, 1904, was a most worthy man and an able Primitive Baptist preacher, and, even in his last moments, seemed to be talking, singing, preaching, and praying with his brethren. The two brothers on Saturday before the first Sunday in October, 1869, heard Elder Silas H. Durand, of Southampton, Pa. (on his first visit to North Carolina), preach the introductory sermon at the Kehukee Association held with Flat Swamp church, from Isa. 33:20—"Look upon Zion, the city of our solemnities" etc., and both of them were deeply impressed, and felt that they could, by an eye of faith, see the Church of God in her solemn, peaceful, and indestructible beauty, and they were given to hope that by divine grace, they were, in spirit, members of that church. The older brother publicly professed that hope at Great Swamp Church, in Pitt County, N. C., and was received to membership and baptized in July, 1871, and became a tender and faithful minister of the gospel. The wife of the younger brother united with that church in March, 1907; and he confessed his hope to that church, and was received and baptized in May, 1911, and he was ordained to the deaconship in December, 1911. He improved and enjoyed his religious privileges, delighted in entertaining his brethren and sisters and friends at his hospitable home, and took especial pleasure in singing the songs of Zion at the meetings held every Wednesday night at the residences of the members in Greenville. He was liberal to his pastor and to the poor. During the latter part of last March he had an attack of gallstones, from which, for two weeks, he suffered greatly with pain and fever. Early in June he went, with his wife and Sister Lena Harrington, to Seven Springs, in Wayne County, N. C., and seemed somewhat benefitted. He returned home Thursday evening, June 11th, rested Friday, and attended to his business Saturday morning, June 13th, and, going home at noon for dinner, he lay down and soon gently breathed his last. In the presence of a

large number of sorrowing relatives and friends, his remains were interred, on Sunday afternoon, near those of his three little children in the Andrews burying-ground, about two miles north of Bethel, to await, as we believe, his Saviour's call to a new and heavenly life on the morning of the resurrection.

SYLVESTER HASSELL.

MRS. DICIE A. GAINOR.

Mrs. Dicie Almata Gainor, daughter of Robert E. and Nancy Turnage, and sister of my husband, Aaron P. Turnage, was born in Pitt County, N. C., January 29, 1855, and died July 23, 1913, after two weeks' illness with typhoid fever. In 1881 she was married to George Washington Gainor, who died in 1896. She lived about fourteen years of her widowhood in Williamston, N. C., to educate her children. About twenty years ago she united with the Primitive Baptist Church at Flat Swamp, in Pitt County, N. C., and was baptized by Elder George D. Roberson. She was a quiet, humble, and excellent woman, and was devoted to her church, and was glad to attend its meetings when she could. She left three sons and one daughter to mourn her loss—Ernest, William, and Lloyd, and Eva, who was her youngest child. Roy, who was twin brother to Ernest, died several years ago.

MRS. A. P. TURNAGE.

Farmville, N. C.

Zion's Landmark please copy.

MRS. ALICE N. DURHAM.

Mrs. Alice N. Durham, daughter of J. G. and E. J. Neal, was born in Tyler County, Texas, June 25, 1874, and was married to Willie E. Durham, January 8, 1891. She was taken sick February 28, 1914, and on March 7, 1914, at 11 p. m., she passed away, aged 39 years, 8 months, and 3 days. The doctors said that abscess of the liver was the cause of her death. She was the mother of 9 children, 3 girls and 6 boys, all living except one that died in infancy. She was sick eight days, and all was done to save her that could be done by her family. Her father and mother, sisters, three doctors and all of the neighbors in the settlement gave the best attention that I ever saw given to the sick, and the large crowd of people that followed the remains to the grave seems good proof that she was highly esteemed and loved by all. This is the statement by her pastor, J. G. Neal: "I wish to say that I have known her from a child and have never known anything of her but a model good girl and woman, a good wife and mother, kind to everybody, and especially so to the Primitive Baptists." She never did join the church, but she was expected, by us and the church she attended and that I was pastor of, to come to the church for a home, but she never did. But, so far as loving the Old Baptists is concerned, she surely did love them; for she took as much pains to prepare for company as any of the members, and often had meeting at her house. I have been to her home and preached in it a good many times. I believe she was waiting for her husband to lead the way in going to the church, as he also is a strong believer and a good man, and ought to join the church. She was of a very modest and unassuming disposition, a little backward about talking, but so kind and good. I think she was one of the best women I ever knew. I was called on to preach at the grave, and did so the best I could to a very large congregation. I tried to comfort her dear husband and all her relatives

by presenting the many evidences that she gave of her preparedness for a happy home in heaven, and by saying that she was done with the trials and troubles of this world. So we feel sure our loss is her eternal gain. She never seemed to tire of preparing for our big meetings; and, if love and kindness is evidence of a Christian heart, and doubtless it is, she had it. She always tried to make her company feel welcome and at home, and I always felt that way, only I felt they took more pains and care for me than I deserved. So, dear ones, who feel so sad and miss the dear deceased one so much, I would say, Cheer up, and just think it will only be a short time till you will meet her in the glory-world, to never part again. She has just gone on a little first, but we too will soon follow. It is God's way, and I would say, I pray you, in Christ's stead, be ye reconciled to God (2 Cor. 5:20). Written by request.

I am your little brother in bonds of love.

Jasper, Texas.

D. RICHARDSON.

"In vain my fancy strives to paint
The moment after death,
The glories that surround the saints,
When yielding up their breath.

"One gentle sigh their fetters breaks;
We scarce can say they're gone
Before the willing spirit takes
Her mansion near the throne."

Richard's Hymn in the Sacred Harp (page 442).

JOHNNIE JONES.

Johnnie Jones, infant son of I. W. and Nancy Jones, was born in Talladega City, Ala., August 8, 1913, and died February 28, 1914, making his stay on earth six months and twenty days. These six months and twenty days were months and days of much suffering for Johnnie, and weeks of anxiety for the father and mother as they faithfully watched over and administered to the darling of their hearts. The best medical aid failed. Sympathizing friends did all they could to no avail. Johnnie was a short loan to his parents, but, even in this short time, the ties of nature, strengthened by days and nights of watchful care, and by deep sympathy for the suffering one, added to the grief of father and mother. Oh, it is so painful to stand powerless by and witness the suffering of a darling child! Dear parents, it was a sad parting; but, if by the grace of God you can meet it up Yonder, and the meeting will be joyous. It did look so sweet as it lay in its little casket. My heart was filled with emotion as I looked upon him. Johnnie is gone to his sweet and happy home beyond life's sea. The life of flowers upon earth is short, but they speak purity, and throw their perfume upon the surrounding air, and so fill their purpose. Wilson, Nancy, you have two sweet little children who have passed through the portals where angels come and go. Are they not like beacon stars in your memory, carrying your thoughts to our far away home beyond life's sea?

After service by the writer, little Johnnie was laid to rest in the cemetery at Harpersville, Shelby County, Ala., by the side of his little brother, Lampkin, to await the resurrection of the mortal bodies.

S. S. CRUMPTON.

Written by a sorrowing uncle of the parents.

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ELDER S. HASSELL.

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I will sell the above most interesting and valuable book for \$1.10 (instead of \$1.50) per copy. I advanced the money to get out a reprint of this important book; and, as I am needing the money, I make the above liberal offer.

(ELDER) J. S. NEWMAN,

Glen Rose, Texas.

LED BY A WAY I KNEW NOT.

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No. 9

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The Gospel Messenger

SEPTEMBER, 1914.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 36.

WILLIAMSTON, N. C., SEPTEMBER, 1914.

No. 9

CHILDREN, COME IN.

Shorter and shorter grows each coming day,
Swifter and swifter our time speeds away;
Nearer to heav'n than ever we've been,
Shall we be greeted with, "Children, come in"?

Buoyant our spirits as to it we come;
Strong in the prospects of heaven our home;
Patiently waiting to see the unseen,
Till we are greeted with, "Children, come in."

Oh, how like heaven it is to employ
All of our powers in singing with joy,
While we are waiting though cumbered with sin,
Waiting the welcome, "My children, come in."

Braving the tempests and fighting each foe,
Onward from vict'ry to vict'ry we go,
Stronger in hope, 'mid the battle's loud din,
That we'll be greeted with, "Children, come in."

Greeted and welcomed the children now rest
Sweetly forever on Jesus' kind breast,
Shouting and singing, "Hallelujah, Amen,"
Since they are greetd with "Children, come in."

GEO. A. BRETZ.

Huntington, Ind.

A SUFFERING SAVIOUR AND AN OBEDIENT PEOPLE.

A SERMON BY MR. J. C. PHILPOT—*Concluded.*

Heb. 5:7-9.

II.—But I must now pass on to our second point, which was, to consider the lesson which our gracious Lord learnt in the school of prayer and suffering. “Though He were a Son, yet learnt He obedience by the things which He suffered.”

It is perhaps scarcely necessary to make the remark, but I could wish that our translators had used the word “was” instead of “were.” “Though He were a Son,” conveys a little doubt, of which there is none in the original. If we say of any one, “Though he *were* a good man,” it almost implies that he might not have been a good man. But if we say, “Though he *was* a good man,” that stamps it as a certainty that he was such. So I could wish that our good translators had just put “was” instead of “were”; because the Lord Jesus Christ was God’s Son beyond doubt or certainty. It was because He was the Son of God, his own true and proper Son, that He was a suitable mediator between God and man, His eternal Sonship and Deity invested with infinite value His work upon the cross. The tears which He shed, the prayers which He put up, the strong crying which He poured forth, were all stamped with the intrinsic value of His Deity, as well as perfumed by the incense of the Eternal Spirit through whom He offered himself without spot unto God; and therefore rose up before the eyes of His heavenly Father not as the prayers and tears and cries of simply his humanity, but as the tears and prayers and cries of the Son of God, and thus were to Him for a sweet smelling savour. (Eph. v, 2.)

I. There are three points connected with the Person and work of our gracious Lord which we can rightly understand only by heavenly teaching, and only truly receive by divine faith. These are, 1, What He was before all worlds as “the Son of the Father in truth and love:” 2. What He became in His humiliation when He was made flesh and dwelt amongst us; and, 3, What He

is as now glorified and exalted to the right hand of the Father. All these three things are in our text; for in it we see, 1, His original and eternal Sonship, "Though He was a Son"; 2, His humiliation and incarnation, "In the days of His flesh when He offered up prayers, etc.; and, 3, What He is as glorified, as I shall presently show from the words, "And being made perfect."

But we are now engaged upon what He was in the days of His flesh, and especially, as I have pointed out, His latter days, when He is said to have "learned obedience by the things that He suffered." Three questions meet us here: What obedience was this? What is meant by Christ's learning it? And how did He learn it by the things that He suffered? Let us consider the second question first.

II. Obedience may be learnt in three different ways: 1, by our coming to know what we knew not before, and thus learn the obedience that is required of us. So David speaks: "Before I was afflicted I went astray, but now have I kept Thy word." By his chastisements God taught him to know and keep His commandments. But this was not the way in which Christ learned obedience; for the whole law of God was in His heart, and no command of God was new to Him or forgotten by Him. But, 2, obedience may be learnt by being instructed, guided, and directed by the blessed Spirit, and by receiving gradually supplies of light and grace partly by the word and partly by afflictions. But this was not the way in which Christ learnt obedience; for there was in Him a fullness of grace, wisdom, and truth so that He needed not to be taught what He had to do, or wanted a perfect readiness of will or mind to do. 3. But there is a third way of learning obedience, which is by an experience of it in its exercise; and in this way our Lord learnt it.

But what was the obedience which He thus learnt? It was chiefly becoming obedient unto death, even the death of the cross; for this commandment was given Him of His Father that He should lay down His life; and He therefore laid it down in a way of obedience to the will and word of God. The apostle, therefore, applies to His offering of himself those words of his in the Psalms: "Lo, I come (in the volume of the book it is written of

me) to do Thy will, O God." This obedience was an obedience of suffering; and therefore the Lord Jesus is said to have "learnt obedience by the things which He suffered." He thus obtained a full experience of that special obedience which is yielded through suffering, and by enduring the wrath of God He learnt what distress and anguish attend it, and what humility, self-denial, meekness, faith, patience, hope, and love, and every grace of the Holy Spirit are needful to sustain the soul under it.

But O what an exemplar for us; for our gracious Lord had to learn obedience to the will of God by a personal experience of suffering, and especially by an implicit submission to His heavenly Father's will. And what was this will? That He should take upon himself the huge debt which His Bride had incurred by original and actual transgression; that He should offer himself as a ransom price to discharge and put it away; that He should bear our sins in His own body on the tree, with everything which was involved in being made a curse for us; that He should by death overcome Satan who had the power of death and deliver them who all their life through fear of death were subject to bondage; and that whatever sorrows or sufferings should lie in His path He should bear them all, and learn in and by them implicit submission to the will of God. This was the will of God, for He was determined that His Law should be magnified, His justice glorified, His infinite purity and holiness revealed and established; and yet, amidst all and through all His displeasure against sin, that His infinite wisdom, tender pity, everlasting love, and sovereign grace might shine and reign in the happiness of millions through a glorious eternity. This, too, was the joy that was set before Christ, for which He endured the cross, despising the shame, and is now set down at the right hand of the throne of God. By these sufferings in the garden and upon the cross the Lord Jesus was made perfect.

III. But what perfection was this? Let us endeavor to penetrate in the mind of the Holy Ghost in using this remarkable expression. It occurs in a former part of the Epistle: "For it became Him, for whom are all things, and by whom are all things, in bringing many

sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. ii, 10.) The question then arises, What perfection is intended thereby? It clearly does not mean that by these sufferings in the garden and upon the cross our Lord was made perfect as the Son of God, nor perfect as the Son of man, for He was perfect before, as possessing infinite perfection in His eternal Godhead, and was endued also with every possible perfection of which His sacred humanity was capable. He needed no perfection to be added to his Godhead: it was susceptible of it; no perfection to be added to His manhood, for it was "a holy thing" in union with eternal Deity. But He needed to be made perfect as a High Priest, and this in two ways. 1. It was through His sufferings that He was *consecrated* or dedicated in an especial manner to the priesthood, for this corresponds with His own words: "And for their sakes I sanctify myself" (John xvii, 19); that is, I consecrate or dedicate myself to be their High Priest. I have before observed that the two main offices of the High Priest were to offer sacrifice and make intercession. Sacrifice came first; and the sufferings of our Lord in the garden and upon the cross were a part of this sacrifice. He was therefore "made perfect through suffering," that is through His sufferings, bloodshedding, and death He was consecrated to perform that other branch of the priestly office which He now executes. Thus as Aaron was consecrated by the sacrifice of a bullock and a ram, of which the blood was not only poured out at the bottom of the altar and sprinkled upon it, but put also on his right ear and hand and foot, so was his great glorious Anti-type consecrated through His own sacrifice and bloodshedding on the cross; and thus being made perfect, or rather, as the word literally means, being perfected, He became the author of eternal salvation unto all them that obey Him.

2. But the words admit of another sense, viz., that through suffering, from the personal experience of it, He became a *sympathising* High Priest; as the apostle elsewhere speaks: "For we have not a high priest which cannot be touched with the feeling of our infirmities." (Heb. iv, 15.) Thus the Lord by passing through personal sufferings, experimentally learnt not only obedi-

ence, submission, and resignation to the will of God, but to sympathise, feel for, and enter into the trials, sufferings, sorrows, and conflicts of His afflicted people here below. Do they feel the curse of the law? He had felt it before them, and can sympathise with them in their sufferings under it. Do they feel their conflicts with Satan? He had those conflicts with the Prince of darkness in the wilderness, and doubtless in the garden and upon the cross, for, speaking of that hour, He said, "The prince of this world cometh and hath nothing in me"; and again, "But this is your hour and the power of darkness. Do they know the wrath of God in their conscience so as to make them tremble and quake with apprehension? He knew that wrath when He drank up the bitter cup of which we do but taste. Do they know the weakness of the flesh under painful dispensations, how it needs to be upheld by the mighty power of God, how it requires continual supplies of heavenly grace to support them in the hour of trial, to bear them up and bear them through all they may have to suffer. Now it was necessary that our gracious Lord should know these things by a personal experience of them; that He might learn them in the days of His flesh, and carry that lesson with Him into the courts of bliss; that thus He might be not only the great exemplar of sufferings, but, having himself been an afflicted Head, might sympathise with His afflicted members in all those troubles and sorrows by which they are conformed to His suffering image. It is sweet to see that He still retains the same heart which beat so tenderly here below, as the hymn says:—

"That human heart He still retains,
 Tho' thron'd in highest bliss;
 And feels each tempted member's pains;
 For our affliction's His."

We know nothing but what we have experienced, whether in nature or in grace, and especially as regards sufferings, trials, and temptations we must have felt them before we can be said to have any real acquaintance with them. Theory, judgment, observation, reading, conversation, and other exercises of our intellect may give us a certain knowledge of things; but they do not communicate any real acquaintance with them. We

must pass into them, through them, and out of them, that we may really and truly know them. As possessing indeed all the perfections of Deity, our Lord knew everything within the scope of omniscience, and therefore perfectly knew what trials and sufferings are; but it was necessary, according to the will and purpose of God, that He should have a personal acquaintance with every trial, temptation, and form of suffering which any one of His people might go through, that He might sympathise feelingly with them, through himself having personally experienced them. And thus He sits in heavenly bliss with a human heart, tender, affectionate, feeling, and sympathising, as having himself passed through every phase of suffering, known every trial, been exposed to every temptation, and having had a personal experience of everything that shall befall any of His living family.

This is a mysterious subject. I do not profess to understand or explain it; but I receive it upon the testimony of God's word, and as such I see in it a great blessedness: mines of grace, treasures of encouragement, a rich source of divine consolation. If you and I are in a trial, there is a sympathising High Priest for us at the right hand of the Father. The widow, the orphan, the poor, the needy, the distressed, and the exercised—whatever be their affliction, there is a merciful and faithful High Priest, who can feel for and with them, whose tender, loving, and affectionate heart is melted with a sympathising sense of what they are suffering here below. When Paul of Tarsus was persecuting His saints, the Head in heaven felt the blow struck at the body on earth, and said, "Saul, Saul, why persecutest thou *Me*?" The Head felt what the members suffered. Now to believe this, and in trial, suffering, and exercise, to go to a tender, sympathising, affectionate and loving High Priest, and thus realise his pity toward us, what strength and support it gives. Do we feel the burden of sin? He felt it. Are we crying under a sense of guilt? He felt it. He had indeed no personal guilt; but He felt all the guilt we can feel by imputation. Does the world frown? It frowned upon Him. Do men persecute you? They persecuted Him. Are you oppressed? He was oppressed also. Are you scoffed at, mocked, jeered, and

insulted? He had all these things to endure. Does God hide His face? Is your soul in darkness? Are you full of fear? He passed through all these things. This made Him sympathizing, tender-hearted, loving, kind, and affectionate. We know there is something very sweet and soothing in human sympathy. The widow does not go to the bride to get a word of comfort; she goes to her fellow widow. The man in difficulties can talk best to the man who has passed through the same. A wealthy merchant and a poor tradesman are unsuitable associates. Hard hearts are poor companions for broken hearts, and unfeeling professors for tender consciences. A man who stands high on the hill of presumption is not a good associate for one who lies low in the valley of humility. Like loves like. If your soul is exercised with temporal or spiritual troubles, and has afflictions, difficulties, trials, and perplexities, you can talk best with those who have some personal experience of them; and as you get together and sometimes unfold to each other your mutual trials, you seem to comfort one another. Thus we find from experience that sympathy has a very comforting effect, and that there is nothing so repulsive, when in trouble and difficulty as to meet with a hard heart and an unfeeling conscience. But O what a sympathising High Priest there is in the courts above for poor sinners here below. We may tell Him all our cares. The secret sins that you are obliged to keep locked up in your own bosom; the painful temptations you are exercised with; the various things that cut deep into your conscience, which you cannot breathe into any one's ear—all are opened to this sympathising High Priest, all may be spread before that throne of grace, on which He ever sits as our advocate with the Father.

Thus by suffering, He was made perfect—not only perfect as consecrated thereby to be an ever living intercessor, but perfect in His sympathies, perfect as a High Priest adapted to all our wants and woes, as distinguished from an imperfect high priest, such as were the typical priests under the law. Some were bad men, as Hophni and Phinehas; some were persecutors, as Annas and Caiaphas; when, therefore, the poor Israelite went to the high priest, he might have no sympathy for him, but rather be oppressed by him. Eli could not sympa-

thize with afflicted Hannah; and Annas commanded them who stood by to smite Paul on the mouth. But all who fear God have now a High Priest who is touched with a feeling of our infirmities, and so can sympathise with us in our temptations and afflictions.

III.—But let us now advance to our last point, which was to show, from the words of the text, that being perfected, Jesus “became the author of eternal salvation unto all them that obey Him.”

II. In my explanation of Christ’s being perfected through suffering, I pointed out that this perfection embraced two things: 1, His being perfected as fully consecrated to the work and office of the priesthood; and, 2, as being thereby qualified to be a sympathising Head. There were three things by which our Lord consecrated himself; for though He was a man of sorrows from the manger to the last passover, it was only after His partaking of it with His disciples that He was fully consecrated to the office of Priest. These three things were prayer, suffering, and sacrifice. He consecrated himself through prayer, as recorded John xvii, through suffering in the garden, and through sacrifice on the cross. He thus became the author of eternal salvation; for salvation was perfectly accomplished by his obedience, sacrifice, bloodshedding, and death. And now He lives, and now He rules, and now He reigns at the right hand of the Father to send down the benefits and blessings of this salvation thus wrought out. Observe that it is an eternal salvation. It was fully accomplished upon the cross in a time-state; but from the dignity of the Person of Christ, and the perfection of His work, it stretches itself into eternity. In it there is no deficiency, shortcoming, or imperfection. He himself declared of it with expiring lips, “It is finished”; and if finished, finished forever. It embraces the whole election of grace. It has washed away all their sins, blotted out all their iniquities, cast all their transgressions behind God’s back, and clothed their persons with a robe of eternal righteousness. Thus it is “eternal salvation”; and Jesus is the Author of it, its sole undivided Beginner, and its sole undivided Finisher.

II. But how are we to know who these elect are? Do they bear any special marks to distinguish them from

their fellow men? They do; and observe what the mark is: "Unto all them that obey Him." This marks the character for whom this eternal salvation is obtained and provided. But what is this obedience, for it is of great importance to ascertain accurately its true nature?

1. It is, then, first the obedience of *faith*; for this is the first act of obedience. To produce this is the grand object of the preached gospel; for it is "made known to all nations for the obedience of faith." (Rom. xvi. 26.) The Lord, therefore, in the preached gospel, bids us, and enables us to believe in Him. He presents himself to us in the glass of the gospel; He holds himself forth therein as the author of eternal salvation; and He says, "Look unto Me, and be ye saved all the ends of the earth, for I am God, and there is none else"; "Come unto me all ye that labour and are heavy laden, and I will give you rest"; "He that believeth in me hath everlasting life." These are His words in which He holds himself forth in the gospel as the object of our faith; and when the blessed Spirit is pleased to raise up that faith in our soul whereby we embrace Him as the Son of God, take hold of Him, bring Him into our heart, and give Him sweet entertainment there, then we have salvation as a manifested reality. Thus we obey Him, because we obey His injunctions, believe His word, rest upon His promises, twine round His Person, look to His blood, and hang wholly upon His grace. This is fulfilling His promise: "As soon as they hear of me they shall obey me."

2. Out of this obedience of faith flows all *practical* obedience. This is manifested by obeying His precepts, walking in His ordinances, seeking to glorify Him by a life, conduct, and conversation becoming the gospel; making His word to be the rule of our life, His will to be our guide, and what He has laid down as the path in which we should walk as the path in which we ever desire our feet to be found. Now there is no rest or peace except in thus obeying Him. Get out of the path of obedience, and you get into the path of misery. Cease to believe, I mean in your feelings, and cease to obey Him by any temporal deviation, slip, or fall, or by being entangled in the snares of sin and Satan, and you bring guilt into your conscience and distress into your soul.

But obey Him by believing in His name, walking in His fear, keeping His word, listening to His voice, doing His will, and desiring to glorify Him in your body and spirit which are His, and you will find more or less peace in believing and the approbation of God in your conscience. Sin may be sweet in appearance, the snare be hidden from your view, and Satan may present the poison cup, the edge well smeared with honey. We may even long to have a sip, and sometimes are weak enough to taste some drops of the poisoned cup. But O the guilt, the misery, the darkness, the distress, and the perplexity, which you will bring upon your soul if you put to your lips and drink any measure of that poison-cup of sin which Satan presents to your imagination as a delicious draught. Thus you see there is a blessedness in obedience. It does not give us, but it manifests our interest in the finished work of the Son of God. There is nothing in the highest acts of faith or obedience that we can take any joy in as accomplished by us, nothing that we can boast of as our own; and yet there is a sacred blessedness in obeying the gospel by believing in the Son of God, by walking in the fear of God, and doing the things as well as professing them which are pleasing in God's sight. At any rate, I can say this, if I can say no more, if you want to be miserable; if you want to walk in a path of bondage, distress, and perplexity; if you want to plant a thorn in a dying pillow; if you want to have God at a distance when you most need Him near, and when you come to a trial to have no support in it nor under it; walk disobediently, walk inconsistently, and you will get your wish to the very full. Walk in carnality, pride, and self-righteousness; live after worldly customs and conform yourself to worldly opinions, and if there be a grain of godly fear, or one spark of the life of God in your heart, you will do the best thing you can to bring your soul into misery and bondage. Therefore, though we can take no merit from and make no boasting of any obedience we may render, yet is the path of godly obedience so safe, so blessed, so honouring to God, and so comforting to the soul thus favoured, that it should be and will be the desire of all who truly fear God to be ever found walking in it. And O the blessedness, if we are enabled in any measure to obey the will of God by

believing in His dear Son and by walking in his fear, to find under every temptation and trial in life, death, health, and sickness, that we have a gracious and sympathizing High Priest, "the author of eternal salvation to all them that obey Him!"

THE HEAVENS DECLARE THE GLORY OF GOD.

Ps. 18-1, David says: "The heavens declare the glory of God; and the firmament sheweth His handywork." I feel that I have something to say in connection with the above text, and if I have, may the Lord sustain me; if I have nothing but my own vain and foolish imagination, let it go down, as it should, and the source of such vanity with it. May the Lord lift me up and establish me in His truth wherein I fail, and may we all be established and strengthened. Some may call this hair-splitting, but, if it be of God it is good, if of me, vain. If He does not sustain me in this effort I ask you not to receive it.

Now, I want to write to God's humble, experimental followers—God's children. Try it by the book and by your own experiences and see if it does not harmonize with, or corroborate the experiences of God's people in all ages. "The heavens declare the glory of God." Is there anything else that does, to the same extent? Perhaps all things do, but not to us, unless they bring us heavenly light. Our heavenly visions are always positive declarations to us of God's glory.

When Jacob had supplanted his brother Esau and was fleeing from his presence, by reason of his wrath and his threat, night, with all its horrors and darkness soon overtook him. Imagine his fatigue and hunger and no place to lay his head to take a little rest in sleep to refresh himself for his journey; away in a wilderness of sin, all alone, no one to speak a word of comfort under the awful darkness that brooded over him and he feared the pursuit of his enraged brother. Thus, he laid himself down on the cold, hard stones of this valley of death. Think of his gloom and compare it with your own on that awful night when God revealed to you the fact you were the chief of sinners; the earth and all the powers of

hell combined, heaping wrath upon your distressed soul without a hope of heaven in view. Thanks be to the name of a merciful God that sorrow endureth but for the night and that joy cometh with the morning. God did not leave Jacob thus alone; but, spake to his troubled soul in a dream or vision, revealing himself as his Saviour; standing above himself, the ladder and the angels. Yea, above principalities and powers and every other name that can be named, in heaven above or in the earth beneath. The mountains of sin and the consequences thereof melt and flow down at the presence of such a God and the sinner is humbled and made to fear, as Jacob did, which is the beginning of wisdom.

Was this not a heaven to you, brethren? It was to Jacob, for he said, "This is none other but the house of God and this is the gate of heaven." Was not that a declaration of God's glory to Jacob? Was it not to you? When the Comforter, whom Jesus sent into the world, takes the things of His and shows them unto us, are these not the heavens that declare His glory to us? The poet must have thought so when he wrote his hymn stating that it is heaven below our Redeemer to know, and none can know without His Spirit, for it is written, "No man can call Jesus the Lord but by the Holy Ghost."

"The firmament sheweth His handywōrk." Does not the firmament show that it is the work of God? What atheist would dare assert that he or any man or all men or any power less than the power of God could do such a piece of work; making the world out of nothing, spreading out the sky like a molten looking glass, setting the planets and stars all in their order? "The fool has said in his heart, there is no God." But, will he endeavor to convince the world that he could build the firmament that he beholds? Do not all men behold the natural firmament and know that it is the work of a higher power than that of man? God called the firmament heaven; but, does that imply that there are no heavens here among men? Surely not, for Jacob was on the earth. And, Jesus said, "The kingdom of heaven is within you." Have you not felt the power of it? Have you been made to sit together in heavenly places in Christ Jesus? If not, you are not they to whom I am writing. The Babylonians thought they could build

a tower to heaven by their own means and methods, thus shielding themselves from harm and danger forever and the world has been afflicted with the same thoughts until now, and forever will be. They reaped the reward of their folly, and so will all who follow their example, spurning Him who spake as never man spake.

There are many other instances of these same heavens spoken of in the Book that I thought to notice, but my letter is getting too long, so I will mention one or two and stop. Was it not a heaven to those disciples when they were threatened with the wind and waves when Jesus spake peace to them in the midst of the storm? There was a great calm, to say the least. Was it not a heavenly time with Stephen to see his Saviour, for whom he was then being cruelly stoned to death, standing on the right hand of God? Surely it must have been and, also, a powerful declaration of the glory of God.

I had felt for years that I was doomed to eternal destruction, and that God could not save me and be just to Himself. I felt the most fearful storm prevailing that I had ever witnessed, and that my earthly career was at an end when, I hope, my Saviour smiled on me. That was the most heavenly and the greatest declaration of the glory of God that I have ever experienced.

Humbly submitted by J. DALE.

Kinston, N. C.

THE PRIMITIVE WESTERN ASSOCIATION— CHANGE OF PLACE.

WEST POINT, GA., August 5, 1914.

Elder Sylvester Hassell:

DEAR BROTHER IN CHRIST: Will you please let me say through the GOSPEL MESSENGER that our association, the Primitive Western, will convene with the Church at LaGrange, Ga., commencing on Friday before the first Sunday in October, instead of Bethel Church in Meriwether County, as was published in our minutes. Visiting brethren will please take notice. With much love to the saints,

REES PRATHER.

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.

FELLOWSHIP.

Fellowship is the spiritual union and communion of the children of God, believers in the Lord Jesus Christ, with Him and with one another. Soundness (that is, scripturalness) of doctrine and practice is essential to true Christian and Church fellowship. A sound and orderly church cannot fellowship any person or society that is unsound and disorderly. No person or society is sound in doctrine, that denies the divine and infallible inspiration of the Old or New Testament Scriptures, or the sole eternity, spirituality, infinity, or sovereignty of God, or His trinity, or omnipresence, or omniscience, or omnipotence, or holiness, or mercy, or unchangeability, or His election and predestination of His people to salvation, or His redemption of them by the blood of His Son,

or His regeneration of them by the power of His Spirit, and His preservation of them to ultimate glory, and His resurrection and judgment of all the dead, and His reception of the righteous into everlasting blessedness, and His consignment of the wicked to everlasting punishment, or the fact that sinners are saved by His grace, and not by their own works. And no person or society is sound in practice, that indulges in irreverence, profanity, blasphemy, disobedience to God's commandments, murder, unchastity, untruthfulness, dishonesty, or intemperance, cruelty, or covetousness. With persons and organizations, not going into these errors and sins, sound and orderly members and churches have delightful fellowship, union and communion. If they substitute the doctrines and inventions of man for the truths and commandments of God, those who are sound and orderly can have no fellowship for them. S. H.

BLINDNESS.

I have been asked very recently the following question, to wit: What important lesson may be inferred from the case of Bartimeus to whom Jesus imparted the sense of sight? I will try, D. V., to answer through the columns of THE GOSPEL MESSENGER with the best ability that may be afforded me of the Lord. "Bartimeus" signifies *Son of Timeus*, a man to whom Christ gave sight near Jericho (Matt. 20 :29-34; Mark 10 :46-52; Luke 18 :35-43). According to Matthew there were two healed, but neither of their names are given; but Mark and Luke mention Bartimeus, who bore his father's name.

Now, whether these three sacred writers in their statements refer to the same instance of healing, or whether Matthew refers to one case in which two blind men received their site and Mark and Luke refer to another and similar case I cannot tell, but be this as it may, the same important lesson is emphasized in each instance of divine, miraculous healing wrought by the Son of God while here on earth.

The mighty works which Jesus did, which were witnessed alike by saints and sinners, by men and angels, and approved by the divine Father who sent Him into

the world, all testify most emphatically and undeniably to His power and divinity. "The works that I do in my Father's name, they bear witness of me, but ye believe not, because ye are not of my sheep, as I said unto you." (John 10:25, 26.)

It is evident from the reading of Mark 10:52 and Luke 18:42, that Bartimeus had received the gift of faith in Jesus before he called upon Him. "Thy faith hath made the whole, and immediately he received his sight, and followed Jesus in the way." "And Jesus said unto him, Receive thy sight, thy faith hath saved thee."

Those several cases of physical blindness are recorded, not only as demonstrations of the divinity and almighty power of the Son of God, but also the weakness and helplessness of poor mortal man, his utter impotency to recover himself from the awful darkness and gloom of apostate nature. The loss of natural sight is nothing when compared to the loss, by transgression, of the state of innocence.

Now I wish to couple with the foregoing another instance of blindness in the removing of which the power and grace of God are more forcibly and clearly displayed in the recovery of His people from the power of darkness. In the 9th chapter of John, the record of the case is found. Jesus found a man who was blind from his birth. This was an extreme case—one which demanded the power and skill of more than all human agencies combined. The poor man was in a hopeless and helpless condition, so far as sight was concerned, and there is no recorded evidence that he had ever asked for or expected relief. This man did not see Jesus, but Jesus saw him, and without the asking, or even a sign to indicate his desire for relief, Jesus took the case in charge, after signifying that a work was then and there before Him that the Father had given Him to do. This particular case, to my mind, represents in a large measure the moral condition of Adam's entire progeny; as to the flesh. They are born blind, and yet they say they see, and will say so until the Holy Spirit reveals to them their benighted condition, so that they no longer imagine that they can see and find the way to heaven.

All of the cases of blindness referred to above were

healed by the same power; but the last one named in a different form. All the rest were deeply concerned about their condition, and had faith in Christ, and called upon Him for mercy and compassion, and by the word of His power He healed them; but this one, so far as the record shows, had manifested no particular concern nor asked to be relieved of his blindness; for by experience he knew nothing of the benefits of human sight. But Christ soon made the poor fellow to feel the need of relief by inflicting pain upon his sightless eyes, and he could be no longer indifferent to his sad condition, but ready and willing to obey the command of the Lord, he was "sent" to bathe his sightless eyes in the pool Siloam, which signifies "Sent," and, he washed, and came, seeing; the painful application of clay had been removed, and he was filled with joy and delight in seeing as he had never seen before.

Yes, all sinners are born blind and remain so until quickened by the power and grace of God, and yet they, being, not only in darkness, but darkness itself, are content to pursue the ways of sin and folly until they are apprehended, quickened by the divine Spirit, and made to feel the destructive power of sin. They then become blind to every avenue of hope for salvation by their own works and begin to cry for mercy and pardon. This kind of blindness is the effect of divine light which shines in the heart and penetrates the dark recesses of the soul, revealing the inbred sin and depravity of nature. Such is the effect of quickening grace, the clay upon the sightless eyes—the prelude to peace and joy. This treatment opens the eyes of the blind, unstops the ears of the deaf, and leads to the loving obedience of the subject to Christ. All the miracles of Christ testify to His divine power, love, and goodness. J. E. W. H.

FOLLOWERS OF GOD.

"Be ye followers of God, as dear children, and walk in love."—Eph. 5:1, 2.

These children are born of God and heirs of God and joint heirs with Christ, and kept by the power of God to an inheritance that is incorruptible and undefiled and

that fadeth not away, that is reserved in heaven for them. These children of God are complex beings, possessing two natures. Hence the warfare. They are dear to Him and He keeps them as the apple of His eye and loves them with an everlasting love, and He is merciful to their unrighteousness, and sheds abroad His love in their hearts by the Holy Ghost which is given unto them. Their consciences are purged from dead works to serve the true and living God. They are dear children indeed to Him; He has done so much for them, and He is dear to them. It is a sweet privilege as well as a duty for them to obey the dear Saviour and follow Him in all His precepts and examples. Whatever He has bidden us to do, they should do it willingly and cheerfully. If we are required to go through flames, floods, persecutions, famine, nakedness, imprisonment, and even lay down our own lives for His sake, we should do it. He makes no demand too great of us, and never commands us to do a thing that He will not furnish us the grace to perform. He has not commanded us to go ahead and He would follow after. "When He putteth forth His own sheep he goeth before them." He has gone before us, and now we should follow him. In following Him we have such precious associates. God the Father, Son, and Holy Ghost are with us all the way. We should follow all His commandments and no more. Fill the water pots to the brim, but do not run them over—do too much. Let Him be our pattern. To follow Him the flesh must be crucified, mortified, and the old man put off. Let all of our walk be done in love. Love should control our every act. As you have received Jesus the Lord, so walk ye in Him. The Lord's people should walk as children of light.

L. H.

THE RIGHTEOUS JUDGMENTS OF GOD.

We are having serious drouth here, and the heat is severe. We read of a time when the Lord called for a famine (II Kings 8:1, 2); and the Lord threatened David with seven years of famine (II Samuel, 24:12, 13); also in Abraham's time (Gen. 12:17).

"Elias prayed earnestly that it might not rain, and it

rained not on the earth by the space of three years and six months; and he prayed again and the Lord gave rain." This was in the times of Ahab, and no doubt was a judgment from God. The burning of Sodom and Gomorrah were judgments, and so was the flood. The Lord is ruler over all the earth, and may use His own method in chastising the people. We ought to be patient and submissive to God's ways, and say "Thy will be done." I have often in time of drouth found myself praying the Lord to send rain to the needy people and again I remember that if drouth comes to us as a judgment we ought not find fault with His ways. Our people in Texas and other States have had floods and drouth and earthquakes. We need not be surprised if the Lord uses such methods in our country. Nor do we know these things are judgments sent on us, but the wickedness of our land deserves to be overtaken by calamity.

J. H. O.

THE GOOD OLD WAY—LET OUR MINISTERS BE FIRM BUT KIND.

It is now over forty-four years since I began trying to preach. I began when the churches were being tried; division and the world was against us, and our audiences were small. I traveled mostly on horseback and muleback over rough roads, and long roads, too, and served churches that were poor. I loved the doctrine of grace—free unmerited grace; and this sentiment was opposed by the popular sentiment. I was young with the care of a family and a weakly wife, but I filled my appointments, with but few failures; our churches were blest with additions. The members loved each other and meetings were sweet.

This one thing is given to us when we are tried by strife and division. I sometimes wonder if it is true that God has called me to preach His word. I see so much in myself to regret—so much sin, "A poor deceitful heart and a wretched wandering mind." I had impressions to preach. I saw the churches in so much need of preachers. There were only a very few, and they were old and worn out. I had two difficulties in

my way: First, I was unworthy to be a teacher to others in divine things; second, I was incompetent; and these two difficulties are in my way to this day. Often I have found it hard to decide what course I should take when strife has arisen in our churches; but I have felt it safe to oppose the introduction of new things, and to contend for the old paths. Brother Abernathy refers to Elder A. B. Whatley: "He was an able minister, and stood firm and in the line of faith held by the Baptists two hundred years ago, and never went off with any new isms, such as have divided our people of today."

Here is a good example, and I hope, when I am done with life, this can be said of me. If we devote our energies to defense of truth, it is a great work, and it is better to have Divine approval with public sentiment against us than to be popular and yet in error.

I wondered in early life about how I would care for my family, I spent so much time from home; but I have been sustained, and am to this day. I have had true good friends all the way, and many are gone home; but still I have many dear friends yet living. I would dread to disappoint their expectations. If Primitive Baptist doctrine and practice are to be preserved and handed down to our children, we must zealously oppose every effort to modernize and popularize our people. The Lord will raise up men to love His word and truth, who will "bear hardness as good soldiers," and will not be silent while departures take hold among us.

"The servant of the Lord must not strive." We must avoid severity and personal unkindness and bitter speeches; we are stronger when we are kind and gentle.

But I feel sure the war will soon be over with me; and if in death the Lord should own me and sustain me it will be enough. The sorrows and labors of life will not be regretted in that hour. Let us not weaken our cause by unkindness. Let us not make it hard for erring ones to return to the old paths by unkind words.

If to love our brethren is evidence that we are the children of God, I surely have that evidence.

We are brethren, and should watch over each other for good.

J. H. O.

EDITORS SHOULD BE CAREFUL.

Where editors or publishers of our religious papers are requested to give their views, or express their opinion, concerning church troubles, divisions, factions, and so forth, they should be very careful indeed as to what they say or write on the subject because—

1. An editor is supposed to have a good knowledge of the doctrine and order of the church, and therefore more than ordinary influence among the churches and people of God.

2. Because not being in the midst of the trouble and among the churches where the trouble, strife or division is, he is not really prepared to understand fully the trouble in its various shades and degrees.

3. For the reasons above stated, what the editor has to say in support of a faction or party, may have the effect of aiding and encouraging the inconsistent and rebellious, instead of the orderly and consistent, as he designs.

The editor can safely discuss and set forth *principles* and leave the application of them to others, and I think the following are well-established principles among Primitive Baptists:

1. Churches, as churches, may do wrong, be inconsistent and become involved in gross disorder, and yet be churches of God; and as churches they can repent, reform and turn away from their error, heresy or disorder and be orderly churches again. The Corinthian and Galatian churches are instances of this, and also five of the seven churches addressed in Revelations.

2. The wrong, erroneous or disorderly acts of churches do not make void their right, scriptural or orderly acts.

3. If a church does wrong and becomes involved in disorder to such an extent that her sister churches feel that they cannot bear, tolerate, and fellowship her, then it becomes their duty to labor with her sincerely, lovingly, prayerfully and in a kind and brotherly manner, with the hope and purpose of causing her to see her mistake or errors, and persuading her to turn away from and abandon them.

4. For sister churches to ignore, disregard and non-

fellowship a sister church without such labor and investigation is wrong and involves such churches in disorder themselves, for it is the principle of mob law.

5. It is evident, if a church is in disorder to the extent that it cannot be borne with or tolerated by other churches, that her sister churches not only have the right to labor with her, but that they and they only can consistently do it for the reason that individuals cannot officially labor with her, because they are inferior to her and are not empowered by the Head of the Church to do so. Associations or councils cannot, because as disciplinary bodies they are unknown and unrecognized in the New Testament.

Persons and institutions must be tried or dealt with by their peers, or equals in power, character, etc., hence churches must be tried, dealt or labored with by churches, because they are equals, and not only so, but because churches are the only disciplinary bodies known, authorized, or mentioned in the New Testament, and so it follows as a certainty that if sister churches have not the right to labor with and withdraw from an offending sister church, then there is no power on earth that has.

In my pamphlet, *Order and Disorder*, which has been very generally approved and endorsed by our people, is the following paragraph :

"If a church thinks a sister church has erred in the exclusion of a member, and the error is so grave that she cannot bear it, it then becomes her duty to labor with her erring sister church. If this fails to effect the desired reconciliation, let her call on sister churches to aid in the matter, and if, after due process of gospel labor, the erring church persists in her error, let all the churches so laboring withdraw fellowship from her, and after that is done it would be in order to receive on confession of faith the member that had been expelled erroneously, but until all that has been done, it would be disorder for any of the churches to receive the one excluded, for the simple reason that there is an orderly way of getting rid of disorder, but to undertake to get rid of disorder by disorderly methods, only complicates things and makes what is, perhaps, already a bad matter worse."

6. While it is truly said that each gospel church is independent and a little republic within itself, yet this is to be understood to be true so long as such church or little republic stays, abides, or remains within the limits, bounds, and restrictions given and prescribed for her by Christ, her Great Head and Husband; for let it never be forgotten that the Church of Christ is but *one*,

the *one* body, and that what we usually call or mean by a church is a number of persons, whether they be few or many, of that *one* church or body of Christ, who, by mutual consent, meet at a certain place to engage in the worship of the Lord, and that these persons so meeting are only so many members of the *one* body or *Church* of Christ. Hence, if these persons or members of the *one* body or *church* suffer or become diseased or afflicted, it affects the other members of the *one* church or *body* in other localities, and when these other members or persons of the *one* church or *body* in other localities become affected, pained or disturbed by their members elsewhere, they have a right to and must of necessity so act as to try to relieve themselves of the trouble, pain, disease, etc., just as we do literally when one member of our literal, natural, physical, corporeal body suffers, all the other members suffer with it, and the other members may find it absolutely necessary to withdraw from or amputate such member.

7. Where a church errs in excluding a member or a number of members, she does not for that reason forfeit or lose her identity.

To illustrate: in a distant part of this State a number of individuals were excluded or expelled by a church. Those excluded persons went out and soon called upon certain churches and brethren to come and investigate their contention, and those churches inconsistently went by messengers and investigated and decided that those excluded persons were right in what they were contending for when they were excluded and that they were therefore the church in order. Such proceedings on the part of those excluded persons and those churches that honored their call was disorder of the deepest dye, for the reasons already stated, and just so long as our people do such work as that, just so long will we have confusions, disorder, divisions and factions.

Let it be remembered then, that ministers and churches never can consistently recognize a faction, in the sense that they go into a formal or organized investigation of any doctrine or practice at the request of such faction, though they be convinced that the faction was right in its contention with the church. If the faction has been mistreated by the church of their mem-

bership, and the church has done them a great wrong, and other churches become satisfied of that, let the other churches labor with the *church* which excluded them, and not with the faction, otherwise our method is suicidal and a repudiation of our own professed principles.

If Primitive Baptists are going to take up factions and sustain them as churches, because they consider the factions right in principle, regardless of church authority, and without laboring with the erring church which excluded them, then they had about as well take down their sign and go out of business in the name of good order, and let them do as they did in the days of the Judges, every man that which seems right in his own eyes.

8. When a church has been labored with and withdrawn from by orderly churches, after that time, all her church acts are illegal, including her conferences, administrations, ordinations, constitutions, baptisms, etc. But if she desires afterward to regain her identity and be in fellowship with orderly churches she can do so by representing and rejecting her own illegal works or acts.

9. In her government the church is democratic, that is, has rule by the majority, so that in all business matters the rule or law is that a majority shall rule, except that in receiving and excluding members, when the rule with many churches is that the vote must be unanimous.

G. W. STEWART.

REMARKS.

Such has been the general course of our churches in regard to such serious departures from New Testament faith and practice as, if persisted in, would unchurch a church.

S. H.

QUESTIONS AND ANSWERS.

1. Q. Does Eve represent the Church? A. The Scriptures do not say that Eve represents the Church any more than any other wife. All types are imperfect; that is, they are not exactly like their antitypes. Adam was the first man, and was of the earth, earthy; while Christ, the second man, is the Lord from heaven (I Cor.

15:45-47). Eve sinned first, and then Adam sinned, and thus went into death with her, because of his love of her. Christ never sinned, but, for the love of His bride, the Church, He took her sins upon Him, and died for her, that she might live with Him in heaven, holy and happy forever. Eve was, in a sense, in Adam before her manifestation in time; and so the Church was chosen in Christ before the foundation of the world. In the mind and love and purpose of God, the Church was in Christ before the world began, when she had no real existence (Psalm 139:16). The only eternal, uncreated being in the universe is God.

2. Q. Did Christ justify the woman taken in adultery (John 8:3-11)? A. He did not. He saw the design of His crafty enemies, who thought that they would involve Him in an inextricable dilemma; if He justified the woman, He would repudiate the law of Moses; while if He condemned her to death, He would set aside the authority of the Romans, who did not allow the Jews to execute any one. But Christ convicted the woman's pharisaical accusers and His enemies, of their wickedness and hypocrisy, so that, without casting a stone at her, they all left her alone with Christ, who did not come into the world as a civil magistrate to condemn sinners to death, but to seek and save the lost. He condemned the sin, but spared the sinner, and told her to go and sin no more. The blessed Redeemer of sinners is infinitely holy and infinitely gracious.

3. Q. Should a Church hold in fellowship and labor with and endeavor to convince and reform members who are guilty of fornication, covetousness, idolatry, railing, drunkenness, and extortion (I Cor. 5:11)? A. She should at once exclude such members, as commanded by the Apostle Paul in the 13th verse of that chapter. When they have, by a godly life, proved, to the satisfaction of the Church that they have repented and reformed, they should be restored to membership, but never before (II Cor. 2:6-11).

4. Q. Should our Churches baptize those who come to them with an experience of grace from the Arminian denominations? A. They should, for Arminianism, or the doctrine of salvation, not by grace, but by works, is heathenism, and not Christianity; so that Arminian so-

called "Churches" are not Churches of Christ. All heathen religions are based, not upon Christ, but upon the love of money, which is a root of all kinds of evil (I Tim. 6:10). No one can serve God and mammon (Matt. 6:24).

5. Q. In Christ's narrative of the rich man and Lazarus, in Luke 16:19-31, whom do these characters represent? A. The rich man represents the proud and self-righteous, and Lazarus represents the poor and humble (Psalm 138:6; Rev. 3:17; Isa. 57:15; Luke 18:9-14).

6. Q. In Rev. 22:1, 2, what are the River of Water of Life and the Tree of Life? A. The River is the life-giving, pure, and purifying Spirit of God, proceeding from the sovereign throne of God and of the Lamb; and the Tree of Life is the living, life-giving, life-supporting, health-sustaining Son of God, who is Himself the Way of Life, and who spreads His branches, or extends His holy influences all over the Heavenly City, through the operation of His Holy Spirit. 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."—Psalms 107:8, 43.

WARBURTON'S MERCIES, No. 7.

Some little time after this, we began to build a new chapel at Rochdale, where I then laboured, and had done so for some time; and the Lord having blessed my labours, we were crowded in the room in which we then met, and therefore began a new chapel. It was truly wonderful and amazing to see how the Lord opened a way for us, for we were a very poor people. But O how many times did we prove that portion of God's word, "The cattle upon a thousand hills are mine, and all the gold and silver is mine." For he opened the hearts of the people far and near, to communicate towards the raising up of Hope Chapel, which we called it, for we said it was begun in hope, carried on in hope, and a hope too which will never make ashamed. So we called it Hope Chapel. Through many toils and difficulties, at

length we got the chapel up, but with a considerable debt upon it, which was very heavy on our shoulders.

After preaching some time in the chapel, the friends wished me to come with my family to Rochdale; but I was stuck so fast with many little debts, that I could not tell how I could possibly remove from the place I was in. It appeared to me to be utterly impossible; but I found, again, that what was impossible with me was possible with God. And, blessed be His dear name, He again made it manifest that He was able to deliver me from that Sodom; for I could call it nothing else for years. He opened the hearts of one and another who just helped us out, so that not one enemy of God and truth could say, "Ah! so would we have it." O how the devil had for years, at times, harassed my poor soul, that when I was moved from that place it would be to the poor-house! So that when my traps were put up in the cart, and not a dog was able to move his tongue, I felt as if my poor soul would have burst through the body with joy. O how sweetly did Hannah's song flow into my heart and out of my mouth unto God! "My heart rejoiceth in the Lord; mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the Lord; for there is none beside him; neither is there any rock like our God. Talk no more so exceedingly proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by Him are actions weighed. The bows of the mighty are broken, and they that stumbled are girded with strength." O how my poor soul adored Him, loved Him, and praised Him for opening such a way that not one enemy could bring a just charge against me to the dishonor of His name and cause, which were dearer to my soul than life itself. But, is anything too hard for the Lord? So off we went with six children, we having seven in all, but the eldest did not then live at home. We arrived safe at Rochdale, with my heart full of the blessing of the Lord. And O what a sweet time I had in my new habitation, in raising up an altar to the God of Abraham, Isaac, and Jacob, who had fed me all my life long! The Angel of His presence, who had redeemed me from all evil, so ravished my heart with wonder and amazement, that I scarcely knew whether

I was in the body or out of it. His boundless goodness, both in providence and grace, so shined into my poor soul, that it was truly delightful and pleasant to see His goodness pass before me in the way. Here I expected I should have a smoother path, and things more comfortable. Ever since the Lord had opened my poor mouth in His dear name, there was one request I had made, that He would open a place for me where I might have my family with me on the Lord's day. Truly, I had many sweet promises that this would be the case in His own time and way; but little did I think God would favor me with a habitation adjoining the chapel. But so it was! And I verily believe, on the Lord's day when my wife and children entered the chapel, I should have fainted away in the pulpit had not the dear Lord supported me. O with what power did I feel those words of David, "Thou hast caused men to ride over our heads; we went through fire and through water; but Thou broughtest us out into a wealthy place. I will go into Thy house with burnt offerings; I will pay Thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah. Come and hear, all ye that fear God, and I will declare what He hath done for my soul. I cried unto Him with my mouth, and He was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me: but verily God hath heard me; He hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor His mercy from me." (Ps. lxxvi. 12-20.)

JOHN WARBURTON.

EXTRACTS.

LIFE OF DEACON J. J. HEARN.

Deacon J. J. Hearn is a grandson of Elder Jason Greer, of Butts County, Ga. He was born in Putnam County, Ga., June 29, 1834. He moved to Troup County, Ga., in 1845; thence to Alabama in 1859. He was married first to Eliza Wood, December 22, 1858. To them were born two sons, Hiram and Jason; the former died December 12, 1908. Both were members at Salem Primitive Baptist Church, Randolph County, Ala. His first wife died April 9, 1896. He married the second time to Carrie Pruet, of Clay County, Ala., December 30, 1896.

He enlisted in the Confederate Army May 12, 1862. He was captured at the battle of Baker's Creek, May 16, 1863, after which he was paroled. He was captured again at Nashville, Tenn., December 16, 1864, and sent to Camp Chase, Ohio, and there remained until the 12th day of June, 1865, when he was discharged and came home.

He received a hope in Christ the 24th day of June, 1867; joined the Primitive Baptist Church at County Line, Heard County, Ga., the fourth Sunday in August, 1867, was baptized by Elder H. S. Burson, of Heard County, Ga., and ordained deacon in 1868. He moved near Rock Mills, Ala., in the fall of 1869, and joined at Salem Church by letter June, 1870, where he remains a faithful member until yet. There is but one other member living now that was a member there when he joined there.

He was elected Representative of Randolph County, Ala., in 1878, serving one term. He has served the people of his home best as justice of the peace (30 years). He commenced taking the GOSPEL MESSENGER in 1883, and has them about all on file; and he says they are of great comfort to him in his lonely hours.

Brother Hearn is a remarkable man, the oldest child of his parents; all their children are dead but him. I have known him for 25 years and have known him as a safe, quiet, peaceable man, of strong and deep convictions. I have seen him handle many hard and trying problems. As justice of the peace he was every bit a peacemaker, reasoning away the differences from between many men, for which he is loved and highly respected by all that know him. And as a Baptist he is an humble, faithful follower in the Apostolic doctrine and practice. His examples are worthy to follow; his counsel good; and to me he has been a great staff. He nursed me in my infancy, as a minister. I shall never forget the many kind words he has said to me, both in encouraging me, as well as counseling me—he was so kind. I spent the night with him the 26th of June, this year (1914)—he being very feeble, though able to be up. And he went out Sunday to a baptizing, and to meeting at Wehadkee, about a mile and a quarter from his home. During my stay with him at this time he told me he was in the hands of the Lord—a sinner, if saved, it was by the grace of God, and that he felt sure God would accomplish His purpose with him before He called him home, and that his hope was strong that, after this life, he would reach a better world.

I submit this to you by his permission for publication in the GOSPEL MESSENGER. I hope he will live to see and read it.

LaFayette, Ala., July 22, 1914.

W. B. MORGAN.

LARGO, FLA., July 16, 1914.

Elder Sylvester Hassell—

DEAR BROTHER:—The time for me to renew my subscription to the GOSPEL MESSENGER has already past. You will please find enclosed one dollar for another year. We feel like we can't do without the MESSENGER—it is so full of good news to us, all its contributors speaking the same thing: Salvation by grace, and that is the doctrine we love. There is but one way and the Apostle says it is by grace. Some say there are several roads to heaven, but they all come together at or near heaven; but Jesus says, "I am the way," so I can't see but one way. For in Him was grace given us before the foundation of the world, and it was according to His purpose and not of our works. And it is well that it was; for, if it had been

left to man, none would have ever seen God's face in peace, for all have sinned and come short of the glory of God.

Your little unworthy Brother, if one at all, J. D. McMULLEN.

R. 5, HATTIESBURG, MISS., July 21, 1914.

DEAR BROTHER HASSELL:—My time was out June first. I thought I would pay up and stop the MESSENGER, which I have been taking several years, but, when I read the last number I was so well pleased with you brethren's writings and views, Stewart, Hanks, and Little, and others that I can not do without the MESSENGER; so find enclosed one dollar to pay for the paper. I am sorry some are careless about paying for the MESSENGER. We are commanded to provide things honest in the sight of all men. When I was a boy I hope the Lord made me alive by His Spirit, and showed me what a wretched sinner I was. It made me cry and beg for mercy. When the sun would go down in the evening I thought I would never see it rise again. Some night I could not sleep, and wet my pillow with tears, and I thought I had sinned away my day of grace. But one morning it pleased the Lord, if I am not deceived, to remove my awful trouble and sins and He showed me that my sins were all canceled by the blood of Christ. Then I felt a knocking at my poor heart to follow the Lord Jesus Christ in all things. And every time I have sowed to the flesh I have received the rod; but, when we sow to the Spirit, we have peace of mind. Lord help us all to do right, and may the good Lord by His Spirit direct all the writers of the MESSENGER to write pieces that will be comforting and up-building to His people.

S. V. FORD.

SPRING HOPE, N. C., July 2, 1914.

DEAR BROTHER HASSELL:—I feel it my duty to acknowledge the receipt of my papers, THE GOSPEL MESSENGER, which I was glad to get. I am well pleased with it; it is full of soul-cheering truth, Bible truth, according to my understanding. I do enjoy it immensely, as I am an invalid and can't go to church as I used to. I have not heard an old Baptist sermon in three years. I live among Missionary people. My nearest neighbor is a preacher of "the unknown tongue." Therefore, your excellent paper is so much comfort to me. It strengthens my little hope and renews my faith in the Bible doctrine. I seem to love the dear brothers and sisters more and more. I have had a home with the Primitive Baptists about 40 years. I was not more than 22 or 23 when I joined them; was raised up among them, but for the last 25 years I have been living among Missionaries and do not feel at home, and being in a low state of health I can't go to our meetings. I tell some of my neighbors that I have a sermon in my house nearly every day that I delight in—that is reading my paper, *The Primitive Baptist*—and now I can have THE GOSPEL MESSENGER. It is like preaching to me. The good editorials and communications from different spiritual-minded writers. I also read my hymn book. I can't sing, as my lungs are weak, but I feel like my heart is singing them. I want to sing but can't, and if I could I would sing God's praises all day long. The good old song, "I am a stranger here below, and what I am 'tis hard to know," is my experience, if I have one.

Remember me in your prayers, a poor worm of the dust, cast down but not destroyed. I hope I am your humble sister in hope,

MINNIE V. BULLOCK.

NASHVILLE, TENN., June 18, 1914.

Elder Sylvester Hassell—

DEAR PRECIOUS BROTHER FOR THE TRUTH'S SAKE:—I have decided to send for the dear little GOSPEL MESSENGER again, as I am going back to my old home and old address soon, if my poor unprofitable life is spared. I want the dear little MESSENGER to read as long as I can read anything; for the dear little periodical and my Bible are about all I have to read that does me any good. I am very deaf, but the dear Lord is good to spare my eyesight to me so long. I am now in my 81st year, and can't be here very long; but as long as I live and can read I want the little MESSENGER to read. You can send to my old address, Lewisburg, Tenn., Marshal County, Route 7. I read the *Signs of the Times* also, and dearly love the truth the writers so ably tell. I hear that dear Brother Chick is gone. Oh, how sadly he will be missed by his own family and all the churches as an able editor, writer, and preacher! but the dear Lord does nothing wrong. He and dear Brother Sims will be missed sadly; but the dear Lord that sent them is able to raise others to fill their places.

Your very little, unworthy sister, if one at all,

MRS. R. I. CHILTON.

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. ELLA H. ROWE.

The subject of this memoir was born February 14, 1862, the daughter of Isaac and Emily Harrison, of Washington County, North Carolina, and was married to the writer on February 16, 1881; to this union were born seven children (one dying in infancy), the other six: Alvis S., Ada I. (now Mrs. Cahill), John I., William H., Frances B., and Charles A. Rowe, all of whom are grown and survive her. She was taken sick Friday, June the 5th, and we called our family doctor, who, after two or three examinations, pronounced her disease pneumonia. We employed a trained nurse, and all that loving hearts and hands could do was done for her, but all to no avail. The Lord saw fit to take her, and so at 12:15 A. M., June 17th, she passed from the loving embrace of husband and children to the more perfect love and embrace of her dear Saviour, who had several years ago given her a sweet hope in Him as her salvation.

My dear wife was not a professor of religion at the time of our marriage, but was from the first, loving, kind and true; well fitted to be the wife of one who preached the gospel of the Son of God, which I had been trying to do for about four and a half years. Not long after we began housekeeping to ourselves, one night after we had been singing some hymns, which we often did, she remarked to me, "I have been familiar with these hymns all my life; we children at home used to sing them for mother. I did not then think of their meaning, but now as I sing them I see that the words mean something." As time went on she manifested more or less concern until one evening in the winter of 1883 I was reading the Bible, she had put our first child, then about one year old, to bed, then came and took a seat near me. I noticed that she looked serious, but said nothing to her. Presently she suddenly threw herself back in

her chair and screamed to the top of her voice. It so shocked me that I threw my Bible on the floor and took hold of her, asking repeatedly what was the matter. After some time she spoke, saying: "Oh, I am so sinful." This utterance gave me much relief, because I knew that He who had given her to feel the awful truth would one day give her hope in Him as her deliverer from the bondage of sin, which He did in that very moment of her extreme agony, for she told me that the great burden she had carried for some time left almost in the same moment in which she cried out, and she never felt it again as she had felt it before.

On Saturday before the third Sunday in May, 1883, she with some others offered to the church at Moratock, Washington County, North Carolina, and was gladly received for baptism. Her brother, Elder N. H. Harrison, was pastor of the church, but he very kindly offered me the privilege of baptizing her, saying, "I baptized my wife and it was a great pleasure, and I wish to grant you the same privilege"; and so it was my privilege and great pleasure the next morning to baptize my dear wife into the fellowship of the Church of God. And now in the midst of the greatest sorrow I have ever known it is a great pleasure to say that to the end she proved true to her church, to her husband, and to her children. I can think of no duty that devolved upon her in which she did not prove faithful. She was a lovely character, and as it was our lot to move several times and to live for a longer or shorter time in several places, she also frequently went with me to meetings from home, and I do not believe I exaggerate when I say that no one met her that did not like her, and those who knew her best loved her most.

We buried her in the cemetery at old Black Rock Church, Baltimore County, Maryland, on the 19th day of June. We do not doubt that for her it is far better, but oh, how sad and lonely the home and the world is without her. My poor heart swells and aches until my eyes overflow with tears, and in these I find relief only for a moment. But I can truly say that I sorrow not as those who have no hope. I believe that her soul or spirit now rests with Jesus in paradise (Luke 23:43, also 2nd Cor. 5:8). I also believe that that same natural body that now sleeps in the cemetery at Black Rock is asleep in Jesus, and that He will watch over and preserve it until He shall come again the second time without sin unto salvation and then He will call it with all the rest of His redeemed who sleep in the dust, to arise spiritual bodies to live with Him forever (2nd Thess. 4:13 to 18).

She did not talk much during her last illness as the doctor and nurse both said it was against her to do so. We all insisted that she keep quiet, and she never murmured, but often said, "All right, all right," and near the end one of her daughters heard her say something about the Ordination of God.

May God Almighty bless us, the sorrowing husband and children, also her many brethren, sisters and friends, who mourn with us. May we follow the good examples of our dear departed one, and when that day of glorious resurrection shall come, may it be our happy lot also to come forth in the image of our glorified Saviour, to dwell together in and with Him where the pain of parting never shall come.

Her ever loving, but now sorrowing husband,

JOSHUA T. ROWE.

NOTE.—I wish to say to my many brethren, sisters, and friends, who have written us letters of sympathy in our trouble, that as there are nearly a hundred of them I can not write to each individ-

ually, and therefore ask all of them to accept this as our answer and acknowledgment, and feel assured of our appreciation of the nice things said to use about our loved one now gone. Pray for us.

Yours in sorrow,

J. T. R.

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SALVATION ALONE, THROUGH CHRIST, THE LORD.

DEAR BRETHREN:—My little Sunday School booklet, I am thankful to say, found favor with the readers of this magazine, but the supply was not equal to the demand, and many remittances for it had to be returned. This has prompted me to put in pamphlet form the article, Salvation Alone, Through Christ the Lord.

I well know the simplicity and the lack of scholarship and system of this weak leaflet, as if trying to dip out the sea with a cup; but should not all, whose hope of heaven is in this dear doctrine, emulate the woman who washed Jesus' feet, and of whom He said, "She hath done what she could"? May not the humblest help somewhat to stay up the hands of our dear ministers, as Moses' hands were held up when they were heavy in the battle. There never was such a battle as the warfare of those who are now trying to maintain the doctrine named. It began at Christ's birth, when the kings and rulers of earth stood up against Him. They would, if they could, have destroyed His mission by destroying Him.

This last pamphlet will be much larger than the Sunday School book; and, with postage, will cost nearly three times as much. Written (unpretending as it is) under much pain of body, it is now cheerfully priced with the expectation of loss, viz.: 15 cents per copy; two copies for 25 cents, or by the dollar's worth, at 10 cents per copy. Will the dear brethren who favor me with orders please remit in coin, if possible, or P. O. Money Order? I wish I could send a word of thanks to each friend who orders a book, but the wrapping, mailing, recording sales, with the explanations incident to such a work, will consume my mite of strength while I am spared to do it.

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"IN PLACES OF DRAWING WATER."

Judges 5:11.

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"LIFE AND LABORS OF A POOR SINNER."

The above is the title of a book I have gotten out. It contains an account of my early life in part; my experience as a Christian, if I have any; also my reason, in part, for trying to preach the gospel; some instances in which I feel that God preserved my life; some reference to debates I have had, together with my doctrinal views on many parts of God's Word. It is well bound in cloth.

Price \$1.25 per copy. I will send this book and my pamphlet on "Salvation" for \$1.50 postpaid.

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Elder C. H. Cayce says: "The best book I have read for years."

Elder Hassell says: "An intensely interesting book, well worth the price asked for it."

Elder Lee Hanks says: "Should be in every Old Baptist Home; it is conservative and true."

Elder J. H. Oliphant says: "A good book. I am well pleased with it."

Some of the dear brethren and sisters have said: "It ought to be bought by the Baptists and given to those who are unable to pay for it, and put in the hands of Arminians free, where they will agree to read it."

I greatly need the money to pay for the printing. I will certainly appreciate your help, if you can feel in your heart to order one from me.

Send all orders to McLean, Va., and greatly oblige,

Your poor brother, T. S. DALTON.

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Postpaid, ten cents a copy; or twelve copies for a dollar.

SYLVESTER HASSELL,
Williamston, N. C.

Vol. 36

No. 10

Mrs. J. H. D. Edwards
June 15

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

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PUBLISHED MONTHLY.

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OCTOBER, 1914.

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

The Gospel Messenger

OCTOBER, 1914.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 36.

WILLIAMSTON, N. C., OCTOBER, 1914.

No. 10

GLORIA REDIVIVA.

(Glory Revived).

BY ARTHUR D. F. RANDOLPH.

God's mercy on the tumults of this day.

May He who holds secure within His hands
The nations of the world stretch forth and stay
This bloody warfare of our Fatherlands.

Quench thou the flame that feeds upon the lust
Which love of power and brutal conquest brings
Through war and bloodshed—humble in the dust
The hearts of rulers, emperors and kings,

That they may learn in this new day and hour
No strength of arms and navies ever can
Prove love of country—but the greatest power
Of nations is the brotherhood of man.

So usher in the dawn, thou King of kings,
Of that great day when wars shall cease and when
The battle cry of every nation rings
With song of peace on earth, good will toward men.
The Christian Herald, New York.

CORRESPONDENCE.

LOVELY MEETINGS.

AVONDALE, ALA., August 7, 1914.

DEAR BRO. HASSELL:—Eld. S. S. Crumpton has asked me to write an account of a three-days' meeting at Mt. Olive Church, Shelby County, Ala., last Friday, Satur-

day, and Sunday, and send it to THE GOSPEL MESSENGER. He thinks such communications to our papers much more edifying than bickering over Predestination, "The Whole Man" doctrine, "Eternal and Time" Salvation, and other mooted questions that so often fill up the columns of Old Baptist papers, and so say I. Why keep adding fuel to the fire? "How great a matter a little fire kindleth!"

At the solicitation of pastor and members of Mt. Olive Church I left my home Saturday morning in the rain. I dreaded the trip alone, being as I am in such a bad condition physically (scarcely able to walk); have almost lost the use of my limbs from waist down; can't stand still but a few moments at a time, and suffering agony all the time with heart and kidney trouble. But even in this condition I sit down on my seat and mend shoes day after day, walking over three blocks, back and forth twice a day, and I feel that there is little for me to live for.

At the station in Birmingham I met with Bro. Simmons, a good Old Baptist, going to Greenville to see his father, and we rode together to Calera. Here I had to change cars to the Southern Railroad for Columbiana, eleven miles—about forty-five miles in all.

Dear old Bro. Finley, one of Eld. W. M. Mitchell's sons-in-law, met me at the depot and we were soon at the church, two miles distant. There was a good crowd at the church, and by request I tried to preach from the text, "My kingdom is not of this world," etc. Eld. Crumpton followed me in his usual interesting way. At the close an opportunity was given for members, when one of Eld. Crumpton's sons (Riska) and a daughter of Bro. Hand came forward and related the Lord's dealings with them, and both were received amid much rejoicing. There was so much emotion at one time that singing came to a complete stop; all were so full they just couldn't sing; still there was no excitement. Dinner was served on the ground, and there were some more services in the afternoon.

We spent the night with Brother and Sister Finley, in company with Eld. Crumpton, Mr. Jesse Mitchell (son of Eld. W. M. Mitchell) and wife's sister, Emma—a crippled sister—and others. By request I conducted a short service that night, commenting on the words, "I will set the solitary in families." All seemed to enjoy

this talk, and I had a good night's rest for the first time in a week or more.

Sunday morning a good crowd repaired to the creek to administer the ordinance of baptism. When the opportunity for members was given at the water one lady and two more men came forward, and were received, viz. Sister Craig, Brother Bryant Crumpton, and a Brother Faris, I believe. These people came seven or eight miles in wagons prepared to go into the water. One of them dated his hope back fifteen years. Thus Eld. Crumpton baptized five persons at one time. O! it was a time of rejoicing. Old Brother Finley gave us a warm exhortation at the water. He says when the world is blotted out of existence the Old Baptists will all leave, and not before. Here, as at the home the day before, singing *stopped* for a few minutes, because all were too full to sing; but the crippled Sister Emma came to the rescue again, and led the singing.

After Baptism all repaired to the church, and by request I spoke again from the text, "Go ye into all the world and preach the gospel to every creature," etc. After a short talk by Eld. Crumpton, communion and feet-washing was observed, perhaps thirty-five persons engaging in these solemn ordinances. Dinner was served on the ground, and, as it was raining, all went into the house again and then nothing would do Bro. Crumpton but that I should talk again about the Lord "setting the solitary in families." After we finally broke up I went across the country with Mr. Bernard Finley and family, eight or nine miles to the L. and N. R. R., and took the train about 6 p. m. alone. At Pelham a young man came on the train by the name of Elliot, a son of Sister Elliot, with whom I had just parted, and a brother of Sister Craig, who was baptized that morning. He recognized me and took a seat beside me, helped me off the train at Birmingham and assisted me to the street cars, etc.

When I got off the train in Birmingham my faithful wife, 63 years old, and my daughter-in-law, were waiting for me, and I reached home a little after 8 p. m. Sunday night, and had another good night's rest; but Monday night it seemed that I hovered between life and death all night.

This was one of the most enjoyable meetings I ever attended. It reminded me of some of the meetings we used to have at old Nazareth Church in Tusk County, Ala., twenty-five or thirty years ago, and as little excitement as I ever saw at such a meeting. I was heartily received, and felt that my preaching was heartily appreciated, and the brethren and sisters seemed to be in a receptive mood. We did not spend our time discussing the pros and cons of "absoluteism," "The *whole* man doctrine," nor *half* man doctrine. We did not theorize as to the *extent* of Predestination or as to the *extent* of the new birth, nor did we have anything to say about "conditional time salvation." We did say, however, that in *regeneration* the sinner is *passive*, but in *obedience* the child of God is *active*; but we took special pains to point out and emphasize the fact that God's people *act* in obedience, because *God acts first*. "It is God that worketh in you," and "Thou hast wrought all our works in us." In other words, we endeavored to set forth "Christ and Him crucified," as the "only name under heaven given among men whereby we must be saved"—the only hope for poor lost and perishing sinners—and God's sovereignty—that He has all power and does His will in the armies of heaven, and among the inhabitants of the earth."

In conclusion I feel that the Lord was with me on this trip, and that He provided for me, both temporally and spiritually. I believe that the Lord is still "adding to the church daily such as shall be saved"; "Thy people shall be willing in the day of Thy power."

Yours in great affliction, both in body and mind, but still in the faith.

H. J. REDD.

DIVINELY CONTINUED MEETINGS.

ROOPVILLE, GA., August 24, 1914.

Eld. S. Hassell:

DEAR BROTHER:—I want to tell you of some good meetings among the Baptists here. The annual communion meeting at Bethel, Heard County, Ga., came off last Sunday, and Friday and Saturday before. Eld. J. M. Bagwell is pastor. Beside him, Eld. G. W. Burson

and the writer were there. By the mercies of God the meeting was protracted till Tuesday; and there were fifteen men and women added to the church by baptism, and one by letter, ages perhaps from twenty to over fifty. Some had been conferring with flesh and blood for more than thirty years. There were some who came asking to be heard from. For instance, before the preaching was over there came forward two and gave the pastor their hands. At another time he dismissed, and one said he couldn't go off satisfied; he was received. And after dismissal again a lady couldn't leave without telling of God's goodness and mercies toward her. You see those who joined Saturday wanted to be baptized Sunday morning and thus it went on from day to day. Some joining at the house and some at the creek. It was a glorious meeting indeed. I don't think I ever saw a whole congregation affected as that one was. We could see the tears on the cheeks of the aged and youth alike, and yet no loud crying. I thought of the apostolic pentecost. We had no night services. We were about two hours at the church house each day. There were no undue measures used, or propositions made. The large house was full and many could not get in. Beside the ministers present three of the deacons took part in the public worship. The pastor is a very able gift of God to His dear children. It is mostly on experimental and practical godliness, seasoned all along with grace and the fundamental doctrine of Christ. Here is one of his expressions as near as I can remember: "You being stricken while hearing preaching are apt to think the preaching brought life, but the truth is life was given of God, and the next word you heard sealed condemnation to your soul. Life is the cause of action, and action never can cause life. There is life and a travail before birth; the birth is a manifestation of the life that previously existed, and God is the beginner and finisher of eternal salvation."

On Tuesday I don't think I have ever heard a more appropriate admonition to the new members than by Brother Bagwell. He told them they might look for trials and sore temptations. Jesus after baptism was tempted forty days, and the servant is not greater than his Lord. But he quoted many precious promises to the faithful

in Christ. He ably pointed them to the walls and bulwarks and places of refuge and safety so very plainly that I feel certain they will run with patience the race set before them, for he warned them to look to Jesus for strength, who is the author and finisher of their faith. Eld. Burson has been in very poor health this year, so much so that he had to give up the pastoral care of all his churches, but was at this meeting and gave a short talk each day. As large, fleshy, and diseased as he is, two of his sons called on him a few weeks ago to baptize them, and by the grace of God he performed the act all right. Paul said, "I can do all things through Christ that strengtheneth me." The last day of the meeting the pastor gave an opportunity for members, and sung some verses, but no one offered, and he dismissed. Not a word was said about stopping or continuing; all understood that when the Lord ceased to add to the church daily the saved, then the meeting ended. There have been many good meetings among the churches, and some additions. Love, fellowship, and union abound, as far as I know, which strengthens and encourages the little ones to stand fast in the liberty wherewith Christ hath made us free, and contend earnestly for the faith both by precept and example. May the Lord bless and sustain you in the work that He has committed into your hands and afford you an abundance of his grace is the prayer of a little one.

W. P. MERRELL.

WORDS OF APPROVAL.

ATLANTIC, N. C., August 9, 1914.

Dear Brother Hassell:

I have just been reading the editorials in the August MESSENGER, and they have interested me very much. It appears to me that they are all savored with grace.

While you see war and fightings you see it only as the Lord saw it. It is a natural consequence of the sinfulness of poor fallen man. Inasmuch as nations are made up of that class there are wars and fightings among them. The kingdom of God is a kingdom of peace. True peace and happiness are found there as the Lord appears enthroned in each heart. As He rules in each

heart of all His subjects so He rules the whole, and the affections of all His subjects are unto Him.

The religious world sees the world getting better. They are helping the Lord in His undertakings and accomplishing much. (?) Yet we see the Lord's words, and those of the inspired apostles to be true. Our Lord did a perfect work, but vain is the help of man. How can vanity aid perfection? We hunger for the peaceful reign of the King of Righteousness. Even so, come Lord Jesus.

Elder Henderson brought some good thoughts and consolation of the Spirit in which I received a crumb of the consolation which is in our Lord Jesus.

Elder Hanks' article was very comforting to me, especially the latter part. I think his words were well seasoned with the love of the Spirit and the love of the little ones in our Lord Jesus Christ.

While Elder Oliphant wrote very pointedly, yet every word was good, and the advice such as we all should take in both writing and preaching. No one feels more for the benefit and well being of a church than a worthy pastor; and, when he speaks, though it may be in plainness of speech, it must be in the love of the cause and of the one to whom he speaks. Sometimes he has to demonstrate that, "Open rebuke is better than secret love," but it is in kindness and brotherly love. Such is necessary for the order and good government in the house of the Lord. A hot fire only purifieth the silver and trieth the gold. The wind cleanseth the wheat and drives away the chaff. The Lord did all these things in the love He had for the church, and so must those who labor in His Spirit in His kingdom.

Then the voice of Eld. Stewart, as he cried out of the deep, did so much meet a kindred spirit in my own heart. I could but feel to embrace him in the love of my heart. I have been in the valley for more than a week, and every way I look for deliverance is hedged in. I know that there is always deliverance in the Lord Jesus, but where can I find Him? I go forward and backward, to the right and to the left, but He is not there. My heart is filled with groanings in the spirit, and I find myself shut in prison. When I read his words they appeared like the deep calling unto the deep at the

noise of the waterspouts. There is much roaring down here. If I could but feel that they are the Lord's waves and billows which have gone over me, then I could see some way of escape.

Surely my soul is full of bitterness and death, and there is no good thing dwelling in this flesh.

The Lord bless and sustain you in His holy word and cause.

Yours in the tribulation of the gospel,

L. H. HARDY.

EXPERIENCE.

NEWTON, IOWA, July 24, 1914.

Eld. Sylvester Hassell:

VERY DEAR BROTHER:—Enclosed please find one dollar to pay for my subscription to THE GOSPEL MESSENGER, as my time is out. I feel I can not do without it, as I get so much instruction and comfort from reading your editorials, and the writings of the many dear brothers and sisters.

If you will bear with me in my weakness I will try and relate to you what I hope has been some of the Lord's dealings with me. Three years ago last February it pleased the Lord to call my dear companion to, I trust, His upper and better kingdom, and to show me my lost and ruined condition, and I felt, should I be called, I was without God and without hope in the world. I felt that all my sins were staring me in the face, and I could see all the past, it seemed, as long as I could remember, and all I could cry was, God be merciful to me, a sinner. I would plead night and day for mercy. This condition continued for some time, and at last, one night as I was asking for mercy I felt if I knew my own heart I was sincere, and if it pleased God that I should be lost I felt it was just, and I had done all I could. I was a guilty sinner, and just then I was, I trust, given faith to believe in Christ and His precious promises.

The Scripture came to me, "Seek, and ye shall find; knock and it shall be opened to you," and I thought I certainly (if I knew my poor unworthy heart), had been seeking, and I also believed that the Lord would do as

He said, and I retired for the night, feeling I would trust all in His hands. And some time in the night I was awakened by a very severe rain and electrical storm. The first thought when I was awakened was, I wish I had fixed a barrel so as to catch some water. I was in South Dakota at the time, and we were just building some new buildings, and I did not have a well completed, and we were hauling our water a mile. The next thought was how foolish to think of such trifles, and the Scripture came to me that Christ used to the woman at the well: "If thou hadst asked of Me, I would have given thee living water," and I thought I had certainly asked, and I also felt I had received; and, as the lightning flashed, I felt my burden had gone and I would never be more happy. And, dear brother, from that time on I have never had the burden as before, but feel to trust alone in the blood of Christ for a righteousness which will be accepted before God in the great day. I have my doubts and fears, but have never been able to carry the same burden as before, but still feel to be a poor, unworthy sinner, and to pray for a continuation of God's love and mercy.

After this I continued to read the Scriptures to see what was my duty, and I became interested in regard to being baptized. I felt it was a command of our Lord and Master to those who had obtained a hope in Christ; and, as there were so many sects claiming to be the Church of Christ, I did not want to make any mistake, but wanted the truth if I had to stand alone, and, like Paul, I conferred not with flesh and blood, but was given faith, as I trust, to go to Him who said by inspiration, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) I seemed to be given faith to believe if I prayed to God He would answer me in a dream; and I prayed that, if it was His will, He would reveal to me in a dream the minister by a stream of water who was the proper one to administer the ordinance of baptism, and I will here relate the answer as I trust to the prayer. I was walking along a roadway in a timber, such as is usual along our streams here in the west, and I came up to Eld. Elmore, then deceased, standing in the road or pathway, and as I looked off to the northeast, as

it seemed, I saw what appeared to be the top of a cave or building, all made of rocks and mossed over, and it seemed I could hear voices down in the cave but could see no one, and no door or way for them to get out; and out of the top there appeared to be a large rope come out and go up into the air, and about as high as the trees it was cut off and there was a loop in the top of it. As I stood looking at the strange sight I thought Eld. Fred Elmore says to me, "There they are, and they have been trying to get at them all down through the ages, but they have never been able to destroy them yet." He vanished from my sight, and I walked on a little distance around a curve in the pathway, and came up to the bank of a stream, and there was Eld. M. E. Young (who lives at Indianola, Iowa), and I said to him "I am ready to be baptized if you are," and I awakened and felt to thank God. It was clear to me who it was, as I had seen only the two Elders, and one was deceased, so it certainly was the other. Now to explain for fear you are not acquainted with these two Elders. They were both ordained at the same time at Liberty Primitive Baptist Church, Jasper County, Iowa, near thirty years ago. At present this church has a membership of sixty-three, of whom ten have been added to our numbers in the past three months. Eld. R. L. Keeton is our present pastor. When I awakened I felt it was an answer to my prayers, and I began to try and study out the meaning of the first part, the last being clear to my mind. And this, dear brother, is the solution I arrived at, and I have never changed my mind: The cave or house was the church Christ built upon a rock (Christ Jesus), and says the gates of hell shall not prevail against it; and the moss or old look represented the almost two thousand years since it has been established by Christ and His apostles; and the subjects of that church were represented as the people in the pit (guilty sinners), with no avenue of escape except the rope going into the air, and it being cut off and there being a space between earth and heaven represents that only the mercy and grace of God could reach down and lift such guilty sinners from the awful condition we are in by nature (Rom. 3). Now in obedience to the command of our Lord and Saviour, and the evidence which I feel was given me (not for any

good or merit in myself, but by His mercy and grace) I was baptized by Eld. M. E. Young and joined Liberty Church two years ago last April. And, dear brother, I will leave it to your decision as to this being a Christian experience, as I can truthfully say I believe the Primitive Baptist Church is the true church, and I feel thankful to God for His guiding me there, although I feel very unworthy of a home among them; and I would desire the prayers of you, dear brother, and any who may read this, that I may never be allowed to bring a reproach upon His dear name or cause.

May God bless you and spare you many years to cry aloud and spare not, is the prayer of your unworthy brother, if I may address you so.

Pardon me for making this as lengthy as I have; and if we never are permitted to meet here, I trust we shall in the upper and better kingdom of our God, through the merits of our Lord and Master, Jesus Christ,

With love, W. A. HOLMES.

THE KEHUKEE ASSOCIATION.

The one hundred and forty-ninth annual session of the Kehukee Primitive Baptist Association is appointed to be held with the church at Conoho, Martin County, North Carolina, on the 3d, 4th, and 5th days of October, 1914.

Those coming by railroad via Hobgood will be met at Oak City, Friday p. m., the 2d day of October, and those coming via Parmele will be met Saturday morning, the 3d day of October.

All lovers of the truth are cordially invited.

S. HASSELL, *Moderator*.

B. S. COWING, *Clerk*.

N. M. WORSLEY, *Church Clerk*.

Oak City, N. C., September 1, 1914.

LOTT'S CREEK ASSOCIATION.

The Lott's Creek Association is appointed to meet Friday, Saturday, and the fourth Sunday in October with the Bethlehem Church, three miles west of Statesboro, in Bullock County, Ga. A. R. STRICKLAND,

R. 3, Daisy, Ga.

EDITORIAL.

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**. So has Elder 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.

FAILURE OF MODERN CIVILIZATION AND MERELY FORMAL CHRISTIANITY AND INFIDELITY.

The indescribable horrors of the fiery and bloody war now raging over nearly all Europe demonstrate the utter failure and worthlessness of modern civilization and merely formal Christianity and infidelity. Modern Europe professes to surpass in civilization all former ages and all other parts of the world; yet the great nations of that continent are using their utmost efforts to exterminate one another, and to reduce their beautiful countries to deserts and graveyards. Germany outboasts all other nations, and is the chief seat of scornful so-called "higher criticism," which tears the Bible into tatters, and denies its Divine inspiration. England is doing

her best to follow Germany in this defiance of God, and in a false liberalism which fellowship every kind of unbelief. Austria and Belgium are Roman Catholic, or heathenism masquerading under the form of Christianity. Servia and Russia are Greek Catholic, which is but little, if any, better. And France is nominally Roman Catholic, but really atheistic, ignoring and denying God, which is the natural consequence of Roman Catholicism. In the Scriptures, ungodly nations are compared to wild beasts, inspired of the Devil to oppress and murder their own truly Christian subjects or citizens, and to destroy one another. They have no faith in the living God or in His Written Word; and, instead of glorifying Him by obedience to the gospel of His Son, and by loving and living at peace with each other, they despise Him and His law and gospel; and, if not restrained by His Spirit and Providence, they would convert this world, not into a heaven, but into a hell. Our only hope of temporal and eternal salvation is in God. He is infinitely above the Devil and all wicked men and spirits; and, after He has sufficiently chastised the sinful rulers and people of the nations of the earth, He will bring order out of confusion, and turn war into peace, and save forever all who trust in Him; and there will be at last, according to His promise, and by His almighty power, a new heaven and a new earth, wherein dwelleth righteousness, and which will be filled with His knowledge and His glory. At Armageddon (mountain of the place of troops, Rev. 16:16), the final and decisive battle between the forces of good and evil, before the millennial reign of Christ on earth, will be fought, and the enemies of God and His people will be utterly destroyed. Where or when that battle will be fought, no one but God knows; but it seems to be near, and the conflict and the result are certain.

S. H.

PEACE.

Much has been written and spoken upon the subject of peace, and yet there is room and demand for further discussion of this important and much-desired reign of peace, love, and fellowship among the saints of the Most

High God. Our dear Saviour, by the offering of Himself for our sins, secured to us everlasting peace and reconciliation between the Father of Spirits and His covenant people, and spake to His disciples, saying: "Peace I leave with you, my peace I give unto you." Jno. 14:27. The peace referred to in the above quotation is everlasting; it can not be broken, but will reign world without end. This peace He left with them; each renewed soul is made to feel the spirit of this truth in the heart, to quell their fears of everlasting destruction, as He said, "Let not your heart be troubled, neither let it be afraid."

Thus we may safely conclude that the peace effected by the atonement is permanent, complete and everlasting; and the apostles of Christ as ambassadors for Him, proclaimed this fundamental truth and admonished the church to be reconciled to God. 2 Cor. 5:20. The word of peace was sent of God to the Children of Israel "preaching peace by Jesus Christ," and "published throughout all Judea." Acts 10:36, 37. This peace is a spiritual gift of God. Rom. 8:6; 1 Thess. 5:23; 2 Thess. 3:16.

The peace and reconciliation of God's chosen people is accomplished by the Prince of Peace (Isa. 9:6), and freely bestowed on them through His mediation and intercession, and a feeling sense of it is imparted to them by the washing of regeneration and renewing of the Holy Ghost. It is a delightful thought, that their warfare is accomplished and their iniquity is pardoned. Isa. 40:2.

Now I wish to present some thoughts and Scriptures on the practical side of the subject under consideration; and to show by the Word of God that the sons of peace, the children of God, are under law to Christ, the Prince of Peace, which enjoins them as members of the body of Christ and members one of another, to maintain peace among themselves as strangers and pilgrims on the earth. For "there is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. 4:4. We have only one Lord to serve and honor by our obedience; our one Lord owns but one body, which consists of many members, and to each member the one faith (both the grace or spirit of faith, and the doctrine of faith) is given; and in the 3d

verse of this chapter they are commanded to *endeavor*; to *labor* to a *certain purpose*; to make an *effort*; to *try*; to *strive*; to *attempt*; to *essay*. Have we done this? As a body, having one Lord, one faith, and one baptism, have we *all* done so? or have only a few faithful ones tried and failed to maintain peace and order and love and fellowship in the church? This holy precept extends to each and every member of this one body, according to the opportunity and ability afforded to each individual member.

Paul concludes his second epistle to the Corinthians: "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with a holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

It is sad to know that several of the most powerful nations of the earth are engaged in war and that thousands are being slain—that earth and seas are being stained with human blood; but the fact that God's dear people are divided into warring factions gives me greater and more painful concern.

"When, O when, will Christ the Saviour
Come His little flock to favor?"

When, O! when?

J. E. W. H.

THE OLD PATHS.

If we follow the examples of the Saviour, we will be on safe ground and have peace. Our people in 1832 condemned humanly devised revival meetings. We have ever thought they were right in so doing. If we resort to the same methods to augment our numbers that the Arminians do, how much better would we be than they? They fill their churches with the world. Like causes produce like effects. When we have the world in the church, we have Arminianism there, and trouble will follow. If the Arminians were wrong in their effort system in 1832 they are wrong yet. If we condemn the action of our brethren in 1832 that is an acknowledgment that we believe Fullerism is right. Our people where I joined in

West Virginia, condemned protracted meetings, Sunday-schools, Boards, Conventions, and Secret Orders. I still believe they were right. We all should strive for the things that make for peace. We rejoice to hear that some of the good brethren are willing to leave off unscriptural expressions and labor for peace. Bible language is good and safe. May we all be content with the old paths.

L. H.

WHERE WAS THE MULTITUDE?

Many religionists are inclined to boast of their numbers, and to be very confident, encouraged and assured because they vastly outnumber certain religious opponents, especially if their opponents are such as they despise. This is human nature. As a great man has pointed out, our sense of security in numerical strength is of the flesh, but our sense of security with a despised few, is of the Lord. Hence, in all ages the average man has been inclined to go or fall in with that which is current, prevailing or popular in his vicinity, country, or generation. But ever since the day that the Lord revealed Himself to the fallen sons and daughters of man, there have been a few here and there, who, like, Moses, esteeming the reproach of Christ greater riches than the treasures in Egypt, dared to stand with the despised minority, choosing rather to suffer persecution with a minority than to enjoy the pleasures of sin for a season with the majority. Where was the multitude or majority in Noah's, Moses', David's, Jeremiah's, Isaiah's, and Daniel's day and time? Against them. Where was the multitude or majority in the days of Christ's earthly ministry and in the days of the apostolic or first church? Against them in blind and determined opposition.

The Lord said to His ancient people, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people."—Deut. vii. 7. As this number argument is one in which Elder Porter and his people seem to delight, we will let their own witnesses answer it. Listen:

"If it were true that the multitude were always right, I would concede much to your suggestion. It might, in that case be pru-

dent for no man to go to *the Bible* for his religious faith, but simply to inquire what opinions are held by the *majority*. If we adopt this plan we shall, as Christians, all be driven into Romanism; and then, as men, into idolatry; for I suppose at least two-thirds of all the race are worshipers of idols, and a vast majority of all professing Christians are Roman Catholics. For myself, I prefer to be guided by the teachings of Jesus and the apostles rather than by the vast and countless majority. I say with Paul, that even though 'an angel from heaven' teach any other doctrine than that which I find here in this holy Book, let him be accursed. I dare not follow the multitude to do evil."—See "Theodosia Ernest," Vol. 2, page 170, on Church Identity.

One of the wonders of history is that truth has always been preserved by a despised, hated, persecuted and suffering minority. In religious matters the majority has always been wrong and corrupt. Better be careful about going with the majority. The Bible warns us against "going with a multitude to do evil."—J. A. Scarboro, in *Arkansas Baptist*, Jan. 23, 1907.

Mr. Spurgeon, the great London preacher, says:

"It is the easiest thing in the world to believe as everybody else believes, but the difficulty is to believe a thing alone, when no one else thinks as you think; to be the solitary champion of a righteous cause when the enemy mustereth his thousands to the battle. * * * Now worldly religious men will go just as everybody else goes. That is nothing. The thing is to stand alone. Like Elijah when he said, 'I only am left and they seek my life,' to feel in one's self that we believe as firmly as if a thousand witnesses stood by our side. O! there is no great right in a man, no strong minded right, unless he dares to be singular. * * * A strong minded man is one who does not *try* to be *singular*, but who *dares* to be singular when he knows that to be *singular* is to be *right*."

Again he says:

"Of course, he who is faithful to his God, and declares His greatness in this evil time, will today be stigmatized as *behind the times* and be little esteemed by those who deem themselves cultured and advanced; but of this he makes small account. I see how it is. God's word is nothing; these new notions are everything. The modern men blot out what they like, tear out what they please from the book, or they lay the book aside altogether, for they themselves make their own Bible, and every man is his own inspiration, and will, ere long, proclaim himself to be his own god."

So let it be borne in mind by all lovers of truth that when it comes to the real, simple, spiritual and acceptable service or worship of the true God, the servants of God have had to go contrary to the advice and influence of the mighty, the wise, and the noble of this world, have had the great majority of the lawyers, doctors, preachers, philosophers, and great men of the world against them.

So let us remember that no people are right because they are many and popular, and no people are right be-

cause they are few and unpopular; for no doubt many sects have been few and unpopular because they were *wrong*; but let it never be forgotten that the consistent followers and worshipers of the Lord have always been comparatively few and unpopular. Paul says, "As many as are led by the Spirit of God, they are the Sons of God"; and "if any man have not the Spirit of Christ, he is none of His."

So while being few in number and despised does not prove any professing people to be right; it is, nevertheless, true that it is a mark, sign, or characteristic of the true worshipers in all ages and dispensations of the world.

G. W. STEWART.

SALVATION ALONE THROUGH CHRIST THE LORD.

This little pamphlet of 32 pages, by Brother S. B. Lockett, of Crawfordsville, Ind., is one of the ablest and most unanswerable demonstrations, from the Scriptures, of the Primitive Baptist doctrine of salvation by Christ alone that I have ever seen. I wish that it could be read by every human being on earth. The price is 10 cents per copy, or twelve copies for one dollar. Send for it, read it, and circulate it. All orders should be sent to S. B. Lockett, Crawfordsville, Ind. S. H.

ELEVENTH VOLUME OF THE FUNDAMENTALS.

This volume of 126 pages has just appeared. The contents are: The Biblical Conception of Sin; At-One-Ment by Propitiation; The Grace of God; Fulfilled Prophecy a Potent Argument for the Bible; The Coming of Christ; Is Romanism Christianity? and Rome, the Antagonist of the Nation.

This is one of the best volumes of this most excellent series of books. It gives the strongest arguments on the above highly important subjects. The book is given to every minister who writes for it; and it is sold for 15 cents a copy, or 8 copies for a dollar, or 100 copies for ten dollars. Address Testimony Publishing Company, 808 LaSalle Street, Chicago, Illinois. S. H.

QUESTIONS AND ANSWERS.

1. Q. What are we to learn from Num. 25 and Rev. 2:14? A. God's severe condemnation of idolatry and its attendant impurity; the execution of His righteous wrath upon those pretended servants of His (such as Balaam) who lead His people into these sins and upon those who are led into such crimes; and His gracious approval and blessing of His servants (such as Phinehas) who oppose these acts of wickedness.

2. Q. Should the true people of God, the churches of the saints, have union meetings with unsaved and disorderly denominations? A. By no means, as they would thus become partakers of unsoundness and disorder, and encourage others in these errors, and bring reproach upon their profession of truth and righteousness.

3. Q. What is the *rest* spoken of in Heb. 4:1-11? A. The rest or peace of faith in the Lord Jesus Christ, in His finished work of redemption as the entire ground of our acceptance with God, a ceasing to trust in our own works, and a heart-felt trust in Christ as our only, all-suitable, and all-sufficient Saviour. This rest was typified by God's Sabbath-rest; when He ceased from His works of the original creation, and by the rest of the believing Israelites, from their wilderness wanderings, in the land of Canaan, the promised land flowing with milk and honey, where every man could sit under his own vine and fig-tree in peace and happiness. It is spiritual rest in Christ now; which is the beginning and foretaste, and pledge of the believer's perfect and eternal rest in heaven, in conscious, constant, and blissful communion with God forever—everlasting rest from the guilt and burden and temptations and pollutions and from the very existence of sin, and from all fear of its just and terrible consequences, and from all the mental and physical sorrows and trials of this mortal life; the peace of God Himself, our Heavenly Father, through the mediation of His Son and by the power of His Spirit, who will lead us to living fountains of waters, and wipe all tears from our eyes, and whom we shall serve, and whose face we shall see, in that world of perfect purity and glory, where we shall reign, as priest-kings, forever over sin,

Satan, death, and hell, and every other enemy, and give Him all the praise for our great salvation. This salvation is from sin, and unto the obedience of righteousness and submission to God. Having been made partakers of the *given rest of faith in Jesus*, we desire in love to take His yoke upon us, and to learn of Him, and to follow Him, and thus, by His grace, we *find the rest of the obedience of faith* (Matt. 11:28-30; John 13:17; Rom. 16:25-27; James 1:25).

4. Q. In closing a prayer, is it proper or right, in addressing God, to say, We will praise Thee through Christ, or, in other words, will we praise God through a mediator in a glorified state? A. I certainly think so. Jesus says, "I am the way, the truth, and the life; no man cometh unto the Father but by Me" (John 14:6). Paul says, "There is one God, and one mediator between God and man, the man Christ Jesus" (1 Tim. 2:5); and that "Jesus Christ is the same yesterday, and today, and forever" (Heb. 13:8); and that "Jesus is a high priest forever" (Heb. 6:20; 7:28; 8:1). *After* God has made Christ's enemies His footstool, He says to Him, "Thou art a priest forever after the order of Melchizedek," made so, says Paul, "not after the law of a carnal commandment, but after the power of an endless life" (Psalm 110:1-4; 1 Cor. 15:24-28; Heb. 7:14-17). The Lamb in the midst of the throne feeds and leads His redeemed people; and His Church is "the Bride, the Lamb's wife" (Rev. 7:14-17; 14:4; 21:6). In the glory of heaven they shall see His face; and His name shall be in their foreheads; and the throne of God is also the throne of the Lamb (Rev. 22:1-5). 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."—Psalms 107:8, 43.

WARBURTON'S MERCIES, No. 8.

O the loving kindness of the Lord, how good it is! Surely it is a good thing to give thanks unto the Lord! How sweet it was to pass on my way and see the cloud

go before me! But it has ever been my lot to have changes, ins and outs, ups and downs. For after awhile we got behind at the shop where we dealt for provisions We owed, if I recollect rightly, about seven pounds, and had but two in the house, which we were keeping towards paying the debt; but there was no appearance of getting the rest. But all the rest came in God's own time and way, and it was truly wonderful and astonishing to my soul. There was one of our deacons, my right-hand man, who professed such love when I first went into the town that apparently he would have plucked out his eyes and given them to me. After a little time, however, he began to manifest his hatred and enmity against me, by trying all he could to harass, perplex, and distress me. He goes to the person we traded with, and asked him if I owed him any money. The answer was that I did. So he told him with his soft tongue, that out of kindness he let him know that, if he did not get it soon, he never would have it at all. This put my creditor into great fear, so that he sent me a very soft note, that he should be glad if I would settle the account, as he was driven for money. O how this made me shake from head to foot! "Now," said the enemy, "what will you do? Here is five pounds to make up before you can pay the seven. You have drawn over your quarter's money, and you can not look there. But if you do not pay it immediately, it will be over the whole town, and it will be matter of joy to the uncircumcised, and sorrow and grief to your friends." O how all this sank me down! for though the Lord had done so much for me, I found that I had no faith at my command to trust him one moment. This was on Saturday; no text, and Lord's day coming, and I could not get one to strike me all the day. Then I tried to strike one myself, and I struck out many, but they all slipped through my fingers, and off they flew. What a day and night did I pass through. But through the tender mercy of a covenant God, I had a good day in the courts of our Lord. The dear Lord led me into the very things that some of his dear children were exercised with, and they went home at night rejoicing in the Lord, and putting no confidence in the flesh. The dear Lord favoured me with a sweet calm, and I felt a hope springing up that he would provide. And I felt a casting of my cares upon Him.

"Bless the Lord," my soul whispered, "He has delivered, He does deliver," and I felt a sweet hope that He would deliver. Before we went to bed, my wife asked me how we were to get through the week. "I have only two shillings," said she, and we are to have no more at the shop till the old score is paid off, and the two pounds we must not touch; and you know there is but little in the house. How do you think we are to get through the week?" "Well," said I, "come, never mind it tonight; I am tired; let us go to bed, and see what tomorrow will bring forth." I had a very comfortable night's rest, and, being tired, lay pretty long in the morning. Indeed, I was rather reluctant to go down, for fear of the subject of the two shillings coming up again. Whilst I was pondering about the two shillings, the postman came to the door with a letter, and called out, "One shilling and elevenpence, mistress." "What," cries out my wife, "what do you mean?" "One shilling and elevenpence (postage), mistress." I could not help laughing in my room to hear my wife and the postman. Well, thinks I, we don't need much consultation about laying out the two shillings. We have now a whole penny left. Neither I nor my wife understood the one and elevenpence then. When the postman had shut the door, she comes stamping up the stairs as if she would have stamped them down. Into the room she comes with the letter and the penny, and down she threw them both. "Now," says she, "as you have such a stock of faith, you have a whole penny to go to market with," and down she went, not in the best of tempers. I opened the letter, and there was a two pound note and a one pound note, making three pounds. I ran down stairs with astonishment, and showed my wife the three pounds. Poor thing! she was quite overcome with wonder, and she declared that she should never again be frightened at one and elevenpence, and hoped one and elevenpence would soon come again. Just as we were talking it over, my old friend, Thomas Nivin, a Scotchman, whom I had ever found a faithful friend from first to last, came in to know how we were. I showed him the letter, and told him of our situation, and that I owed seven pounds at the shop, and that my creditor had sent for the money, and that we had only two pounds towards

it until this letter came; and now we have five pounds. The old man rejoiced, and said that he was glad in his heart to see the loving kindness of a covenant God in such a wonderful and unexpected way. The dear old man said, "I have two pounds laid up at home that I have no present use for." So off he went and brought the two pounds. My old dame dressed herself up in her best gown, and off she goes with the seven pounds, and discharges the debt with honour. Now, thinks I, I will go alone into the chapel, and there will I extol the mercy of my wonder-working God, who has wrought this wonderful deliverance for me, one so unworthy. But I am ashamed to write or speak what came into my mind as soon as ever I entered into the chapel. Instead of blessing and praising God for His wonderful deliverance, it darted into my mind that whoever sent it might have sent a five pound note instead of three, and then I should have had two pounds for other things, which would just have come in well. O how I hated myself for these thoughts, and how did my soul struggle, cry, and pray, to tread these cursed feelings under my feet! I walked to and fro, begging and crying for a thankful heart; but could no more thank God feelingly for the deliverance than I could make a world. And I began to find my heart as hard as the nether millstone, so that I found that thankfulness was a gift that cometh down from above. And I am confident that thankfulness is as much the gift of God as ever deliverance is. But, blessed be His dear name, He can give it when He will; for a few days after this, as I was walking down the street, the dear Lord broke into my soul with such light and love, that He showed me His hand in sending me the deliverance, and with such sweetness, wonder, and thanks, that my heart was quite overcome with gratitude. "It is a good thing to give thanks unto the Lord," and those that are taught of God well know that "every good thing is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

JOHN WARBURTON.

EXTRACTS.

PAVO, GA., R. 4, Box 64, June 22, 1914.

Elder Sylvester Hassell:

VERY DEAR BROTHER:—Please find enclosed money order for \$1.00 (one dollar) for my subscription another year for the MESSENGER. I have been taking it ever since its first publication. It is a source of great pleasure to me. I read, with much comfort, the sweet contributions from the brethren and sisters with the consoling editorials. I value it very highly for the truth's sake.

Wishing you many more years of prosperity and happiness I remain your little sister in hope of a better world than this.

(MRS.) ANNIE SMITH.

BOYLE, MISS., Aug. 3, 1914.

"To the law and the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. 8:20.

Elder Hassell:

ESTEEMED BROTHER IN THE LORD:—I will give you a few deductions from the above Scripture for your consideration, and, if you think proper, that of the readers of THE GOSPEL MESSENGER. Paul says, "When I am weak, then am I strong." When I attempt to speak or write in the name of the God of Israel I feel the need of Divine light; that light which shines out of darkness, by the command of our God, to give a knowledge of the glory of God in the face of Jesus Christ. We can't believe anything in nature or grace without evidence. When Jacob slept on the ground with a stone for his pillow, and saw in a vision angels descending and ascending on a ladder, that served as evidence to him that that was nothing less than the house of God and the gate to heaven. The same prophet that wrote the words heading this article, looking through the annals of time, by Divine revelation, about 700 years, tells us that a king should reign in righteousness, and princes should rule in judgment. This reign started on earth visibly when Christ began His ministry. Jesus, the King of saints, and the twelve apostles, rulers in judgment, have reigned in the hearts of the saints, and will while time lasts. This King was called a man by the prophet, and should be a hiding place from the wind of persecution and the tempest of anti-Christ, as rivers of water in a dry place. Witness the woman at the well, whom this King told the water that He gave would be in her a well springing up into everlasting life, and whose body should be eaten emblematically and those that eat thereof should never die. When we need Divine evidence, call one of those princes to the stand. "Who do men say that I, the Son of Man, am?" Some said John the Baptist, some Elias, or one of the old Prophets. They all said wrong, but that was the best they knew, for the reason they didn't have the light of life. It was the princes who should rule in judgment that were being interrogated. They were men also, and of like passions as the others, but the difference was they had the light of life, not of their own manufacture either. Peter, who seemed to be one of the chief spokesmen, said, "Thou art the Christ, the Son of the living God." The Saviour told him that he was blessed; and the reason of said blessing was that flesh and blood (the wisdom of men) had not revealed it to him, but His Father who is in heaven.

Let's call Paul to the stand. What was your object, Paul, in persecuting the saints? Answer: I verily thought I was doing God service. I was more exceedingly zealous than many of my equals in this matter, but, when it pleased God to reveal His Son in me, immediately I conferred not with flesh and blood, I didn't hunt for the man at whose feet I was brought up; but my prayer was, Lord, what wilt thou have me to do? All Bible readers know what the Lord told him he must do. Later this same man tells us that the gospel he preached he was not taught by man, but by the revelation of Jesus Christ. And he tells us that though we or an angel from heaven preach another gospel than that we have preached, let him be accursed. The revelation of Christ in the heart of the sinner is just as essential to hearing and understanding gospel preaching as it is in the heart of the preacher in preaching that Gospel.

No man or woman in nature believes this scriptural truth, but when He that commanded the light to shine out of darkness shines in their hearts, they accept it with gladness, and their meat and drink is to do the will of God of their salvation. Eye hath not seen nor ear heard, neither hath it entered the heart of man, the things that God hath prepared for them that love Him, but He has revealed them to us by His Spirit, for the Spirit searcheth all things, even the deep things of God. The spiritual man has quite as many senses as the natural man; he has an ear to hear the things of the Spirit; he feels after the Lord; his service is a sweet smelling savor, and he beholds with an eye of faith the happiness of eternal glory. We only have a foretaste, as it were, of heavenly things, as we only know in part and see, as it were, through a glass dimly. It doth not yet appear what we shall be, but we know, when He doth appear, we shall see Him as He is, and in consequence thereof will be satisfied (John's testimony). As Paul is the apostle of the Gentiles we may be excused for calling him to the witness stand often. He says the Spirit beareth witness with our spirits, that we are the sons of God; and, if sons, heirs of God, and joint heirs with Jesus Christ. Could the human mind contemplate anything more glorious than being a son and heir of God by regeneration and adoption? We have not received the spirit of bondage again to fear, but the spirit of adoption whereby we cry Abba, father, having been born again, not of corruptible seed, but by the word of God, which liveth forever. The spiritual birth is made much sport of by nominal Christians, but the Saviour said, Except ye be born of the Spirit and of water (which are synonymous terms in this connecton), you can not enter the kingdom of God. Know you not that no liar, adulterer, fornicator, or thief shall enter the kingdom of heaven; and such were some of you; but you are washed and sanctified by the Spirit of God. We live in a happy age of the world; all can worship God according to the dictates of their consciences, and no one allowed to hinder. We will all feel the sting of sin while we live in this sinful world. Paul says, When I would do good evil is present with me. That being the case, he takes it that it is no more he that did it, but sin that dwelt in his mortal body. So then, he says, With my mind I serve the law of Christ, with my flesh the law of sin. I feel often to exclaim with him, O, wretched man that I am! who shall deliver me from the body of this death? I crave to know more of God and Godliness. May the mercies and blessings of Israel's God be with His people, is my sincere prayer.

Yours in hope,

JAMES M. SIMMONS.

MEADOW GROVE, NEB., August 5, 1914.

Elder Sylvester Hassell:

DEAR BROTHER IN CHRIST:—Enclosed you will find \$2.00 to pay for THE GOSPEL MESSENGER, as I am in arrears from January 1, 1914. This will carry me over another year, as I do not want to be without it, as it comes laden with such sweet gospel truths, and I love to read the experiences of my brethren and sisters, who can tell the old story better than I can. I hope you may live long to publish the truth in its purity. It seems so many of the old soldiers have been taken to their reward. But the Lord says He will never be left without a witness; and I think time will be declared no more when the last of the redeemed family is called home.

Yours in a precious faith, J. D. HOGSETT.

ROBERSONVILLE, N. C., August 5, 1914.

Dear Sister Bettie Whitley, Washington, N. C.:

I desire in responding to your esteemed letter received some time ago, to let you know some of the ways we have been brought recently in the providence of God, and how He has so graciously provided for us. We, during our married life of over 63 years, have been spared to realize countless blessings down to old age, wife nearing 80 years and I my 90, and, as we have never had any children I have often thought what could we do should my companion be stricken down in a helpless condition, after having been spared so long to do our own work, knowing it was hard to get hired labor, especially such as we could depend on. Last June and July brought the test. Wife was suddenly and violently prostrated, and was treated by the doctor several weeks. Soon our niece stepped in to fill the place of housekeeper and nurse. She thus served us about a week, when her mother was taken violently ill and she had to leave and go to attend to her. The same day in came a colored Baptist sister that had before the Civil War lived on our farm. She is a good cook and so reliable, and did the cooking and housework, while wife was well cared for by our neighbors and friends.

Bless, praise, and thank the Lord she is now fully restored to her usual health and strength, evincing the gracious, merciful hand of the dear Lord who provides in the time of need. While her disease, ulcerated bowels, was one that was likely to continue several months, she was soon restored and is now able to do as she did before her illness. Is not this a remarkable providence? More than ever am I confirmed that the Lord will provide for us in every condition of our future life, which we desire to spend to His honor and praise.

Our niece, since the death of her mother, has come to live with us, and an own daughter could not serve and treat us with more care and kindness.

I find my strength is failing me. But we are blessed to be up and doing. We don't look upon our work as a hardship, but feel it is a great blessing to be able to do it.

Your letter was so comforting, yea, even to think of us and in so affectionate a manner by one of the daughters of Zion. For such favors as all the gifts of charity, I desire to thank the giver and God, who sent it. Infinitely great and innumerable are His blessings while we tabernacle here, and what must it be in the Happy Beyond?

May we meet there.

MR. AND MRS. OUTERBRIDGE.

WILSON, N. C., August 6, 1914.

DEAR BROTHER HASSELL:—I find my time has expired for the MESSENGER, so you will find money order for one dollar for another year. I think it one of the safest papers our people publish. It does not tend to divide but to unite the people of God. I feel that all the editors are safe men of God, on the staff of the MESSENGER. I know that God has called you for a defence of His gospel and to stop the gainsayer's mouth. I hope the Lord may spare you many more days for the good cause of Zion. All the six churches I serve are in peace.

In hope of eternal life, yours in much love,

G. W. BOSWELL.

SELECTIONS.

THE COMMANDMENTS OF MEN.

The commandments of God, uttered from Mount Sinai, and given under the awful sanction of the divine presence; or spoken by Christ, the accredited messenger of the Most High, are worthy of our utmost regard; but "the commands of men," aside from the enactments of civil law, whether uttered by ten men or ten thousand, are of the least possible consequence. The duties we owe to God are to be performed in the way which *He* has directed. Worship not commanded is not accepted; and every effort of men to bind the consciences of others, or control them in their reverential service of their Maker, is an usurpation of the divine prerogative, an intrusion into things beyond their sphere, and an insult to all true worshipers over whose faith men thus seek to have dominion. God *seeketh* worshipers, but they must be those who worship Him in His appointed way. And no outward forms, no gorgeous rituals, no pompous ceremonies, no empty lip-service, however prescribed and ordained by "the commandments of men," can be acceptable in the sight of Him whose eyes are as a flame of fire, and who knows what is in man, explores the deepest secrets of his existence, and requires that those who approach his presence as worshipers shall worship Him "in Spirit and in truth."

The observance of the commandments of men and the ceremonies and forms which they have ordained, may give a temporary relief to an anxious mind, and may, with time-servers, and worldly-wise men, open the way to promotion and advancement; but the lowly follower of the Lamb of God, who has known his own utter ruin, his helpless and his lost estate, and who has learned to depend wholly and forever upon the grace of God revealed in Jesus Christ, can never find rest in the will-worship which men have appointed, but only in a loving obedience to the gracious commands of God.

The Pharisees may wash their pots and cups and "many other such like things"; sectarians may quarrel over tests, and strive about words, and glory in men, and names; forms and ceremonies which Christ has not ordained may be foisted upon the church, and thus crowd out the very things which he has commanded; but the true disciple of the Lord, ruined by sin and saved by grace alone, can never rest until with an honest obedient will he seeks to know and do the commands of God, and forsaking the vanities which men prescribe, has grace to serve God acceptably, with reverence and with godly fear.—*The Christian*, Boston, Mass.

OBITUARIES.

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

MRS. MARY JANE ANDREWS.

Mrs. Mary Jane Andrews, the daughter of John and Mary Rouse, was born July 5, 1848, was married to Levi John Andrews January 29, 1863, and died August 8, 1914. She was baptized forty years ago at Little Creek Church at Conetoe, by Elder David House, in 1874. Nine of her fifteen children survive her. She left three sons, Wade, John, and Henry, and six daughters, Lena Harris, Mary Evans, Fannie Jefferson, Lizzie Fitch, and Sallie Darden, and twenty grandchildren.

She was a woman of unusual sweetness of character; born in wealth, but like so many women of the South she lost her relatives and property during the Civil War, but she met the ordeal of those trying times with all the other sorrows of life with courage and Christian fortitude. She was an unselfish, devoted wife and mother, always ready to help those who needed her most.

Her children and grandchildren have a priceless heritage in her memory. She was much beloved; and, though her work on earth is ended she has reached her home in Heaven and will still live in the hearts of those she helped and befriended.

We extend to her bereaved family our keenest sympathy in their loss and bow in humble submission to the will of Him who doeth all things well, remembering that no affliction for the present seemeth to be joyous, but grievous; but afterwards worketh out a far more exceeding and eternal weight of glory.

Though we will miss her sadly, we know her sweet spirit is with Him whom she worshiped and adored above all earthly objects.

Just a short while before she died she told her children that it was sad to part with them, for she loved them, and their devotion to her was beautiful, but she was willing and ready to die and wanted to go home to her Saviour. She had a steadfast Christian character, a kind and cheerful disposition, and a strong and abiding faith in her Heavenly Father. She loved her church with a sincere devotion, and was always faithful in the performance of every duty.

Elder E. C. Stone preached her funeral from this comforting text "These are they who have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb." She was quietly and tenderly laid to rest in Greenwood cemetery in Tarboro, N. C., where she will peacefully sleep until the glorious resurrection morn.

"Precious in the sight of the Lord is the death of His saints."

EFFIE R. GILLESPIE.

MRS. D. W. LOUDERMILK.

Mrs. D. W. Loudermilk was born February 6, 1841, and died at her home in Adairsville, Ga., May 14, 1914, aged 73 years, 3 months, and 8 days. She was married to D. W. Loudermilk November, 1869; of this union two children were born, both dying in infancy. She was the daughter of Isaac and Sarah Loveless. She leaves an aged husband and two sisters, Sister Sarah and Sister Mattie Loveless, and a host of friends to mourn their loss. Her two sisters were with

her and assisted her good husband and kind friends in caring for her during her sickness. All was done for her that could be done, but could not stay the icy hand of death. She was conscious to the last, and fell sweetly asleep in Jesus, to be forever with Him who died that she might live. Sister Loudermilk joined the Primitive Baptist Church at New Hope, Bartow County, Ga., June, 1860, and was baptized by Elder G. M. Thompson. Sister Loudermilk was a good Christian, always attending her meetings when she could, helping the church and her pastor in any way she felt would be for their good, and the glory of God, and rendering assistance to any others who needed help, giving liberally of the means God in His goodness had blest her with. Sister Loudermilk was kind to all, and was loved and respected by all who knew her. The town in which she lived showed their love and confidence in her at her funeral, and their kindness will never be forgotten by her loved ones left behind. The writer of this sketch was her pastor fourteen years, and I can say I never saw a more kind and humble Christian in all the walks of her useful life. She will be greatly missed by the church, husband, sisters, and many friends.

Dear Brother Loudermilk, put your trust in the Lord. He will care for you a few more years at best, until you will hear the call, "Child, your Father calls; come home." And to you, dear sisters Sarah and Mattie, while you miss your dear sister so much, remember, she is at rest, and you have a good hope through Jesus of meeting her where parting will be no more.

Her funeral was preached by Elder W. J. Cooper, after which her body was laid peacefully away in the cemetery at Adairsville, Ga.

Written by request.

Smyrna, Ga.

H. G. MITCHELL.

MRS. EMILY TUCKER.

Sister Emily Tucker, the only daughter of Abner and Frances Sims, was born July 4, 1844, and departed this life May 14, 1914. She was married to Thomas N. Tucker, December 11, 1860, who died in the Civil War in 1864. She was blest with two children, Sister G. L. Slaughter and Mr. T. T. Tucker, whose lives were spared to care for her, and she had eleven grandchildren and five great-grandchildren. She united with the Primitive Baptist Church at Macedonia, Chambers County, Ala., and lived a devoted member until the constitution of Mt. Zion Church, at Camp Hill, Ala., where she remained until death. She was afflicted many years before her death, but attended her meetings as often as she could. Her zeal for the cause of Christ was great. She loved the church and administered to the poor. She had many friends. She was a friend to the poor and needy of this world and kind to all. She practiced the many Christian graces, which space will not permit us to state. She died easy. She seemed to fall asleep, and, as we hope, in Jesus. We feel that Sister Tucker is at rest for evermore. We believe that her body will be fashioned like unto the glorious body of Jesus, and housed in glory, in that everlasting Sabbath, where the wicked cease from troubling and where the weary are at rest. She has entered into the full joys of the Lord. The pastor of Mt. Zion Church being absent at the time of Sister Tucker's death, her funeral was conducted by a Missionary minister.

Written by the request of Sister Slaughter. *The Primitive Baptist* will please copy.

Phoenix, Ala.

W. M. BULLARD.

SALVATION ALONE, THROUGH CHRIST, THE LORD.

DEAR BRETHREN:—My little Sunday School booklet, I am thankful to say, found favor with the readers of this magazine, but the supply was not equal to the demand, and many remittances for it had to be returned. This has prompted me to put in pamphlet form the article, Salvation Alone, Through Christ the Lord.

I well know the simplicity and the lack of scholarship and system of this weak leaflet, as if trying to dip out the sea with a cup; but should not all, whose hope of heaven is in this dear doctrine, emulate the woman who washed Jesus' feet, and of whom He said, "She hath done what she could"? May not the humblest help somewhat to stay up the hands of our dear ministers, as Moses' hands were held up when they were heavy in the battle. There never was such a battle as the warfare of those who are now trying to maintain the doctrine named. It began at Christ's birth, when the kings and rulers of earth stood up against Him. They would, if they could, have destroyed His mission by destroying Him.

This last pamphlet will be much larger than the Sunday School book; and, with postage, will cost nearly three times as much. Written (unpretending as it is) under much pain of body, it is now cheerfully priced with the expectation of loss, viz.: 10 cents per copy or six copies for 50 cents. Will the dear brethren who favor me with orders please remit in coin, if possible, or P. O. Money Order? I wish I could send a word of thanks to each friend who orders a book, but the wrapping, mailing, recording sales, with the explanations incident to such a work, with consume my mite of strength while I am spared to do it.

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Judges 5:11.

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"LIFE AND LABORS OF A POOR SINNER."

The above is the title of a book I have gotten out. It contains an account of my early life in part; my experience as a Christian, if I have any; also my reason, in part, for trying to preach the gospel; some instances in which I feel that God preserved my life; some reference to debates I have had, together with my doctrinal views on many parts of God's Word. It is well bound in cloth.

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Some of the dear brethren and sisters have said: "It ought to be bought by the Baptists and given to those who are unable to pay for it, and put in the hands of Arminians free, where they will agree to read it."

I greatly need the money to pay for the printing. I will certainly appreciate your help, if you can feel in your heart to order one from me.

Send all orders to McLean, Va., and greatly oblige,
Your poor brother, T. S. DALTON.

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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.

Postpaid, ten cents a copy; or twelve copies for a dollar.

SYLVESTER HASSELL,
Williamston, N. C.

Vol. 36

No. 11

June 15

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

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NOVEMBER, 1914.

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

The Gospel Messenger

NOVEMBER, 1914.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 36.

WILLIAMSTON, N. C., NOVEMBER, 1914.

No. 11

THE PILGRIM OF ZION.

If forty years we're called to pass
As travelers through this Wilderness,
The bitter waters we must taste,
While marching round from place to place.

But oh that Tree, that Sacred Tree!
Which makes the bitter sweet to me;
If once into the water cast,
How sweet, how pleasant to the taste!

'Tis on this Tree alone doth grow
Celestial fruit for lambs below;
And while we sit beneath its shade,
All earthly joys, how soon they fade!
No nipping frost, nor winter's gloom,
Nor spring nor autumn's burning noon
Can e'er affect this stately Tree,
'Tis rooted for eternity;
Eternity; yes there's the root;
Eternal blessings are the fruit,
Eternal glory we shall share.
When e'er by grace we raise the wing,
'Tis in this Tree we sit and sing—
"My winter's past, my spring has come,
Jesus is my shade and He is my Sun."

ANONYMOUS.

CORRESPONDENCE.

LABORING AND HEAVY LADEN.

Matt. 11:28.

Laboring but not able to accomplish the work, which must be done or we die. Laboring to become righteous while a load of sin which we cannot remove rests upon

us. Trying to do the work which shall make us pure and holy while the law is upon us, showing us to be justly condemned. This, I think, was my condition over fifty years ago, and had been for twenty years. I must have been spiritually alive at that time, for I knew myself to be a sinner in the sight of a holy God, and no man can have that knowledge except by the teaching of divine life; for we are told that "all that is reprov'd is manifested by the light"; and that light is the life that is in Jesus. "In him was life, and the life was the light of men." This was my condition, if I am not mistaken, on that memorable Monday morning in March, 1864, but I did not know it then. I did not know then that I had ever had any exercise of mind that could be called spiritual, or that could have reference to an experience of grace. I knew I was a sinner, but had no thought that I knew it in the way the Lord's people did. Just then I was contemplating some peculiar exercises of mind which I had had, and I asked myself in the depths of my trouble, "Will I ever know anything?" Then I found these words in my mind, where they had been going back and forth for some time: "Blessed are they which do hunger and thirst after righteousness"; and instantly I said, "Perhaps I am one of those for whom Jesus died. It was with force and certainty that I said this. I had never had such a thought before. I now saw in an instant that I was the hungry character; that a man hungers for what he has not; I had no righteousness; I longed for it; "Blessed are they"; already blessed; they hunger because they are blessed. The gladness that came that instant into my heart and life I never can express. I felt that I had never been truly glad before. All the gladness I had ever had before, I knew would some time end. But this I felt would never end. That is the gladness I have today. It has many times seemed to end, but when the clouds and sorrows that seemed to shut it out from my soul have gone by, that gladness has remained.

I believe the powerful call of the dear Saviour's words was in my soul that morning: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The words were not with me then, but afterward they seemed to tell me what I then felt of their power. I

have not regarded them as expressing an invitation. That word, Invitation, is not in the Bible, and it does not appear to me consistent to use it in speaking of the communications of the mighty God to his people. Before Jesus revealed himself to me I did not know how to seek Jesus, or where to look for Him. But when His word came to me with power I heard His voice, though not with my natural ear. I felt His sweet presence in my soul. I did not have to go anywhere to find Him, for He was already with me. He speaks with power. It is the same mighty God who commanded the light to shine out of darkness that shines in our hearts. II Cor. 4:6. The revelation of the things of Jesus is unto babes (Matt. 11:25), and it is to babes that Jesus speaks; to those who are born again, when He calls His people. His word, "Come," is with power, and it brings them. It is not left for them to think the matter over and decide whether they will come to Him or not. He speaks to the heart. His word is to living souls, but His word also gives the power and life by which they come. I did not move to go here or there to find Him. He was nigh me, even in my heart. It was unexpected, amazing. My soul was at rest before I knew that He had spoken to me. Since then I have been learning concerning that surprising experience, what it meant to me. The sunshine was with me before I knew the Sun of Righteousness had arisen upon me. When the beams of light rested upon me, then I could begin tracing them back to Jesus, their source. I then knew what it was to rest from my vain labors to satisfy the law, before I knew that Jesus had said to me, "Come unto me all ye that labor and are heavy laden, and I will give you rest." I could never read it "If you *will* come" for it was not so in my experience. The word was with power, and the work was done before I knew it. The burden was gone, and the laborer was heavy laden no longer.

There are still trials and afflictions and distress, but not from that burden of the law. "The light shineth in darkness, and the darkness comprehended it not." The darkness of my nature does not comprehend it, and therefore I am often troubled. I am distressed because "In me, that is, in my flesh, there dwelleth no good thing."

I am often distressed because, on this account, I cannot do the things that I would. Gal. 5:17.

Ever since I have had a measure of that sweet gospel rest into which the believer enters (Heb. 4:3, 10), I have desired to take the dear Saviour's yoke upon me, and learn of him, who is meek and lowly in heart, and so find rest to my soul. I am now past four score, and all I can say is, I have made a poor learner.

SOUTHAMPTON, PA.

SILAS H. DURAND.

Sept. 10, 1914.

A NEW POPE ELECTED.

Our plain brethren who "only know their Bible true," will read with strange feelings the dispatches from Rome describing the election of a new pope:

"Rome, September 3.—Cardinal Della Chiesa has been elected pope, in succession to Pius X, who died August 20.

"The new pope will assume the name of Benedict XV.

"It was at the age of twenty-four that the new pope was ordained in the priesthood. He soon attracted the attention of Cardinal Rampolla, later secretary of state for Pope Leo XIII. When Cardinal Rampolla was made nuncio to Madrid, he took Monsignor Della Chiesa with him as secretary of nunciature. On Cardinal Rampolla's return to Rome to become secretary of state for the vatican, Monsignor Della Chiesa entered the secretariat of state as one of the 'minutami,' or minor officials, until 1901, when he was appointed substitute of the secretariat, and also secretary of the cypher.

PROMOTED BY PIUS X.

"As secretary to the secretary of state, Cardinal Della Chiesa was brought into notable prominence throughout the Catholic hierarchy but his position was not at that time of cardinalist rank. On the accession of Pope Pius X, Monsignore Della Chiesa continued in the secretariat until December 16, 1907, when Pius X gave him a noted promotion to the position of archbishop of the important see of Bologna.

"For seven years he administered the see of Bologna with notable success, until in May last Pope Pius X named him among thirteen members of the hierarchy to receive the red hat.

"The full title of the new pope, in addition to Benedict XV, will be Pope Bishop of Rome and successor of St. Peter, supreme pontiff of the universal church, patriarch of the west, primate of Italy, archbishop and metropolitan of the Roman province, sovereign of the temporal dominion of the holy Roman church.

"With all the ceremony prescribed by the centuries-old traditions of the Catholic church the new occupant of the fisherman's throne received the first adoration of the cardinals in the conclave, who had balloted since Monday in the election. The new pontiff will later designate the date for his coronation.

"The election of Cardinal Della Chiesa to the papal throne is not only a tribute to Pius X, but also to his closest adviser, Cardinal Merry del Val. As assistant secretary of state and later as a cardinal and archbishop of Bologna, Cardinal Della Chiesa was one of Merry del Val's most ardent supporters and in return enjoyed the fullest confidence of the secretary of state.

"When the scrutiny of votes today showed the election of Cardinal Della Chiesa, the secretary of the conclave, masters of ceremonies and the sacristan of the vatican were at once admitted to the Sistine chapel. In accordance with the old traditions, the cardinal deacon accompanied by the heads of other orders of the cardinals, presented themselves and asked whether the election was accepted. With the reply in the affirmative, the canopies over the thrones of all other cardinals dropped to the floor, that of the newly elected pontiff alone remaining in place. With the admission of Cardinal Della Chiesa's priest the new pontiff was then garbed in the white robe, which was in readiness in a cabinet adjoining the chapel.

RECEIVES FIRST ADORATION.

"Attired in his robes as head of the church, Pope Benedict XV then ascended the temporary papal throne where he received the first adoration of the cardinals and gave his first benediction. The cardinals first knelt, then kissed the foot of the new pope, then the hand and at last were embraced by him.

"These ceremonies concluded, the ring of St. Peter, which had been in charge of the Cardinal Camerlengo, was presented to the new pope. Precedent prescribes that the cardinals shall then retire to their cells until public announcement of the election is made. The walls of the conclave are then broken."

Our great newspapers are heaping praise upon the new pope for the abundance of his moral virtues and goodness. [He is a cunning politician whose chief design is to make America Catholic.—S. H.] If he were as great as the highest archangel in heaven, according to these dispatches, he would still be a usurper and a rebel against God, treasuring up wrath against the day of wrath.

Look at his assumption of God's power as well as human—assuming with one breath what millions of soldiers in Europe are fighting to achieve. Without a word of protest he gives himself a kingly title—Benedict XV—acquiring in one instant more power than any other king or emperor ever possessed. Was not this going far enough, in this day of democratic equality and the falling of thrones, but the dispatches say that, "the full title in addition to Benedict XV will be Pope, bishop of Rome and successor of St. Peter, supreme pontiff of the universal church, patriarch of the West, primate of Italy, archbishop and metropolitan of the Roman province, sovereign of the temporal dominion of the holy

Roman church. And in farther "addition," by common consent are the titles of Vicar of Christ on earth, Holy Father, his Holiness, his Grace, etc. The dispatch says, "the new occupant of the fisherman's throne received the first *adoration* of the cardinals and will later designate the date for his coronation."

Where is the Scripture that says, Simon Peter ever had a throne? If the new pope is his successor, it must be when he cursed and swore, saying "I know not the man." This pope "knew not the man," nor his authority for Jesus said, "call no man your father upon the earth." Nor did he know Jesus when he said, "The kings of the Gentiles exercise lordship over them; but ye shall not be so." This pope and his people knew the earthly mother of Jesus far better than the Son of God, and millions of prayers were made to her when dead frail woman that she was.

What a flutter of excitement there must have been when, the canopies over the thrones of all the "cardinals dropped to the floor, that of the newly elected pontiff alone remaining in place," and he was garbed in the white robe." He then ascended the throne and was adored, after which the cardinals first knelt, then kissed the foot of the new pope. "These ceremonies over, *the ring of St. Peter* was presented to him." Was this the ring of his voice when he cried out in terror, "Lord save me"? Another proof of their mutability: these wonderful cardinals on their more than fifty thrones, had to be walled in with fresh masonry. I can think of no other reason for this but to prevent their being bribed. They were kept "in their cells until public announcement of the election is made; the walls are then broken."

We read of canards. There can be no shadow of doubt that St. Peter's throne and his ring were canards. There was but one man in all the New Testament that had a ring and that was the starving prodigal. If the new pope wants to make St. Peter his model in dress, what about his raiment? We do know what Peter wore when he first met the Saviour. He wore the same in his last interview after Jesus' resurrection—"he girt his fisher's coat unto him," and went to meet the Lord. Why was not the new pope "garbed" with the fisher's coat instead of the white robes? We have the follow-

ing reliable description of what *this* "successor of St. Peter," wears:

THE POPE'S WARDROBE.

The most costly wardrobe in the world belongs, without a doubt, to the pope. Etiquette compels him to wear different garments each day of the year, and, as nearly all of them are ornamented with rich, rare gems, no millionaire could hope to purchase them, even if a value could be placed on them. The pope's little skull caps are of the finest silk, while his embroidered slippers of velvet are gorgeous to look at. Still more costly are his gloves, made of white wool, embroidered with fine pearls in the shape of a cross. A special herd of 50 sheep is kept, from which all the papal woolen garments are manufactured. The surplices are of the most valuable and beautiful lace, while one long cape, the "cappa bagna," which is rarely worn, hangs straight from the shoulders, and literally gleams from top to bottom with gold and precious stones. The rings, too, which the pope wears, are priceless, containing many stones of matchless quality."

St. Paul who was given of the Spirit to see far down the river of time, says solemnly, "Let no man deceive you by any means: for that day 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 worshipped: so that he as God sitteth in the temple of God, shewing *himself* that he is God, even him whose coming is after the working of Satan with all power and signs and lying wonders." "And whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

What mean those millions of soldiers fighting over civilized Europe without a cause? and which the prophet Joel so graphically describes—"there hath not been ever the like, neither shall be any more after it, even to the years of many generations; the land is as the garden of Eden before them and behind them a desolate wilderness."

What solid comfort Paul gives us—"If God be for us, who can be against us"? And now is the time for Isaiah's beautiful figure, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast, for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood and shall no more cover her slain."

S. B. LUCKETT.

EXPERIENCE.

HACKLEBURG, ALA., July 5, 1914.

ELDER S. HASSELL: I will attempt to write at least a portion of what I claim as an experience of grace; if it is not that, it is what I have passed among the Baptists on. The first I remember of any serious thoughts of death and eternity was after father's oldest sister's death, at which he was greatly grieved. I was near ten years of age. Then about fourteen or fifteen I dreamed that I was out from home on business, and it seemed that night was approaching with unusual speed, and I feared lest the darkness would prevent me from reaching home. I attempted to take a near way as it were through the woods. Hearing something behind me very exceeding fierce, rough, and strong, I attempted to escape. In my haste I fell and caught on the opposite side of a well, and the fierce creature fell in the well, and I was hanging on the brink, fearing I would fall in but I escaped. This was a dream. Some three years later, from some cause, I come to consider my ways and thought to amend the same, thinking that it was all that was necessary to be in favor with God. I began watching myself, and found it more difficult than I expected. I found that I could not live perfect, but when I would unthoughtedly break over, I would set new resolutions, and again and again I would break them in some unthoughtful way. Seeing I could not live perfect, I then became more careless for a year or two. About this time my sins were revealed more exceeding sinful. I realized that I was lost—a sinner by nature and also by practice; and from time to time I was made to realize that I could not do anything to rescue myself from the fallen state that I was in, and I was compelled to cry for mercy. My troubles seemed to get heavier. I would try to pray when alone, trying to keep my troubles to myself, never asking anyone to pray for me. My last troubles lasted nearly two years. I was so troubled that I could not sleep until late some nights, and one night I did not sleep any. Most of the time I could pass the time very well when in company. At last it seemed as if the time to account for my sins had come and that judgment was at hand for me, and I resolved to plead

for mercy, though realizing that death and destruction were just, and I felt as if I should never see another rising sun. Being alone in the field, I started home, and thinking over the many times that I had asked for mercy, I made it up in mind to speak out in voice which I attempted and failed to utter a single word. I rose, and went a few steps, trying the same until I failed the seventh time that same night. I then fell prostrate on the ground, and gave up, thinking that there was not any need for me to attempt to rise from the ground. Then it pleased the Lord to reveal to my mind that I was as guilty as those that took part in crucifying the Saviour. I had always thought that was the worst of crimes, and it was revealed that I was engaged in the tragedy as it was my sins that nailed Him there. So I felt as mean as the meanest, and, when this was revealed, the severity of my troubles was gone, but I was not exceeding happy, but felt a sweet calm for several days. I did not stay away from the church very long, so I did not realize the sin of omission and thus I left no burden in the water.

W. W. GREGG.

THE DAY OF THE LORD.

The Day of the Lord is at hand, at hand;
 Its storms roll up the sky;
 The nations sleep starving on heaps of gold;
 All dreamers toss and sigh;
 The night is darkest before the morn;
 When the pain is sorest the child is born,
 And the Day of the Lord is at hand.

Gather you, gather you, angels of God—
 Freedom, and Mercy, and Truth;
 Come! for the Earth is grown coward and old,
 Come down, and renew us her youth.
 Wisdom, Self-Sacrifice, Daring, and Love,
 Haste to the battlefield, stoop from above,
 To the Day of the Lord at hand.

Gather you, gather you, hounds of hell—
 Famine, and Plague, and War;
 Idleness, Bigotry, Cant, and Misrule,
 Gather, and fall in the snare!
 Hireling and Mammonite, Bigot and Knave,
 Crawl to the battlefield, sneak to your grave,
 In the Day of the Lord at hand.

CHARLES KINGSLEY.

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 149TH SESSION OF THE KEHUKEE ASSOCIATION.

The 149th annual session of the Kehukee Association was held October 3d, 4th, and 5th, with the Church at Conoho, about a mile from Oak City, Martin County, N. C. The weather was cloudy on the first day, and rainy on the second, and threatening on the third, so that the congregations were not so large as usual. The preaching was at the stand in the grove opposite the meeting-house on Saturday, but in the meeting-house on Sunday and Monday; and in the New School Baptist meeting-house in Oak City Saturday night, Sunday, and Sunday night. The houses were crowded with attentive hearers. Twenty ordained ministers were present, including eight

of our own Association, and the following twelve from other Associations: A. L. Harrison, of Va.; A. B. Francis, of Del.; J. T. Rowe, of Maryland; W. N. Tharp, of Indiana; and J. E. Adams, J. S. Corbitt, P. D. Gold, L. H. Hardy, T. C. Hart, E. E. Lundy, W. M. Monsees, and G. W. Stokes, of North Carolina. The only business of the Association was to read letters from our Churches, reporting their statistics and contributions to defray the cost of printing the minutes, and to help pay the traveling expenses of our visiting ministers, and to receive correspondence from other Associations and to return such correspondence, and to arrange the order of preaching, and to appoint the place for holding our next Association, and to request some of our ministers to visit some of our pastorless churches. The Association passed its usual resolutions to forbid all trading and misbehavior on and around the grounds while in session, and to thank our members and friends for their kind hospitality in entertaining the visitors. And we thanked our Missionary Baptist friends for their kindness in lending us the use of their meeting-house in Oak City.

The preaching was scriptural and harmonious, glorifying to God, and edifying to His people.

The next session of the Association was appointed to be held, D. V., with the Church at Beargrass, Martin Co., N. C., the first Saturday, Sunday, and Monday in next October.

S. H.

FEAR.

There are two kinds of fear mentioned in the Bible, both of which are entertained by some people, and one of them by all. The one is a carnal, slavish, tormenting sensation of mind from which few, if any, of God's children are entirely free in this present world. There is no doubt on my mind but that all of the children of God who are called to pursue the ordinary course of life and made capable of disarming the sad disappointments, afflictions, and reverses common to the human race are at times tormented, more or less, with fearful apprehensions of some approaching evil, either real or imaginary. Such is the

weakness of the human heart that they are not at all times so exercised by faith in God's power and mercy as to repel their fear. They are not at all times practically "strong in the Lord and in the power of His might"; notwithstanding He never ceases to be their "refuge and strength, a very present help in trouble," yet in their weakness they often fail to realize this blessed truth and hence they are assailed by fear. The Apostle John says, "He that feareth is not made perfect in love." I John, 4:18.

"Perfect love casteth out fear." The love of God is the only perfect love in existence, and when this perfect, divine, everlasting love is shed abroad in the heart by the Holy Ghost, that soul is fortified and secure against the possibility of final apostasy or everlasting destruction. For "God is love, and he that dwelleth in love dwelleth in God and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world." I John, 4:16, 17.

From the above testimony I reach the conclusion that, in the spiritual birth, the love of God is perfected in the heaven-born child, sealing it an heir of heaven, irrevocably, yet the same persons thus born of God and sealed with the Holy Spirit of promise, which is the pledge of the future resurrection of their mortal body from the corruption of mortality into the glorious liberty of the children of God, so that, having received the spirit of adoption whereby they cry Abba Father, still retain their corrupt, fleshy bodies, subject to lust and sin against Christ and one another, until the warfare between the flesh and spirit ends in mortal death. And, while the love of God is made perfect in them, they are not yet made perfect in love, so long as they are in the flesh and subject to fear. But Solomon tells us of another kind of fear, the fear of the Lord which is the beginning of wisdom. This fear is the product of the power and love of God. The sinner is first quickened from a state of death in sin, and thus awakened to the sense of guilt and condemnation; he now fears the wrath of God, or fears God in His divine wrath. This is the first revelation to the soul by the Holy Spirit, and is called the ministration of condemnation; and by this the

subject is enabled to discern his own character and standing before God as a condemned sinner. Such is the power and work of the law of God, and the debtor is led by the spirit to the painful discovery that he is insolvent—not able to pay a farthing on the debt which he justly owes to divine justice. The poor soul is full of sorrow and bitterness, and cries to his Maker for mercy, not yet; he has not learned that penitence and prayer are not accepted as payment of the debt; but he is sure to reach that point under the teachings of the Holy Spirit. The most glorious truth remains unrevealed, yet the schoolmaster (the law) is leading him to the Rock that was smitten for sin, and from whom flow the streams of living water, whose blood alone cleanseth from all sin, whose perfect righteousness, without supplement, justifies the guilty sinner from (not in) all things from which he could not be justified by the law. But oh! when the more glorious ministration of righteousness (not that of the sinner, but of Christ) is applied, and the blessed truth is revealed that the whole matter is settled, and settled forever, that “all the sins are forgiven,” it is enough for the present; the soul is made wise unto salvation, and may now learn more and more of the doctrine of salvation by grace, the complete atonement, the full redemption of God’s chosen people, the effectual calling and regeneration of each one of them, of their death to sin by the body of Christ, of the love of God that changes not, the grace of our Saviour Jesus Christ, and the communion of the Holy Ghost, and finally, the resurrection of their vile bodies from the bondage of corruption, and ascension with Him unto mansions above to dwell with God, and angels world without end.

The enlightened soul delights to serve God with holy, reverential fear, prompted and supported by the love of God in his heart.

J. E. W. H.

THINGS THAT CONCERN US.

I received a letter this a. m. from a brother in another State enclosing a letter from some sisters who are very destitute and need help and cannot see any way to have sustenance. These sisters belong to the largest Associa-

tion in our State. What is the matter? Is it a fact that deacons think all that is required of them is to pass the bread and wine at communion? Sad mistake indeed! Surely our deacons are remiss, and, if they know no better, they should be educated on these lines. I fear there is too much covetousness in the church. Will you allow your members to sicken and die in poverty and destitute of food and withhold from them, and then claim you love them? Can you then say, I know I have passed from death unto life because I love the brethren? Do you love those members that are now suffering for the necessities of life? Actions speak louder than words. "He that seeth his brother have need and shutteth up his bowels of compassion from him how dwelleth the love of God in him?" Do not boast of love for God's people, and then never manifest it. Suppose you say to the naked, go and be clothed, or to the hungry, Go and be filled, and never give them clothing nor food, are you not covetous? You may say, God will feed and clothe the widow and destitute and ministry, so that gives me no concern. Is not that faith without works? Devils believe and tremble. Do you ever tremble when you have such a faith and are so covetous that you withhold from the needy? After the Pentecostal feast the children of God had such great love for one another they sold their possessions and administered to every one that needed. Are we doing that today? No. Need we not expect the judgments of God to be poured out upon us? Think of Ananias and Sapphira, who were so covetous they sold their possessions and kept back part of the price, and God killed them for their awful sins. Covetousness is idolatry. Is there not much covetousness among God's people right now? Think of the greed for money, the love of which is the root of all evil. Covetousness makes poor pastors have to preach to the walls and benches. Meet members and they say they did not have time to go to meeting—had to plow, or work to get gain; but they will tell you their heart and spirit were at church. Preachers cannot preach to hearts and spirits. They want to preach to their members. When you are so covetous, you do not have faith in God. He tells you to seek first the kingdom of God and his righteousness, and all these things shall be added. Are you doing it? Are

you not letting the service of God be secondary? Primitive Baptists where I joined never let a member become a pauper on the county. What a shame for the church of God to allow such! Oh that our people would wake up to these things! Is it not a shame too for churches to call a poor preacher from his family to serve them and let him have to pay all or part of his expenses on the train, and never look after his financial condition or care for his family? Deacons, what are you doing? Can you feel an acquitted conscience before God to let your pastor come and preach for you and then never enquire of him if his expenses have been borne and never look after his family to see that they have food and raiment? You perhaps will put a few flowers on his grave when he is dead, but let him enjoy some of them now. Deacons used to go to the homes of their pastor and ascertain his condition and supply his needs. You should not help your pastor because he is a pauper or wait for him to become a beggar, but manifest your love to him and administer to him carnal things that serves to you spiritual things. Pastors of churches in some places are woefully neglected. We oppose a salaried ministry or taxing the membership, but you should aid your pastor. These principles were contended for by the Apostles and by Dr. John Gill over 150 years ago. Elder Beebe and others contended for caring in love for the poor and ministry directly after the missionary division. Because imposters may get into the church and preach for filthy lucre does not justify the ignoring of God's law of freely and lovingly administering to the poor pastors. There is slackness on these lines. Churches have become too carnal and too much indulge in pride, extravagance, and conforming to the world. We need a strict, loving discipline in our churches. The church is no house for profane swearers, gamblers, drunkards, and adulterers. We should keep our houses clean. Preacher bossism is dangerous. Preachers are servants and not lords over the churches. Churches should take discipline into their hands, and keep out heresies and hobbies and adding things to the destruction of the peace of the flock of God.

It is a shame today that a member or minister can be excluded for any disorder from one church and can get

recognition in another. There are unprofitable disputes over the predestination of sin and wickedness, no hell, annihilation of the wicked, what part is changed in regeneration, and disciplinary questions to the confusing and alienating of the body. These things are wrong. We are brethren. The great body of Baptists are agreed on the grand essentials, and why press things that are confusing? To use Scripture terms is better. Why cannot we be satisfied with the gospel in its simplicity? Think of the cruel bloody war now existing between nations, but that is not so bad as for God's people to be arrayed against each other, seeking each other's downfall. Why press and hold on to the things that alienate us to the neglect of the weightier matters? Is there not a remedy? Cannot all confess their wrongs and come humbly to the feet of each other, removing the offenses and forgiving the past? Let us all pray to God for peace.

L. H.

MIRACLES.

“A man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you.” (Acts 2:22). There is no part of the Bible that is more credible than the miracles. “Our Saviour confirmed the doctrine that He taught by a train of incontestable miracles”; and to explain the Bible in a way to deny or explain these away is to deny a large part of the Bible. He healed the leper, gave sight to the blind, cured all manner of diseases, stilled the storm, and raised the dead, and turned the water into wine, and fed the multitude with a few loaves and fishes. In all these things He showed Himself able to suspend or control the laws of nature. He did not ask the people to take His word for His divine character, but “The works that I do bear witness of me.” Pharaoh's astrologers did wonders, *not miracles*, but Moses outdid them, and wrought miracles—did things that could not be accounted for by the laws of nature—things supernatural. The Saviour's claim to the Messiahship was confirmed by miracles. Jesus said to Peter, “Cast an hook into the sea and take up the fish that first cometh up * * *

thou shalt find a piece of money." There is no way to account for this only as a miracle. His own prophecy of coming events was a miracle. To foretell future events as the prophets did, is a miracle; and to deny miracles is to give up the only ground on which the prophets are to be believed. The Saviour's birth was a miracle. Mary said, "How can these things be, seeing I know not a man?" The laws of nature cannot explain the conception and birth of Christ, and to deny miracles is to deny the virgin birth of Christ. The same is true of His resurrection from the dead. It was a cheat if miracles are not real; and also His ascension; in all these things we see the laws of nature suspended and set aside.

If we deny miracles we must deny what was said of the birth of Isaac, which was supernatural. His mother's age and it having ceased to be with her after the manner of women, and Abraham's age made it a miracle that to them a child should be born. "Now we brethren as Isaac was are the children of promise." Isaac's birth could not be accounted for on principles of nature. So it is with the new birth of all the children of God. We can account for the birth of Ishmael on principles of nature, and we can account for the effects of Arminianism in the world by the laws of nature. The birth of Isaac was a miracle, and we, like Isaac, are the children of promise; and the new birth of each and every child of God is a miracle, and as hard to account for on nature's laws as the birth of Isaac. To deny miracles is to confess that the new birth is but a product of nature.

"God also bearing them witness both with signs and wonders and divers miracles and gifts of the Holy Ghost."

The Lord witnessed the authority of the Apostles by miracles. Consider the healing of the lame man in the temple. Their enemies confessed that "a notable miracle had been done." So Paul, when he restored the young man to life that fell out of the window, and when he shook the viper off his hand, God bore witness that the Apostles were his true servants; but if we deny miracles we dispute the testimony of God's witnesses.

The New Testament records numerous miracles as proof of the religion of Christ. The Old Testament does

the same. The manna was a standing witness for forty years—one continuous miracle. The quails that came to the camps of Israel. The widow's oil and meal, the parting of the waters of Jordan and the Red Sea, the pillar of cloud by day and of fire by night directing the steps of Israel, also the plagues of Egypt, and the burning of Sodom and Gomorrah—all these were miracles and were proofs of the being and power of God. The flood was not a natural occurrence, and the overthrow of the Midianites by Gideon and his handful. Shamgar's slaying 600 Philistines with an ox goad, and Samson's slaying 30 men of Askelon and a thousand Philistines with the jawbone of an ass. The prophet Elisha caused the iron ax head to swim. And many other strange things are found in the Bible. The whale swallowed Jonah, and afterwards vomited him out on dry land. The three Hebrew children came out of the fiery furnace without the smell of fire on them. And the mouths of the lions did not harm Daniel, when cast into their den. To deny the miracles is to give up a large part of the book.

The best thing to do is to receive and believe the Bible—to love its truths, and rejoice in its promises.

J. H. O.

THE JEWS.

Originating in Abraham about nineteen hundred years before Christ, the Jews, one way and another, have been conspicuous in the annals of the church and the history of the world ever since. In the mind, purpose, predestination, and election of God, made a great nation before one of them was born, they were also, according to that same predestination and election made the recipients of God's spiritual and everlasting blessings.

When developed into a nation, it was said unto them, "The Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." Deut. 14:2. "Remember the days of old, consider the years of many generations: ask thy father and he will show thee; thy elders and they tell thee."

"When the Most High divided to the nations their in-

heritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Deut. 32:7, 8.

Of these people a mysterious prophet of old was constrained to say, "From the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his."

The Jews! O wonderful people! O prodigy of Nations! made so by the providence and grace of God. The great nations of antiquity, the Babylonians, the Egyptians, and the Assyrians, did oppose and were against thee, but where are they now? Almost extinct, except in the records of history. But thou, O Israel, though down-trodden and scattered among all nations art more mighty in numbers than ever before, now numbering, according to latest estimates, about twelve million souls.

In the blindness and sinfulness of all humanity and in fulfillment of the predictions of thine own prophets, thou didst reject and crucify the Messiah and Prince of Peace, but know this, O wonderful and scattered people, thou wast no worse than we Gentiles, for by nature we all do the same thing. Thy punishment and calamities in the fall of thine own beloved city, Jerusalem, in fulfillment of the words of Him whom thou didst despise and reject, though inconceivable and unutterable, were with thee the beginning of sorrows, for Jesus did say that then thou shouldst fall by the edge of the sword and be led away captive into all nations. Since that time and among those nations thou hast suffered woes unutterable, for Mohammedans, Pagans and professed Christians have tried to exterminate thee from the face of the earth, and all the cruelty and suffering that the ignorance, jealousy, prejudice, hatred, covetousness, fanaticism and ingenuity of wicked men and devils could devise have been meted out to thee, nevertheless thou art here, here as a witness for God to earth's remotest bounds, witnessing to the inspiration of God's Holy Book and to the Messiahship of Jesus, for whilst thou art here infidels and "higher critics" rage but in vain against God's written word.

Amid the rise, prosperity and downfall of kingdoms and empires, and in the lapse of ages and the decay of generations, a mighty and unseen hand hast sustained and upheld thee, O strange people of a strange destiny, but it appears to be in the appointment of the Ruler of Nations that thou shalt yet acknowledge and rejoice in Him whom thou didst reject, and however careless or supremely indifferent thou mayest be now concerning this matter, He who called Abraham from his father's house and Israel from the land of bondage, and opened the Red Sea for his escape, can also open thine heart to understand and rejoice in the things that have been hidden from ages and generations of men up to this time.

Thy spiritual blindness and the triumph of the Gentiles over thee and thy beloved city, have a limit in the prophecy of Jesus and the records of His ways, for Jerusalem is to be "*trodden down of the Gentiles, until the times of the Gentiles be fulfilled*" (Luke 21 :24) ; and Paul would not have his brethren ignorant of the fact that "*blindness in part had happened to Israel, until the fulness of the Gentiles be come in*" (Rom. 11 :25) ; and John lets us know that the Holy City is to be trodden under of the Gentiles *forty and two months* Rev. 11 :2.

According to the voice of thine own great prophets, it appears that there is a great day in the appointment of the Most High, when He will visit thee and gather thee out of all nations and cause thee to return to thine own land and own Holy City. See Deut. 30 :3-5; Isa. 11 : 11, 12; Jer. 23 :3-8; Ezk. 37 :21-25.

While the God of thy fathers threatened to scatter and dispense thee among all nations and in that way punish thee, He did also say that He would then judge and punish those nations that did persecute thee; and behold, the great World War in Europe, among those nations that treated thee so cruelly in the past, where it appears that the Great Lord of all is punishing those nations by turning every man's sword against his fellow.

Consider again, O ye scattered people, that while the so-called Christianity of the world is amazed at thy blindness and shocked at thy stubbornness, they have, in fact, themselves long since apostatized from the Chris-

tianity of Christ, the essence of which was eternal salvation by grace—eternal salvation by the obedience of Christ alone, and have adopted thy Judaism instead, the essence of which is eternal salvation by works—eternal salvation by obedience to the law (of Moses). Hence thou art far more consistent today than the great mass of thy professedly Christian neighbors, who under the false name of Christianity are teaching thy Judaism.

A bright day and a glorious fortune seem to be in store for thee, O ye dispersed people, and marvelous things are now occurring upon the earth and in the heavens (air) above, and we believe that your redemption draweth nigh, because perilous times have come and the wickedness and violence of the days of Noah seem to be filling the earth.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. Does science conflict with the teaching of Joshua 10:12, 13 and Isa. 38:8 in regard to the sun moving? A. Not in the least; for science, in all the astronomies and almanacs, so as to be *understood* by the reader, speaks of the sun and moon rising and setting, although present science teaches that this *apparent* daily motion of the sun and moon toward the west is caused by the *real* daily motion of the earth on its axis toward the east. By "science" (knowledge) is meant the very little that human beings know of the universe of God; as to the cause, the upholding, or the destiny of the universe, men know nothing except what God reveals to them. The "laws of nature" are only the ways in which the God of nature acts. He who created and sustains all things is an omnipotent sovereign, and does His pleasure in heaven and on earth, and can just as easily stop as move the earth and the heavenly bodies, or turn them backward in their course as well as forward, and prevent all the disasters that we, in our ignorance and weakness, might suppose would result from such cessation or reversion.

2. Q. Does the Bible teach that Judas Iscariot was at any time a child of God? A. It does not. Christ says that he was "a devil," and "the son of perdition" (John 6:70; 17:12); and Paul says that "if we are children of

God, we are His heirs, and joint-heirs with Christ" (Rom. 8:17); and Peter says that we are "begotten again by God unto a lively hope to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:3-5).

3. Q. Outside of the Primitive Baptist Church, do you believe that any ministers are called, qualified, and sent of the Lord to preach His gospel? A. I feel sure He has, among the Covenanted Baptists of Canada, and the Strict or Particular Baptists of England, Australia, and New Zealand, and some among other denominations in our and other lands, just as the prophets and apostles were Jews, and as there were true Anti-Catholic preachers in the Dark Ages—advocates of a Divine, a spiritual, a gracious, a holy, and an everlasting religion.

4. Q. To what denomination did Abraham Lincoln's parents belong, and did he ever join any? A. Thomas and Nancy Hanks Lincoln, parents of Abraham Lincoln, were Free Will Baptists, while they lived in Kentucky; but became Presbyterians when, in 1816, they removed to Indiana. Lincoln's biographers state that his parents' home was a home of prayer, and that the Bible was read morning and evening, and that his mother was especially devout. It is said, but it is not established, that Abraham Lincoln, at the age of 22, wrote an essay against Christianity, Jesus Christ, and the Bible. After his marriage in 1842, he and his wife took a pew in the First Presbyterian Church in Springfield, Illinois, and retained it until their removal to Washington, D. C., where they regularly occupied a pew in the New York Avenue Presbyterian Church. He admitted that he was not a Christian, but said that he desired to be one. And, after the death of his son Willie, and his visit to the battlefield of Gettysburg, he said, with tears in his eyes, that he had lost confidence in everything but God, and that he now believed his heart was changed, and that he loved the Saviour, and that, if not deceived in himself, he would soon profess religion; but he never joined any denomination. The last act of Congress ever signed by him was that which put on our coins the motto, "In God We Trust." Mr. Phineas D. Gurley, pastor of the New

York Avenue Presbyterian Church in Washington, D. C., during the "War between the States," says that he had frequent and intimate conversations with Mr. Lincoln on the Bible and the Christian religion, and that he considered him a sincere believer in all the fundamental teachings of Christianity.

5. Q. What is the most reliable estimate of the population of the world before the present European war?
A. About 1,600,000,000.

6. Q. What is the latest Arminian estimate of the cost of saving sinners in heathen lands? A. The Protestants claim to convert about 100,000 a year at a cost of about \$30,000,000—which is about \$300 apiece. The Roman Catholics (whom Protestants call "venerated Pagans") claim to convert about 100,000 a year at a cost of about \$5,000,000—which is about \$50 apiece (see the *Encyclopaedia Britannica*, Vol. 18, page 598; and *The Protestant Magazine*, Washington, D. C., for October, 1914, page 479; and my Church History, page 351; and I Peter 1:18, 19). Even if 200,000 were saved a year, it would take 5,000 years to save the billion heathen now in the world; and, even at one per cent increase, there would be, at the end of the 5,000 years, fifty less one, that is forty-nine billion heathens unsaved in the world. Evidently, God must save men if they are ever saved. According to the testimony of missionary ministers themselves, the most of so-called missionaries do not contribute one cent to foreign missions; and *the so-called Christian world spends twenty times as much for vice and crime and luxuries as they spend for all religious purposes.*

7. Q. Does not the bloody war in Europe now prove that the world is growing worse, notwithstanding all its profession of Christianity and its efforts at evangelization? A. I think so, in fulfillment of the Scriptures (Matt. 24:3-51; I Tim. 4:1-3; II Tim. 3:1-13; 4:1-4; II Thess., chapters 1 and 2; II Pet. 3:3-13; Rev. chapters 16, 17, 18, and 19).

8. Q. Is not this the Laodicean or lukewarm or worldly or indifferent age of the Church (Rev. 3:14-22)? A. It seems so to me. The professed Church thinks that she is "rich and increased with goods, and needs nothing"; and does not that show she is spiritually

“wretched, and miserable, and poor, and blind, and naked.”
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.”—Psalms 107:8, 43.

WARBURTON'S MERCIES, No. 9.

Soon after this I had trouble upon trouble at Rochdale, and began to see that I never could stay there long; and I was firmly persuaded that God never intended it, for every way kept closing up, till at last my old friend the Scotchman said he could not promise to communicate so much to the cause, and, indeed, I wondered he did what he had done for years. Then the deacons told me that it was plain the Lord meant me for some other place, and, if Providence opened a way, they considered I should do right in embracing it. O how my soul did sink down within me. I had eight children; I was over head and ears in debt, and nothing but clouds and darkness within and without.

A few days after this, I received a letter from Maidstone, in Kent, saying that if I was at liberty, they wished me to come for four or six weeks upon trial. I looked upon this as a wonderful opening in providence, and sent them a letter, fixing the time at which I hoped to be there. I think it was the day after I had sent off my answer that I received another letter, from a few people who met in a room at Trowbridge, in Wiltshire, inviting me for a month upon trial, if I was at liberty. O how I wondered to know what all this could mean! I sent them an answer, saying that I would comply with their request as soon as I had fulfilled my engagement at Maidstone. At the time appointed, I went to Maidstone, and stayed as long as I had agreed to do. The people gave me a call to be their pastor, and everything was as pleasant to flesh and blood as I could desire; and fully was I determined to accept the call, only I must go to Trowbridge to fulfill my engagement there. But I was as confident in my own mind that I should come and set-

tle at Maidstone, as that I was in existence; so to Trowbridge I came to spend my month. The room was crowded with people, and God blessed the word abundantly. But I felt determined I would go to Maidstone. The people at Trowbridge gave me a call, and, my time being nearly out, it was necessary to give them an answer. O the begging and crying I had that God would give me a command to go to Maidstone; for to pray to stay at Trowbridge I could not; for I could see nothing but difficulties, trials, and miseries at Trowbridge; for I plainly saw the toils of a new chapel; and these I dreaded as knowing what sorrows and miseries Hope Chapel had caused me. O what a night I had the night before I was to settle the business whether I was to go to Maidstone, or stop at Trowbridge. I wrestled and prayed, and cried to God until about three o'clock in the morning, to let me go to Maidstone; and O how I sunk down when he spoke these words into my heart: "Abide in this city, for I have much people here." "O," cried I, "do Lord, let me go to Maidstone; do Lord; do not be offended with my poor petition; do let me go to Maidstone." But the text sounded again and again, "Abide in this city, for I have much people here"; but still I wanted Him to let me go to Maidstone. At last the dear Lord settled the matter at once by speaking these words to my soul: "If his children forsake my law and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgressions with a rod, and their iniquity with stripes"; and I could see it as speaking all this to my soul. You may go to Maidstone; but here is the rod, and you shall have nothing else, if you go. I fell down and cried out, "Not my will, but thine be done." "But," cried I, "How can I get on here? how can I live here, when I come with ten in family, and my wife in the family way? How can I possibly live here and the people a poor people?" O how God condescended to settle the matter in my soul. "The cattle upon a thousand hills are mine." "The earth is mine and all the gold and silver is mine." "Thy bread shall be given thee and thy waters shall be sure." "Fear thou not; for I am with thee: be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold

thee with the right hand of my righteousness." I cried out, "It's enough, it's enough: Amen to it."

Maidstone, from that moment, was as completely taken away from my mind, and the feeling of any desire to go there to settle, as if I had never heard of such a place. And here I am at Trowbridge; a poor worm, and have proved the word of the Lord to be truth nearly twenty-two years.

JOHN WARBURTON.

EXTRACTS.

PRATTVILLE, ALA., September 12, 1914.

Dear and precious servant of God and Brother in Christ, I hope: I want to beg your pardon for being so neglectful of letting you know how much I appreciated the GOSPEL MESSENGER, which you have been so good as to send to me free of charge, so many years. I have been looking over all of my old ones this week, and shed many tears of joy while reading them. It was with me like it was in time of the war. I got a letter from my dear husband every week, and would shed tears of sorrow while reading them. I was left with four little helpless children. Yes, dear Brother, I read of the seeming dangerous places you had been in, and how our blessed God had provided for you, and that enough to make us know this is a God that will do to trust. Yes, I have experienced some things myself that makes me know he is a present help in time of need, and will provide. I was once turned over in a buggy and I and two little babes and a brother-in-law all cooped up under it. Even the horse turned on his side and none of us were hurt. At another time I was thrown out of a wagon between the wheels, but was not hurt. After my husband died, I and my children started to move back to Clay County that fall to my old childhood country, and I walked up a steep hill; after getting to the top there was a slant to go down, and the team struck a trot, and my baby was sitting in the front of the wagon, and leaned forward and I feared he would pitch out, and I stepped inside the wheels to push him back, and the wheel caught my dress, and wound the back of my skirt up, and threw me on my face, and one wheel ran over the back of my neck, and the wagon was heavily loaded. I suffered some that night but next morning was able to go on. The Lord had provided a very rocky place for it to happen. Had it not been for the bouncing over the rocks, it surely would have broken my neck and about four years ago I was at one of my nieces, about thirty miles from home, and she persuaded me to go with her to her church that night (missionaries). So we got in the surrey to start, and the horses started to run away, and I jumped out, also one of their daughters. It broke my right leg just above my ankle. In three weeks and three days I was brought home. My doctor had said I would never walk another step even with crutches. No one thought I would as I was 73 years old, but bless the Holy One! He can work and none can hinder. I kept my Bible on the bed, and read when I felt like it. God is the physician to look to. I was walking without crutches in ten months. I have walked a mile two or three times. Oh! dear brother, I can't describe the love I have for you and all God's

dear children. May God spare you many years to publish His truth, and send His blessings on you. Your poor unworthy sister, saved by grace, I hope.

S. E. ALLEN.

BUENA VISTA, GA., October 3, 1914.

Elder S. Hassell—

MY DEAR BROTHER:—I have just read the October MESSENGER, and it reminds me that my subscription is nearly out, and, as I do not want to be a single day behind, I will renew, and if I could comment on each editorial half as well as brother Hardy has on the September number, I would on this. For I enjoyed it from beginning to end, it seems to me. The prayer in the little poem so appropriate to the times; and the lovely meeting spoken of by Elder Redd; and the divinely continued meetings by Brother Merrell. I do love to hear of them all. I can but say, thank the Lord. Brother Holmes' experience was sweet to me, and each editorial. I feel it is all of the Lord; "Peace, and the Old Paths," and specially "Where are the Multitude?" I have read it time and again and derived much comfort from it. I did not intend to leave out "Failure of Modern Civilization," etc. It too is the truth. The "Remarkable Providences of John Warburton" appeals to me, and show to me what a great Provider we have and how little we trust Him. We can't even be thankful without He bestowes a thankful heart. Oh, how dependant we poor mortals are! Brother Outerbridge seems to be thankful, and I believe he is. I know he is thankful for such a correspondent as Sister Whitney. Each and all of the extracts are good, and the selections, too. I have read them all and I am made to feel the Lord was in it, all and with me also. Our Association (the Upatoie) is over, and I for one missed you, but I feel the Lord was with us and all was peace and love. It convened at the old home church of Elder Respass (Philippi). The Lord's table was set and we feasted and were strengthened. Our natural bodies, too, were sustained, for we were well cared for. May the Giver of every good and perfect gift bless you and yours, is the prayer of your unworthy sister.

MRS. CORNELIA LONN.

CRAWFORDSVILLE, INDIANA, May 24, 1914.

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

DEAR SISTER IN THE GOOD HOPE OF HEAVEN:—Your message of affectionate remembrance came yesterday. A word in season to him that is weary, how good it is, if I dare take to myself the kind expressions that flow so freely from your pen. What would you do, dear friend, if some one at a distance should address you as the daughter of some great earthly king? Would you let it pass uncorrected and drink in the commendation and praise it brought you as rightfully yours. You need not answer. I already know it's not in your nature to sit under a banner that waves for another. I do not want you to think of me as creeping in as a deceiver among God's children, but a hope, and that some times dim, is all I can claim. That was a bold brother that could write for our hymn books a verse like this:

"A child of Jehovah, a subject of grace,
I'm of the seed-royal, a dignified race:
An heir of salvation, redeemed with blood,
I'll own my relation, my Father is God."

And so was the patriarch, when in the trial of his faith he could say, For *I know* that my Redeemer liveth; that I shall see God for

myself and not another. I would give the world (if mine) if I could speak thus confident, and though I have but a hope I would not part with it for mountains of gold. Soaring professors make light of us because we can go no farther than a "hope" of heaven and immortality, but it was the Apostle's glory as it is ours, and he welcomed tribulation and chastisement because they were proofs of our inheritance. It was he who said, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what is he whom the father chasteneth not?" He does it "for our profit that we might be partakers of his holiness." It was our brother Paul who said, "We are saved by hope." It was he who said, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," even Jesus our prophet, priest and king—our Prophet like unto Moses, our Priest to offer himself without spot to God, our King to reign over us in the kingdom he will give us beyond the starry skies, beyond the reach of pain or sin, where ages upon ages it will be our home incorruptible and undefiled. When shall we love our Saviour most—when leaving heaven or on the cross or when he takes his children home saying, "Behold I and the children thou hast given me?" God grant that you be one of them to walk with him in white. Your poor brother in that blessed hope. _____

S. B. LUCKETT.

McNAIR, Miss., August 31, 1914.

Elder Sylvester Hassell—

DEAR BROTHER:—I want to tell the good readers of your dear paper of a good meeting we had at our little church, Ephesus, in Jefferson County, Miss., on the 1st Saturday, Sunday and Monday in August. We had our good pastor, Elder C. L. Clark, also two other dear good preachers, and some other visiting brethren with us. And, if I can say I know anything, I know the Lord was at that meeting! Oh, it just seemed like I could see His presence in the faces of those dear brethren when they were preaching. The other preachers that were with us were Elders Will Thornton (who has lately been ordained in our home Association) and J. L. Joyner of the Good Hope Association, both certainly did good preaching. There were seven additions to the church by experience and baptism, and one by letter. The ones that were baptized were Sid Smith (my own dear brother in the flesh), his wife, two of my own dear sisters in the flesh, Mrs. Annie Humphreys and Mrs. Dessie Foy, also two of my own dear little girls, aged twelve and fourteen years, and a second cousin, Joe Clark. My brother-in-law, Mr. Joe Dillon, put in his letter. Now, dear brethren and sisters, don't you know it was a time of rejoicing with us to see so many of God's humble poor coming home "telling what great things the Lord had done for them, whereof they were glad." My dear old mother shouted praises aloud to see the last one of her four boys and four girls unite with the Old Baptist Church. Your unworthy sister in hope. _____

MRS. J. K. McDONALD.

R. 4, STANLEY, VA., "MOUNTAIN HOME," September 12, 1914.

MY BELOVED BROTHER HASSELL:—Enclosed please find money order for \$1.00 to renew my subscription to our dear GOSPEL MESSENGER, hoping it will reach you before October 1st, when my new subscription will begin. Not for a moment do I entertain the idea of discontinuing your highly esteemed periodical. Food for my

poor hungry soul, thirsting after righteousness, is thought of and desired far beyond indulging in the vanities of this life. Many times do I read and feel that this one able editorial has filled my heart with gladness, and I rejoice in God my Saviour, fully paying me for the small remittance I make for one year of feasting. When I tried to write you last September, my heart was filled with grief over the death of my precious sister Emily Booton, and I ever will miss her, and lament my irreparable loss. Now, we are deeply bereaved by the death of another precious sister of Hawksbill Church, Sister Sue Long, wife of our worthy deacon, Brother Dr. John Long, who passed from the sufferings of life to share the glories of heaven, August 25th, at 11:45 o'clock, p. m. You doubtless remember her, dear Brother Hassell, as her and Brother Long's Christian zeal and unstinted hospitality were always manifested in caring for the household of faith. I venture to say that very few, if any, of our visiting ministers ever failed to visit their pleasant home, and be conveyed by them to their appointments. She was one of my dearest and sweetest sisters in the Lord, and her departure is a deep, sad blow to our Church and her lovely family. Her husband and three girls all went heart and hand in her noble, generous work. And her only son, on whom she fondly doted, will be, I humbly trust, gathered into the fold, his name with believers enrolled. Indeed the whole community mourn her loss, and the poor love to speak of her kindness in many ways. Such a name, without a scar to mar its beauty! Oh, what a legacy to her family, church and a host of relatives and friends! Her beloved pastor, Elder R. H. Pittman, preached her funeral to the largest crowd, I think, I ever saw at a funeral. But "We must needs die, and are as water spilt on the ground, which cannot be gathered up again, neither doth God respect any person; yet doth He devise means, that His banished be not expelled from Him." II Sam. 14, 14. That "Means" is Christ, the Son of God, the Saviour of sinners. None loved Him more, none served Him better, to my knowledge, than did our precious sister, Sue Long. When we think of the certainty of death, and the uncertainty of life, is it not strange that many (such as poor me), become so cold and lifeless, so worldly-minded, take so little time to devote to the sweet service of Him on Whom our only hope of heaven depends? O! that our lives were more consecrated to His service! How wrong it is to "neglect the assembling of ourselves together, as the manner of some is," when we are commanded "Not to neglect." "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." I cannot say good bye until I tell you, our dearly beloved brother and sister Daily have honored our churches with another visit. He preached for us first Saturday and Sunday and spent Saturday night with us. Our dear pastor was at Bentonville. He so ably held up the banner of truth, and told the sweet story of the cross, the hearts of the dear saints were melted, and tears filled their eyes as he preached of heavenly places here and heaven hereafter. God's provision for His family here is sufficient under all circumstances. A home and church is provided for them with all else needful, while they live in this low ground of sin and sorrow. He has made them heirs of a heavenly inheritance hereafter, which is reserved for them; not in this world, not on this earth, but in sweet heaven above. Though so very poor in themselves, yet how rich they are as the royal family of God! Our precious brother gave me an outline of his sermon, of course I heard not one word from the pulpit. O, how comforting to think upon this glorious theme. His subject Sunday was "Salvation." Come to see us, and

preach among our churches, dear Brother Hassell. All of us love you. Pray sometimes for me and mine. God bless you and yours.
Your unworthy little sister in 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.

ELDER JAMES T. JORDAN.

It becomes my sad duty to try to write an obituary notice of Elder Jas. T. Jordan, who was born May 11, 1840, in Gwinnett County, Ga., and departed this life May 28, 1914, but do not feel that I am equal to the task. He was very near to me; baptized me, performed ceremony when I was married, and was one of the presbytery and moderator when I was ordained. On November 17, 1859, he was married to Miss Lucinda Miller. To this union nine children were born, eight of whom are still living. In 1861, when the South called for men to go to the front and defend the cause near and dear to every true Southerner, he enlisted as a volunteer in the 12th Georgia Battalion, Company C, and was a true soldier, ever ready to defend the cause. On the 18th of October, 1864, he was wounded at the battle of Fisher's Hill, and had to be carried home, but never returned to the army. He received a hope in the mercy of God March, 1858; joined the church at Camp Creek, Gwinnett County, and was baptized by Elder H. D. Teat, September, 1860. When the war was over, he did not feel himself freed, for he felt there was a greater work for him to do. He soon began to feel the burden of the ministry. He began to exercise in public in 1865, and was ordained to the full work of the ministry July, 1866. He was soon called to the care of four churches, and had charge of that many until his death. He served Camp Creek, his home church, and Sweet Water, the whole 48 years of his ministerial life; was clerk of the Yellow River Association twenty-seven years, and moderator of the same thirteen years. The Lord blessed his labors. The churches which he served always enjoyed peace and prosperity. He was humble and meek, continually laboring for the things that make for peace, and was an able defender of the doctrine and order of the Church; his language simple and plain, no one could take any offense at what he said whether you agreed with him or not. Truly he fulfilled the injunction of Paul to Timothy: That "the servant of the Lord must not strive, but meekly instruct those that oppose themselves." We are going to miss him, as the whole Yellow River Association looked upon him as a father; but the Lord knows best; he filled out his days and God called him home. We feel like we can truthfully say, "He fought a good fight, he kept the faith, henceforth there is a crown of righteousness laid up for him." May the God of all grace comfort the heart of his dear companion, for she was a companion indeed and in truth, always with him in his trials and afflictions, ever ready to lend a helping hand. Also his dear children who were so good and kind to him, especially during his last sickness. May they ever have the life of their dear father as an example for them in this life. Also his dear brother in the flesh who loved him dearly and who feels so lost without him; and all of us, his dear brethren and sisters and friends, who loved him as a man of God. May we

ever have the life of this dear man before us, as an incentive for us to follow, remembering that he did not go in his own strength but in the strength of the God of Israel. He directed his own funeral. His desire was that Elder S. A. Huff and myself both take part, and he wrote each one of us a letter explaining how he desired it to be carried out nine years before he died: myself to go first, using hymn No. 430 in Lloyd's, tune "Devotion," Brother Huff to follow, using hymn 397, Lloyd's, tune "Weeping Sinner." We tried as best we could to fulfill his request at Camp Creek Church before the largest assembly that I ever witnessed at a funeral, which speaks more for the love of this man than any one could ever be able to write. He was very nicely laid to rest in the church yard at the above stated time, May 29, 1914. May the Lord ever keep us in the faith in which he lived and died is the prayer of his unworthy son in the ministry.

R. L. Cook.

Zion's Landmark and Primitive Baptist please copy.

ELDER M. M. MATTOX.

The subject of this sketch is Elder M. M. Mattox. He was born January 1, 1840, and died September 6, 1913, which made his stay on earth 73 years, 7 months and 5 days. He spent the greater portion of his early life in Savannah, Ga. He joined Trinity Methodist Church at the age of sixteen, and lived with that body for several years. He was a Confederate veteran, having served through the entire conflict between the States. He married Miss Rebecca Hill, of Liberty County, Ga., and made that county his home for several years. To them were born eleven children—nine girls and three boys, five of whom now live: Mrs. W. H. Williams, of Groveland, Ga.; Mrs. L. A. Todd, of Daisy, Ga.; Miss Carrie B. Mattox and Mrs. W. O. Folk of Savannah, Ga.; and Col. T. W. Mattox, of Moultrie, Ga. Elder Mattox lived the greater part of his married life in Liberty County, Ga., where he united with the Missionary Baptists, and preached for that church for several years. He became dissatisfied with the doctrine and practice of that body, and began a search for the church, which he found among the Primitive Baptists. He joined Beard's Creek Church in Liberty County, Ga., and immediately began to preach for them and other churches. He was soon ordained to the ministry, and lived a consistent member the remainder of his life. Elder Mattox passed through many sore trials and hardships. His wife was an invalid for several years before her death. After her death he moved to Bulloch County, Ga., where he spent the remainder of his life except a short time while in Savannah, Ga. He was honest, sober, truthful, and faithful and a shining light of piety and brotherly love. He was never known to make use of bitter remarks in conversation or in preaching. His greatest theme in preaching was the suffering and death of Christ which he could portray with zeal and energy. He did not pastor churches as he was hard of hearing. He traveled during his last days much throughout Georgia and some in Alabama. He was buried in the cemetery at Beard's Creek Church September 8, 1913. Elder A. R. Strickland and the writer participating in the funeral services.

H. B. WILKINSON.

CHURCH MEMORIAL.

Whereas it has pleased our Heavenly Father to remove from our midst by death, our dear beloved sister, Ella H. Rowe, the wife of

our dear pastor, Elder Joshua T. Rowe. Words are inadequate to express our sorrow and grief in her demise. We can truly say none knew her but to love her—none named her but to praise. There is a vacancy in the Church and in our homes that no one can fill. She always seemed so amiable, bright and cheerful, so ready to lend a helping hand wherever she could. As a minister's wife we do not feel she could be excelled—a real help-mate. O, how we will all miss her in every vicissitude of life so hard to part with our loved ones, and she had endeared herself so much to us all; but we know we must bow to our dear Lord's will, who can never make a mistake, and we know all the affliction He puts upon us is for our good and His glory. Our dear Sister was a faithful member of the Church, always in her seat (when possible to be there), and looking out for the comfort of others, but we feel assured she is at rest forevermore, and our hearts go out in sympathy and love to our dear pastor and his children. May God reconcile them and us to His will, is our prayer for Jesus' sake.

M. E. JOHNSON,

J. E. ALESHIRE,

H. C. CAINES,

For the Church.

The foregoing memorial was prepared at the request of the Ebenezer Primitive Baptist Church of Baltimore City. It was read to them in conference assembled, by the committee named above, and the Church approved same and requested its publication.

I wish to say that it is a source of much comfort to me, that the Church of her membership feels to say such nice things about my dear wife, all of which I know to be true.

I wish to say further that I do not know how I omitted to mention her funeral, in writing her obituary, lately published. Elder John G. Eubanks of Newark, Delaware, preached on the occasion, much to our satisfaction, from parts of the 15th Chapter of 1st Corinthians. We very much appreciated his coming to us on the sad occasion, and hope that neither he nor any one will think that it was intentionally omitted in the obituary.

Her sorrowing husband,

JOSHUA T. ROWE.

MRS. ADA MAY BRITTAİN.

Sister Ada May Brittain, the daughter of Joseph B. and Frances A. Land, was born in Muscogee County, Ga., on the 15th day of December, 1864. The Lord blessed Sister Brittain by giving her into the hands of God loving and God serving parents. He also blest her at an early age with a good hope in Christ, and she was faithful in keeping that which he had committed unto her. On the 13th day of August, 1887, she related to the church at Mt. Moriah an experience of grace, and was received into the fellowship of the church, and was baptized by Elder H. Bussey, and she remained an orderly member until it pleased the Lord to remove her from our midst. She was kind, gentle, and lovely in her disposition, but firm and steadfast in her convictions. In early life when she was but a little girl, it could be said of her, as it was of Moses, that she was a proper child. The late Elder Respass said of her that some day she would be a mother in Israel, and how true was that prophecy! For Sister Brittain was truly a mother in Israel. In her short stay upon the earth, she bore much fruit unto the honor and glory of God. In her last sickness, she suffered much from a slow and incurable disease, but, like Job, she held fast to her integrity, and was strong in the faith until the end. As the outer man waxed weaker and

weaker, the inner man waxed stronger and stronger: and the same love that had been manifested by her while in health for the Master's Kingdom, was manifested by her on her deathbed in the very presence of death, the last enemy. She was enabled to admonish her kindred in Christ to the discharge of their every duty and to hold fast to the faith once delivered to the saints. She also set her house in order by admonishing her children to strive to be useful in their day and generation, and pointing them to Jesus Christ as the only hope of salvation. Truly the world was blessed by the life of Sister Brittain; and her husband, Brother J. W. Brittain, to whom she was married on the 21st day of December, 1885, was blessed in the gift of her to be his wife, and the mother of his children. She was the mother of three sons and five daughters. She was granted the happy privilege of seeing two of her daughters buried in baptism, which was a great comfort to her. No children ever had a more self-sacrificing and devoted mother than Sister Brittain was; and she told the writer of this only a few days before her death, that at one time she became troubled, and she came to the conclusion that she had made an idol of her husband and her children and her home, to the exclusion of her other duties, and that she had committed a sin in so doing, and that when she died, she wanted it inscribed on her gravestone, "Here lies a worshipper of idols," but she said in her last sickness, that the Lord had shown it to her, that their kind and tender care for her every want and comfort, and their devotion and love manifested towards her, was a token of his approval of her feeble efforts in their behalf, and she was again enabled to rejoice in Him as the God of her Salvation.

Sister Brittain calmly breathed her last in peace with God and all just men on the 14th day of October, 1913, and was buried at the Mt. Moriah burying ground, near the church that she so much loved in this life. The funeral services were conducted by Elder J. M. Murray. "Precious in the sight of the Lord is the death of his saints." May the Lord sanctify this sad affliction to the good of us all, is our prayer.

Columbus, Ga.

Primitive Baptist please copy.

GEORGE W. CARGILL,

R. E. L. LAND.

CHANGE OF ADDRESS.

Elder T. S. Dalton has moved from McLean, Va., to 200 East 22d Street, Baltimore, Md.

Elder J. C. Denton has removed from Cross, Texas, to Abbott, Ark.

Elder L. J. Gresham has removed from Frankstone, Texas, to Clairette, Texas.

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Vol. 36

No. 12

Jan '16

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

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DECEMBER, 1914.

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The Gospel Messenger

DECEMBER, 1914.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 36.

WILLIAMSTON, N. C., DECEMBER, 1914.

No. 12

HATEFULNESS OF WAR.

Oh for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumor of oppression and deceit,
Of unsuccessful or successful war
Might never reach me more! My ear is pained,
My soul is sick with every day's report
Of wrong and outrage with which earth is filled.
There is no flesh in man's obdurate heart—
It does not feel for man; the natural born
Of brotherhood is severed as the flax,
That falls asunder at the touch of fire.
Lands intersected by a narrow firth
Abhor each other. Mountains interposed
Make enemies of nations, who had else
Like kindred drops been mingled into one.
Thus man devotes his brother and destroys.

WILLIAM COWPER (1785),
in *The Tash.*, Book 2d.

CORRESPONDENCE.

RALEIGH, N. C., October 27, 1914.

DEAR BROTHER HASSELL:—I have wanted for a long time to read some of your good religious articles, but have kept putting it off until now. A few nights ago I had a dream about you and since then have thought more than ever that I wanted to take your paper, THE GOSPEL MESSENGER.

Please send it to me, beginning with the next number.

In my dream I asked you to help me out of a difficult situation. You replied: "I am powerless to help you; you will have to look to Jesus."

How true that is! We have to go beyond the watchman, yet it is true that in "multitude of counsellors there is safety." We do well to be guided by those whose lives have been blameless; who have kept themselves unspotted from the world, who, like Paul, have fought a good fight and kept the faith. From a child I observed your well ordered life and godly conversation.

You not only taught me in natural things, but the better things pertaining to the kingdom were constantly presented to me. Then I did not know the real meaning of such things.

Now, I trust that I know just a little, and that little I would not exchange for all the treasures of this world. I felt this very forcibly last night when I heard the best definition of Christianity (as accepted by the world) that I ever heard. Dr. Newell Dwight Hillis lectured here and I went to hear him. He said that man gets all his models from nature. If he wants a beautiful Madonna he takes a mother and child and copies them. He takes a strong man and copies him for a model in sculpture. He copies what he sees in the moon and stars and calls that astronomy. He copies what he finds in the earth and calls that geology. He copies the life of Christ and calls that Christianity. At best, it can be but a man-made copy.

Who can copy a life of sorrow? When, unto us a child is born—a son given, there is the original, not merely a copy. When, in the fiery furnace, the Hebrew children needed more than a copy of Christ. It takes the very Christ himself to lock the jaws of lions.

How many of those beautiful world-renowned copies are now being destroyed by the Germans! Would not these copyists, if they had the power, destroy from off the earth this same lowly man of sorrow? They say, Away with a religion that makes a man sad and dejected.

Dr. Hillis said last night that now it was almost impossible for a man to get a license to preach unless he was a college graduate. If Peter was living now they would refuse him license, no doubt, if they had the opportunity. But I think he would seek for the strangers scattered the country over, who have obtained like precious faith with us. He, no doubt, would join us in

quoting from Exodus: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath."

Paul might get license, but how long would they have fellowship for him if he preached the first chapter of first Corinthians to them? Can't you see that the worldly churches are rapidly getting together? Not long ago I was in a city. I went to a fine Protestant church, thinking I would hear some good music. One of the first things the preacher said in his prayer was "God bless the Pope. God bless Cardinal Gibbons!" Now the very name Protestant means, as you know, one who protests against the doctrines and practices of the Church of Rome; and yet that preacher was praying God to bless the very head of that church.

I did not stay in to hear the sermon. I had heard enough.

They say it is prejudice that makes us worship alone, and refuse to join with others of different faith. "Who maketh thee to differ from another?"

I would be glad to have you come to see me some time.

With my very best wishes, I am,

Yours sincerely,

(MRS.) PATTIE WOODARD ANDERSON.

Address: Mrs. Albert Anderson, State Hospital,
Raleigh, N. C.

PREDESTINATION.

The Scriptures speak of God as *doing* what He *permits to be done*, because He is the Creator and Upholder of the Universe, and, of course, could prevent the occurrence of anything He chose, and has a wise and holy purpose in allowing what takes place.—Job i, 12, 21; ii, 6; II Sam. xxxvii, 1, compared with I Chron. xxi, 1; Gen. xxxvii, 28, compared with xlv, 5, and 1, 20; I Kings xxi, 20-23; Isa. xli, 24; Acts ii, 23, compared with iv, 27, 28. And it is a remarkable coincidence that as the words rendered to *predestinate*, *predetermine*, *determine* and *ordain* occur *fourteen times* in the Scriptures, so the words rendered to *give up*, *give over*, *deliver up*, *leave*, *bear*, *suffer* and *endure* also occur *fourteen times*.—II

Chron. xxxii, 31; Ps. lxxxii, 12; Mark i, 34; v, 13; Luke iv, 41; viii, 32; Acts ii, 23; vii, 42; xiii, 18; xii, 16; Rom. i, 24, 26, 28; ix, 22.

In *only* three of the first fourteen times are the words rendered to *predestinate* used in relation to *sin*; but in *all* of the last fourteen times the word rendered to *give up* or *over, deliver up, leave, bear, suffer* and *endure* are used in reference to *sin*.

Thus it is more in accordance with the Scriptures to use these last words than the word "predestinate" in regard to sin, and yet some of our absolute brethren use predestinate, but never use these other Scriptural words in reference to sin, when these very words (as in Acts ii, 23, and Rom. ix, 22) show that God's predestination of sin is a predestination to suffer or endure sin, and for that reason does not in the slightest degree lessen the accountability of the sinner for his sins.—Hassell.

To thus disregard the words of the Holy Spirit, leaving them *entirely* unused, shows a lack of humility and reverence, and a determination to establish a pet theory, and is detrimental to the interest of gospel truth, peace and prosperity.

Preceding the words quoted, and as preparatory for them, Elder Hassell said: "The Greek simple verb *orizo*, meaning, literally, to *bound*, to *limit*, occurs eight times in the New Testament.—Luke xxii, 22; Acts ii, 23; x, 42; xi, 29; xvii, 31; Rom. i, 4, and Heb. iv, 7. In the King James version it is translated *determine, ordain, declare, and define*; in the latest Baptist version it is translated *determine, settle, appoint, fix, and designate*; and in the Syriac version it is translated *establish, determine, appoint, set bounds to, make known, and designate*. In three of these fourteen passages (*prorizo*, Acts iv, 28, and *orizo* in Luke xxii, 22, and Acts ii, 23), the reference is to the crucifixion of Christ, the greatest crime in the history of the human race, but absolutely essential to the glory of God and the salvation of His people. How could a most holy and loving God predestinate the crucifixion of His Son? The inspired language of Peter in Acts ii, 23, explains the matter: "Him, being *delivered* by the *determinate* counsel and foreknowledge of God, ye have taken and by *wicked* hands have crucified and slain." God, foreknowing what the Jewish enemies of Christ

would do, determined or *predestinated* to deliver Him up into their wicked hands to crucify Him—*predestinated* to permit or suffer them to wickedly crucify Him.

The word translated "deliver" means to *give up*, to *surrender*, to *give in charge to another*. Yet, clear and convincing as this seems to be, not only do "the absolute brethren," but also some on the other extreme—the self-proclaimed "sound and orderly Baptists of Texas!"—reject it, and as being "one and the same with absolutism, and heresy." With such a view what would these extremists do with such passages as these: "O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear?"—(Isa. lxiii, 17, first clause); "and whom he will he hardeneth"—(Rom. ix, 18, middle cause); "Lead us not into temptation."—Matt. vi, 13, first clause). The Scriptures speak of God as "*doing* what He *permits to be done*." For a purpose worthy of Himself God gave, first, Job's substance, and then his person into the hands of the Devil; and He suffered Satan to have the Apostle Peter in his power for a time.

In the GOSPEL MESSENGER for October, 1910, Elder Hassell said: "One of the oldest, gentlest and wisest Primitive Baptists in the United States said to me a few months ago: 'The phrase, the absolute predestination of all things, has done the Primitive Baptist cause more harm than anything else.' I replied to him: 'That is so.' I have not found this universal, unqualified, and mischief-making phrase in all human literature until A. D. 1832, when Elder Gilbert Beebe invented it as the second one of the ten principles of the *Signs of The Times*, but, in his editorials, he was careful to declare that man is voluntary in the commission of sin. Yet the unqualified phrase itself, 'The absolute predestination of all things,' seems to refer sin as well as holiness to God as its cause or author, and therefore, it has, ever since its invention, been very offensive to the great majority of simple-minded, sin-hating children of God," etc.

Now, because of all the facts presented in this article, it seems advisable for this "great majority," in order to clear themselves of responsibility for, and to properly rebuke this "doubtful" and "mischief-making phrase," to forbid its being preached in our pulpits or advocated

among us. This would not be declaring non-fellowship, and so forcing division, but would clear us of responsibility and at the same time give "space for repentance" and hope of final restoration.

J. C. DENTON.

Cross, Texas.

The foregoing article about "Predestination" was also published in *Zion's Advocate*, June issue, and from that paper I take the following—September issue—and it seems as if "our absolute brethren" were coming to a serious consideration of the matter.

A BETTER FEELING.

For a year or more there has been a spirit of trouble manifested among the Baptists of southwest Virginia. "The Absolute Predestination of All Things," seemed to be the entering wedge that threatened to divide the church into factions, and I was glad to see in the July issue of the *Spiritual Law Counsel*, an article written by Elder Cockram, one of its chief editors, in which he takes the position that the use of this term should be discontinued. He says, "The term absolute predestination of all things has taken form among us in such a way as to make it very objectionable and hence should not be mentioned. Our people are becoming very sensitive over it and the proper thing and the sensible thing to do is to drop it from our literature. It has become a misnomer and is calculated to do us great harm through this medium." As Elder Cockram shows, and we all know, this term was first used by Elder Gilbert Bebee, an able minister among our people a half century ago. But it is not Bible language expressive of predestination, and we feel that Elder Cockram has acted wisely in dropping the use of this term. Would that other brethren who have seemed to think too highly of Elder Bebee's view of this deep, glorious, and comforting subject, would also be willing to let Divine writers express the truth of the matter. Elder Hassell and other of our most able and safe brethren have for years begged that this be done where there is contention over the subject. Why contend more earnestly for the teaching of Elder Bebee than of the Apostle Paul? It is true that some of our brethren are dissatisfied with inspired explanation and application of predestination and prefer Elder Bebee's? We hope not, and that after a little more consideration of this matter, those who have been pressing this term to the exclusion of scripture terms, will, like Elder Cockram, drop it from their preaching and literature. We all are satisfied with Paul's explanation, and upon this basis a better feeling would spring up, and peace, we feel, would be restored among many led astray by human expressions and teaching.

R. H. PITTMAN.

Remarks: In a letter to me Eld. James West, of Bonham, Tex., said: "I believe that God's predestination extends, in some sense, to all events." Now why not all of us come to the Scriptural teaching contained in this general article, and let the strife stop and the division be healed?—I mean where division has occurred.

Abbott, Ark.

J. C. DENTON.

Private: DEAR BROTHER HASSELL: Please publish this article, if it is agreeable with you to do so. I am on my way to Abbott, Ark., where I humbly hope there is a work—"good work"—for me to do, and which I desire to perform along conservative lines, and, above all, upon strictly *Scriptural* lines. It was a deep impression of the late beloved Elder H. White that my last and most important work would be of a division-healing character. I pray that it may be so. I have marked this private, but you may use even it if you choose. In love and hope.

J. C. DENTON.

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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THOMAS WRIGHT'S LIFE OF ISAAC WATTS.

Thomas Wright, author of the Lives of Wm. Cowper, Joseph Hart, A. M. Toplady, Wm. Huntington, and Richard Burnham, has just published the Life of Isaac Watts, the greatest of all the hymn-writers of England,

in a copiously illustrated volume of 280 pages, on thick white paper and in large type, with short accounts of the lives of 21 contemporaneous writers of hymns, drawn from original sources, many of which have never before been published.

Isaac Watts was born at Southampton, England, July 17, 1674, and died in his 74th year, November 25, 1748, at the home of the Abneys at Stoke Newington, four miles north of Charing Cross, London, and was buried in Bunhill Fields, London; and there is a Memorial Hall of him at Southampton, and a bust of him in Westminster Abbey. He was never married, and lived with the wealthy family of Abneys from 1714 to his death, and taught their three daughters. His father, also named Isaac, had eight children, of whom Isaac was the eldest, and he was a teacher, and a dissenter, and was three times thrown into Southampton jail, by a Romanist government, for non-conformity to the Church of England. He also wrote verses, and was a very religious man, and engaged daily in family worship. Little Isaac was a versifier from childhood, and a hard student, and became a very learned and pious man, a tutor, and an Independent (or Congregationalist) minister. He wrote *Logic, The Improvement of the Mind, Principles of Geography and Astronomy, Divine and Moral Songs for Children, Lyric Hours*, a version of the *Psalms of David*, and *Hymns and Spiritual Songs*. He was an invalid, weakly and sickly most of his life, but found kind friends to care for him. He was a strong enemy of Roman Catholicism, and, in trying to reconcile the dissenters, he seemed to deny the proper, eternal divinity of Christ and the personality of the Holy Spirit, but he said that his opponents misunderstood him, and his Hymns do not express these errors. He was an earnest believer in the doctrine of election and predestination. The most of the last four years of his life are called by his biographer "A Gray Eveningtide," during which he suffered much from the hallucinations of his long and severe illness of 1712 and 1713; but his closing days were "A Crimson Sunset," gloriously illuminated by the plain and precious truths and promises of the gospel of the Son of God.

He left about 875 Hymns and Psalms, of which the first lines of some of the best of them are: Behold the

Glories of the Lamb; My God, I Love and I Adore; Our God, our Help in Ages Past; Eternal Power, whose high abode; Keep silence, all created things; There is a land of pure delight; When I can read my title clear; Let me but hear my Saviour say; Awake our souls, away our fears; Come, let us join our cheerful songs; We are a garden walled around; Alas! and did my Saviour bleed; When I survey the wondrous cross; Descend from heaven, Immortal Dove; Am I a soldier of the cross; Come, we that love the Lord; Come, Holy Spirit, heavenly doe; My God, the spring of all my joys; Begin, my tongue, some heavenly theme; Plunged in a gulf of deep despair; Dread Sovereign, let my evening song; Life is the time to serve the Lord; Give me the wings of faith to rise; This is the day when Christ arose; Sweet is the work, my God, my King; Before Jehovah's awful throne; Jesus shall reign where'er the sun; God is a name my soul adores (The Almighty Three, the Eternal One); Lord, we are blind, we mortals blind; Great God, how infinite art Thou; Jehovah reigns, He dwells in light; Sweet is the memory of Thy grace; My soul, repeat His praise; Great God, Thy glories shall employ; Not to ourselves, who are but dust; Thy ways, O Lord, with wise design; Let others boast how strong they be; Not from the dust affliction grows; Deep in the dust before Thy throne; How precious is the book divine; The heavens declare Thy glory, Lord; The law commands, and makes us know; Christ and His cross are all our theme; How beauteous are their feet; Ere the blue heavens were stretched abroad (From everlasting was the Word); Jesus our Saviour and our God; Joy to the world, the Lord is come (Let earth receive her King); Behold the potter and the clay; But few among the carnal wise; Who shall the Lord's elect condemn; As new-born babes desire the breast; Vain are the hopes the sons of men (On their own work have built); Behold the sure foundation-stone; With joy we meditate the grace; Not all the blood of beasts; I sing my Saviour's wondrous death; From all that dwell below the skies; Thy name, almighty Lord; He dies, the Friend of sinners, dies; Why should the children of a king; Faith is the brightest evidence; Show pity, Lord, O Lord forgive; Had I the tongues of Greeks and Jews; Blest are the sons of peace; I'm not

ashamed to own my Lord; My spirit looks to God alone; How did my heart rejoice to hear; How pleasant, how divinely fair; Far from my thoughts, vain world, be gone; How vain are all things here below; So let our lips and lives express; 'Twas on that dark, that doleful night; Let us adore the Eternal Word; Jesus is gone above the skies; How sweet and awful is the place; Dismiss us with Thy blessing, Lord; Lord, what is man, poor, feeble man; Teach me the measure of my days; O for an over-coming faith; Why should we start and fear to die (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 a house not made with hands; Why do we mourn departing friends; And must this body die; I can not bear Thine absence, Lord; That awful day will surely come; When Christ to judgment shall descend; Give to the Father praise (Give glory to the Son, And to the Spirit of His grace, Be equal honors done).

Leaving all the man-made philosophy of his former years, by which he tried to "prove the unproveable, and to explain the unexplainable," believing, like a little child, the great and comforting truths of God's Holy Word, in perfect peace and resignation to the will of God, he gently breathed his last, and his chastened and purified spirit returned to God who gave it.

Thomas Wright's *Life of Isaac Watts* is printed by Farncombe & Sons, 30 Imperial Building, Ludgate Circus, E. C., London, England; and may be had, post-paid, for \$1.40, from Mr. J. T. Higgons, 241 West 132d Street, New York. The duty on the book, to be paid to the purchaser's postmaster, when the book is received, is eighteen cents.

S. H.

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"GIVING HIS REASONS FOR UNITING WITH THE PRIMITIVE BAPTIST CHURCH, AND ESTABLISHING, BY THE SCRIPTURES, THAT THE PRIMITIVE BAPTIST CHURCH IS THE APOSTOLIC CHURCH."

This is a book of 61 pages, which may be purchased of the author for 25 cents, postpaid.

The volume is a very interesting account of Eld. Burson's life and experiences. He was born December 2, 1849. He was convicted of his sins and received a hope in Christ, and in 1864 joined the New School Baptist Church, of which his father was a member and a minister, but was sound in the doctrine of salvation by sovereign grace. He married Miss Sarah A. Hucklebe, November 12, 1868, who died December 27, 1903, aged 52 years, bearing eight sons and four daughters—two sons and two daughters having died before her. He married Miss Lucy J. Parker, September 1, 1904 (born September 4, 1872), and they have one child, Mary Elizabeth, born July 12, 1905. He had a long and serious attack of typhoid fever in 1874. After his recovery he owed Mr. G. A. McDaniel, of whom he had bought his land, \$1,420, and he offered to give up to him all that he had, but he would not take it, and said he would rather lose it. He joined the Primitive Baptist Church, Bethlehem, in Carroll County, Ga., March 23, 1895. On November 3, 1888, the fire consumed about \$2,500 worth of his property, about half of what he had. In 1898 he lost heavily by fire, and again in 1910, but the Lord has blessed him with plenty of meat and bread, and to spare. He has found the Lord to be a present help in the time of trouble. He was ordained to the ministry in July, 1898, and has been serving three or four churches the most of the time since, and baptized his father. He gives many unanswerable reasons from the Scriptures to prove that the Primitive Baptist Church is the Church of Christ. S. H.

DIVINE REBUKE.

"As many as I love I rebuke and chasten." Rev. 3:19.

After beholding by the glorious light of divine revelation an hundred, forty and four thousand that were sealed of the twelve tribes of Israel, John testifies that he saw a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, and they stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. 7:8-10.

Now could we tell just the number that John beheld in those two visions, we could tell how many of the human family are embraced in God's everlasting love. "As many as I love I rebuke and chasten." This text is emphasized by another, which says: "My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12:5, 6. Thus it is clear that each and every child of God, being objects of Divine love, and therefore heirs of salvation, are alike subjects of divine reproof and correction. It is good for us to feel that we are chastened of the Lord for our evil thoughts and misdeeds; it is a merciful and loving stroke that smites our evil conscience and checks our evil course.

A sense of divine rebuke, a consciousness of God's disapprobation followed by hearty repentance, are evidences of our Sonship and heirship of heaven. Hence in the exhortation, "Despise not the chastening of the Lord," we should not forget that the scourge is in the hand of our eternal, allwise, merciful and loving heavenly Father, no matter how painful the strokes may be. It is enough, in our deepest sorrow and trying afflictions, to be enabled to say, or to feel, as did Job: "Though He slay me, yet will I trust in Him." David said, "For thy sake are we killed all the day long; we are counted as sheep for the slaughter" (Psa. 44:22); and the apostles felt the same. But our omnipotent Father says: "I kill and I make alive." Deut. 32:39.

Our dear Father in heaven is unconfined as to His ways and manners of correcting us; we are often taken unawares by sudden afflictions and reverses. We are so forgetful of our past experiences and observations along this line that we are apt to repeat our own mistakes and involve ourselves again and again under the chastening of the Lord.

The apostle tells us that no chastening for the present seems to be joyous, but grievous; but the Lord has a wise and gracious purpose in it, nevertheless, *afterward*, not before, nor at the present, but "afterward, it yields the peaceable fruits of righteousness to them that are exercised thereby." Through experiences of great trials and afflictions David learned that it was good for him

that he was afflicted, and confessed that before he was afflicted he went astray, but "now"—afterward—"have I kept Thy precepts."

It is a sovereign prerogative of the Lord Jehovah to command His creature, man, and it is the "whole duty of man" to "fear God and keep His commandments" (Solomon).

But what would the keeping of the holy commandment of God, our holy fear, our reverence for His holy name, together with our patience under the pain and anguish of His rebuke, under the stroke of His just and righteous judgment, avail were it not true that His everlasting and unchangeable love underlies the entire matter? Oh, can a child of grace ever forget the words of the text: "As many as I love I rebuke and chasten." God not only loves His chosen people, but bestows His love upon them, sheds His love abroad in their hearts by the Holy Ghost, which causes them to love Him and to love one another; and assures them in His word that He so loved them that He gave His only begotten Son to die for their sins.

Believing these sacred truths according to the faith given us is a wonderful help to our patience in tribulation; in fact, this God-given faith "is the victory that overcomes the world"; it is given to each object of His divine love by measure according to the necessity of each. Jesus is the author and finisher of our faith, the end of which is the salvation of our souls. But so long as we live in this earthly tabernacle we are subjects of rebuke and to chastisement; and can only beg for divine mercy and leniency as David, saying: "Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure." Psal. 38:1.

J. E. W. H.

SWEET MEMORIES OF THE PAST.

Thirty-seven years ago today (Oct. 14th) I followed the precious Saviour into the water grave of baptism and found a sweet and glorious rest to my burdened soul. I was so troubled and distressed over my condition, desiring to follow the Saviour and to know His will concerning me and to do it. He led me in a way I knew not, and

in paths I had not trodden. He led me out of nature's dark night of sin and depravity and filled my soul with His pure, sweet love and made me feel poor in spirit, hunger and thirst after righteousness and mourn over my sins and to hate sin with a perfect hatred. Yea, I hated the sins in my flesh and prayed for conformity to His blessed image. Oh, for a closer walk with God has been my constant desire from then until the present. He led me, a poor little orphan boy, from the dark wilds of Bland County, Va., to go to West Virginia, not knowing where I was going, but I was seeking rest or something. I was miserable and had a constant desire to be baptized, but I felt unworthy and had found none that could comfort my poor soul. My prayer was, Lord, if I am deceived, undeceive me, and if I am Thy child show me where Thy people are. How sweet the precious gospel was to my poor hungry soul when I heard those dear servants of God preach the last Sunday in September, 1877! I exclaimed, in my feelings, this is the church of God, and where they live I want to live, and where they die I want to die and be buried with them. October 7th I united with them and my whole being was all aglow with love and adoration to God when those sainted fathers and mothers extended to me the hand of fellowship. I felt so calm and happy the next week that I could be a member of the church of God. Oh! how little I did feel! It was too good for one so undeserving as I. But nothing else would satisfy the longings of my poor soul. My Methodist friend furnished me clothes to wear to be baptized and there I left a burden I have never felt since. That was a glorious day to me. The preaching was so sweet. I loved the Lord and all creation looked lovely. I can never describe the ecstatic joy that thrilled my poor soul. I wanted to tell of the wonderful grace of God to all whom I met. I felt like I could make everybody understand it. All things seemed to be new with me. The Bible read like a new book. Oh! how sweet the doctrine of grace has been from then to the present. It is grace from start to finish. I see a grand beauty in predestinating and electing grace, redeeming grace, regenerating grace, preserving grace, resurrecting grace, and glorifying grace. We need preaching grace to enable us to preach the unsearchable riches of Christ.

This pure sweet grace of God fills our souls with love, forbearance, forgiveness and makes us desire to follow the Saviour and keep ourselves unspotted from the world. This grace brings us to each other's feet and causes us to esteem others better than ourselves. Bless His holy name.

L. H.

EXCITEMENT.

The influence or power of excitement is great. Under the influence of excitement we laugh with those that laugh, whether we know what they are laughing about or not. Under the excitement of joy it is said that some have died; while the excitement of anger is so great that it often leads men to take the life of their fellowmen. The excitement of worldly godless ambition has plunged the nations of Europe into the most gigantic and terrible war in the annals of human history.

We have different sorts of excitement, political, financial and religious, and under these people are greatly agitated at different times and in various ways.

Religious excitements have greatly affected mankind in different ages and dispensations of the world. In modern times the leaders of many sects have resorted to it to increase or augment their numbers. Some religious excitement is no doubt a product of the Spirit of God, and is therefore honoring to God, and beneficial to men, leading the recipients to praise God and shout aloud sometimes. But that religious excitement which is produced by appealing to the superstition and fleshly sympathies of men and women is not good for anybody, but very harmful and demoralizing to human society.

By means of excitement usually produced in protracted meetings the people of this generation are proselyted and have the mark of the beast placed in their right hand or forehead.

When the Baptists began to tire of the good old way and to lust after the gods of the land, about 1792, and subsequently, they began to hold four days' and protracted meetings, and in that way, by means of excitement generated in such meetings, began to drag the unconverted or the unrenewed into the old church, and

this apostasy in practice soon led to apostasy or departure in doctrine, and the result of all this was, that in 1832 there was a permanent division in the Baptist family.

This same old Fullerite spirit is again in the ranks of the old Baptists, and will doubtless affect all sections of our ranks before it stops, for it is a wave that will roll from shore to shore before it stops, and will no doubt carry away many of our people.

In certain sections of our country it appears from reliable information that our people are turning their annual Associations into what might be called proselyting meetings, people joining or uniting with the church, then and there, in numbers ranging from half a dozen to twenty-odd at a time or session, and one minister who saw such things, says that he was present where there were twenty or more joined and not one of them told an experience. My information is that young people and others will visit Associations in distant parts and while there join that church instead of joining a church nearer where they live and where they are better known. And that those persons join the church under the excitement of a special effort of the preachers there, who repeatedly announce an open door of the church for the reception of members, followed by warm exhortations and persuasions to join, mingled with soul-cheering singing, singing that would almost melt the stones. Now, in the interest of truth and good order I do say that if those ministers have not preached Arminianism they are certainly *practicing* it, and it seems to me that we would about as well *preach* Arminianism as to *practice* it.

Our Associations were never intended for any such purpose, nor was such a thing thought of in the long ago, say forty years ago; hence this is an innovation among our people, and distinctly marks the beginning of another falling away among us.

Whenever you find people over anxious about adding to the church, people that are more zealous for members than they are for the purity and good order of the church, there you will find a people that are ready to resort to questionable or unlawful means to build up outwardly.

People, young and old, should unite with the churches in the community in which they live, and where they are

best known, and honor the church and the pastor there. Does it not appear somewhat unseemly and inconsistent for ministers to be urging people whom they know nothing, or at any rate, very little about, to join the church, and for people to join the church under the influence and advice of men whom, perhaps, they know nothing about?

People that will not unite with the church quietly and orderly, where they are best known and without excitement or undue pressure, are not likely to be consistent members afterward, and hence the church or churches that resort to excitement, undue pressure or unlawful or imprudent means and schemes to get more members will have to lower the standard of church discipline to retain them, and this they usually do, and so in this way they forsake the old landmarks.

Do you ever hear of Baptists that resort to these Arminian methods of securing members turning any away, like John the Baptist did, and demanding of them fruits meet for repentance? Hardly, for generally, the practice is to get all they can and keep all they get.

To illustrate: I was at a place once at a general meeting where there were many Baptists, and when they were ready to adjourn they decided to sing a hymn and take the parting hand; and, when they got ready to sing, it was also announced that there was an open door for the reception of members. The singing that followed was touching, soul-cheering, and exciting. At the conclusion of the singing it was announced that one man had presented himself for membership, and when quietude was restored and the man was requested to tell his experience or give a reason for his hope in Christ, he told them that he came up to join hardly realizing what he was doing, and that since he came to reflect upon the matter, he did not desire to join the church at that place, anyway, for he wanted to join a church in another section. Hence we see here was disorder, mixing up farewells with church conferences.

There are three times when, it seems to me that people should be quiet, calm, unexcited, duly sober and deliberate, to wit, when they marry, when they unite with the church, and when they die.

G. W. STEWART.

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."—Psalms 107:8, 43.

WARBURTON'S MERCIES, NO. 10.

When I left Trowbridge and arrived at Rochdale to bring my family away, it was a cutting feeling when I came to see my old friends with whom I had had such sweet communion, and to whom I had felt such a union of soul for so many years. And now to think of separating from them! O how it cut up my feelings, so that I felt as if it would be impossible for me to stand under the feelings I had! When I came to preach my farewell sermon, I thought I never could have stood under the keen feelings I had at seeing the dear people with whom I had had so many comfortable times, as well as times of great distress. Nor ever can I forget, at times, the many cries and tears we have had together for the prosperity of the cause of God at Hope Chapel. Many times did I expect, as well as hope, that I might live and die there; but the Lord will have his own way. And, bless his dear name, it is the right way, and he will ever bring his children to see it, acknowledge it, love it, and admire it; yea, they shall sing to his honor and glory, "My Jesus has done all things well." But if I had not passed through it, I never could have thought it so cutting a thing to the heart to leave a people with whom there is a real union of soul. Sometimes I felt as if it would have broken my heart; and especially when we came to part, as I felt as if I could not stand it. I could enter a little into Paul's feelings when he cried out, "What mean ye to weep, and to break my heart?" The words, if I recollect aright, that I spoke from at parting were these (Acts xx, 32): "And, now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." And if ever I felt my soul in the Spirit, I believe I did at that time in committing the little flock into the hands of the great Shepherd. A weeping time it was indeed and I can say from my heart, never do I desire to pass again through the same conflicts, in leaving a people

that my soul is knit to. I could not have believed that ever I had such love to the dear souls at Rochdale, till the trial came at parting; and what comfort and joy it has been to my soul since, that God has proved and made it manifest that our cries and tears for the prosperity of the little flock at Hope Chapel have not fallen to the ground unaccomplished, but that in a wonderful manner the Lord heard and answered our poor petitions, and I believe the Lord has prospered them abundantly since I left. I wanted him, however, to do it through me; but "the counsel of the Lord shall stand, and he will do all his pleasure." This my soul has proved hundreds of times; and, bless his dear name, he has always brought me to see and feel too, that it has been a right way to a city of habitation. On the Monday, which was the day after I took my leave of the little flock, I and the family left Rochdale, and arrived the same evening at Manchester, where we stayed two nights. On the Tuesday evening I went to hear my dear friend and brother, Mr. Gadsby, and never can I forget the text and the sermon. O the blessing of that text and sermon to my soul, particularly for fourteen or fifteen years! I neither can tell or write a thousandth part of it. The words were from Prov. v:15-17: "Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers' with thee." And I verily believed there was not one in the chapel for whom it was designed but for me. O with what solemn pleasure and wonder did I sit and hear the glorious things that he brought forth as the mouth of God to my soul, which I received as coming from God as a solemn charge for me to take to Trowbridge, and which I found, some hundreds of times after, to be for my soul's encouragement in very deep waters of despair, respecting my ministry. O the times when I have since then been at a complete stand, and as sure I never could preach as ever I was born, that that text and sermon have come to my mind: "Drink waters out of thine own cistern, and running waters out of thine own well: let them be only thine own, and not strangers' with thee." I have indeed reason to believe that God designed that sermon for me; and I must confess I never

heard a sermon in all the days of my life that was for such a length of time made so great a blessing, for it never failed me when I was brought to despair that I should ever be able to preach again.

JOHN WARBURTON.

QUESTIONS AND ANSWERS.

A sister who lives at Chehalis, in the State of Washington, desires me to answer, in THE GOSPEL MESSENGER, the following questions:

1. Q. In my editorial on page 325 of the October MESSENGER, near the close, do I mean that all the enemies of God and His people, or only those of them who openly oppose God's truth, will be utterly destroyed at the battle of Armageddon (Rev. 16:16)? A. Those who are present in that battle, and thus openly oppose His truth. And by "destroyed" I mean defeated, overthrown, but not annihilated or even slain.

2. Q. Will there be any of the non-elect left living upon this earth after Christ comes? A. Certainly (Luke 18:8; Rev. 19:11-21; 20:7-10).

3. Q. When Christ comes will He reign here *upon* this earth (made new) with His elect—church, bride, or will He and the church dwell *above* the earth, and He and they reign *over* those upon the earth? A. Rev. 20:6 does not say; but, if Rev. 5:10 refers to the same fact, *epi* with the genitive generally means *on* or *upon*, and is so rendered in both the King James and the Revised Version.

4. When Christ said, at His last supper, "I will drink no more of the fruit of the vine until that day that I drink it new with you in My Father's kingdom (or in the kingdom of God), Matt. 26:29; Mark 14:25, did He mean that He will drink the wine with them in the kingdom that He will set up upon the earth, or in the final kingdom of the Father? A. If He meant it literally, in the former; but if only spiritually, in the latter.

5. Q. Do you believe that Christ redeemed any who are not included in this specified number—"the bride, the lamb's wife?" A. No, indeed (Rev. 5:9; 21:9, 27).

6. Q. In Rev. 16:19, it is said, "The great city was divided into three parts, and the cities of the nations

fell"; what are "the great city," and the "three parts," and "the cities of the nations?" A. By the "great earthquake" predicted in the previous verse, spiritual Babylon (19th verse) or anti-Christ, with its seat in Rome (Rev. 17:18), is to be divided into three parts, in allusion to the three unclean spirits, like frogs, Atheism, worldliness and superstition, coming out of the mouth of the dragon (the Devil), and of the beast (the persecuting world power), and of the false prophet (the persecuting, apostate church), all chiefly located in Rome; and "the cities of the nations" are the lesser cities of the ungodly, the weaker strongholds of evil.

7. Q. Are "the priests of God and of Christ who shall reign with Him a thousand years" (Rev. 20:6) only a part or all of its elect? A. All of the elect manifested up to that time.

8. Q. In Rev. 20:5 it is said, "But the rest of the dead lived not again until the thousand years were finished," does not "the rest of the dead" mean the non-elect dead? A. I think so.

9. Q. Who are the nations that will be deceived by the Devil when he is loosed out of his prison where he has been confined a thousand years (Rev. 20:7-10)? A. The non-elect, unredeemed, unregenerate, ungodly people then living in the world.

10. Q. Who are the ten horns or kings that will hate the whore, and desolate her, and eat her flesh, and burn her with fire (Rev. 17:12, 16)? A. The ten kingdoms of Europe into which the Roman Empire was divided after the death of Attila in 453 A. D. (See *The Marshalling of the Nations*, page 17, by Alonzo Trevier Jones, sold for ten cents by the Pacific Press Publishing Co., Oakland, Cal.)

11. Q. Are they not doing that now when they burn the Catholic cathedrals and shoot the priests down? A. Yes, in part.

12. Q. Do you believe that this second beast (or false prophet) will ever get in power again? A. I do, from Rev., chapters 18 and 19.

The Book of Revelations is the sublimest in all literature; and a blessing is repeatedly pronounced upon those who read and keep the words of this prophecy (Rev. 1:3; 22:7). The most of the book is symbolical and mysteri-

ous; and these prophecies, like others, will be thoroughly understood only after they have been fulfilled. Their most important meaning, like that of other Scriptures, is spiritual and eternal; but that they also have a literal and temporal meaning, in many passages, is demonstrated by thousands of historical facts which have taken place, and are now taking place in the development of the Roman Catholic Apostasy, Mystical Babylon, the Mother of Harlots and Abominations of the Earth, vile, oppressive, rich, and powerful, drunk with the blood of the saints and of the martyrs of Jesus, who is to be hated and desolated by those whom she has deceived, corrupted, and enslaved (Rev. 17). S. H.

CLOSE OF VOLUME XXXVI.

With this number the 36th volume of THE GOSPEL MESSENGER ends.

Time wings its rapid flight and leaves its impairing impress upon all visible objects. "The things that are seen are temporal; but the things that are not seen are eternal." The spiritual kingdom of God is internal, invisible, and immovable. And the Written Word that testifies of that kingdom, and the Personal Word, to whom the Written Word points, will endure forever. The widening departures from the faith once delivered to the saints, and the consequent increase of human corruption and violence as in the days of Noah, establish the divine inspiration of that Word, and forecast the outpourings of the wrath of Almighty God upon a degenerating race. But the few who really and heartily believe in the Word of God should rejoice that the day of their deliverance from sin and sorrow draweth nigh, and they should be prepared, with loins girded and lamps burning, as servants who wait for the coming of their Lord. S. H.

EXTRACTS.

LOGANVILLE, GA., July 9, 1914.

Elder J. E. W. Henderson, Glenwood, Ala.

HIGHLY ESTEEMED FATHER IN ISRAEL:—Your timely article in the July MESSENGER has been such a strength to me I feel to want to tell you about it. For some time I have felt that there is a need of

more admonition upon this line. And truly it is your duty, as it is every true minister's duty, to warn the children of God against the evils of the world, and encourage them to strive to avoid those excesses that often lead to the destruction of their peace and of their usefulness in the Church." Your words have encouraged my soul to press onward, not minding the things of this world. Of course I know we have our duties to attend to, and we have to work to make a living and this is right; but O, Brother Henderson, is it right for us to stay at home from our Church meeting to work in our crop? I have never felt that it is. But I am so little and feel that I understand in such a small way the things of God. Paul tells us to forsake not the assembling of yourselves together, and in this same chapter, Hebrew 10, 29th verse, he says: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."

If you could condescend to teach me, and your natural faculties are strong enough, I will be glad for you to explain this to me. I know you are very feeble, and I do not want to worry you, but I get such comfort and strength from your writings. You make everything so plain. Often I find a few of my humble thoughts in your messages of love and encouragement. But you bear out the subject in such a clear light, till my thoughts are almost obscured, they appear so small and of such little importance. Still I find comfort to think some of my humble thoughts are akin to those of that inspired man of God! Then, dear Brother Henderson, may you, with each true servant of God, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." You may be too feeble to "lift up thy voice," but you can wield the pen in the cause of righteousness to the good of many souls. May God spare you yet many years to comfort and encourage little ones. I pray that He may heal all your diseases that your last days may be your best days in every respect. Pardon this intrusion upon your valuable time, and pray for a poor sinner hoping for eternal life through Jesus.

Your humble sister,

SILLA WILSON.

ROCKY MOUNT, N. C., October 14, 1914.

DEAR BROTHER HASSELL:—Enclosed you will find one dollar to renew my subscription for the MESSENGER another year. I greatly enjoy reading the MESSENGER. I am thankful, I trust, for such a periodical, to enjoy its contents. May the blessings of heaven rest upon you and your labors, both in publishing the MESSENGER and in your public ministry.

Your unworthy sister,

SARAH J. REDMOND.

WASHINGTON, N. C., October 20, 1914.

MY DEAR BROTHER HASSELL:—It seems that I must come again to cast in my mite for the many dear readers of the MESSENGER, and this seems to be the subject: "I have a message from God unto thee" (Judges 3, 20; Hag. 1, 13; 1 John, 1, 5, 3:11). Children of the living God, I have searched these connections and advise you to do likewise. I am helpless and dependent on the God of Wisdom, and of all perfection, for anything that will be of any benefit to the household of faith. I tremble and

quake when it comes that I must write, speak, or do anything in His name—I, who am such a helpless sinner; but when I have evidence to believe that He requires anything of me, I dare not disobey, for "The heart knoweth its bitterness and a stranger intermeddleth not with its joy"; for, since feeling and experiencing the judgments of God, many times for disobedience in my soul, I am made willing to bear persecutions, mockings and anything just if only I please my God. I have no wisdom of my own, "Nothing in my hand I bring." Relying on God alone, for life, for salvation, and every needed blessing, I have by God's favor, I firmly believe, been cut loose from everything in this world, and made to look alone to Him from whom all blessings flow. If He leaves me to myself just a few minutes I am like Sampson with his shorn locks. But "I can do all things through Christ who strengthens me." Oh! how I cry to God, daily and hourly, and pray to Him, that I may honor Him in my daily walk and conversation, that I may never be wrapped up in carnal security, and sometimes I get the answers to my prayers and this means bitterness to the flesh. I desire to drink down, with resignation, everything that comes to me daily for when I pray to Him, believing that He is God, and a rewarder of them that diligently seek Him, can anything come to me that His eye does not see, or His will demand? No! "He maketh all things to work together for good to them that love Him, etc." I desire to be humble and thankful, and that His praise shall be continually in my mouth. I want to be like the shepherd boy that was out on the plains, clothed in a very homely garment singing:

"He that is down need fear no fall;
He that is low no pride;
He that is humble e'en shall have
God to be his guide."

Very respectfully,
BETTIE Z. WHITLEY.

GLEN ROSE, TEXAS, October 12, 1914.

DEAR BROTHER HASSELL:—I have just been reading the October issue of the GOSPEL MESSENGER, and have enjoyed its contents so much that I feel constrained to express, again, my admiration for your management, and selection of reading matter for its columns. All its writers seem to have the good of the cause at heart, and there seems to be no "party" spirit manifested among them.

An "Old Baptist" paper at this time, that is striving to unify our broken numbers, should be appreciated by us; not only appreciated, but encouraged and sustained. I consider the Editors and contributors to the MESSENGER, our most gifted writers; and, I feel sure that their labors will not be in vain. I especially appreciate your able editorials. They are *multum imparvo*. You can say so much in so few words. I agree with your views respecting the conditions of the nations abroad, as well as our own. Every indication points to the fact that we are living in the "latter days." Comparatively few people seem to realize this fact. But this is only history repeating itself. It was so in the days of Noah, and it will be so in the "coming of the Son of man."

May the dear Lord continue to supply you with every needed blessing, and give you of His grace to thus enable you to continue the publication of the MESSENGER in the future as in the past; and finally, when it is yours to bid adieu to the conflicts, turmoils and

vicissitudes of this life, may you obtain an abundant entrance into the *real* joys that await all the ransomed of the Lord, is my humble prayer.

A. H. RODEN.

SELECTIONS.

THE WAR OF ARMAGEDDON.

In a notable article in the October number of the *Christian Statesman*, of Pittsburg, Pa., Professor Richard C. Wylie* discusses the present war in Europe with reference to its relation to prophecy, and especially to the Armageddon world-conflict, foretold in Rev. 16:12-16. Professor Wylie, who has devoted much study to the subject of prophecy and is regarded as an authority, writes that while the word Armageddon means war, the particular war involved "may be protracted through a number of years. It would also be a mistake to suppose that the war is entirely a war in the literal sense, involving slaughter on the field of battle." It includes war in nature, as evidenced in great storms, earthquakes, etc.; it also includes war against and "the complete overthrow of organized political and ecclesiastical iniquity, primarily in its papal, but also in all its other forms."

Concerning the forces engaged, Professor Wylie writes:

Roman emperors usurped divine prerogatives and had themselves worshipped as divine. This same spirit is not yet extinct. It shows itself among some of the warring powers today. In the beast which is Antichrist in its civil form, we see the claim and exercise of civil prerogatives without due recognition of the divine source from which they spring. It is godless civil government; the exercise of civil functions, which may in some measure be legitimate, but which are claimed to originate wholly with man. This spirit is likewise dominant among all of those engaged in the present strife. The false prophet we have seen is to be identified with the beast from the earth, and is the papal power, especially as it claims universal dominion both in the ecclesiastical and in the civil realm. It matters not that the Pope, who is said to have died of a broken heart because of the war, was opposed to the gathering of the nations for this conflict. The spirit which produced the papacy is the same as that which produced the claims of some of the world rulers today, and is the same as that which has brought on the war.

"Without attempting just now to fix the blame for the war on any one nation or ruler, we are able to discover the spirit by which all the nations of the world are more or less actuated, and which, under certain conditions, will inevitably lead to war.

"These considerations are all in favor of the view *that the war of Armageddon is now in progress*. The spirit that brings on the war is that by which the nations of the world are today governed.

"The next point claiming out attention is the world-wide nature of the conflict. The parties in the conflict are the kings of the whole world. It is significant that the Greek term here rendered 'world' is the one which denotes the inhabited earth. Certainly there was never a war in which so many nations were involved, or in which such vast armies were placed on the field of battle. While there are nations not yet directly involved, all are directly affected, and no one knows how soon others may be drawn into the bloody

*Professor of theology, pastor (Reformed Presbyterian), author and lecturer.

conflict. And as will be shown presently, when we consider that the war of Armageddon is not merely a war with death-dealing weapons, but a war also in the intellectual, the moral and the religious world, it will be readily seen that such a war is, and has for some time been in progress.

"The fourth, and in some respects the most important thing to be considered, is the issue involved. It is called the war of the great day of God the Almighty. What this means will presently appear. Let us first inquire concerning the significance of the term 'Armageddon,' the name by which the war is called. Megiddo is a town in Palestine on the western edge of the great plain of Esdraelon. To the north, west and south are the hills of Palestine, one of which probably took the name of Megiddo. It was here that the decisive victory was gained by Deborah and Barak over Sisera.

"This same plain has been the gathering place at different periods for almost all nations and many other battles have here been fought. It is also significant that this plain belongs to the region in which the greater part of the ministry of Jesus Christ was performed. The name, therefore, is significant and doubtless denotes the final struggle for supremacy. It would be a grave mistake to suppose that on this very plain a final battle between the forces of right and wrong must be fought. There is no one battlefield where this last struggle will occur. In a sense the field is everywhere on this planet where men live. The literal war is only one phase of the struggle. After men cease to kill one another in battle strife there will still be a strife in the intellectual world for the settlement of the real issues involved. The description of the war as the war of the great day of God the Almighty, clearly points to the fact that the issue relates to the rights of God. It is the question of supremacy over this planet."

Professor Wylie then proceeds: "The last thing to be considered is the termination and result of the conflict. Briefly stated, it is the fall of Babylon and the establishment of the reign of righteousness on the planet. The fall of Babylon signifies the overthrow of organized evil, both civil and ecclesiastical, especially as it is known in the form of the papacy and anti-Christian civil government. * * * The inspired description of the war of Armageddon does not say that the righteous and the unrighteous will be arrayed against each other on the field of battle. The issue there is not directly between Christ and Satan, or a human representative of Satan. It will result, however, in the failure of any and every nation and government to gain the supremacy over all the rest. It will result also in the downfall of all tyrannous forms of civil government. All the thrones of Europe are today tottering and seem about ready to fall. After their fall will come the period of free government, patterned after the Divine plan. * * * The war now raging, even if it is the war of Armageddon, is only one aspect of it. This aspect is the most spectacular, the most dreadful and the most appalling aspect, but it is not the most important. The real issue is to be fought out and settled in the arena of intellectual debate. Here the issue is already joined between the forces of righteousness and unrighteousness. The question is, whether Christianity is to be the one religion of the race, or whether other religions are to be recognized as equally good; whether Christ is to be the sole King of men, or whether he is to divide the dominion with the devil; whether the nations are to organize their governments in subjection to the King of kings, or whether secular, anti-Christian government is to continue.

"As near as we can determine the times and the seasons and the characteristics of the war of Armageddon *it seems that it is now in progress*. The strife during all the past ages has been a strife for supremacy, but Armageddon differs from all that precedes it in that it is the greatest conflict of all, is final, and results in the failure of all anti-Christian efforts and in the establishment of the reign of Jesus Christ over all the nations of the earth."—*The Christian Herald, New York*.

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. SUE B. KITE LONG.

This dear and faithful sister gently fell asleep in Jesus at 11:45 p. m., August 24, 1914, at the age of 58 years, 6 months and 17 days. Five weeks before she was stricken with fever, and when this was under control and her condition hopeful, meningitis developed, and she gradually grew weaker until her spirit took its flight. All that could be done for her by her devoted husband and son (Drs. John F. and Geo. H. Long), together with the service of consulted physicians, attentive nurse and loving daughters, could not check the ravages of disease. Her Father had called, Child come home, and the summons must be obeyed. And though she clung to life because of the many ties binding her here, yet she was not afraid to die, and evidently walked through the valley of the shadow of death fearing no evil, for her blessed Master whom she so much loved and faithfully trusted and had publicly followed for 28 years, was with her. Sister Long was married to Dr. John F. Long in her nineteenth year and was indeed a loving, loyal and true companion. Being a woman of more than average energy and business ability, all domestic affairs and the management of her husband's mercantile business was left almost entirely in her hands. And the success of both proved the wisdom of her management. She united with Hawksbill Church in 1886. Here, too, did her virtue shine, and she will be greatly missed at her church, for she was the soul of hospitality, and ready for every good work. Her Christian character was indeed beautiful. The *Page News and Carrier* said of her: "The death of Mrs. Long is a heavy blow not only to her family and kindred, but to the community in which she lived, which has so often benefitted by her helpfulness and friendliness. She was of an active, energetic temperament, and was possessed of fine business sense as well as a heart overflowing with sympathy and kindness. She was a devoted wife and mother, and was greatly beloved by a large and influential circle of kindred." She leaves to mourn her loss, a loving husband, four devoted children—(all of whom have a home in the church she so much loved, except one), five brothers, four sisters, one half brother and one half sister, and a large circle of relatives and friends to mourn her loss. Her funeral was conducted at her late home in the presence of a large concourse of people, by her pastor, who tried to speak from the words "Precious in the sight of the Lord is the death of his saints." Her body was laid away in the family burying ground to await the resurrection morn when Jesus will call her sleeping dust from the tomb and fashion it like unto his glorious body. We hope to meet her in a better world. Let us

praise God for her useful and faithful life, and follow her as she followed Jesus.

R. H. PITTMAN.

From *Zion's Advocate*.

MRS. N. J. WILLIAMS.

The subject of this notice, Mrs. N. J. Williams, was born in Pike County, Ala., February 11, 1843, and died at Tyler, Texas, October 8, 1914, being, at the time of her death, 71 years, 7 months and 27 days old. She was married to brother W. J. Williams August 31, 1865. To this union were born 9 children, two of whom preceded her to the grave, as did also her husband, about 12 years ago. Sister Williams united with the Primitive Baptist Church about 31 years ago (exact time and place not known). The writer has had the pleasure of her acquaintance for the past 12 years, the greater portion of this time as her pastor. Being feeble in health, she could not attend her church meetings regularly, yet she bore her afflictions with Christian fortitude. All of her living children were at her bedside, when her gentle spirit took its flight to the God who gave it. Her remains were interred at the Chandler Cemetery by the side of her husband, where the writer tried to speak words of comfort to her bereaved children, her aged brother, Brother J. H. Scott, and a host of sympathizing friends. To her sorrowing children I would say, Try to be reconciled to this dispensation of divine providence, and try to emulate the life of your kind mother, and I pray God that we may all meet her in heaven where parting will be no more.

By her pastor,

Forest, Texas.

A. M. STARLING.

R. H. CROWDER AND WIFE.

In loving remembrance of my dear father and mother, Rufus H. Crowder and Francis Anne Crowder, who departed this life and are now resting in the sweet presence of their Saviour. My dear mother departed this life 17 days before father. It was so sad to have to give them both up so nearly at the same time, but the Lord knows best, and we should always try to be submissive to His will. Father was taken sick in November and mother in December. Mother died April 17th, thirty minutes before one o'clock, a. m. Father died May 3d, just at 9:30 o'clock, p. m. He died to the second of the time he had said a few days before that he would go. Surely he was warned of the hour. Mother suffered severely for several weeks and especially the last five days. She went to Montgomery for treatment, but nothing could be done. She joined the Methodist Church when first grown. She was a Primitive Baptist in belief for years. I heard her relate her experience to Brother Misseltine when I was a child, now I am 48 years old. She loved that doctrine, and would go to hear them and was glad to have them visit her and yet she never joined them. I have talked with her several times about going to the Old Baptists, and she said she would, but she felt that she had been baptized, or in other words she was satisfied with her baptism, as she was immersed. I had hoped she would lay that opinion aside and come to the Church. I was over her day and night for the last week. She left a sweet, bright evidence of a child of Grace. Her mind and conversation were on the Church and heavenly things all the time. She was conscious up to the very second, when I said she is gone, she opened her eyes and looked at me as if she knew what I said. Dear father joined the Primitive

Baptist Church in September, 1889, at Old Union, Bullock County, Ala., and was baptized two months later. He had his baptism put off for me, feeling and hoping that I would go into the water with him, but I was an unworthy, sinful creature, and still feel to be one. He had a dream of me, going to the Church, but it was about two years later before I went. He was a consistent member until death. He went to preaching just one week before he died. When the sad division came he still clung to the old landmarks. He went into a deep sleep about three days before death and slept his time out, couldn't be aroused but seemed to know when he was touched. Father was married twice. He first married Emmaline Williams of Florida, near Tallahassee, in 1859; to them were born three children, of whom one still survives, Mrs. E. M. Brundage, Montgomery, Ala. He went through the Confederate war in Florida, during that time he lost his wife and two children. In 1865 he married, a younger sister of his wife, Frances Anne Williams, and moved back to Alabama, near where he was born and reared, and lived here the remainder of his days. Unto them were born 13 children; one died in infancy, and the other twelve, five girls and seven boys, still survive them. All were present at mother's death but one was absent at father's death. The children are: Mrs. Augusta Robertson, Bessemer, Ala.; Mrs. J. W. Hanchey, Pratt City, Ala.; Mrs. Hamel McHerley, Troy, Ala.; Mrs. Clifford Merdock, Pensacola, Fla.; Mrs. J. F. Turner, China Grove, Ala.; R. L. Crowder, Adamsville, Ala.; W. T. and R. P. Crowder, Montgomery, Ala.; A. H., China Grove, Ala.; Dr. J. W., Linwood, Ala.; Luther, Brunswick, Ga.; S. J., Birmingham, Ala. Mother was nearly 68 years and father was 79 years of age. They had both been blessed with good health up to this sickness. They had forty grandchildren and sixteen great-grandchildren. I hope our loss is their eternal gain. May God bless us all and give us grace sufficient to help us through all our troubles and afflictions and the trials of this life, and save us in heaven, where we can praise Him more fully, is my prayer for Christ's sake.

A daughter in hope of eternal life.

MRS. J. F. TURNER.

FRANK L. THIGPEN.

Frank Lafayette Thigpen, son of Jordan Thigpen and his wife, Airs Atkinson, was born June 11, 1846, near Old Sparta, Edgecombe County, N. C., and died of cancer of the stomach at his home about midway between Old Sparta and Conetoe, N. C. He was educated by Mr. Frank Wilkinson, of Tarboro, N. C., and for a while merchandised at Penny Hill (now called Hill), Pitt County, N. C., and then farmed at his home, the home of his first wife's parents, where he died. On May 24, 1871, he married Miss Martha Jane Thigpen, daughter of Bro. William Thigpen and his wife Patience Cherry, and they had four children, of whom only two are living now, Dr. W. J. Thigpen, of Tarboro, and J. Kelly Thigpen, of Raleigh, N. C.; his first wife died July 14, 1883. On December 6, 1888, he married Miss Sallie Rebecca Little, daughter of W. S. Little and his wife, Nicey House. They had five children, of whom only two are now living, Harry G. and Frank L., both of whom are medical students at the University of North Carolina at Chapel Hill; his second wife died October 14, 1897. On September 26, 1899, he married Miss Ida Moore, daughter of Samuel Moore and his wife, whose maiden name was Vesta Nobles; they had one child, Ida Moore Thigpen, who is still living; his third wife died April 1, 1906. On March 12, 1907 he married his

fourth wife, Miss Mamie Rawls, daughter of Wm. Rawls and his wife, whose maiden name was Martha J. Holland, of Franklin, Va.; this last wife survives him. His son, Bayard, by his first wife, died of tuberculosis September 5th, less than a month before his father died. Mr. Thigpen was an industrious and successful farmer, honorable and upright in his dealings, and just and kind towards his fellowmen. He was intelligent and well-informed, and had a cheerful and happy disposition. Several years before his death, he suffered very much from indigestion, but seemed to have gotten well of that; but, during the last few months of his life, he was troubled with nausea, and could retain very little on his stomach. His wife and his son, Dr. W. J. Thigpen, went with him September 19th to Richmond, Va., where Dr. Stuart McGuire examined him with an X-ray apparatus, and decided that he had cancer of the stomach, and could not live more than a week or so; and his wife and son brought him back home.

He was a strong believer and advocate of the Bible doctrine of salvation by sovereign grace, and a regular attendant, both Saturday and Sunday, at the monthly meetings at Sparta and Conetoe Primitive Baptist Churches, and went occasionally to other churches of the same faith, and to their Unions and Associations. He delighted to entertain the brethren, sisters and friends at his hospitable home. His only hope of salvation was in the atoning blood of the Lord Jesus. He passed away in peace. I had long believed that the Lord had wrought a work of grace in his heart, and that he ought to have united with the Church. On October 2d, a large number of friends attended his interment in the family burial ground. I held a short service in the home and at the grave.

S. HASSELL.

CHANGE OF ADDRESS.

Elder J. S. Newman has removed from Glen Rose, Texas, to McGirb, Texas.

Brother C. C. Little has removed from Abbott, Arkansas, to Barber, R. 1, Arkansas.

Elder J. C. Denton has removed from Cross Forks to Abbott, Ark.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 37.

WILLIAMSTON, N. C., JANUARY, 1915.

No. 1

THE BIRTH OF CHRIST.

O little town of Bethlehem!
How still we see thee lie;
Above thy deep and dreamless sleep,
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary,
And in the skies above
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.

O holy Child of Bethlehem,
Remember us we pray,
Our sins remove and in Thy love
Be formed in us today.
Thou bad'st the flying angels,
The great, glad tidings tell;
In us reveal and plant Thy seal,
Our Lord, Immanuel!

CORRESPONDENCE.

EXPERIENCE.

DAVISTON, ALA., August 3, 1914.

DEAR BROTHER HASSELL:—When I was fifteen years of age I began to have serious thoughts of dying and where I would go after death. I could see my way to an endless torment, and not a ray of light could I see toward heavenly rest that I so deeply desired. It seemed that the more I prayed, the further away God went from me. I spent three years of my life reading the Bible, hunting eternal life. I read where the diseased woman touched the hem of Christ's garment and was healed. And I was silly enough to go to that portion of Scripture, and place it out before me (as though it was Jesus), and I would go to it and touch it, and press my troubled heart to it, and try thus to get God in a good humor with me, for I felt that He was mad with me. As for Jesus, He had never appeared to me any more than the disciples had. I had read much about Him, but He had never impressed me as a Saviour. I was looking to God for my deliverance. One evening I closed my Bible, and thought I would never read it again, as it seemed to be, at least in part, the cause of my distress. As I walked out into the hall, I looked at the setting sun, and it seemed that I could see the face of an angry God in it, and that its rays brought to me these words, "Woe, woe, woe unto you." I stepped into a back room, and I do not know whether I prayed or not. I walked again into the hall and looked at the sun, and I seemed to see the same face, but it appeared satisfied with me, and with the rays of the sun came these words, "Love, love, love." I walked on to the door, and everything seemed to be praising God. Still Jesus had not appeared to me; but, as I stood there full of joy and praise to my God, I looked up in a northwesterly direction and, between me and the skies, I saw Jesus hanging on the cross, with His head bowed over, and I saw blood gush out of His side, and it fell and sprinkled in my face, and as I looked down it had washed me whiter than snow. "Hark, the voice of love and mercy sounds aloud from Calvary! See it rend the rocks asunder, shake the earth,

and veil the sky! 'It is finished, it is finished,' hear the dying Saviour cry." Then for a few moments I could see myself back with the elect of God in the covenant agreement made between the Father and the Son before the foundation of the world, in which all the glory was due to God alone. Before I moved off the steps, there appeared to me a river of water, and the very same Jesus was standing in the water with John the Baptist. And I afterwards saw Him in a dream, in the church. It was the same Jesus all three times. And I felt a deep desire to follow Him in baptism and to be united with the church, which I have since done, and been comforted.

May the Lord spare and strengthen you to still publish His gospel truth among His children, and to beg them to walk in the old paths that Jesus trod, which will not lead them to war but to sweet peace and love and fellowship, in following the spotless Lamb, who died that we might live, and who rose from the dead for our justification. If I did not have a hope of living with Him in His upper and better kingdom, I would be most miserable.

Your sister in that precious hope,

EVA PRICE.

OXFORD, MISS., November 13, 1914.

DEAR BROTHER HASSELL:—The outlook for our people as a denomination is fairly good in this State. We are in peace and have some ingatherings, and all the Associations it was my privilege to attend were lovely and delightful. All the ministers who preached at the four sessions we visited were blessed of the Lord to preach to the comfort and satisfaction of the hearers. Our congregations were large and orderly and manifested much interest. And yet when we turn our observation in another direction it is not so pleasing to us—not so much in harmony with our understanding of the Word. The world is running blindly after the way which seems right unto the masses. The people, generally, seem so deeply infatuated with the isms of the times; they have turned their ears from the truth and have turned unto fables, and are willing to pay large sums of money to have it advocated, until it seems our nation is wholly

given to idolatry; and, when told of it, they are much displeased, and charge those who oppose them with selfishness and fogysm. I have never witnessed a darker day for this nation than the present—not from a financial viewpoint, but morally and spiritually. The moral status of our country is bad, and the religious standing is worse; yet many will tell us the world is growing better. What are the indications as we look out into this world we live in, to say nothing of the evils at home which come under our daily observation? But look over in Europe and there we see Roman Catholics, Greek Catholics and Mohammedans and heathens in deadly conflict, inventing the most fatal missiles of death to destroy their fellow-man; bringing ruin and misery upon themselves. All these troubles are the results of a mixture of a spurious religion and corrupt politics. How vain the efforts of man to Christianize the world, or so reform the world as to make her Christ-like. Then the greater necessity “not to be conformed to this world, but to be transformed by the renewing of our minds, that we may prove what is that good and acceptable will of God.” May the merciful Father graciously smile upon us. Dear Brother Hassell, we love THE MESSENGER, and wish it a peaceful voyage over the sea of life with its humble and lowly editors and contributors. With much love to you and yours,

Your brother in the gospel,

A. B. MORRIS.

“THANKSGIVING DAY.”

DADE CITY, FLA., November 20, 1914.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed find check to renew my subscription.

I wrote Elder Devane a letter yesterday relative to Wilson's Thanksgiving proclamation, and have concluded to send you a copy of the same, which you may publish if you deem it proper matter for THE GOSPEL MESSENGER.

I certainly esteem THE MESSENGER as a safe and sound journal.

I trust you are well and fully, as usual, in the work of the ministry. Your brother, I hope,

M. L. GILBERT.

DADE CITY, FLA., November 19, 1914.

DEAR ELD. E. J. DEVANE:—I have been confined to the house for two or three days from a stubborn case of la grippe, and today a great desire to write you, or the dear old church at Mt. Enon, has come over me. Brother Sims asked me last Saturday if our church at Bethel was going to hold Thanksgiving service. I told him no; and that the church never had observed the day. He said that the church at Mt. Enon had agreed to meet this time for that purpose, and added that the church he had come from in Georgia had been observing the day for years. I thought but little about the matter at that time, but today I find my soul in arms against the observance by our churches. "What! Are you opposed to giving thanks to God, and in solemn prayer adore Him for His continued mercies and blessings?" questions Religionist, and quotes, "In everything give thanks."

How pertinent are the words of our dear Redeemer to the woman of Samaria: "Ye worship ye know not what," and they are applicable to all flesh. Assuredly depraved humanity cannot understand that God is a spirit and cannot be worshiped with the will of men or from the decree of man, however exalted he may be by the world's title. I can but protest against civil authority ruling in Christian worship. What right has any Governor, President, King or Pope to set apart one day in the year for the thanksgiving of the nation at one common shrine? In view of the highness' behest, what kind of a God is He whom all people should serve one day in the year? The word of our God is, "Pray without ceasing," "Praying always," and so the saints have 365 days in the year in which to give thanks to the adorable Redeemer for His mercies and blessings, both temporal and spiritual. The church of the living God has never asked leave, in any age or place, from "the powers that be" to worship, but are exhorted to pray to God that they may so rule that the saints "may lead a quiet and peaceable life in all godliness and honesty." The kingdom, of which the church is the subject, is not

of this world; her faith and practice must be of the Lord, for in matters of conscience to Him she looks, and not to rulers of nations. Let the church say with Peter, "whether it be right in the sight of God to hearken unto you more than unto God, judge ye." While the saints are amenable to the laws and need the protection of the executors of them, still they want no man to tell them *when* and *how* they shall worship their God. If rulers have a right to *command* our worship, have they not authority to *demand* our sacrifice?

It is no matter of wonder for the world to wait for a proclamation from heads of governments to say prayers and to give praise to God for all His benefits, but for the church to do so, from the commandment of a mere man or prelate, has the semblance of idolatry.

Hear old Pharaoh making a proclamation to Israel: "Go ye, *sacrifice to your God* in the land." If they had done so they would have put themselves upon a level with the Egyptians. If the church should bow to the proclamation, will she not put herself upon the common ground with the world? In either case the Egyptian could have said to Israel, and the professing world to the church, "I can see no difference between us; you have your worship and we have ours; it is all alike, ordained by the same chief." This effort to get Israel to worship God in the land reveals a far deeper principle than a superficial observer might think. The divine injunction is "from such turn away," and "come out from among them." A sound from the vestry cries, "There is no danger of state and church union from the President's proclamation at the time appointed to worship God, and no harm can accrue as each is permitted to worship in his own house, under his own vine and fig tree." The siren voice of no danger and no harm has been to the hurt and sorrow of the Zion of our God in many places and times. Let the church withstand such nation-wide worship, if she would bear testimony for Christ, which she never can do connected with all religionists, as thus decreed. Our safety as a people is to keep separate from the religious world. Let the church and state be as distinct and separate as Christ and Belial; for how can she expect the stamp of God's approval to rest upon her when she acts by authority and in ac-

cord with an evil world? Why did Paul have to rebuke the church at Galatia? Was it not because they had been bewitched? They had accredited a worldly religion and obeyed the mandates of a man, as your church has agreed to do—a religion of “days, and months, and times, and years”; and the apostle expressly tells them that Christ gave Himself to redeem them from those things and all other things not of the Father. Should not the church regard the decree of the President who has fixed a day for worship of God, as Moses said to Pharaoh, “It is not meet so to do; for we shall sacrifice the abominations of the Egyptians to the Lord our God; lo, shall we sacrifice the abominations of the Egyptians before their eyes, and will they not stone us? We will go three days’ journey into the wilderness”—showing thereby that he was not to regard Pharaoh’s proclamation—“and sacrifice to the Lord our God as He shall command us.” That was true and loyal separation, and bespoke the faith of Moses. Will not the church avow the same faith today? Let the church remember to Cæsar belong the things which are Cæsar’s, and unto God belong the things which are God’s.

Your little brother, I hope, in gospel bonds,

M. L. GILBERT.

REMARKS.

We cannot be too careful to keep church and state separate; their union has been the cause of innumerable and awful corruptions and persecutions. Some of our churches have, for a few years, met for public worship on what is called “Thanksgiving Day,” but the most of them do not. Such a day was first set apart by the New England colonists in 1621; and by the Continental Congress during the Revolutionary War; and by President Washington in 1789 and 1795; and by President Madison at the close of the War of 1812; and by President Lincoln in 1864; and since then by all the Presidents and by most of the Governors of the states. David praised the Lord every day (Psalm 34:1; 145:2). And the Apostle Paul tells us to give thanks to God in everything (1 Thess. 5:18), and for all things (Eph. 5:20).

S. H.

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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BEGINNING OF VOLUME XXXVII.

With this number the 37th volume of **THE GOSPEL MESSENGER** begins.

The principles of divine truth maintained by **THE GOSPEL MESSENGER** are eternal and unchangeable. Like the Lord Jesus Christ, who is the same yesterday, today, and forever, so is the truth of God, of which He is the witness and the embodiment. This spiritual food is needful for our souls, just as natural food is needful for our bodies. Christ bids us to "labor not for the meat which perisheth, but for that meat which endureth unto everlasting life" (John 6:27). While we feed our mortal bodies, we should not starve our souls which will endure forever. The editors and contributors of **THE**

GOSPEL MESSENGER point to Jesus as the way, the truth, and the life, and endeavor to expound His holy word in such a faithful, plain, and simple manner as will glorify Him and benefit His people. We do not expect the unregenerate world to believe or care for spiritual and eternal truth; but we do request our brethren and sisters and friends, who are subjects of divine grace, to help us, by their small remittances, to pay the increasing expenses of printing and mailing THE GOSPEL MESSENGER, so that we may continue to maintain and disseminate the heavenly and blessed principles of religious truth in this and other countries. Hundreds of copies are sent without charge to our poor ministers, members, and friends, some of whom say that it is all the preaching they get.

S. H.

PROSPERITY AND ADVERSITY OF THE RIGHTEOUS.

Owing to the varied conditions of the world of mankind, we are wont to speak of them as being divided into several distinct classes, as the rich and the poor, the high and the low, the wise and the ignorant, noble and ignoble, etc.; but in the Book of God, the Holy Scriptures, there seems to be but one class in nature, all of whom are in one and the same condition in a moral sense; not one, since the fall of Adam, is said to be righteous, i. e., in the kingdom of nature.

But, according to God's sovereign election, all who are embraced therein are provided with a nobler character in Christ, by whose obedience they are or shall be made righteous. These all, without a single exception, having already been redeemed by the blood of Christ in whom they were chosen before the world began, shall be effectually called by the grace of God, and be washed, regenerated, born of God, and thus qualified for a place among the righteous.

When thus called and qualified by the Holy Ghost, the power and efficacy of the blood of Christ is applied and the subject, previously dead *in sin*, becomes thereby dead *to sin* and alive to God through our Lord Jesus Christ. People in the condition above described are

righteous—not in themselves, but in Christ. The prosperity of the children of God (I mean their real spiritual prosperity) is in Christ; their success is wrought by Him. The immutable promise is that “the pleasure of the Lord shall prosper in His hands” (Isa. 5:3).

The man Christ Jesus is the only perfect man that we have any account of; He is the man that “walketh not in the counsel of the ungodly”; “He stands not in the way of sinners, nor sitteth in the seat of the scornful”; therefore it is said of Him that whatsoever He doeth shall prosper (Psalm 1:1-3).

The Son of God came into the world on business for His Father, to do a certain work that the Father had assigned to Him, and which no other being had power to accomplish, nor authority to undertake. The Father was pleased to choose for Himself a people out of the fallen race of Adam, and give the same to His Son in covenant, and, foreseeing their transgression and consequent condemnation, laid their iniquities upon the covenant Head, the Son, and by His determinate council and foreknowledge, delivered Him for their offenses; and in the eternal counsel of peace the Son appears in perfect agreement, and so the “counsel of peace was between them both.” To carry out the counsel or covenant of peace, which involved the reconciliation of the elect people of God to Himself, He sent forth His Son to redeem them from sin. In prophecy the word of God had gone forth, and now He sent forth the Son, the living Word, declaring that it should not return unto Him void, but should prosper in the thing whereto He sent it, thus accomplishing the will and pleasure of Almighty God. So the prosperity of the righteous (the elect who are made righteous by the obedience of Christ) does not consist in their own success, nor in the accumulation of the wealth of the world, nor does it follow as the result of their own efforts to fit themselves for a place in the kingdom of God; for Christ is their wisdom, righteousness, sanctification and redemption, their all in all.

Jesus hath made His people rich through His own poverty; “For though He was rich, yet He became poor, that they through His poverty might be rich.” Thus the prosperity of the righteous comes to them through

the most abject poverty, for when upon the earth "the Son of man had not where to lay His head." Their Sovereign King became poor that He might represent "the poor of the world," whom God hath chosen, rich in faith and heirs of the kingdom which He hath prepared for them that love Him.

Dear reader, is not the success, the pleasure of Christ, which is the good pleasure of His will, in the hands of our potent King, Lord of lords and King of kings, sufficient to satisfy the souls of those who are born of God? Is it not enough to cause us to sing:

"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."

While "In all our afflictions He was afflicted," in all His glorious prosperity we are rich and prosperous, even "heirs of God and joint-heirs with Christ." All our adversities are confined to this present, short life in the flesh; for no contingency of time can ever defeat the "good pleasure" of our Father in heaven, which is "to give us the kingdom."

Let us heed the admonition of Solomon, to wit, "In prosperity, be joyful; and in adversity consider." We are now, no doubt, about to enter upon a season of temporal adversity, and it is well for us to consider the present appearance of the judgments of God in the light of the Holy Scriptures, and meekly submit to the divine will.

J. E. W. H.

WHAT AILED THEE?

Psalm 114:5.

"What ailed thee, O thou sea, that thou fleddest?
Thou Jordan, that thou wast driven back?"

David in giving the history of Israel notes the wonderful deliverance of the children of Israel from Pharaoh.

The sea divided, and the waters stood in walls, leaving a dry passway for Israel. This was a miracle, and it was God that took hold of the waters and wrenched them out of nature's grasp. And so at the Jordan, when Joshua took charge of Israel, the Jordan was an obstacle

in the way of the people. What ailed this rapid stream that it stood as a wall and left a dry road for Israel? In this God showed Himself the support of Joshua; and David exclaims, "What ailed thee, O thou Jordan, that thou wast driven back?"

What ailed the waters on these two occasions? The right answer is, it was God that ailed them. There are many circumstances in which David's question is in place.

The miracles of the Bible grow less popular with our colleges and institutions of learning; but, as I see things, they look well in the book claiming God for its author. What ailed the animals and fowls that went into the ark, "two and two of every kind?" What made "two and two" and no more leave their kind and go into the ark? All wild beasts and fowls took their places in the ark. And the fire into which three Hebrews were cast, what ailed that that it did them no harm, yet it slew the men that cast them in? What ailed the oil and meal from which the widow was fed to the end of the famine, and the few loaves and fishes that were sufficient to feed many thousands? What ailed Saul of Tarsus, who was such a hater of Jesus and His people, that he turned to seek their good all his life; gave up all his wealth and every means of making gain to encourage the sect everywhere spoken against? What ailed thousands and thousands that have endured all kinds of torture rather than deny the Lord, and Moses that he chose to suffer afflictions with God's people rather than wear the crown of Egypt? What ails every poor sinner that seeks the mercy of God—turns from the vanities of the world—its pride and its honors, and seeks the society of the lowly people of God? And what ailed the prophets, the apostles, and the martyrs that they went through persecutions and death? What spirit was in them? And what ails the dear and precious elders that fill our pulpits now? Why do they leave their homes, cares and families to preach for us? And what ails our dear brethren and sisters that rejoice in the hour of death, and patiently endure all its pains?

J. H. O.

PRECIOUS MEETINGS.

We have had the sweet privilege of attending six Associations this fall and found sweet love, peace, and fellowship abounding in the churches with ingatherings. The meetings were lovely, sweet and spiritual. We were with Elders Hollingsworth and Z. H. Bennett, each over 80 years old. They are precious fathers in Israel and are able to travel and preach on extended tours. While Elder Robinson had one leg amputated recently he is now well and spending his life in the service of God. Poor old Elder Stallings, a wounded soldier, is near 80, and is at his post, ready to go as feeble as he is, in body and in mind, but his love for the Lord and his people and the spirit of God in his soul moves him out in God's service. We have seen old, young, poor and rich forsaking all and going forth in the sweet service of God. Surely no other people make the sacrifices that Old Baptists do. They go with hearts full of love, under sore afflictions and persecutions, counting not their own lives dear unto themselves. None of them have the promise of a penny. They go trusting in God, whose promise is, "Lo, I am with thee always, even unto the end of the world." God's people should love and appreciate such a ministry as precious gifts from God, and should lovingly and cheerfully administer to them. L. H.

THE RAMAH COUNCIL.

AKRON, HALE Co., ALA., November 16, 1914.

Elder J. E. W. Henderson, Glenwood, Ala.—

DEAR BROTHER IN CHRIST:—From expressions and assertions which I have heard among our people in other sections, it appears that the real facts concerning the Ramah Council are not clearly understood by some; hence I desire to state the facts as I understand them, and then I desire you to say in reply whether I am correct or not.

1. The Ramah Council was called by three churches jointly, namely, Ramah, Baptist Rest, and Mount Zion,

which were orderly churches, there being no charge against them from any source.

2. According to the evidence produced before the council, you and your brethren believed that the disciplinary principle taught by the blessed Saviour concerning private offenses in Matt. 18:15-18 applied to churches also, and should be observed among our people everywhere. See pages 4 and 5 of *Ramah Council*.

3. Believing that the church is the only disciplinary body known or recognized in the New Testament, you and your brethren opposed organized Associations as disciplinary bodies or advisory councils, but did not declare non-fellowship for those of our people who do have them in that form.

4. Some Associations in your section assumed the authority to deal with and exclude churches without any previous labor having been bestowed upon the erring church by other orderly churches, and this, according to the evidence before the council, was the main source of trouble in your section.

5. You and your brethren believed and contended that it was wrong, unkind, inconsistent and unscriptural for one church or a number of churches to condemn, ignore, and non-fellowship an erring sister church without official labor and investigation.

6. One of your worst troubles, and one of your chief complaints against the dominant element or party in your country, was their refusal to bestow official labor upon a church or churches before condemning and non-fellowshipping them.

7. According to evidence before the council, it was made to appear that each detachment or faction which was considered orderly by them was such, or a faction or detachment, by reason, either directly or indirectly, of a humanly invented law, made either at an Association, District Meeting or other arbitrary ruling of a church or churches, hence not one of those detachments expelled by due course of church discipline.

8. For reasons just stated it was impossible for you and your brethren to institute official gospel labor with the ruling party, because it was bound together in an organization that would not recognize your labor, and the churches composing it would not; hence there was

nothing left for you and your brethren to do but to yield to their arbitrary demands or to stand out and alone as you did. Please make such other explanation as you may deem necessary.

Yours in love,

G. W. STEWART.

P. S.—Hope you and Sister Henderson are well, or at least in usual health, and that you are abundantly blessed with the holy presence of the Lord.

Would be glad to meet you once more in this life, but if this cannot be, then I have hope that through the mercy of God in Christ we will meet again where strife and sin and factions are unknown.

When you read the foregoing letter, please be sure to return it to me with your answer, and remember that I may want to publish it some of these days together with your reply, but am not yet certain about it.

Remember me in love to all that inquire.

G. W. S.

GLENWOOD, ALA., November 18, 1914.

Elder G. W. Stewart, Akron, Ala.—

BELOVED BROTHER IN THE LORD:—Your esteemed favor of the 16th inst. just received gives a brief but comprehensive statement of the main facts and principles connected with the Ramah Council, and is in strict harmony with the statements and principles therein set forth, together with undeniable proof.

I herewith return your statement which I hope you will send to THE GOSPEL MESSENGER, together with this note, for publication.

Yours in the best of bonds,

J. E. W. HENDERSON.

“SALVATION ALONE THROUGH CHRIST THE LORD.”

This beautiful pamphlet of 32 pages, by Brother S. B. Luckett, of Crawfordsville, Indiana, is an unanswerable defense of the true gospel of Christ against the perversion of that gospel by the popular religious teachers

of the present day. Brother Lockett has forwarded some copies of the pamphlet to me, and I can mail it to any one for ten cents a copy; or I will give a copy to each new subscriber to THE MESSENGER, or to any other person who desires it and is not able to pay for it. We have no more scriptural or able or better informed or more faithful writer among us than Brother Lockett.

S. HASSELL.

QUESTIONS AND ANSWERS.

1. Q. What are "the things which are behind," which, like the Apostle Paul, we should "forget" (Philip. 3:13)? A. As shown by the 12th and 14th verses, they are our past attainments in the divine life, which are utterly imperfect in comparison with the perfection of Christ, to which we desire to attain, and to which, as a prize at the end of our earthly race, God has called us.

2. Q. Do the Jews live now as they did during Christ's personal ministry on earth? A. They do not sacrifice animals as they did, by God's command, in the ancient tabernacle and temple service, because Jerusalem is the place where they were to make such offerings (Deut. 12:5, 6), and, since the destruction of Herod's temple, Jerusalem has been trodden down by the Gentiles (Luke 21:24), and the Turkish Mohammedan rulers will not allow such sacrifices. But of the twelve million Jews who are now living in the world, about eleven millions (about ten millions in the Eastern Hemisphere and one million in the Western Hemisphere), called Orthodox Jews, who at least profess to believe in the divine inspiration of the Old Testament Scriptures, eat and dress very much as their ancestors did in the time of Christ; but about one million, called Reform Jews, the most of whom live in the United States, are Sadducees, or unbelievers, and eat and dress very much like their Gentile neighbors.

3. Q. Is pride carnal or spiritual, or both? A. Both; it is both natural and religious. It is that for which the Devil was condemned (1 Tim. 3:6); and it is that for which those who are under his prevailing influence will be condemned (Psalm 138:6; Mal. 4:1; Luke 17:9-14;

Matt. 7:21-23; 25:41-46). God dwells in those who are of a contrite and humble spirit (Isa. 57:15); and those who are poor in spirit already have the kingdom of heaven within them (Matt. 5:3; Luke 17:20, 21).

4. Q. Was feet-washing first observed before or after the Lord's Supper? A. Before; in John 13:2 the word "ended" is not in the original, which means "supper being" or during supper; the 26th verse proves that the supper was not ended when Christ had washed His disciples' feet.

5. Q. Is marriage a kind of lottery? A. It is not. Lottery is chance-work or gambling, and condemned by the laws of England and the United States; while marriage is an appointment of God, commended by Him, and allowed in all nations. Nothing takes place by chance or without cause, though often we do not know the immediate causes of things; but all things are known to God (Heb. 4:13; Acts 15:18), and He works all things after the counsel of His own will (Eph. 1:11; Isa. 46:9-11; Prov. 16:33; Matt. 10:29, 30). Forbidding to marry is a doctrine of devils (1 Tim. 4:1-5), and such a prohibition as this would fill the world with corruption and violence.

6. Q. What do you think of the present awful war in Europe? A. That it is in fulfillment of prophecy (Mark 13:7, 8), and it may be the great War of Armageddon, attending the pouring out of the sixth vial or bowl of the wrath of Almighty God upon the earth (Rev. 16:12-21), and has been immediately caused by the Concordat or Agreement, June 24th, of the Pope of Rome with the King of Servia, making the Greek Catholic nation of Servia a papal province, and the consequent assassination, June 28th, of the Archduke and Archduchess of Austria, bigoted Roman Catholics, heirs apparent to the Roman Catholic empire of Austria, by a band of Servian conspirators, and the declaration of war by Austria against Servia, and of Germany, an ally of Austria, against Russia, France, and England; and that it is a religious, racial, and commercial war, and may last a year or two, and involve all the great nations of the world, and end only with universal bloodshed and exhaustion; but that it will not be the last war, for unregenerate men are so under the influence of the Devil

that the wars predicted in Rev. 19:11-21 and 20:7-10 are to follow, and then will come the final judgment, the casting of the wicked into the lake of fire, and the salvation of the righteous in a new heaven and a new earth wherein dwelleth righteousness (Rev. 20, 21 and 22; 2 Pet. 3:3-13).
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."—Psalms 107:8, 43.

WARBURTON'S MERCIES, No. 11.

On Wednesday morning my wife, myself and our eight children left Manchester by the coach, stopped at Birmingham a night, arrived at Bristol on Thursday evening, and on the Friday evening got safe to Trowbridge. My poor soul was indeed melted with gratitude to the God of all my mercies, for his kind protecting care over such a poor worm and his little tribe, in bringing us safe nearly two hundred miles. But when I arrived at Trowbridge I was quite overcome to see how the hearts of the people had been opened, and their kindness manifested in fitting me up a house with everything needful, from beds to dishes and spoons. Surely, thought I, the Lord is here, for the people in general were a very poor people; but what cannot be done when God undertakes? There are no impossibilities with Him; and with what power did these words sound again in my soul! "Abide in this city, for I have much people here"; and, "The cattle upon a thousand hills are mine, and all the gold and silver at my disposal." It had been a great mountain, and how it could be surmounted I knew not; nor how I could leave Rochdale, come with such a large family nearly two hundred miles, and have a house furnished with such necessary things as we could not do without. But my God soon made it appear that He could make a mountain become a plain. And so it was; for it was all done with cheerfulness and pleasure, and the house stored with provisions to begin with. O what heavenly times I enjoyed for several months! At that time we met in a large room that would hold about three or four hun-

dred people; and I believe God met with us in that room in a most wonderful manner, and bore testimony to the word of His grace, for it was made evident by signs following. The congregation increased to that degree in a few weeks that it was with great difficulty the people could get in; and it went on increasing so much that we soon found we must begin a chapel, for the souls of the people were truly alive, and the word of the Lord ran and was glorified. Numbers were brought to prove the word of God to be a two-edged sword that cut deep into the heart, and brought them to cry out, "Men and brethren, what must we do to be saved?" O how my poor soul was melted and crumbled into the dust to see the kind hand of God thus going before me in the way, and giving such testimony to the word of His grace. We soon had a goodly number that came to tell what God had done for their souls, and cast in their lot amongst us, who were not ashamed to take up the cross, and follow their dear Lord through evil report and good report. But there was no lack of reporters, for there was plenty of crying, both amongst professors and profane, "Report it, say they, and we will report it." All the vile names that ever could be heaped up, poor Warburton had them all laid upon his back. Some said I was a bigot, others that I was an enemy to all holiness, a vile Antinomian, a presumptuous, ungodly wretch, entirely destitute of one grain of charity. And yet from week to week, and from month to month, I was vindicating and speaking well of charity, for I was confident that never a poor wretch in this world had so much need to speak well of charity as I. For I was testifying from Lord's day to Lord's day that it was nothing but pure charity in God the Father that ever he should make choice from everlasting of His sheep and give His beloved Son, that "who-soever believeth in Him might not perish, but have everlasting life"; and I was confident that we poor sheep had gone astray from the womb, speaking lies; and that nothing but pure charity could lay upon him the iniquities of us all. And I was constantly maintaining that charity in God the Son had freely provided a spotless robe to cover the naked, a rich fountain to wash and cleanse the filthy, a glorious salvation for the lost, fast at both ends from everlasting to everlasting, bread for

the hungry, wine for the faint, strength for the weak, eyes for the blind, and pardon for the guilty. Nay, I was constantly maintaining that there was not one thing that ever the poor and needy soul stood in need of, however vile he was and unworthy, but charity, had provided it all in Christ. Everything, I declared, was ready: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." (Isa. lv:1.) I was also constantly maintaining that charity in God the Holy Ghost is the fountain of blessedness to poor beggars and paupers, that are obliged to hang upon Him. For what could it be but charity that ever He stopped us in our mad career of sin, and opened our poor blind eyes, unasked for, unsought for? We are living witnesses that He was found of them that sought Him not. And what could it be but the kind act of charity that would not suffer us to go about to establish a righteousness of our own? Of this I am confident, that there never was a poor creature who worked, tugged and toiled harder to get some righteousness of his own, that I might claim the mercy of God, than I did. But God has fixed and settled it that we shall not receive His mercies and blessings for works of righteousness that we have done or can do. No; charity relieves the miserable, clothes the naked, feeds the hungry, heals the wounded, and completely saves the lost; and this I have ever found, as soon as I had nought to pay, charity frankly forgave me all. I was, therefore, constantly affirming that all the dear children of God, who are called according to His purpose, were paupers upon charity for all things, both for body and soul, for time and eternity. I was confident of it, and so is every one that is taught of God, "that every good gift and every perfect gift is from above, and cometh down from the Father of lights, the Fountain of charity, with whom there is no variableness, neither shadow of turning"; and I was constantly maintaining that those professors of religion that were destitute of charity were dead in sin, and enemies to God and truth. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy and

understand all mysteries and knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." I could not help, therefore, maintaining from Sunday to Sunday that when charity was shed abroad in the heart by the Holy Ghost it led us to love God, to love His people, to love His ways, to honor Him in body, soul and spirit; to hate sin with a perfect hatred, and to long and desire to be as holy as God is holy. O when this charity is graciously felt in my soul, how I admire and adore the electing love and choice of God the Father! how my poor soul melts and breaks forth into raptures of holy wonder: "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore the world knoweth us not because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know when He shall appear we shall be like Him; for we shall see Him as He is; and every one that hath this hope in him purifieth himself even as He is pure." O the blessed wonder, love, and admiration that I have felt to God the Son for working out a righteousness for me, such a black monster as I, to make me fair as the curtains of Solomon, and to stand before a holy God without fault, "perfect through my comeliness which I have put upon thee, saith the Lord God." "I in them and thou in me, that they may be made perfect in one." "For as by one man's disobedience many were made sinners, so by the obedience of One (O blessed One! how my soul has at times adored Him!) shall many be made righteous." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, he that glorieth, let him glory in the Lord." And how my poor soul has been melted with unspeakable wonder and adoration when by faith I have seen Him in Gethsemane's garden, in an agony, sweating great drops of blood, falling down to the ground. O what grief, what sorrow, what anguish of soul and body did He endure when bearing and suffering the wrath due to divine Justice for the cursed sins

of His people! what must He have felt when He cried out, "My soul is exceeding sorrowful, even unto death"; and when on the cross, "My God, my God, why hast Thou forsaken Me?" O to have a faith's view of these sufferings for us, and feel the sweet virtue of them in our souls, it is this that will bring us to hate sin and everything that is contrary to the honor and glory of our glorious Redeemer. I know, and have felt it in my very soul what God has declared by the Prophet Zechariah (xii:10): "And they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born." O what godly repentance flows from the heart from such a feeling sight as this, repentance that needs not to be repented of! And could my soul and tongue help extolling and exalting such love and charity that was stronger than death, that many waters could not quench, nor the floods drown? Nay, the more I felt of it the more liberty did it bring into my soul, and the more boldly and fearlessly did I lift up my voice, that "by one offering He hath perfected forever them that are sanctified." "We have redemption through His blood, even the forgiveness of sins, according to the riches of His grace." "Who shall lay anything to the charge of God's elect? it is God that justifieth. Who is he that condemneth! it is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." So that I could not help exclaiming with Paul, "God forbid that I should glory, save in the cross of our Lord and Saviour Jesus Christ." And I cannot and, God helping me, I will not, while the Lord gives me strength to open my poor mouth, but speak well of charity in God the Holy Ghost, for it was he that laid hold of me in my mad career of sin, put a cry into my heart to cry unto God, and stopped me from going about to establish a righteousness of my own. His invisible hand kept me from being my own murderer; He revealed in my heart pardoning blood and imputed righteousness; and some scores of times, when the enemy has come into my poor soul with such a tremendous flood of awful blasphemies against the Holy Trinity, especially against the Holy Ghost, that I have been

sunk so low that at times I could see no more hope that God would ever appear in love and mercy for me than he would appear for devils, He has, bless His dear name, lifted up again a glorious standard, and brought me up again out of the horrible pit, and set my feet again upon the Rock of Ages. I have been hundreds of times where, according to my feelings, I have had no more faith, hope, love, patience, prayer, zeal, or even a desire for a desire in exercise in my heart than there is in the beasts of the earth; and I am confident of this, that I could as soon empty the fathomless ocean with a bucket as I can raise up one spiritual desire Godwards. But, bless His dear name, He has come again in His own time, and blown a soft gale of His life-giving, unctuous operations, so that my soul has been like a well-watered garden in a moment, and I have exclaimed, with wonder, pleasure and delight, "Let my Beloved come into His garden and eat His pleasant fruits." Love, joy, peace, humility, praise and holy zeal for the honor and glory of my God have gone forth from my heart and tongue to the dear Comforter for His unmerited kindness in reviving my poor soul again with His sweet visitations; for I am a living witness that it is His blessed visits that revive my spirits. I have been many, very many times so confused, so dark and so completely blind that I could not see nor find, to my comfort and consolation, whether ever I had any real grace or work of God begun in my soul. And here I have been shut up in the prison house, robbed and spoiled and ensnared in such holes that I could look for nothing but becoming a prey to the Devil, as an awful presumptuous apostate, whom God was about to make manifest as nothing but a vile hypocrite; one who had a lamp of profession, but no oil in his vessel; having the form of godliness, but knowing nothing of the real power; one who could talk about the letter, but was a stranger to the spirit; who had begun with religion, but real religion had never begun with him. Here I have been numbers of times, and could no more look back and see and believe that God had begun and carried on His good work of grace in my heart than I could believe I could raise the dead; and here I have been shut up with nothing but lamentations, miseries, sighs, groans and tears till the dear Lord has come again

with, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee"; and then I could shout and sing, "The Lord is my light and my salvation; I will not fear what man can do unto me." I could then look back and see all the way the Lord had led me, and was confident it was the right way to a city of habitation; so that I am a pauper upon charity for everything temporal or spiritual, for time and for eternity. And I do, and am constantly maintaining, both privately and publicly, as far as ever the Lord has enabled me, the wonders, the glories, the beauties and preciousness of charity; and yet I must be branded as being a man that is an enemy to charity. But if by charity these people mean that I ought to unite with Arians and Socinians, who deny the Deity of my God and Saviour, whom I have proved again and again in my very soul that He is the mighty God, the everlasting Father and the Prince of Peace; if by charity they mean that I ought to meet and unite occasionally with people that can testify and say without a blush that election is a damnable doctrine, and they hate it in their hearts; that imputed righteousness is "imputed nonsense," and a doctrine that ought to be abhorred and spurned by all, which is the very garment and covering that hides all my shame, the very robe that adorns my naked soul, and so very many times has been the joy and rejoicing of my heart, and which I have found to be so many times the garment of praise for the spirit of heaviness; if they mean by charity that I ought to unite with people that can say and testify that we may be a child of God one day and a child of the Devil another; that Christ died and atoned for the sins of Esau as well as of Jacob, for Cain as well as for Abel, for Judas as well as for Peter, and that there are thousands in hell for whom Christ died; if they mean by charity that I ought to unite and call those *brethren* who profess to believe in the doctrines of grace and call themselves Calvinists, but can declare at times that those blessed doctrines which are so precious and glorious to my soul are non-essential things; that is, if I understand their meaning right, they view them as useless things, and that it is of no consequence whatever whether we receive or believe these doctrines or not provided we do but unite with all sorts, and pray for all, and be

candid and mild and esteem all as partakers of grace; I confess from my heart, if all this be charity, I am destitute of it, and instead of being grieved for my want of it I glory in it. I do not indeed feel the least ill will against any of their persons, as the creatures of God, nor do I desire to do them the least injury, but those principles that debase free and sovereign grace, and exalt the creature, I hate and abhor. For how can two walk together except they be agreed? My soul has bought truth too dearly to part with it for such empty baubles as the praises and smiles of men; and those professors that like the smiles of men more than the truth of God, they are heartily welcome to them. I do not begrudge them. But notwithstanding all that ever these reporters could report God stood by me, a poor worm, and gave such testimony to the word of grace that neither men nor devils could overthrow it. I believe they tried with all their might to do so; but God hath said it, and I know it will stand, for I have proved it again and again: "My word shall go forth; it shall prosper in the thing whereunto I have sent it; it shall not return unto me void."

JOHN WARBURTON.

EXTRACTS.

FULLERTON, CALIF., November 5, 1914.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST, I HOPE:—I love to read your good paper. I want to thank you for sending my paper even if I was in arrears. I love to read the messages of love from the children of God. I don't get to attend the Primitive Baptist Church much, and THE GOSPEL MESSENGER comes as a welcome guest to me every month. Enclosed you will find two dollars to pay for my subscription this year and next. I have no intention of having it discontinued. Hoping you may live to publish the truth as it is given in THE GOSPEL MESSENGER for years to come, I beg to remain,

Your sister in a precious cause.

MRS. J. C. ROGERS,
Box 19, Route No. 2.

SELECTIONS.

A CHRISTLESS CIVILIZATION AND A CHRISTLESS
CHRISTIANITY.

Is there not a cause? Europe is deluged with blood, its hills and its valleys have suddenly become a vast cemetery; many of its fair cities are in ruins, thousands of homes have been desolated by the destroyer and death and sorrow and untold suffering—the fruit of war—walk among the nations that profess to be Christian nations. What an object lesson for the world! The professed disciples of the Prince of Peace engaged in the wholesale murder of one another. How comes it to pass that these nations are now engaged in the most deadly, the most horrible war the world has ever witnessed? The loss of property, wealth, trade, etc., is sad enough, but what shall we say of the appalling destruction of human life? Surely the present condition of Europe demands some explanation. The avenging of the death of the heir to the throne of Austria, the expansion of German trade by ruining her rivals, will never be accepted by sober-minded men as the true cause of the gigantic struggle now going on.

We have not the smallest doubt as to where the responsibility for this war rests. This war is not one of nation against nation, although nations are pitted against nations; but it is the Papacy warring against Protestantism. The map of Europe may be changed, Germany may gain or lose territory, the same with France, Austria, etc., but all this is quite secondary, and so far as the Papacy is concerned the boundaries of the nations is a matter of but very little interest. Her one object is the downfall of Great Britain as the last bulwark and stronghold of Protestantism. The Jesuits have persistently, by every means at their disposal, done their utmost to set nation against nation, ever with one object in view, that in the strife they hoped to bring about, and which they have now succeeded in doing, the Papacy might regain her temporal power. This scheme cannot succeed so long as Protestant Great Britain bars the way.

The Papacy knows full well that the downfall of Great Britain means the downfall of Protestantism. To use Thomas Carlyle's words, "Protestantism is the cause of God's light and truth against the devil's falsities and darkness." This is a true witness; and so far as the war is the Papacy against Protestantism, so far are the powers of hell leagued together against those of the Almighty. This is a source of encouragement for our nation; it is also a source of deep anxiety for those who fear God, as they remember how unfaithful our nation has been to that Protestantism of which God constituted us the guardians. As a nation we have betrayed the trust God committed to us when He delivered us out of the hands of the Papacy at the time of the Reformation. We are certain that the secret of Britain's greatness has been the Bible; that Book has brought liberty to the nation and the enjoyment of privileges and institutions that are unknown in any other country under heaven. By the good providence of God our nation became the center from which radiated throughout the world the gospel of Jesus Christ, which is the power of God unto salvation. We honored God, and He honored us. But alas! how unfaithful have we been! Our (so-called but mis-called) national Church is guilty of spiritual adultery with that harlot Rome; our Non-conformist churches are intoxicated with

modern theology, having drunk deeply of the cup of German philosophy—the exaltation of human reason above divine revelation.

And here let us stop for a moment to consider what a marvelous object lesson this present war is to the world. In this deluging Europe with blood, with all the horrid barbarities of some of the combatants—barbarities of which many heathen tribes in the depths of Africa would not be guilty—we see the outcome of the working of two great forces, one a *Christless civilization*, the other a *Christless Christianity!* This is entitled to the most serious consideration. What is not man—the most civilized, or the most religious—capable of when he is without God and without Christ? Let the awful scenes now being enacted upon the Continent answer this question.

And here we call attention to another but allied matter. It is impossible for a man to be an honest Roman Catholic and a good citizen of a Protestant nation. This is so obvious that it seems unnecessary to state it; yet there are thousands of Protestants that ridicule such a proposition, and look upon those who make it as narrow-minded, ignorant bigots. We maintain that if a man be an honest Roman Catholic—one who believes that his church is the bride of Christ, that the salvation of men is impossible outside the pale of his church, that the head of his church is the Vicar of Christ invested with all power over all men, then he must desire the removal of every obstacle out of the way of the advancement of his church, even though that obstacle be the nation of which he forms a part. Right or wrong—and from his point of view, right—his church must come before his nation. If their interests should by any means come into conflict, he is bound to stand by his church even though it be at the cost of his nation. We believe that we assert an indisputable fact when we say that no man can be an honest Roman Catholic and a good citizen of a Protestant nation.

Our beloved country is full of men and women who hate Protestantism, and who, loving Romanism and its imitation, Ritualism, are working night and day for the revival of that very superstition and idolatrous worship which our fathers, at the cost of their blood, fondly hoped they had banished forever from this realm. Our hearts tremble when we reflect on the guilt of our nation, a guilt which cannot have been contracted by any other nation, for there is none other that has been so favored as ours with the light of God's holy Word.

Our religious leaders have seduced multitudes of their countrymen from faith in the Bible as a revelation from God, and from faith in the all-sufficiency of the one-sacrifice once offered by the Son of God whose Deity they fearlessly deny, and from the truth as taught by the Son of God Himself, that "Except a man be born again he cannot see the kingdom of God." The Apostle speaks of such men as having "drawn back into perdition," for they deny those eternal verities, belief in which is essential to salvation. When we look at what is going on in the churches, when we look at the effects of all this widespread apostacy, as manifested in the irreligiousness of the masses, with all the solemn indifference to the things of eternity, when we look at the open violation of nearly, if not every one of the Ten Commandments, can we be surprised at the judgments of God falling upon such a nation? May not Jehovah say, "Shall I not be avenged on such a nation?"

But we do not lose sight of the fact that the Lord has a large number of His saints in our beloved country—men and women who sigh and mourn before the Lord over the abominations done in the land, who fear the Lord and speak often one to another with saddened hearts as they witness all around them, and even in their

own midst, the sad decay of vital religion. The love of many—children of God—waxes cold, iniquity abounds on every hand even within the walls of the true church, consequently the hands of many hang down, and the knees of many are feeble; few seem to be under the constraining power of the love of Christ that henceforth they should not live to themselves, but to Him who died for them and who rose again.

But we must bring our remarks to a close. Dear friends, let those who fear the Lord cry day and night unto Him that He will pour out upon them His Holy Spirit as the Spirit of grace and supplication, that thus they may be strengthened in their inner man, that He will deliver them from any and every thing that is grieving to His Holy Spirit, that in infinite mercy He will heal their many backslidings, so that under a deeper sense than ever of His love they may be the better fitted for His service. May the Lord heal all the breaches in Zion, so that His dear people may show a united front to the forces of evil—of darkness, and vice, and superstition, and idolatry, and atheism—that are leagued together in a world-wide assault upon the saints of God, upon the Word of God, and upon the Lamb of God.

Let all them that fear the Lord, by their united supplications, make the cause of their beloved country the cause of God, as did good King Asa when he prayed, "LORD, it is nothing with Thee to help, whether with many or with them that have no power; help us, O LORD our God; for we rest on Thee, and in Thy name we go against this multitude. O LORD, Thou art our God; let not man prevail against Thee." Guilty as our nation is, righteously deserving the judgments of the Most High, yet we know not what a long-suffering God may do in answer to the prayers of His people. Our great consolation in the midst of all the troubles that we are passing through, and that lie before us, is that the throne of His grace—the mercy-seat—ever remains open. None of our enemies can rob us of the right and privilege of access into the holiest through the blood of Jesus. For this we would praise the Lord continually.—*The Sower* (London, England).

EXTRACTS.

"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. J. HARRISON.

Elder A. J. Harrison was born March 24, 1837, and was married to Miss Sarah C. Hogarth October 29, 1857. To this union was born ten children of whom six are living: Willie F., Amos W., Cameron W., and Walter P. Harrison, of Brunson, S. C., and Charlie N. Harrison, of Charleston, S. C., and Monroe N. Harrison, of Olar, S. C. His first wife died, date not known. On March 21, 1900, he was married to Miss Alma Lee Harvey. To this union was born five children, four of whom are still living, two boys and two girls—Ira, Emma, Allie J. and Fred—ages 14, 12, 8 and 4 respectively. He joined the Primitive Church and was baptized November 18, 1871; was ordained to the full functions of the gospel ministry first Sunday in October, 1874; was called as pastor of Prince William's Church, where his membership was, August, 1894, and remained their pastor until his death, which sad event occurred Oc-

tober 7, 1914. He was for a long time moderator of the Prince William Association. He was an able and humble minister of the gospel, and made great sacrifices to serve his brethren, serving several churches with but little remuneration from any. His own hands administered to his necessities. He was highly esteemed and much beloved as a true servant of God and an humble follower of the lowly Jesus. He was quite feeble for some time before his departure; but his faithful wife was untiring in giving him her entire attention. Several of his children are faithful members of the church of God. This dear servant of God has fallen asleep in the loving arms of Jesus, and gone home to rest in that haven of sweet repose where sickness, sorrow, pain and death can never come. He fought a good fight, kept the faith, lived his profession, kept himself unspotted from the world, and fell at his post, a faithful soldier of the cross of Christ, contented with the goodness of God's house. He leaves a broken-hearted wife and children and many sorrowing relatives, friends and churches to mourn their great loss of him who stood so firmly and lovingly as a husband, father, pastor and neighbor. Their loss is his eternal gain. May God bless all the broken-hearted ones with the sweet calm spirit of reconciliation to the will of Him who makes no mistakes. "The Lord gave and the Lord has taken away; blessed be the name of the Lord." We believe that cold, lifeless body will awake some sweet day in the likeness of Jesus, spiritualized and immortalized, and that body, soul and spirit will spend eternity in that sweet home awaiting all the blood-washed throng. O may this be the happy lot of all the bereaved, if His holy will. *Primitive Baptist* will please copy.

LEE HANKS.

MRS. LIZZIE BRIDGES.

On the 12th day of February, 1914, the death angel called the spirit of Sister Lizzie Bridges, which took its flight from her mortal body at twilight. She was a sufferer from pain and sickness for several years. During the last two years of her life she was an invalid, and suffered much from that much dreaded malady, cancer. She died from an operation for cancer together with other complications in a sanatorium. Throughout her entire sickness she was cheerful and patient, bearing it all with fortitude and Christian courage. Among her last remarks on earth was calling the attention of loved ones around her bed to the beautiful light which shown around her. Of course it was not visible to any except her, for the dark shades of night were already approaching. Thus, as the light of this vain world vanished away, the light of eternal day dawned upon her.

She was a consistent member of Antioch Primitive Baptist Church in Emanuel County, Georgia, where she joined on August 20, 1904. Her sunny Christian disposition makes her loss to the church very keenly felt. She was born on the 19th day of July, 1865, making her stay on earth 48 years, 6 months and 23 days. She was the daughter of Elder R. W. Durden, who preceded her to eternity. She was married to Mr. M. E. Bridges on the 26th day of April, 1901; to which union were born two children, one of whom has gone on before, dying in infancy. She leaves a husband, one small boy, six brothers, three sisters and an aged mother, together with a host of other relatives and friends, to mourn her loss. According to her request she was buried in the cemetery of Bethany Church in Washington County, Georgia, beside the body of her precious child. In

life she believed in the resurrection of the dead, at which time we confidently expect her sleeping dust to rise in the power and glory of Jesus Christ. Until then may the guardian angels watch the silent tomb until she shall come forth more than conqueror through Him who loved her.

Written by request and impression. (ELDER) HENRY SWAIN.

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No. 2

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The Gospel Messenger

FEBRUARY, 1915.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 37.

WILLIAMSTON, N. C., FEBRUARY, 1915.

No. 2

MAN FRAIL AND GOD ETERNAL.

Psalm 90.

Our God, our help in ages past,
Our hope for years to come;
Our shelter from the stormy blast,
And our eternal home.

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her fame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night,
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten as a dream
Dies at the opening day.

Our God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home.

ISAAC WATTS (1719).

CORRESPONDENCE.

BAHAMA, N. C., July 16, 1914.

Elder Sylvester Hassell—

DEAR BROTHER:—I will try to write part of what I hope the good Lord has done for me. The first time I ever felt death upon me was when I was about twelve or thirteen years old; but I will not go back that far as it will take such a long space in THE MESSENGER. But I hope I can say as one of old, "I foresaw the Lord always before my face." I do not know the exact date, but somewhere when I was near thirty years old I was so burdened with sin for some time I did not know what to do. I was not sick, but something seemed to be growing in me every day, and it kept on getting larger and larger, and I commenced taking medicine and trying to pray to the Lord to help me, and everything that I did do or try to do did not do me any good, so I kept on getting worse and worse until I got to the place I felt like I did not have a friend on earth or in heaven, and I thought I was going to die that night, and I believe I would have died if I had not been made able to call on the good Lord to be merciful to me a sinner. When this was done I do not know whether I was awake or asleep, but when I came to myself the tears were running down my cheeks and I was praising the Lord with all my power and all the burden was gone. What troubles me so much is that it was about seventeen long years before I was made to join the church.

So, dear ones in Christ, I hope this is part of my experience that I was made willing to tell to the church at Camp Creek, Durham County, N. C. I was gladly received in the church, though I feel so unworthy to be among them.

ANDREW H. DAY:

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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DIFFERENCE BETWEEN DIVINELY CONTINUED AND HUMANLY PROTRACTED MEETINGS.

In Acts 2:46 and 19:9, 10, we have examples of Divinely continued meetings. On the day of Pentecost the apostles and disciples were assembled in Jerusalem by Christ's command (Luke 24:49; Acts 1:4; 2:1), and they were filled with the Holy Ghost, and spoke of the wonderful works of God, in other tongues, as the Spirit gave them utterance (Acts 2:4, 11), and the Apostle Peter preached, with the Holy Ghost sent down from heaven, the pure gospel of the Son of God (Acts 2:14-36; Pet. 1:12), and three thousand of his Jewish hearers, under the operation of the Holy Spirit, repented and believed in Jesus as their Divine-human, suffering, crucified,

risen, and exalted Saviour (Acts 2:41; John 16:7-14; 1 Cor. 12:3), and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers, and the apostles were Divinely enabled to work many miracles in proof of the Divine truth of their teaching, and the believers had all things common, selling their possessions and goods, and supplying each other's needs (Acts 2:42-45), and they continued daily with one accord in the temple, and broke bread from house to house, and ate their meat with gladness and singleness of heart, praising God, and having favor with all the people, and the Lord added to the church daily such as should be (or such as were being) saved (Acts 2:46, 47). It is not said how many days this Divine work continued, but it was Divinely continued several days, and the effect was wholesome and permanent (Acts 2:42-47; 1 John 2:19, 27; Eccles. 3:14). Any work like this is manifestly of God; and His church, instead of objecting to it, would rejoice in it, and give God all the glory for it. O that the Lord would again bless His people with a pentecostal outpouring of His Spirit! and I believe, according to His infallible promises that He will in His own best time (Isa. 44:1-8; Joel 2:28-32; Zech. 4:6-10; 12:10-14; 13:1-9; Mal. 1:11; Rev. 7th and 21st chapters). In Acts 19:8-12, we are told that the Apostle Paul "went into the synagogue at Ephesus and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spoke evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all those who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hand of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." And in Acts 20:31 Paul says to the elders of the church at Ephesus "Watch, and remember that by the space of three years I ceased not to warn every one night and day with tears"; and he adds, in verses 33-35, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves

know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the work, and to remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive." No doubt the gifted, humble, laborious, earnest, self-sacrificing Apostle Paul was, in his extraordinary, unselfish, indefatigable, and Christ-like work at Ephesus, directed and strengthened by the Spirit of God (1 Cor. 7:40); and all the true people of the Lord would be greatly rejoiced if He would similarly direct and strengthen all His ministers; but I have never read or heard of God's thus blessing any of His ministers since the Apostolic Age. However, as I have shown in THE GOSPEL MESSENGER, during the last ten years, the Lord has unexpectedly and graciously blessed His ministers and people, and, without any previous arrangement on their part, continued their meetings several days, and added the saved to His church. These, as in the Acts of the Apostles, were *Divinely continued* meetings; and every child of God, under the influence of His Spirit, would be highly delighted by such meetings.

But humanly prearranged protracted meetings are very different things. The time is set by man beforehand to have meetings of from one to several weeks, when it seems to be implied that the Holy Spirit will be likely to manifest Himself in regenerating or converting sinners; one or more ministers from a distance are called to preach; large crowds attend; great excitement is produced; many persons, especially the young, are zealously persuaded to join the church, as though this were the one thing needful for salvation, and thus are added by men to the church, and show no change of heart or life, and are deceived and led to believe that there is no reality in religion, and their last state is worse than the first; *but the minister receives a large pecuniary reward*, and the church receives members who are expected to contribute liberally of their money to its various purposes. These humanly protracted meetings were begun in 1799 (as I have shown in *The Apostolic Church* (on next to the last page of the Appendix), by a Methodist minister, John McGee, on the banks of the Red River in Kentucky; they have been imitated by some of our western brethren

(some of whose ministers have gone into the Arminian ranks), and by a few of our brethren in the Gulf States; but the Primitive Baptists in North Carolina and north of North Carolina never had and do not now have any such meetings, as they think that their methods and results are unscriptural, injurious to men, and dishonoring to God. I will now briefly describe the last and greatest of these humanly protracted meetings now going on for ten weeks in Philadelphia, as set forth by the *Standard Press Association*. William Ashley Sunday, born at Ames, Iowa, November 19, 1863, a former professional baseball player, but a "Presbyterian revivalist" since 1896, is conducting the meetings twice every week-day and three times every Sunday, in a tabernacle specially erected in Logan Square, with a seating capacity of 20,000. Special prayer meetings for the success of the "Billy Sunday" meetings have been held for weeks by various Protestant denominations in different parts of the city, even in the heart of the "Tenderloin District." The churches have guaranteed \$250,000 to defray the expenses of the meetings. A thousand ushers, many of them of high standing in the business or professional world, and a choir of two thousand men and women are engaged. During the meetings collections are being taken up to defray the expenses. Mr. Sunday expects to convert a hundred thousand people—the supreme work of his life. *On the last Sunday of the meetings a special gift for him will be raised, which is expected to amount to a sum between twenty-five and fifty thousand dollars.* At the close of each day's work he is rubbed down, given a Turkish bath, and put to bed by Jack Cardiff, a heavy-weight pugilist. A hundred thousand persons are expected to go every day to the meetings and overflow meetings. Such are sensational and demoralizing humanly protracted meetings!

We do not say that any Primitive Baptists, who have a week or ten days' meetings preach Arminianism; but such practices seem to us to have a down-grade tendency to Arminianism, or salvation by human efforts and human righteousness.

The New Testament does not say that Christ ever preached to the people at one place more than three days together (Matt. 15:32-39; Mark 8:2-9); and we believe

that His example is more perfect than that of any other man. Still, if He continues our meetings here beyond three days, it is, of course, all right. All true believers in Christ hope at last to reach a better and heavenly country, a continuing city, where all the angelic and human inhabitants will be filled with His glory, and

"Where congregations ne'er break up,
And Sabbaths never end."

S. H.

CHRIST'S SECOND COMING.

It is by faith that the children of God look for the second appearing of Christ upon the earth (Heb. 9:27, 28); and it is highly gratifying to their souls that the inspired testimony is so plain and positive that He shall appear to *them* without sin unto salvation. And it is also by faith that they joyfully receive the testimony He finished the work of their eternal redemption by His own blood when He was here on earth the first time (Heb. 9:12). So effectual was the work of redemption from the law of sin and death and from all iniquity in the behalf of His people that He will never have cause to descend from heaven to deal with their sins; because He put them away by the sacrifice of Himself when He died upon the cross, saying, "It is finished."

None save the divinely enlightened people of God are truly and surely looking for the second coming of Christ, no more than they sincerely believe that He came into the world the first time, although many others accept the testimony as a historical fact, and thus believe it without an efficient cause; such are faithless, nominal believers, and others are avowed infidels and positively dispute the testimony of God. Such as are in these cases are not looking for the fulfillment of these prophecies of the Holy Scriptures. "They are like the idols they worship, they have eyes, but they see not, ears have they, but they hear not."

To those who by faith can say "My beloved is mine, and I am His" (Song 2:16), there can be nought but pleasure in contemplating the certainty of His second coming; because He is coming to take them to Himself,

to the house not made with hands, eternal in the heavens (2 Cor. 5:1), to dwell with Him forever (John 14:3). What a blessed thought, that "When Christ, who is our life, shall appear, we shall be like Him and see Him as He is" (Col. 3:4; 1 John 3:2). What a glorious transition it will be when the dead shall be raised incorruptible, and we shall be changed! (1 Cor. 15:52).

The second coming of Christ is one among the "many great and precious promises by which we are made partakers of the divine nature" (2 Pet. 1:4), and is as certain to be fulfilled as any other promise on divine record. Though there be many scoffers now walking in their own lusts, saying, "Where is the promise of His coming"? (2 Pet. 3:3, 4) yet the dear children of God are looking for and hastening, by faith and with ardent desire, for the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat (read 2 Pet. 3d chapter). And although this coming day of the Lord will be as a thief in the night, a day of surprise and terror to the wicked, it will be hailed with unspeakable joy by the afflicted and tempest-tossed children of the Lord, a day that will end all their bitter trials and conflicts forever. The dead in Christ shall rise first, and those that are alive and remain on the earth shall be changed, and all of the members of the body of Christ, the purchase of His blood, the heirs of God and joint-heirs with Christ, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord (1 Thess. 4:16, 17).

The Apostle Peter, in the third chapter of his second Epistle, speaks of the destruction of the antedeluvian world by water, and affirms that the heavens and the earth which are now by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men; but places no limit of time to the fulfillment or execution of these things, for he did not know the time; but affirms that the day of judgment will come when these things shall come to pass; and Paul testifies that the day is appointed (Acts 17:31); and Solomon says, "God shall bring every work into judgment, with every secret thing, whether it be good or evil" (Eccl. 12:14).

Now the children of God who are enlightened and taught in the word of prophecy concerning these things are looking for the literal fulfillment of them in spite of the influence of scoffers, skeptics, and infidels. And now, to those who look for such things, the apostle goes on to say, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blemish."

May the grace of God enable His people to be sober and watch unto prayer.

J. E. W. H.

THE SHEPHERD AND HIS SHEEP.

"He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young."—Isa. 40:11.

How sweet and precious to our souls is the above prophetic declaration. "He," the God of heaven and earth, the Holy one that inhabiteth eternity, that measures the waters in the hollow of His hand, meted out heaven with a span, and comprehended the dust in a measure, and weighed the mountains in scales, and the hills in a balance, is the One that shall feed His flock. He shall not fail nor be discouraged. What His soul desireth even that He doeth. These sheep were made by Him and for Him and they shall shew forth His praise. He is the great Shepherd of the sheep, and most lovingly and tenderly supplies all their needs. He most tenderly watches over them by day and by night, and securely guards them against all the prowling wolves of anti-Christ. He searches and seeks His sheep where they have been scattered in the dark and cloudy day. He knows them, loves them, gives His life for them, and causes them to hear His loving, tender voice in calling them by name personally and individually, and leading them out from

death to life, darkness to light, from the law to grace, from a life of sin and wickedness to a life of devotion and consecration to Him. He brings them to His banqueting house where His banner over them is love. He is not a malevolent tyrant that we have to do something to appease His wrath; but He is a merciful, tender, loving Shepherd and Bishop of our souls. The sheep love Him as one that cares for them, and furnishes them everything adapted to their spiritual wants. They follow Him because they love Him. He is their Shepherd and they are His sheep. They are His in the strictest sense. The Devil has no claims on them, and they can never be plucked out of their Shepherd's hand. He feeds their souls with the sweet manifestations and revelations of His love and mercy to them. His gracious presence and power is often felt when they are weak and almost ready to faint by the way. How sweet to commune with the dear Lord in spirit, and feel that He is mine and I am His. When all alone, sometimes, our souls have a rich and heavenly feast. This precious Shepherd is with us, and we feel His love in our souls. We love Him, love His ordinances, His church, His people, His ministry, His sweet promises, and the sweet assurances of a home in heaven. He feeds us through the ministry of His word. Sometimes when under a cloud and feeling cast down and worthless and friendless, and great mountains obscure Him from our vision, behold He cometh in His love visits in a sweet song, or the preaching of the gospel, or reading the Bible, or in silent meditation, and some sweet assurance is sanctified to our souls that we are His and He loves us. He comes and leaps over all these imaginary mountains that obscured Him from our vision and shows that these are gracious evidences of our acceptance with Him. He gathers the lambs with His own sovereign power. He knows where every one is, and His power will bring them from every nation, kindred, tongue, and people. He is there right with them. He will not leave them comfortless. He is omnipresent, and makes them willing in the day of His power to come. He will say to the north Give up, and it gives up, and to the south Keep not back, and it obeys His voice. His left hand (the temporal blessings) cares for them in providence; and

His right hand (covenant or spiritual blessings) embraces them. Then God's strong arm of mercy, grace, and love will gather and draw every lamb to Him, and make them new creatures in Him, and He carries them in His bosom near His heart, showing God's tender love and mercy to poor sinners and how near and dear they are to Him, and He carries them forever. He never throws them down nor forsakes them. You are in His bosom now. How sweet to rest in the bosom of His love, and have sweet communion with Him! How gently the dear Lord leads the conscious soul who is awakened to see His lost condition in the sight of Him. When the new work of grace is begun in the soul, quickening us into life, there is a travail of soul before deliverance. We felt lost and undone, and there was no mercy for such vile wretches as we, but the Lord was gently leading us in a way we knew not, showing us that all of our legal hopes and anticipations were a failure. We were led to Him for wisdom, righteousness, sanctification, and redemption. If He has led you for one moment you are His child and He will lead you all the way. He leads you to the mount of deliverance, and then leads you gently to the church and its ordinances—to faith, repentance, hope, charity, patience, etc. Bless His holy name. I hope,

"Grace led my roving feet
To tread the heavenly road
And new supplies each hour I meet
While pressing on to God."

"He led us forth by the right way that we might go to a city of habitation."

L. H.

ELD. PITTMAN'S BIOGRAPHICAL HISTORY.

I have been looking over Elder Pittman's book of biographical sketches and pictures of our preachers, also some of our deacons and a few sisters.

I appreciate the labors of Elder Pittman in this very much. I notice that the average length of the life of our preachers is near 70 years—a little less. It is interesting to notice that in almost every sketch something is said showing that our elders love the old paths—oppose

the introduction of new customs. I have been so of this mind that I thought perhaps I was a little out of the ordinary on this subject; but the brethren generally are of this mind. I have met hundreds of our Elders—I have met over 200 of our Elders that are now dead. This reminds me that "I have no abiding city here." "We are going home, and, while we live here, let us try to do right." I have met most of the sisters whose pictures are in the book, and it has been a pleasure to me to look over their sketches in the book. Also the deacons are a noble lot of brethren. Brother S. B. Lockett, of our town, is near 87 years old, and is frail now. N. R. Bennett, of Westfield, Ill., I esteem as a noble man; also Brother Owings, of Missouri, who I believe is now dead. In the sketches of the deacons it is pointed out that deacons should labor to have the members divide the burdens of the church. My attention was called to this in these sketches, and I approve it. Deacons should seek to know their duty in this and do it.

The first article in the appendix is what Elder Leland said of the Bible. It is interesting, and so is Elder Haswell's proof of the inspiration of the Bible. I greatly enjoyed it. There is a disposition now in our colleges to criticize it and place it on a level with other books. Be your own judge as to how much of it is true.

Twelve marks of the Apostolic Church by Elder Haswell is full of good instruction. Then a little sketch of all the churches—their origin and principles—it is handy and reliable. With sorrow I read the sketch of the Catholics. Some day our children will see our liberties low in the dust—perhaps not till we are gone.

I reread twice the address of the Black Rock Convention. It sets forth what we believe in regard to tract and Bible societies, Sunday Schools, salaried ministry, missions, educating ministers, and the means question. It is set forth in splendid spirit—kind, gentle, and true. I admire that address very much.

Then the article on missions, in which it is shown up in such a way that one will feel glad to have nothing to do with it. Our people are right on this subject.

An article devoted to Sunday Schools and one to instrumental music in churches. It is plain that the safe course for us is to go on in the old way.

Then we have the longest sentence ever composed—five pages—giving the great events of the nineteenth century, full of truth and profoundly interesting.

In the last few pages we have articles "A Pen Picture of Jesus" that I read over and over, "The Civil War," "Leland's Theology," "Gill," "Philpot," "Soul and Spirit," "The Negro," "God Not the Author of Sin."

The last article concerns our people as to their increase in number, etc. I have fully enjoyed the book this winter. Elder Pittman's address is Luray, Virginia, and I suppose he has a supply on hand. I think it deserves a place in every Baptist home.

The importance of doing right in our lives and being right in our practice and our doctrine has impressed me of late. Why should we want to be wrong in anything?

A few more seasons will roll round, and we will go to our long, long home.

Affectionately,

J. H. O.

CHURCH DISCIPLINE AND RELATION.

1. Church Discipline is just as necessary to the church as is law, rule or government to the family, state or human society.

Sound discipline is indispensably essential to the peace, well-being, prosperity and good health of the church and to the glory of God.

Discipline is founded upon love to God and love to the Church of God, and has God for its Great Author, and must be administered in love, without fear of man, party, faction, partiality, or having men's persons in admiration because of advantage.

We should study discipline by day, reflect upon it by night, and observe it all the time, and remember that it is the same from age to age and in every clime.

It has been truly said that,

"Where law ends, tyranny begins."

"The end of government is the happiness of the people."

"The best government is that which teaches us to govern ourselves."

Discipline teaches the necessity of constant *watchfulness*, and that the main one to watch is *self*.

Of all the rules of Discipline, love is the best, the purest and the surest, for without it all others are vain. "Love does gladly and joyously all it can do for its objects, and grieves that it cannot do more."

Jesus said, "By this shall all *men* know that ye are my disciples, if ye have love one to another." John 13:35.

John said, "We know that we have passed from death unto life, because we love the brethren." 1 John 3:14.

2. It should be borne constantly in mind that the Church is the only disciplinary body, institution or organization known, mentioned, recognized or authorized in the New Testament or under the Gospel Dispensation.

Hence associations as disciplinary bodies or advisory councils are wrong, unscriptural and of mere human origin, the first of which we have any historical account being held in 1651.

Associations as general meetings of the churches for mutual comfort, edification, friendship, fellowship and the public worship of God, in singing, speaking and hearing in the great name of God, are interesting and precious occasions to all lovers of truth, and should therefore be highly appreciated, but let us never turn them into disciplinary bodies, advisory councils, or proselyting meetings.

3. Advisory councils are of human origin, and in the hands of Roman Catholicism has been one of the chief instruments or means of fastening the superstition, idolatry and tyranny of Romanism upon millions of the human race.

But while that is true, history shows that Baptists themselves have held many councils, but without generally accomplishing the desired result, to wit, peace and harmony in our ranks; and it is a fact that the more inconsistent and disorderly our people become the more councils they want.

History shows that just previous to and about the time of the great division in the Baptist family in 1832 they held many councils, but the permanent division resulted notwithstanding.

It is a bad sign for any of our people, after holding a

council, to refuse to have the proceedings of such council investigated by the churches and brethren generally, or to undertake to make the conclusions they reach binding upon the churches.

I have, by special request of brethren, been in two different councils, the Ramah in 1902, and the Providence in 1912. Among other things in the Ramah Council we said :

"Our understanding is that the Church of Christ is the only disciplinary body recognized in the New Testament. * * * With these, the foregoing suggestions, we wish it distinctly understood that we, the undersigned Councilmen, do not press our views as binding upon any church or churches; recognizing fully, as herein set forth, that the church, under the authority of the Scriptures, is the only power on earth that can bind or loose; but we submit the different questions, the evidence and the verdict to the careful consideration of all who may be involved in the trouble."

In the Providence Council, held in Mississippi in fall of 1912, we said :

"In conclusion, we desire it distinctly understood everywhere that we are here and engaged in this attempt at peacemaking by special request of some of the churches of this country, and the remarks and suggestions which we herewith submit are not binding upon any church or churches, except as they themselves shall make them so. We desire to refer all things to the churches and recommend to all Primitive Baptists that they remember and bear in mind that the Church of Christ is the only ecclesiastical (disciplinary) authority recognized in the New Testament on earth."

To undertake to make the findings, conclusions or decisions of a council binding upon the churches, or their rejection by the churches a test of fellowship, is utterly wrong, unscriptural and a usurpation of authority and power exceeding anything ever done by the Missionary Baptists in their State and Southern Baptist Conventions.

4. Where a church or churches becomes so involved in trouble, discord and confusion that it or they feel that they cannot settle it, instead of calling upon an association or council to settle it, let it or them call a special meeting of the near-by sister churches to aid them, as suggested by the Old Baptists in 1689 :

"In the old 'London Confession of Faith,' put forth by our Baptist fathers in the year 1689, more than two hundred years ago, and of which all our confessions of faith are but abridgments, chapter seventeen, item fifteen, 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.'"

5. In *Order and Disorder*, second edition, page 36, occurs the following expressions:

"A church may be guilty of an error, or of some gross inconsistency; still that does not justify any other church, or churches, in rising up and arbitrarily ignoring her as a church. Until such erring church has been regularly or gosselly labored with and withdrawn from by her sister churches, she should be honored by them as a church, though she be guilty of some irregularity, or of something which they very much disapprove. The Galatian churches got into gross disorder, and yet they were still recognized by an inspired apostle as gospel churches. The same may be said of the Corinthian churches, and of some of the churches addressed in Revelation."

Order and Disorder has been very generally endorsed by our people, so that the principle expressed in this quotation has been endorsed by our people in all directions.

Suppose that a church is guilty of preaching an Elder of bad character and who denies the resurrection of the mortal body, and is therefore a heretic, but that the church, in preaching this disorderly and heretical preacher, is opposed by a minority of her members, and that the minority, in a month or so later on, so protests against and criticizes the church for what she did as to highly offend her and provoke her to exclude them. And now, suppose this minority goes out and claims to be the church proper, or the church in order, and calls on the churches in that vicinity to come and investigate them. Should the churches go and investigate the faction?

Some say yes. Call their attention to the principle quoted from *Order and Disorder*, or to the rule that it is wrong for churches to recognize excluded factions, and they tell us that in such a case as this the rule or principle does not apply. Then if the law ends here, tyranny begins; in other words, the erring church must be mobbed—condemned, rejected, ignored, and non-fel-

lowshipped without official labor and investigation, and hence without a chance to explain and defend herself or to repent and confess her sin or mistake.

Another says: Yes, recognize the faction, for they were right and the church in preaching that disorderly, heretical preacher unchurched herself and lost her identity. In reply to such a view, idea or doctrine as this, I say that if it be correct, then we can have no assurance that there is today an orderly Baptist church on earth, for where is the church of long standing that has not made serious mistake or committed hurtful sins?

But we are referred to what was said in the Ramah Council, namely: "We further believe that the identity of the church is in the order whether they be in the majority or in the minority." But this is only a part or portion of the sentence quoted from, for what follows, or the remainder of the sentence, qualifies this by saying, "*And the order is to be determined by steadfast continuance in the doctrine and practice of our blessed Saviour and His holy apostles.*" Now if there is anything in the doctrine and practice of Jesus and His apostles to justify the spirit of lynch law or mob violence toward any of His churches I would be glad to have the book, chapter, and verse pointed out to me. Was it in Matt. 18:12-14, and from 23 to end of same chapter? Be sure to read these Scriptures if you are interested.

So I understand it would be wrong, inconsistent, and unscriptural to recognize the faction as the church in order and ignore and condemn the church for preaching the heretical preacher, unless official labor has been bestowed upon her and she withdrawn from by orderly sister churches for the following reasons:

1. Because the church is an executive body, and no executive body forfeits or loses its identity or existence by reason of a wrong decision or erroneous procedure without official labor and investigation by other organizations or executive bodies having a right to labor and investigate in such matters.

2. Because the church might not have had clear, convincing evidence at the time she recognized and preached said heretical Elder that he was such—might not have had the same evidence which the minority had.

3. Because if sister churches had labored with her in

a kind and brotherly manner they might have convinced her of her mistake and have saved her.

4. Because it is wrong to condemn any church or any individual without a fair trial and investigation, so that the accused shall have a chance—a right to speak for and defend themselves. Even the ancient heathen, pagan Romans, had a better system than that. See Acts 25:16.

In the fall of 1913 a special committee consisting of seven Elders was requested to come together to consider and give their views or advice upon certain points of Church Order affecting associations and many churches in Alabama and some other States. Elders Lee Hanks, of Vidalia, Georgia, and C. H. Cayce, of Martin, Tennessee, were two of that committee. It was made to appear before this committee, and acknowledged by the churches to be true, that certain churches of the Mt. Zion Association did, years ago, depart from consistency and good order, certain ones among them tolerating or fellowshiping members belonging to secret societies, and others had alien immersion, and that they had one preacher among them with nothing but Missionary baptism, and that this preacher himself baptized a number of persons among them, and that certain other ministers did at one time advocate heresy. But it was proven to the satisfaction of the committee that those disorderly churches of the Mt. Zion Association did repent of their inconsistency and disorder, put out all secret society members, alien immersions, heresies and so forth, and in fact did everything that churches could do, as they understood it, to put themselves in order.

But there were many churches and some Associations in North Alabama and elsewhere that held and contended that those churches of the Mt. Zion Association which became involved in the aforementioned disorder did, in consequence of that disorder and heresy, lose their legal identity as gospel churches, and hence, that after becoming thus involved, all their church acts were illegal and that those churches could not, consistently, be recognized as orderly, legal gospel churches.

But the committee held and defended those churches as follows, the quotations being verbatim:

“Churches as churches may err, be inconsistent and get into gross disorder, and as churches they may repent and turn away from such

disorder. To illustrate: The Corinthian churches became involved in gross disorder concerning the communion, or Lord's Supper, were guilty of gross immorality by sustaining and fellowshiping fornication among them; were divided among themselves; had heresies among them, for some denied the resurrection; some held to the idea of ministerial regeneration; going to law one with another and tolerating and following to some extent false apostles and ministers of Satan. See 1 Cor. 5:1-5; 6:1-11; 11:20-27; 15:12-58; 2 Cor. 11:13-16. Yet Paul recognized them as churches of Jesus Christ, and labored with them as such; and the very fact that he told them what to do shows or proves that he understood and taught that a church in disorder can do orderly things, or acts; and also carries with it the doctrine, or fact, that the wrong acts of churches do not make void their right acts.

"The Galatian churches went into disorder, under the influence of false teachers, and were led into heresy, the doctrine of conditional salvation, depending partly upon God's free grace and partly upon man's obedience to the law, which is Arminianism of the deepest dye, and a subversion of the true gospel of Christ. Paul nevertheless labored with them faithfully as churches, taught, rebuked admonished and persuaded them concerning the doctrine and order of the church. And we find that five of the seven churches addressed in Revelation were in disorder, and some of them grossly so; yet Jesus, the Great Head of the Church, recognized and addressed them as churches, and as churches commanded them to repent, from all of which we learn that churches may involve themselves in inconsistency and disorder and still be churches. * * * Hence, from the precepts and examples of the New Testament and apostolic churches, and from the historical facts in connection with the church in modern times, we learn that if the bare fact that a church, or churches, has erred and become involved in disorder, individually or alone, or by reason of the fact that she is in association with other churches which are in disorder, before such church or churches has been labored with and withdrawn from by orderly churches, she is so affected thereby that none of her acts, even her right acts, can be received or recognized; and if the doctrine that a 'little leaven leavens the whole lump,' in the sense that none of the acts of churches in disorder can be received or recognized by orderly churches, *then* it follows as an inevitable conclusion that there is not today an orderly Baptist church on earth; or if there is, no mortal man can prove it * * *

"Again," says this committee, "to censure, condemn, and non-fellowship a church, or churches, because of some error of such church or churches, in doctrine or practice, without labor, trial or investigation, is disorder and in utter violation of the discipline, doctrine and spirit of the glorious gospel of the Son of God. * * *

"Now, if the churches of the Mt. Zion Association, when they went into disorder and confusion, had been labored with by orderly churches, and had refused to hear their sister churches, and instead of repenting and turning away from their disorder had stubbornly persisted in such disorder, and for such disorder and persistency in it had been withdrawn from by such orderly churches, then, but not until then, would it have been consistent and scriptural to hold that all their church acts were illegal."

See *Church Order*, a pamphlet of 31 pages, giving an account of certain points of order, etc., for sale by Cayce & Turner, Martin, Tenn. (price, 15 cents).

On page 22 of this pamphlet the lamented, wise, and humble Elder J. R. Respass is quoted, where he says:

"We, as Primitive Baptists, have no grounds to expect any greater church purity than our fathers had; and the apostles had hardly died before many churches had gone astray in one thing or another; some in doctrine and some in order, and were commanded to repent. Nor can we trace the church back to the apostles any more by its purity than by its impurity; we trace it by its departures from and its returns to the Lord. These features characterize the Church of Christ as they do no other religious organization; and were it otherwise, we should have in this day no gospel church at all."

So I conclude that churches should never receive, recognize, and endorse an excluded minority from any church, no matter what the minority may report and what the general report or hearsay evidence may be, even though it be that the church had adopted all heresies and had preached the Devil, until they labor officially with and withdraw from the church which excluded them, and by official labor I mean labor by church authority, and in laboring officially churches should appoint messengers to the offending sister church, and by these messengers send a letter and let this letter contain the aggrieved church's complaint with the names of the messengers sent, etc.

5. It is generally agreed among Primitive Baptists that the disciplinary principle taught in Matthew 18: 15-18 relative to private offenses between church members applies also to churches, for, as I said in the September MESSENGER, "Persons and institutions must be tried or dealt with by their peers or equals in power, character, etc.; hence churches must be tried, dealt or labored with by churches, because they are equals, and not only so, but because churches are the only disciplinary bodies known or authorized in the New Testament, and so it follows as a certainty that if churches have not the right to labor with and withdraw from an offending sister church, then there is no power on earth that has." For "while it is truly said that each gospel church is independent and a little republic within itself, yet this is to be understood to be true only so long as such church or little republic stays, abides, or remains within the limits, bounds and restrictions given and prescribed for her by Christ, her Great Head and Husband; for let it never be forgotten that the Church of Christ

is but *one*, the *one* body, and that what we usually call or mean by a church is a number of persons, whether they be few or many, of that *one* church or body of Christ who, by mutual consent, meet at certain times and places to engage in the worship of the Lord, and that these persons so meeting are only so many members of the *one* body or church of Christ. Hence if these persons or members of the one church suffer or become diseased or afflicted, it affects the members of the same body or church in other localities, and hence they have a right to act or labor with the afflicted or offending churches.

The so-called "Progressives" of Georgia, in attempting to defend and justify their innovations upon the old church, took this extreme view of church sovereignty; but the Old Baptists of Georgia and other parts rejected it with their other departures, and withdrew from them.

6. Where churches or factions are cut off or excluded by Associations, Councils, humanly invented laws, or by any other means than by the *acts of churches themselves*, orderly Baptists are under no obligation to respect or recognize such cutting off or exclusions.

7. After all that can be said on these subjects, it must be confessed to our shame that the main or greatest trouble among us today, and especially with the ministry, is a spirit of envy, jealousy, carnality, worldly conformity, and self-will, and the absence among us of that brotherly love, humility and forbearance that should characterize God's people, and especially the ministry, everywhere.

The foregoing principles are what I understand to be in principle taught in the New Testament, and were held by the church before I had an existence here. But if I am mistaken in this will any one or more of the following Elders or others, or any brother whatsoever write me kindly and show unto me the way of the Lord more perfectly: Sylvester Hassell, P. D. Gold, T. S. Dalton, R. H. Pittman, Lee Hanks, S. T. Bently, W. J. Heard, S. M. Anderson, J. M. Murray, J. E. W. Henderson, M. E. Petty, A. L. Ray, W. M. Bullard, J. T. Satterwhite, W. A. Warn, G. W. Berry, C. H. Davis, C. H. Cayce, W. E. Brush, R. O. Raulston, R. W. Thompson, J. M. Thompson, John R. Daily, J. H. Oliphant, J. W.

Howell, D. Hopper, Walter Cash, J. L. Collins, R. A. Biggs, S. N. Redford, A. V. Atkins, J. S. Newman, E. R. Robinson, J. G. Webb, J. L. Joyner, J. M. Palmertree, A. B. Morris, Jas. Duncan, J. T. Blanchard, M. Barton, and others.

In view of the dissensions, divisions, factions and lamentable trouble in different States touching the principles involved in the seven paragraphs herewith submitted it does seem that it is high time that we understand each other on these important matters.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. Is the present time the millennium (or thousand years) of Christ's greatest spiritual reign on the unrenewed earth (Rev. 20:1-6)? A. Certainly not, for the Devil still deceives the whole world, and is inciting the nations to wage the most colossal and awful war ever known in history (Rev. 12:9; 13:14; compared with Rev. 20:3); the present time is the Devil's bi-millennium, or the two thousand years of his reign on earth, by the sufferance of God, since the birth of Christ.

2. Q. Will the anti-Christian world powers and false church powers mentioned in Rev., 13th and 17th chapters, persecute the true church before or after the thousand years foretold in Rev. 20? A. Both before (Rev. 19:11-21) and after (Rev. 20:7-10).

3. Q. What is the prevailing religion of Europe? A. A false profession of Christianity—Greek Catholic, Roman Catholic, and Protestant.

4. Q. Do you know of any persons in Europe, outside of the British Isles, who advocate the Bible doctrine of salvation by grace? A. I do not, though there may be a few.

5. Q. In Rom. 11:25 the Apostle Paul says that "blindness in part is happened to Israel until the fulness of the Gentiles be come in"; what does he mean by "the fulness of the Gentiles"? A. "Until the Gentiles have had their full time of the visible Church all to themselves, while the Jews are out, which the Jews had till the Gentiles were brought in."

6. Q. After all Israel, or the great body of the Jews, are converted to Christ by the almighty power of their Divine Deliverer (Rom. 11:26, 27), will any Gentiles be savingly converted? A. Yes, a great many more than ever before, by the same Almighty Power, so that the unlikely, yet clearly foretold, conversion of the great body of Christ's bitterest and most inveterate enemies, the Jews, to living faith in Him, by His Almighty Spirit's power, will be Divinely blessed to the wonderful spiritual awakening and enrichment of the Gentiles (Rom. 11:12, 15). The Jews are already in all nations, and know all languages, and are used to all climates; and, as the prophets and apostles were Jews, they, as the priestly nation, will preach the pure gospel of Christ to every creature in all the world (Exod. 19:6; Isa. 2:1-5; 43:12; 60:1-22; Micah 4:1-5; Zech. 8:22; Matt. 28:16-20; Mark 16:15, 16; Luke 24:44-48; Acts 1:8; Rev. 1:5, 6).

7. Q. Does not the first beast in Rev., 13th, 17th, and 19th chapters, represent the persecuting world power; and the second beast, and the great whore, and false prophet, in these chapters, represent the false persecuting church, generally supported by the world power, but at last attacked and destroyed by the world power (Rev. 17:16)? A. I think so. The Pope of Rome has mostly lost, but is regaining, his power over the governments of the world; but we know, from Rev. 17:16-18, that he or his power will finally be destroyed by the nations that have supported him.

8. Q. What is the difference between "the Holy Catholic Church" and "the Roman Catholic Church?" A. The "Church of England" (or the "Protestant Episcopal Church" of the United States) considers itself "the Holy Catholic (or Universal) Church"; but the "Roman Catholic Church" is that organization which acknowledges the Pope of Rome as its infallible earthly head, the vicar of Christ, God on earth, the Lord of Heaven, Earth, and Hell, out of whose communion there is no salvation. The Apostle John, in the 17th chapter of Revelation, gives an exact prophetic photograph of this wealthy, filthy, and bloody institution. This chapter, by itself, demonstrates, against all the ignorance and malice of the Devil and his angelic and human emissaries, the

Divine inspiration and infallibility of the Holy Scriptures.
S. H.

REMARKABLE PROVIDENCES.

WARBURTON'S MERCIES, No. 12.

Being quite crowded out of the room in which we met, we began to build a chapel which would seat between seven and eight hundred people. O the sinkings down I had at times for fear we should never be able to finish it! One day in particular, as I was looking at the building when it was up to the first window, I sank within, and feared it would all come to nothing, and that our enemies would have to say, "Ah, so would we have it," for many declared it would be impossible for us to finish it, and others were pleased to think it would make a good factory. I got home into my room as full of unbelief as ever I could hold. I began to think of the troubles I had passed through at Rochdale on account of the chapel there, and feared it would be the same at Trowbridge. O the groans and sighs I had for some hours that the Lord would appear, and give me some testimony that His hand was in it, and that He would prosper us, and be with us; and how sweetly and blessedly did He apply those precious verses of the 2d Psalm: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set my King upon my holy hill of Zion." O what humility, joy, peace, and confidence dropped into my heart from those words, and what praises and adoration flowed out of my mouth to my covenant God for His tender mercies in once again enabling me to set my foot upon the neck of my enemies; and how sweetly did those words which nailed me at Trowbridge sound in my soul: "Abide in this city, for I have much people here." I felt like a giant refreshed with new wine, and I could exclaim

with confidence, "Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." And O what humility and love did I feel to God that ever He had chosen such a foolish thing, such a base thing, such a nothing, and counted me worthy to suffer persecution for truth's sake. O how I could pray for my persecutors, if it were the will of God, that their eyes might be opened, that they might be brought to see the awful state they were in, and made to cry, "God be merciful to me a sinner." Yea, I could in my very heart esteem the reproach of Christ greater riches than all the treasures that this world calls good or great.

JOHN WARBURTON.

EXTRACTS.

GREENSBORO, ALA., December 1, 1914.

DEAR ELDER HASSELL:—The December number of THE GOSPEL MESSENGER is received, and with it my subscription expires, so you will find enclosed post office money order for two dollars, one dollar to pay my subscription to THE MESSENGER for the year 1915, and one dollar for which please send me the New Testament and Psalms, which I see in THE GOSPEL MESSENGER you can furnish by mail. I am so well pleased, and enjoy reading the dear GOSPEL MESSENGER that I am not willing to do without it, and shall continue to take it as long as I am able to pay for it, and can see to read. I am sure it stands for truth and Bible doctrine. May the dear Lord be with you, my brother, and bless and prosper you in your great and good undertaking, is my desire. With best wishes for you and yours, I remain,

Your sincere friend and sister, I hope,

(MRS.) SARAH ALLEN.

OGLETHORPE, GA., December 2, 1914.

DEAR BROTHER HASSELL:—I have been reading the December GOSPEL MESSENGER, and am so much edified, instructed and pleased with it that I write to let you know of my gratitude and appreciation of the same. In fact, I am pleased with all numbers of THE MESSENGER, but sometimes I am especially pleased with some articles, and in this one it seems that all are surpassing in instruction and proper understanding of the Scriptures.

Brother Stewart's article, "Excitement," does seem so timely and of so much real necessary instruction in righteousness that I must speak out in words of praise, and I would that I could be properly thankful that even in these latter days we have men so blessed of

God that they become fearless for the truth as it is in Christ Jesus, and will speak it out regardless of oppositions from the adversary.

May the Lord in much mercy and long forbearance to us, and regardless of our transgressions against Him, continue to bless us with all spiritual blessings necessary to our peace and communion with Him and for our instruction in righteousness, that we may grow in grace and in a knowledge of the truth.

With overmuch unworthiness, I remain,

Your sister in hope,

ORIE BELLE PATTEN ADAMS.

NEWTON, MISS., December 3, 1914.

Elder Sylvester Hassell—

DEAR SIR:—I see that my subscription to THE GOSPEL MESSENGER expired with the November issue, and herewith I send you one dollar which extends the time until November, 1915. I am not a member of any church, but I want to know the truth, for I am sure that nothing else will ever do me any good. I have been a subscriber to THE GOSPEL MESSENGER for the last several years, and, according to my understanding, it "Speaks the truth in love." I have our printer bind each volume and now ten volumes have a prominent place in my library.

Hoping that you may live many years yet to edit THE GOSPEL MESSENGER and that I may never have to deny myself the privilege of reading it, I am,

Yours truly,

J. D. CARR.

BUELL, MO., December 2, 1914.

Elder Sylvester Hassell—

DEAR BROTHER:—I will write you a few lines. This leaves me and mine all as well as common, and I hope it will find yourself and family enjoying the same great blessing. I have good news to tell you. At our November meeting we had Bro. F. R. Deardolph and our pastor, Eld. E. B. Bartlett, with us, and Brother Deardolph preached very comfortingly to all present. At the close of the Sunday services two of my own dear sons came and united with the dear old church. Daniel dated his hope back 26 years, and Pitman 27 years. Dan, as we call him, lives with us at the old home. Oh how this old sinner did rejoice to see these two boys and Brother Bartlett walk hand in hand into the beautiful water! They were baptized Sunday evening. I had desired to see them join, but had almost concluded that I would die without seeing them join, as they always claimed to be so unworthy. Enclosed you will find \$1 for the good MESSENGER. I feel like I want to take it the remainder of my poor, unprofitable life. It is a great pleasure to have it to read in my lonely hours, as I can't get around much. I am in my 77th year, and not very strong any more. I also send one dollar for the renewal of W. R. Gililand's paper, Wellsville, Mo. I also send you a minute of our Association. With best wishes, I remain,

Your sister, I hope, in Christ.

DORCAS HENSLEY.

RALEIGH, N. C., Monday Morning, December 7, 1914.

Elder Sylvester Hassell—

MY VERY DEAR BROTHER:—Enclosed you will find a post office money order for one dollar and fifty cents for one year's subscription to your paper, THE GOSPEL MESSENGER, commencing with De-

ember 1st number. I am now on my way to my winter home, Pine Bluff, N. C. My address will be Box 113, Pine Bluff, N. C. I left Warnick, New York, October 30, and arrived at Raleigh November 5th. I have been visiting Elder Simpkins at this place, and Elders Gold and Farmer and a number of others, and have had the sweet privilege of attending meetings here and at Wilson, Clayton, Smithfield and Selma, and have listened to Elders Simpkins, Gold, Farmer, Hardy, J. A. T. Jones, and several others, with great comfort as they were enabled to declare, so comfortingly and interestingly, unto Zion that "her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." What a comforting message is given God's dear servants to declare to poor, unworthy, helpless sinners, who are so unspeakably favored as to hope in His mercy. Hoping, my beloved brother, that I am one of those who are so highly favored, I feel to inscribe these beautiful, very expressive, and very favorite lines as expressive of my sincere feelings of thankfulness to the God of my salvation:

"When all Thy mercies, O my God,
 My rising soul surveys,
 Transported with the view, I'm lost
 In wonder, love, and praise.

Unnumbered comforts, to my soul,
 Thy tender care bestowed;
 Before my infant heart conceived
 From whence these blessings flowed,

Ten thousand thousand precious gifts
 My daily thanks employ;
*Nor is the least a cheerful heart
 That tastes these gifts with joy."*

Very truly, sincerely and affectionately, your brother in hope,
 GEORGE D. CONKLIN.

WARTRACE, TENN., December 4, 1914.

Eld. Sylvester Hassell:

DEAR BROTHER:—I have received the December number of THE GOSPEL MESSENGER and read "Close of Volume Thirty-seven," and as my subscription ends with this number I enclose one dollar to renew for another year. I have been reading it more than twenty-five years, and hope to be able to read it the few days or years I live. I enjoy all of it, especially "Remarkable Providences." Husband and I are old and will be shut in most of the winter, hence we enjoy our papers the more, as we hear from brethren and sisters far and near. May God's blessing attend you and yours is the prayer of

Your sister in hope, Mrs. J. M. BROOKS.

DALE, TEXAS, December 17, 1914.

Eld. S. Hassell:

DEAR BRO. HASSELL:—Enclosed you will please find \$1 for renewal of my subscription to THE MESSENGER for one year. I am glad to be able to renew to your dear paper once more. I like it better than all the Primitive Baptist papers I have read and hope to take it as long as I can see how to read.

May the Lord bless you in your work, is my earnest wish.

Your brother in hope, F. M. SCALLORN.

OBITUARIES.

MRS. MARTHA ANN FLOWERS.

Martha Ann Flowers *née* Sanders, was born in Barbour County, Ala., April 15, 1839, and was married to Stephen Madison Flowers January 19, 1860. To this union was born one son; he is the only survivor, except two sisters in Mississippi, and one brother in Alabama. Sometime in the sixties she joined the Primitive Baptist Church at Sweetwater, Crenshaw County, Ala.; was baptized by Eld. R. T. Wells. Sister Flowers was left a widow when her only son was quite young and never married again. She reared her son to be an honorable, high-toned gentleman, and he is also a Primitive Baptist, and he honored and respected her until her death. Some time after her son was grown they moved to Vanzandt County, Texas. She joined Damascus Church, of the Primitive faith and order, where she lived a consistent member, always filling her seat when not providentially hindered, faithful in all things pertaining to her Master's house, until the end came on November 18, 1914. Surely she was a mother in Israel, sound in the faith. Damascus Church has sustained a great loss in the death of Sister Flowers, but we hope it is her eternal gain.

The writer knows whereof he speaks, for he was her pastor several years. We would say to the bereaved: Weep not, for God's will must be done. The writer spoke words of comfort on the subject of the resurrection, after reading the 15th chapter of 1st Cor. She was laid to rest in Oakland cemetery, in the presence of a few relatives and a large concourse of friends to await the resurrection morn. Written by request of her son, Henry.

Advocate of Truth please copy.

W. W. SLAUGHTER.

MRS. EMILY B. MIZELL.

Mrs. Emily Bates Mizell, daughter of Maurice Moore and his wife, Sarah Ann Watts, was born in Jamesville, Martin County, N. C., June 30, 1839, and lived there the most of her life, but died of heart disease in Plymouth, N. C., November 14, 1914, at the home of her daughter, Mrs. May E. Edwards, where she had been about three months. Sister Mizell was married to Mr. (afterwards Brother) John Reddick Mizell, July 6, 1854, who died June 11, 1879. To this union was born five children, of whom three, Robert Maurice died at two years of age; Sylvester Reddick at thirteen years of age; and Sarah Ann at seven years of age; while two are living, Mrs. Martha Olinda, wife of Mr. S. L. Wallace, and Mrs. May Eugene, wife of Mr. R. L. Edwards. On the relation of an experience of grace, Sister Mizell was received into membership by the Primitive Baptist Church at Jamesville, N. C., about the year 1870, and was baptized by her father's brother, Elder Clayton Moore. She was afflicted and feeble and kept her bed or her room a great deal of her life, but she was wonderfully resigned and cheerful, and had a bright mind, a good memory, and strong faith, and took great delight in reading her Bible and her religious periodicals, and in attending her meetings when she could, and in conversing with her brethren and sisters and friends who visited her. She was exceedingly patient under her long afflictions, and manifested the meekness and gentleness of Christ. Her children, Mrs. Wallace and Mrs. Edwards, were devoted to her, and were unwearied in their ministrations to her. I have

been attending Jamesville Church in May and August for about twenty-five years, and have been serving them monthly for two and a half years since the death of their pastor, Eld. A. D. Mizell, in July, 1912. As Sister Mizell was so afflicted I always visited her when I went to Jamesville. On Sunday afternoon, August 2, 1914, I spoke, for her especial benefit, at Mr. Wallace's, from Rom. 8:18—"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." This was, I think, the last sermon that she ever heard, and she said that she was comforted by it. Her remains were interred beside those of her husband, in the cemetery of Jamesville Church, Monday afternoon, November 16, 1914. I held a short service in the meeting-house and at the grave, in the presence of many relatives and members and friends. We are assured of the blessed resurrection and glorification of her body with her spirit reunited to it, at Christ's second coming.

SYLVESTER HASSELL.

CHANGES OF ADDRESS.

Eld. J. G. Webb has removed from Fort Worth, Texas, to 215 South Main Street, Bonham, Texas.

Eld. T. W. Osborne has removed from Clintwood, Va., to Eubank, Ky.

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life she believed in the resurrection of the dead, at which time we confidently expect her sleeping dust to rise in the power and glory of Jesus Christ. Until then may the guardian angels watch the silent tomb until she shall come forth more than conqueror through Him who loved her.

Written by request and impression. (ELDER) HENRY SWAIN.

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Judges 5:11.

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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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ELDER S. HASSELL.

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REDUCTION IN PRICE.

Eld. J. S. Newman, McGirb, Texas, will, till January, 1915, sell David Benedict's Fifty Years Among the Baptists for 75 cents per copy. This book is by a leading New School Baptist historian, and demonstrates, beyond all controversy, that the Primitive or Old School Baptists are the original Baptists.

S. H.

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.

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.

BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

I will sell the above most interesting and valuable book for \$1.10 (instead of \$1.50) per copy. I advanced the money to get out a reprint of this important book; and, as I am needing the money, I make the above liberal offer.

(ELDER) J. S. NEWMAN,

Glen Rose, Texas.

A STATEMENT.

We, the Primitive Baptists in Kinston, N. C., and in the surrounding section, wish to make a statement through *Zion's Landmark* and THE GOSPEL MESSENGER for the information of all Baptists and their friends, concerning the progress we are making towards paying for our Meeting House here in Kinston.

We made a statement through the LANDMARK of October 15th, 1913, viz:

Funds on hand at that date.....\$1,176.28

At that time we expected to purchase a lot and build a house, but later we decided to purchase the Church property belonging to the "Christian" (Disciple) denomination, the price being \$5,000.00.

It is a good brick house in a desirable location.

About the first of May, 1914, having been very materially aided by the people of Kinston, we had gotten together \$2,500.00 which we turned over in part payment for the property which is deeded to *The Primitive Baptists*.

We now have possession of the property, and hope that our ministers will remember us when making appointments to preach. There has been no Church organized here yet, and we have no regular preaching.

We desire to pay on November 1st, 1914, as large an amount as we possibly can on the remaining debt of \$2,500.00, and we hope that our brethren, sisters and friends will remember our need.

We can hardly expect the people of Kinston to do very much more than they have already done, and we, a very few in number, and our friends are doing all that we can to lessen the debt 1st of November.

After then we will make another report, and hope to be able to show the debt to be a much smaller amount.

May our Father, who knows all our needs, put the desire to help in the hearts of His people.

Yours in Christian fellowship,

JOHN H. DAWSON.

Vol. 37

No. 3

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



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

The Gospel Messenger

MARCH, 1915.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 37.

WILLIAMSTON, N. C., MARCH, 1915.

No. 3

LOVE TO THE BRETHREN.

Psalm 133.

Behold how truly good
And pleasant 'tis to see
The children of our Father, God,
In friendship all agree!

How good to see them dwell
Together in the Lord;
Divinely joined the song to swell
In sacred sweet accord!

Like ointment from the head,
Affection richly runs!
Since Christ, our Aaron, freely bled
To bless His rising sons.

His meanest members feel
The sacred unction fall;
For it descends on Zion's hill,
And reaches to them all.

THOMAS ROW (1817).

CORRESPONDENCE.

"THANKSGIVING DAY."

R. F. D., WILLIAMSTON, N. C., January 20, 1915.

DEAR BROTHER HASSELL:—For some time I have had an impression to write, for THE MESSENGER, my views in regard to the observance of what is called "Thanksgiving Day"; but I do not want to write anything that would

wound the feelings of any of my dear brethren and sisters and friends, or that would mar the peace and fellowship of the children of God, in whose company and conversation I delight. We should not forsake the assembling of ourselves together, and where two or three are gathered together in the name of our precious Redeemer, He has said that He is in their midst, whether they meet on what is called "Thanksgiving Day" as well as at all other times. If we meet to please our Chief Executives, and not to worship the true and living God, we had better not meet at all. I am in my 68th year, and have had a name with the Primitive Baptists 23 years, and I have always gone to our church meeting on "Thanksgiving Day," when not providentially hindered, and I have enjoyed these meetings as much as any that I have ever attended. We have met on these occasions to sing and talk and pray and to thank the Lord for His great and unmerited goodness to us as a highly favored nation, being thus permitted to assemble in our public places of worship, where none dare molest us or make us afraid, instead of being compelled to meet in mountains and deserts and caves of the earth, as was the case of many of the people of God in former times. Of course, we should give thanks unto God at all times; but it seems to me that we are blessed as a people above all others, and that we should recognize these rich blessings in a public manner. I was talking with a faithful brother on this subject not long since, and he said that on one of these occasions he staid at home, thinking that his business was such that he could not go, but that, when he saw the members passing by on their way to the meeting, he broke down in tears, and he promised to himself that he would always try to attend those meetings afterwards, and that he has kept his promise. If this was not a just cause, why did he receive the stripes? The assemblies of the saints are blessed seasons here on earth. "It is a heaven below, the Redeemer to know." I have known some of our brethren to go fox-hunting or to some other worldly amusements on these days, and not to feel condemned for so doing. But it was different with the brother to whom I have just referred. I am as far as any one from wanting church and state united; but I delight to meet with the

dear children of God in His public worship at all times when an opportunity is afforded. I do not write as I have to offend others, especially the people of God, but to relieve my own mind. I believe only in salvation by the cleansing blood of our blessed Redeemer, the Lord Jesus Christ, who has given us all our blessings and privileges, and who works all things after the counsel of His own will, and who has given us a sweet hope of an interest in His imputed righteousness, and the pleasure of meeting to worship Him under our own vines and fig trees—a precious liberty granted to us, but denied to many other people. May the peace of God abound in your midst. May He be with us in the hour of death, and enable us to thank Him who gave us the victory through our Lord Jesus Christ, to whom be all the glory and honor, world without end. Amen. Farewell.

KADER LILLY.

REMARKS.

Our dear Brother writes in a most lovely and humble spirit. It is the privilege of any church of Christ to meet any day for the public worship of God; and no subject of grace would make such a meeting, on any day, a test of fellowship; but I know of no scriptural command or example of setting apart *one day alone*, out of the whole year, for public thanksgiving to God for His natural or spiritual mercies. Let us meet when we can to worship Him, and thank Him, like the prophets and apostles, at all times, as, if we are indeed His children, we shall praise Him eternally in heaven. If church and state are ever united in this country, and Rome gets control of our government, Primitive Baptists, who are the only thorough and consistent opponents of Rome, will be the first people to be persecuted. 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 Eldcr 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 SIMPLICITY THAT IS IN CHRIST.

The Apostle Paul, writing to the Corinthian Church, says, "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3). God says, by the prophet Isaiah (58:1) to all His faithful ministers—"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." These departures and sins causing confusion and divisions among us are evidences that some of our ministers and members, in various parts of the United States, have, by Satan, been corrupted from the simplicity that is in Christ. Uninfluenced by Satan and his emissaries, "the wayfaring men, though fools, shall not err from the King's Highway of Holiness," in doctrine or in order (Isa.

35:8.) We should abide in the plain truth of God's Written Word, no matter what all other men shall say or do. We should remain in steadfast, loyal, heartfelt, simple and single devotion to Christ, as the first, the last, and without end, as our only Saviour, Head, and Master forever. Thus abiding, and believing in our hearts and minds, that "all Scripture is given by inspiration of God, and is profitable for doctrines, for reproof, for corrections, and instruction in righteousness, thoroughly furnishing us unto all good works (2 Tim. 3:16, 17) we will never believe in salvation by any creature or by any created means or instrumentality, by Pope, or Patriarch, or Cardinal, or Bishop, or Priest, or by any ordinance, whether of the Old or New Testament, or by any preacher. We will not believe in the perversion of the ordinances of God, nor in money-based missions invented by Roman Catholics in the 17th century, nor in Sunday Schools invented by the Episcopalians in the 18th century, nor in humanly-practiced, proselyting meetings invented by the Methodists in 1799, nor in secret oath-bound, Christless, pagan societies invented by English Masons in 1717, nor in church instrumental music started in Rome in 666 and in a church of Christ in the 19th century, nor in a heathenish denial of the real resurrection of the body at the second personal coming of Christ to this world, nor in the affirmation of the absolute predestination of all things *without any distinction between sin and holiness*, advocated by many pagan and Mohammedan sects and by some of our people *first in the 19th century*, nor in the ruling of Churches by Associations or Councils, nor in the annihilation of the wicked, first taught by Africans in the 4th century, and very recently taught by a very few of our preachers and editors, nor in falsehood, dishonesty, and immorality, nor that creatures are as eternal as the Creator, advocated by the heathens, and first taught in the 19th century by some of our people, nor in the regeneration of the body before the resurrection at the last day, nor any other doctrine of devils, which corrupts its adherents from the simplicity that is in Christ, dishonors our profession of faith in God, and confuses, distresses, and divides the people of God, putting them in a Babylonish condition. The Primitive Baptists of North Carolina, a

moderate State in position and character, have been graciously kept by the Lord from all these unscriptural causes of division, these speculations and inventions of man, and we desire, in the utmost humility and fervor, to thank Him alone for it. Neither Elder Gold, nor I, nor any of our Associate Editors, nor any of our members, would wickedly presume to take any of the credit of this blessing to ourselves; but we would adoringly thank the God of our salvation, and give Him, to whom it belongs, every atom of the glory of it. "For God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. 14:33). S. H.

THE CHURCH THE LIGHT OF THE WORLD.

The testimony of Christ (Matt. 5:14) is, that His disciples, to whom He addressed His wonderful sermon on the mount, were the light of the world, which applies to His church on earth throughout all subsequent ages until the end of the world. There never was a moment of time, nor will there ever be a time wherein the children of God have ceased or will cease to be the light of the world; because they are in God the Father and Jesus Christ, the Son of God, who, John testifies, is light, and in whom is no darkness at all (1 Thess. 1:1; 2 Thess. 1:1; 1 John 1:5): Jesus said to the disciples, "I in you, and you in Me, and I in the Father"; and Paul says, "Ye were some time darkness, but now are ye light in the Lord; walk as children of light." And John says, "Ye are not of the night nor of darkness" (I quote from memory, as my sight is so dim that I cannot look up the Scriptures by chapter and verse). Now it cannot be justly said that the church is never in darkness in this world, since "darkness covers the earth and gross darkness the people," but under existing conditions, the church is still the light of the world and the salt of the earth, having Jesus, the Son of God, for her Head and Lawgiver, not only recorded in the Bible, but also, by His life and Spirit of love in the heart of each member.

Each member of the church is thus qualified in that he or she is delivered from the power of darkness and translated into the Kingdom of Christ, and illuminated by

divine light which shines in the heart to give the light of the knowledge of the glory of God in the face of Jesus Christ; and being thus renewed in the spirit of the mind, they are said to have the mind of Christ, and to serve God in newness of spirit and not in the oldness of the letter; of such material the church is formed into a body and becomes members one of another, fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, etc., Eph. 4:16.

In Rev. 1:12 we read of seven golden candlesticks, representing the seven local churches of Asia, and in the midst of the seven candlesticks one like unto the Son of Man; this one was evidently Christ, the true Light which lighteth every man that cometh into the world, the world referred to is described in John 1:12, 13, the world of which Jesus is the Saviour. The church is in the world, but not of the world; as Jesus said unto His disciples: "If ye were of the world, the world would love his own; but, because ye are not of the world, therefore the world hateth you." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light." So it is that the world does not love the church, which is the light of the world, the only ecclesiastical institution of which Christ is the Builder and Sovereign Head, the church which He loved and gave Himself for, that He might redeem it by His blood and clothe it with His own spotless righteousness, and He graciously says of the church, "Thou art all fair, my love; there is no spot in thee." Christ offered Himself through the eternal Spirit without spot to God, and the merit of His blood, applied by the same Spirit, cleanses from all sin those for whom He died. While the church militant is the light of the world because of the spiritual gifts and qualifications bestowed upon the members thereof, yet they are unknown by the carnal world as differing from other men and women, except as they may distinguish themselves as the disciples of Christ by their open manifestation of love one for another; as Jesus said, "By this shall all men know that ye are My disciples, if ye have love one for another"; but they can not know Christ by observing this fact. The Jews who rejected Christ knew who it was that followed Him, but

their true and faithful discipleship did not lead any to the knowledge of Christ as their Saviour. So the church is not the light of the world in the sense of teaching sinners to know the Lord; for this knowledge comes only by divine revelation.

Alien sinners may know the propriety of an honest and upright course of conduct, and are no doubt often influenced by good examples to amend their own ways, and it is the duty of God's children so to let their light shine that others may see their good works, and glorify God; yet all these good works appeal only to the natural senses, and can effect only a degree of temporal benefit. The children of God are new creatures in Christ, but never become creators of others. The existence and presence of the church in this world is a great blessing to mankind, as they are related in the flesh to the world, and have to associate with the people of the world in social and business relations. If all the members could but realize the importance and benefit to others arising from proper examples in the various relations of life, and strive to obey the holy precepts of Jesus and His apostles, they would supply a noble and much-needed moral guide for their fellow men.

But alas! the words of Jesus, the faithful and true Witness, are realized in these present perilous times; "Because iniquity shall abound, the love of many shall wax cold." We see and feel a disposition among the dear people of God to wander from the fold—to forsake the church and conform to the world; as though the promises of God had failed or were too slow in fulfilment, some have become weary and faint in their minds.

"O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb."

J. E. W. H.

THE LIVING GOD IS INCOMPARABLE.

It is important to think rightly of God. Moses said, "Ascribe ye greatness to our God." The Lord complains of the people because they set too low an estimate on Him. "Thou thoughtest I was altogether such an one

as thyself." To think of God as needing help or advice or instruction is to place too low an estimate on Him, and He complained of those that did so. It is to think of Him as being such an one as ourselves.

I found early in life that we cannot overestimate God; try as you will you cannot think too highly of Him. Jeremiah called attention to their idols: "They deck it with silver and gold and fasten it with nails—that it move not. They are upright as a palm tree, but speak not." Their God was nice to look at, but he could not speak, he could not comfort them, must needs be borne because they cannot go." Their gods needed help; to think of God as needing help is not to ascribe greatness to Him. There are idol-makers now, and they form such a God in their minds as need help. Does the God we worship need to be borne from place to place? If so, he is an idol. David says: "They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat." Do we have anything that God needs? Is there anything in which we can aid Him? If we form such a God as this in our minds we are idolaters. The Lord says, "If I were hungry I would not tell thee; for the world is mine, and the fulness thereof." We must not commit idolatry by hewing out gods than can be aided by men or angels. Wherever men have made idols they have made such as need to be carried about, or such as need help in some way. Somehow men love to think they can help the Lord; but, when we think rightly of Him we find He needs no aid from anyone or from any being. Our very needs require such a God. Our hope of heaven would be worthless if God needed any assistance. "Every beast of the forest is Mine, and the cattle upon a thousand hills." If the Lord gets hungry, He says, "I know all the fowls of the mountains, and the wild beasts of the field are Mine." "All power, both in heaven and in earth, is in His hands." In Elijah's time the worshipers of Baal "called on the name of Baal from morning even until noon, saying, "O Baal, hear us. But there was no voice nor any that answered, and they leaped upon the altar." Elijah told him to "cry aloud; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be waked." Elijah was not afraid of their god, for

he knew that he could do no good or no harm. Elijah's prayer was, "Lord God of Abraham, Isaac, and Israel, let it be known this day that Thou art God in Israel and I am Thy servant," and the Lord answered by fire. David's words are musical: "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shalt Thy hand lead me." This God is not an idol and is not one that "must needs be borne." "By Him were all things created that are in heaven and in earth." He is not a God to carry or help, but He is a God to trust and obey.

I want to call attention to a few things in the 40th chapter of Isaiah: "Who hath measured the waters in the hollow of His hands, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Now who can help this great God? In verse 13: "Who hath directed the Spirit of the Lord, or being His counselor hath taught Him?" Can anyone control or direct the Spirit of the Lord? Who can put the Spirit of God to work or assign Him a field of operation? No revivalist can do it—it is vain to look to men to direct the Spirit to us or our children.

"Behold the nations are as a drop of a bucket and are counted as the small dust of the balance."

"All nations before Him are as nothing, and less than nothing and vanity."

"It is He that sitteth on the circle of the earth, and the inhabitants thereof are as grasshoppers."

"To whom then will ye liken Me, or shall I be equal? saith the Holy One."

We cannot overestimate the Lord, and we cannot set too low an estimate on the power of man. "Whatsoever His soul desireth, that will He do." "He will do all His pleasure." Paul triumphantly exclaimed, "If God be for us, who can be against us?" All the world may unite to destroy, but "if God be on our side," then no harm shall befall us.

"The Lord is my shepherd; I shall not want." Psalm 23:1.

J. H. O.

ENCOURAGE THE WEAK AND GUARD AGAINST DEPARTURES.

Primitive Baptists rejoice to hear of spiritual enthusiasm in the churches, that peace prevails, that love is aglow in the hearts of the saints, and that all are wide awake to their obligations to God and one another. Our poor hearts are gladdened to see humble, hungering, thirsting children of God coming to the church, and seeking a home, telling of how great things the Lord has done for them. We are glad to see our children come, and our neighbors and their children, to our churches, when they give evidence of regeneration of soul and that they are dead to the law by the body of Christ that they should be married to another. Such children of God feel to be poor and weak and need encouragement. We should manifest our love to all who bear fruits of a gracious state. They are often neglected and treated with indifference, which is wrong. The pure gospel reaches their experience, and they have the witness within which corresponds with the sweet truths of the gospel which comes to them with power and much assurance. When God begins to work in the soul He will accomplish it. There is no need of a mourner's bench and calling up mourner's to be prayed for, as though the preacher was a mediator. Such a procedure produces more of a trust in man than in God. They look to the preacher and his prayers. I have never asked a child of God to come up and let me pray for him, as though I was a priest to pray off sins; but I do try in much weakness in secret and public to pray for the Lord's people everywhere and for all truly conscious souls. When I united with the church, over thirty-seven years ago, the preachers often publicly condemned protracted meetings, as it had never been a practice in any of our churches to have such meetings. In 1832 at Black Rock our people declared against protracted meetings, as that was one of the departures of the Missionaries that caused that sad division between our people and the Mission Baptists. It is true that many of our preachers could preach for months and years daily and would preach sound doctrine all the way, but it has been the history of such meetings

that fleshly methods are resorted to to augment numbers, and the churches will be filled, under fleshly excitement, with an unregenerate membership, but when you get the world in the church you have Arminianism in it, and division and confusion will follow. This has been the history of such meetings where for such a length of time there will be men who set themselves up as revivalists, and they will be sent for to conduct such meetings, and the true faithful pastors who have the cause of Christ at heart will take back seats. Once there were a few among Old Baptists who engaged in the protracted meeting business and gathered in great numbers, but they went to the Mission Baptists and one of them was traveling with a tent the last account I had of him. Division took place where these men lived. The fruits of such meetings have caused our people to be afraid of them. We see what they have done for other people, and how so-called Christianity has degenerated into infidelity by the worldly revivalist system. Think of San Jones, Billy Sunday, and many that went into the business for money. They boast of their great revivals and so-called conversions, but they give no evidence of true, genuine Christianity or regeneration. Even their morals in many instances are not improved. The numbers is what they are after. How many members do Arminians get today that do not joint at such meetings? But very few, indeed. Were Old Baptists to resort to the same methods that others do to augment their numbers—use the same machinery that the world uses, how much better would Old Baptists be than others? Like causes produce like effects. It is better to have but few who are regenerated, and their souls filled with the pure love of God, all living in peace, than to have a multitude of the world without love, in disorder and confusion. If Old Baptists were right in declaring against such methods in 1832, which we think they were, then it will be safe for us to labor in love to preserve that same order in the house of God that our sainted brethren hazarded their lives for in the past. Our people in Virginia, West Virginia, North Carolina, South Carolina, Georgia, Alabama, Florida, and other places, prefer to stand in the ways and enquire for the old paths and walk therein. We should be loving and tender with every poor child of God and always give him

time to tell his experience when he comes to us. We should encourage all who need it, but guard against slackness and filling the church with the world. We do trust that our people may continue to be satisfied with the goodness of the Lord's house, and never engage in any of the worldly revival methods, or in opening our doors to secret orders and worldly institutions. We just want to be plain, simple Bible Baptists, separate from the world.

L. H.

PROTRACTED MEETINGS.

Elder E. B. Bartlett, of Buell, Mo., asked me the following questions with request that I answer them through THE GOSPEL MESSENGER:

1. "Are there any Scriptures to uphold and sustain lengthy or protracted meetings?"
2. "When and where were protracted meetings first held?"
3. "Is it right for Old Baptists to hold them?"
4. "Is it not a step in the direction of Arminianism?"

I will try to answer these questions in the order in which they occur, and in doing this I desire at the same time to make some reply to the late article of Elder W. A. Chastian in the *Messenger of Peace*.

1. I unhesitatingly affirm that there are no Scriptures to sustain the protracted meeting custom. It is truly said that history is one of our best interpreters of any doctrine or any practice, and history shows conclusively and incontrovertibly that the protracted meeting custom is the holding of meetings prearranged by men, of from four days to weeks, once or twice each year, in which special effort is made or exerted by the preachers conducting them, to get people to join the church. And history also shows that they generally succeed, and not only so, but that they usually take or receive all that come, and that this is true of all that adopt such custom regardless of denominations.

Elder Chastian "challenges any man in the United States to show any Scriptural authority for limiting our meetings to one, three or eight days," etc. Now, I do not like that word "challenge" among Old Baptists, because it is a word of defiance and hence is too unbrotherly, unfriendly to be used among Old Baptists.

So, instead of challenging Brother Chastian I simply request, urge, beg, and beseech him to point out, if he can, a single verse in the good old Book of God's inspiration, to sustain the protracted meeting custom.

Brother Chastian says, "Some one says, 'Read the minutes of the Black Rock meeting.' Sure, but listen: Our articles of faith say, 'We take the Scriptures of the Old and New Testaments to be our only rule of faith and practice.'"

In reply to which I have to say, *let it be remembered that even this form of words, this great article of our faith or creed, is itself only a part of a human creed*, and hence if he as an Old Baptist 82 years after it was adopted, can reject part of the Old Baptist creed of 1832, and still be a consistent Old Baptist, then let him or someone else explain, why others may not 82 years hence reject even this good article of our faith or creed and still be consistent Old Baptists. And again, if the rule or creed of the Old School Baptists of 1832 was a new rule set up or adopted by them, and is for that reason not binding upon Primitive Baptists now, then it follows, according to the same logic, that all our declarations of non-fellowship for Modern Missionism with all of its appendages, lose their force with us too, for they were adopted at the same time and are as much a new rule as the part against protracted meetings.

But we are referred to Acts 2:46 and other places, where the disciples met daily, but we do not know how long, and where the Lord added to the church daily such as should be saved, etc.; but let us never forget that this wonderful meeting was not appointed and prearranged by the disciples, by poor, puny, fallible men, and that the biggest or largest addition to the church was on the *first day* of the meeting, when about three thousand souls were added, which is a complete reversal of human protracted meetings. None of the lengthy or continued meetings referred to by the brother were according to any human prearrangement of men, but were brought about by the providence and grace of God in a manner unthought of by even the servants of God themselves. Hence, if not deceived in ourselves, we would rejoice to be in such a meeting as the Pentecostal meeting, when three thousand were added to the church in one day, a

meeting of no human appointment but of divine appointment and of divine and glorious results.

Brother Chastain says, "We should stay where our people were before the division, on Scriptural ground." That's just what I am contending for, and that cuts out the protracted meeting custom, the adoption of which by the Fullerite party of the Baptists was one of the main causes of the division in the Baptist family in 1832 and subsequently.

2. Our own best-informed church historian, Elder S. Hassell, in a summary of church history in THE GOSPEL MESSENGER, and found also in "Pittman's Biographical Sketches" of Primitive Baptist Ministers, page 347, says, "The first protracted and camp meetings were started together by a Methodist minister, John McGee, on the banks of Red River, Kentucky, in 1799." Talmage, the noted preacher of Brooklyn, N. Y., said the Methodists originated protracted meetings.

"Elder C. B. Hassell, senior author of Hassell's Church History, page 768, after quoting from Benedict to show that four days and protracted meetings was an innovation, says:

"This scrap of history is given:

"1. To prove our assertion true, that religious excitements, produced by protracted meetings, etc., are of recent origin among Baptists.

"2. That those who now engage in such things, as do the Missionaries, must be considered the new school party, who have departed from the practice of the regular Baptists.

"3. To convince those among the Missionaries, who have been born again—who have honest hearts, and are anxious to know the truth, that they have been sadly deceived in uniting with the Missionaries and engaging in the new-fangled scheme to make proselytes to their cause, Mr. Benedict now tells them of the origin and motive of these meetings, the first of which is *recent*, and the second of which is *shameful*, so that no sound, upright man should feel willing to fellowship such things any longer. Old School Baptists, it is well known, reject these things altogether, and yet are ready to receive to their communion all those who renounce them and are sound in the faith."

"From these quotations and historical records and the general history of the Baptists and of the Old School or Primitive Baptists in particular, it is clear as the noonday sun that *protracted meetings was one of the main or chief causes of separation in the Baptist family in 1832 and later, and that such meetings were more emphatically rejected and condemned by them than were Sunday Schools, theological schools, and modern missionism*; hence we learn that for us to advocate and conduct protracted meetings is to abandon the Old Baptists' position and to adopt the Fullerite position of 1832."

3. I should think not, since in their own professed principles they oppose them, hence to adopt them is to

reject the Old Baptist position and adopt the Arminian Fullerite side of the question. Just notice the record for recent years. The Kirklands, Pettuses, and others, about twelve years ago first attracted my attention by going over the country from place to place holding protracted meetings, gathering lots of members into the churches. What became of them? Long since went home—went to the Missionary Baptists—to Babylon, right where they had started.

Next, notice certain leading preachers of Georgia about 1905, got to advocating protracted meetings, organs, etc., in church service. What became of them? Cut off from the orderly Baptists and now falsely called "Progressives."

Then, lastly, behold Texas as the latest example. Some of their leading ministers seemed to favor protracted meetings and were very anxious to increase the membership of the churches, and so began to urge people to join at their Associations and made such efforts along this line that for the last few years they have been gathering them in in numbers from half a dozen to twenty-odd at a time, according to their papers. What next? Now divided, confused and tearing to pieces all over the State, the like of which was never known there before, and I have not a doubt that their over-anxiety for members is one of the main causes of all this trouble. Does someone rise up and tell me that they know of good, able Elders who conduct such meetings and who are at the same time sound, able and safe men, who do not resort to inconsistent or improper methods of getting members? In reply to this I say that if they do not go wrong in such meetings their imitators or successors *will*. But says one, How do you *know*. I know it by the records of the past, by the light of history. So well and so conclusively is this established that I unhesitatingly affirm that wherever the protracted meeting custom is adopted by our people in any section it is the entering wedge which, when driven home, will tear them asunder.

Notice one more very important point in this connection, and that is this, that in the Old North State, North Carolina, our people are more united, more consistent, brotherly, and more orderly and less divided into factions than they are in any other State of the Union hav-

ing as many Primitive Baptists in it, and what next? Listen: *It is also clearer of the protracted meeting custom and other innovations than any other State of a like number.*

One of our able Elders says: "I tell my brethren I do not fear the Devil till he gets into the church, and this protracted meeting scheme is just the way to get the Devil into the church, and then he plays the devil."

4. Yes, it evidently is a step in the direction of Arminianism, for the system or custom of protracted meeting originated with the Arminians, as I have already shown, and by the Arminians it is used to proselyte the present generation to their various systems or institutions, which they call churches, and to fix upon the people the mark of the beast, and wherever our people have adopted this custom there more of them have gone into the "means doctrine" and directly to the Arminians than anywhere else or in any other circumstance whatever.

So, in conclusion, if Elder Chastian or anyone else, can point me to any religious order under the sun that has adopted the protracted meeting custom and that has not also gone into Arminianism and modern popular idolatry, I request him to do it; *be sure to do it*, for my information, and for the information of others.

In continuing, let me once more call your attention to North Carolina and to the Kehukee Association, the oldest and largest Primitive Baptist Association in the world, and to our able and noble Elder Sylvester Hassell, its present moderator, who, standing on the original Primitive Baptist platform and opposing the protracted meeting and other innovations upon the ancient faith of the gospel of Christ, content with the simplicity that is in Christ, living a simple, beautiful, and blameless life, does, in the meekness and gentleness of Christ, exhort his brethren everywhere to let those things alone, and to abstain from them, for in order to get the increase they do at those effort meetings, they must lower the standard of consistency, purity and good order, and then, in order to retain them, they must let it still lower. Therefore we should remember that it is just as true now as it was three thousand years ago that "except the Lord build the house, they labor in vain that build it." Ps. 127.

G. W. STEWART.

REMARKS.

Mr. C. H. Spurgeon, of London, one of the ablest speakers and writers of the nineteenth century, generally set forth the pure Bible doctrine of salvation by grace; but according to the testimony of the *Gospel Standard*, sent to me by Mr. John Gadsby, of London, when he held protracted meetings, he descended, in his remarks, into the lowest depths of Arminianism, equalling John Wesley, making the salvation of the sinner really depend upon his own works, and not upon the grace of God, the blood of His Son, or the power of His Spirit—which doctrine is the very essence of heathenism. S. H.

QUESTIONS AND ANSWERS.

1. Q. Should an Old Baptist Church commune (partake of the Lord's Supper) when it is in confusion or disorder? A. Certainly not (1 Cor. 5:11; 10:16; 2 Cor. 6:14-18); but the church should first get in gospel order.

2. Q. In communing, should a member not only "examine himself," as to whether he has a true sense of his sinfulness and a real hope in Christ for salvation (1 Cor. 11:28), but also consider whether his Church is in order or not? A. Yes; according to the texts already cited.

3. Q. What is Free Agency, and do I believe in it? A. It is the power of the will of a moral or responsible being to choose whether it will act according to or not according to any external or internal motive; this power is influenced by the nature of the being and by the will of God. While unregenerate, our will is to sin, to do the lusts of our father, the Devil, by whom we are taken captive (John 8:34, 44; 5:40; 2 Tim. 2:26); but when regenerated, or born of the Spirit of God, our will, when under His influence, is to serve and obey God (Psalm 110:3; Philip. 2:12, 13; John 8:34, 36). None but Christ can make us spiritually free (Isa. 61:1; Luke 4:18). The first meaning of *agent* is one who acts; and its second meaning is one who acts for another. All living beings act, but they act according to their nature; and the nature of all Adam's posterity, since his fall, is sinful. Sin even dwells in the original nature of all the children of God; but, by His grace, or Spirit, they should not let it

reign over them in the indulgence of sinful thoughts, words, or acts (Rom. 6:2, 12, 22; Philip. 4:13; James 4:7).

4. Q. What was the tree of the knowledge of good and evil, and the forbidden fruit? A. No human being on earth knows. It was evidently some kind of a tree, whose fruit God forbade man to eat, and the eating of which fruit caused man to know the difference between good and evil, right and wrong, practically; before eating that fruit man had no experimental knowledge of sin.

5. Q. What is meant, in the Bible, by time or times? A. It is thought that "time" means a month or year, and "times" two years, and the dividing of time (Dan. 7:25) half a year—in all (Rev. 12:14) 42 months or 1260 days, reckoning 360 days to a year. And a "times" sometimes means 360 years. The "times of the Gentiles" (Luke 21:24) are the times of the Gentile world rule, or the present times.

6. Q. Who are the elect? A. Those chosen in Christ, before the world began, that they should be redeemed by His blood, regenerated by His Spirit, and finally saved in heaven (Ephes. 1; 1 Pet. 1).

7. Q. What will become of the remainder of mankind? A. They will be left justly to perish in their sins, in which they delight and choose to remain (Rev. 14:9-11; 21:8; 22:11, 15).

8. Q. What is the proximate cause of the European war? A. The ambition of the Pope to rule the world, as in the Dark Ages, and racial, commercial, and religious hatred and rivalry. The Pope's Concordat (or Agreement) with the King of Servia, June 24, 1914, (probably purchased with money) to make Greek Catholic Servia partially a Roman Catholic province, led to the assassination, June 28th, of the bitter Roman Catholics, the Archduke and Archduchess of Austria, heirs to the Austrian throne, by Servian conspirators, and the consequent war in Europe.

9. Q. Do you think the Pope could be instrumental in terminating this war? A. By no means, unless he could regain the control of Europe. Roman Catholicism, says the historian, W. C. H. Lachy, has shed more innocent blood, and caused more unmerited suffering than any other institution ever known among men; and, by the

above-named agencies is now desolating the earth to obtain its former supremacy over the world.

10. Q. Will Christ's reign, prophesied in Rev. 20, be personal or spiritual? A. No human being on earth knows; it may be one or both.

11. Q. If personal, will the bodies of the saints who have fallen asleep in Christ and await His coming, be raised and reign with Him on earth a thousand years? If so, will they have renewed or natural bodies? A. Either His departed saints will be raised, in a spiritual and renewed condition (as John Gill thought, who maintained that the thousand years will be the judgment day), or His living saints will be full of the spirit of His martyred saints (as the most of Bible students believe); no person on earth knows, or will know, until Christ's second personal coming to the world.

12. Q. Do the Scriptures teach that there is a personal Devil, and that the Lord created him? A. Most undoubtedly. The Devil is not eternal, and God made all things, but they were, when first made, very good. Both angels or spirits and men were in an upright state, when created; but some angels, the non-elect (the Devil and his angels) sinned and kept not their first estate, and are reserved under chains of darkness to the judgment of the great day, and to everlasting fire prepared for them (2 Pet. 2:4; John 6; Matt. 25:41); they sinned proudly against God (1 Tim. 3:6; Heb. 1:6); and the Devil, in the form of a serpent, tempted unfallen man to sin, and the non-elect, unredeemed, impenitent, and unbelieving, ungodly portion of mankind will be consigned, with him and his angels, to everlasting and fiery punishment (Matt. 25:41-46; 2 Thess. 1:7-9; Rev. 14:9-11; 21:8). God, who is most holy, never made any of His creatures sin, and they will know their punishment is just, and will finally not be able to say a word against it, but will depart into outer darkness, with wailing and gnashing of teeth (Matt. 13:41, 42), while His people, the righteous, will shine forth as the sun in the kingdom of their Father (Matt. 13:43). Even now Satan, in order to deceive mankind, transforms himself into an angel of light, and his ministers into (pretended) ministers of righteousness (2 Cor. 11:14, 15; Rev. 12:9; 13:14). But God is infinitely and eternally above the Devil, and will

finally cast him and his followers into the lake of fire and brimstone, where they will be tormented forever and ever (Rev. 20:10; 14:9-11; 21:8). No matter what all men, deceived by the Devil, say, "let God be true, and every man a liar" (Rom. 3:4). S. H.

DECEMBER, 1888, GOSPEL MESSENGER
WANTED.

I would like to get two copies of THE GOSPEL MESSENGER for December, 1888, and am willing to pay a liberal price for them. S. HASSELL.

"THE PLAIN TRUTH."

This is the title of a pamphlet of twenty pages, by Elder W. C. Arnold, of Crossville, Illinois, and sent by him by mail for ten cents. It is an able defense of the scripturalness of the Primitive Baptist doctrine that regeneration and eternal salvation come directly to the sinner from the Holy Spirit, and not through preaching or any other human instrumentality. Send to Elder Arnold for the pamphlet. S. HASSELL.

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."—Psalms 107:8, 43.

WARBURTON'S MERCIES, No. 13.

The chapel went on, and was soon finished; and we entered in, and I believe the Lord entered in with us too. The house was crowded to excess, and I have no doubt that God heard and answered our prayer.

We now went on very comfortably for some time, but I began to find that my incomings in temporal things would not meet the outgoings, and I soon got into barrenness in my circumstances, which proved a sore trial to my mind, being in the midst of enemies that were daily watching for my halting, and having such a tremendous

gift as three pounds a week, out of which some thought I might lay by a good deal of money. But I found that he who wears the shoe can tell best how it fits, for I found, as our ten children grew up, mouths, backs, stomachs, and feet all grew too, and wanted more and more. But to say anything to the people about their giving me more, I thought, would be considered by some an unpardonable thing, for we had some in the church at that time who wondered how ever I could have a conscience to receive three pounds (\$15) a week; and I do believe in my very heart that there were one or two at that time who stood as members with us that had more trouble and concern about what was given me, how I ought to manage and lay out my money, and what I might save, and lost more sleep in making it out, than ever they had about the salvation of their souls. I recollect one day I was so pressed down with a few debts that amounted to about ten pounds (\$50), that I could not abide in the house, and I went out to take a walk in the fields. I happened to meet a friend who attended our chapel, and he asked me how I did, to which I answered that I was pretty well in body. He then said, "I am glad to see you, and I hope you will not take any offence at what I am going to say. I have a ten pound note which is of no present use to me, and if it will be of any service to you, I shall take a pleasure in giving it to you, and I shall think it an honour that you will receive it from me." I thanked him for his kindness, and told him it would be very acceptable at the present time. I was so full I could not say much more at that time; so we parted, and I went into the fields, and O what an opening up had I of the mercies, goodness, power, faithfulness, and majesty of my covenant God and Father! The whole creation was adorned with beauties, and I could see my Father in them all. O what delights and glories are there in those words of the apostle when they drop into the heart at such seasons! and those that have ever tasted them can feel and see their glory better than they can describe them. "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." The precious words that fastened me at Trowbridge came with fresh sweetness, beauty, and glory:

“Abide in this city, for I have much people here.” “Thy bread shall be given thee, and thy water shall be sure.” “For the cattle upon a thousand hills are mine, and all the gold and silver is mine, and the hearts of all men are at my disposal.” I quickly expended the ten pounds, which settled a few things that had lain very heavily upon my mind. But I soon found myself obliged to mention all to the friends, and that I should be glad if they would advance me the rent of my house in addition to what they had been giving me; for I found it impossible to pay it out of my present income, my wife about this time being confined of her last child, which made up the dozen. One child we had lost by death, which was our third, and one we had left in the north when we came to Trowbridge, so that now we had ten of them at home. The friends seemed very agreeable to pay the rent; but, after some time, some of them thought that it was more than the cause could do; so two or three of the deacons came up to our house, and told me that the friends had had a consultation about paying my rent, and they had come to the conclusion that it was more than the cause could do; but as it appeared I could not do without it, a plan had come to their mind, which, if I would accede to, it might ease the church and answer the end as well for me. This plan was that if I would take the rent of my dwelling-house upon myself they, the church, would give me two months a year to go out supplying where the Lord might open a way for me, and they, the church, would find supplies for the two months, on this condition, that I should take one month in the spring and the other in the autumn; and to this they hoped I would agree, as it would be an easement to the church. Without a moment’s consideration I agreed to it, and told them that though I did not know any church that would ever send for me to supply a month for them, yet as it was the desire of the church it should be so. After they were gone I had plenty of work within. Surely, thinks I, this is an evidence that they are tired of me, and this is a side-way to get rid of me. O what advantage did the devil and my own heart take of this!—what shaking I felt from these words: “The thing which I greatly feared is come upon me.” Well, thinks I, it will be just as it was at Rochdale: as soon as the chapel was finished

I had no comfort nor peace with a few till I was gone, and surely it will be the case here. O I felt as if I could hear the very roaring of the devil! "Where is your confidence now of abiding in this city? It is like all your other fleshly confidence: it will all end in the flesh; and all the great blaze and noise that you have made in the country will all come down upon your own head. And what will you do? You keep sinking more and more into debt, and as soon as ever your best friends know that your large income is not sufficient to keep you out of debt they will think you don't manage it as you ought, and they will turn their backs upon you, and you will be brought to have neither house to live in, nor bed to lie down on." Here I was brought into such feelings of mind that I could see nothing but the workhouse for me and my family. I know there are plenty of professors that have got faith at their fingers' ends, and laugh at such weaknesses; but it is no laughing matter to those dear children of God that are shut up in these things, for they well know by soul experience what Job meant (xii. 14, 15): "Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening. Behold, he withholdeth the waters, and they dry up; also, he sendeth them out, and they overturn the earth." And David saith, "I am shut up and cannot come forth"; and this brought him to cry from his heart, "Bring my soul out of prison that I may praise thy name." My soul knows by painful experience what it is to be shut up in unbelief, and not be able to trust God for a groat. Yea, and whilst I was telling the dear children of God every Lord's day to cease from their own wisdom, and to trust in the Lord, and verily they should be fed, for their Father had all in His hands, and His promises would never fail, I could not trust Him, when left to myself, with either body or soul, for time or eternity. I am as sure of it that faith is "the gift of God," as ever I am that my life is in the hands of God; aye, and I would always believe if I could, for all is very comfortable and easy when I can believe God to be my God, and I can behold him going before me. Jesus says, "when he putteth forth his own sheep, they follow him"; and sweet following it is when they see his glorious person, and hear his blessed voice, for they know his voice by the power that

attends it, for "where the voice of a king is there is power." They know his voice too by the humility that accompanies it, for it humbles and melts the soul into godly contrition before him. "Speak, Lord, for thy servant heareth." They also know his voice by the sweet drawing influence it produces, for it draws up every feeling of the soul in love to the good Shepherd; and how delightful and pleasant it is to sing with David; "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." They know his voice too by the confidence it creates, for how blessedly can the soul then say, "This is my God, and I have waited for him; he is my father's God, and I will extol him." They know his voice also by the blessed contentedness that it produces; and how sweet it is to say, "A little with the fear of the Lord is better than great treasures and troubles therewith!" "A dinner of herbs where love is, is better than a stalled ox and hatred therewith." They then know and feel to the comfort of their souls that godliness with contentment is great gain. Some professors tell us there is no such thing as a feeling religion; but the dear child of God that has been stripped and clothed, emptied and filled, wounded and healed, famished and fed, killed and made alive, damned and saved—he knows that his religion began with feeling, is carried on with feeling, and hopes to leave the world with feeling the love, mercy, grace, and kindness of his dear Shepherd, that has loved the sheep, and given his life for them; and at times, hopes when his poor, tired, tempted, tossed, and often shipwrecked soul shall enter into the harbour of eternal rest, that he shall be brimful of feeling the love of his covenant God and Saviour, so that he will shout and sing to all eternity, "Unto Him that has loved us, and washed us in His own blood, be honour, glory, dominion, and power for ever and ever."

JOHN WARBURTON.

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.

EXTRACTS.

To the Brotherhood:

NOTASULGA, ALA.

We, the Church of Christ at Bethlehem, of the Primitive faith and order, withdrew fellowship from Elder J. S. Baxley on Saturday before the second Sunday in August, 1908; and as he, the said J. S. Baxley, together with some other excluded parties, did, on the 17th day of October, 1914, form themselves into a body calling themselves the church (Bethlehem), we take this means of putting the brotherhood on notice.

Done by the church in conference, this the 7th day of November, 1914.

ELD. J. P. NOBLES, *Moderator.*H. A. JACKSON, *C. C.*

P. S.—Other Primitive Baptist papers please copy.

REQUEST OF SHILOH CHURCH, TALLAPOOSA CO., ALA.

The church at Shiloh, Tallapoosa Co., Ala., of the Primitive Baptist faith and order, in conference on December 12, 1914, having under consideration some charges made against her by some sister churches, adopted the following resolutions:

"WHEREAS, We have been assailed by some sister churches, and not only our order called in question but they have declared us to be in disorder and withdrawn their fellowship from us; and,

"WHEREAS, They have also published us abroad as a disorderly church, and caused many with whom we had lived in love and fellowship to withdraw fellowship from us and to refuse all communication with us; and,

"WHEREAS, Those churches that have thus accused us have not only refused to labor with us to show us our error, but when we wrote them and asked them to visit us and investigate our order and try and show us our sins, they ignored us, and returned our letter unanswered; and,

"WHEREAS, We believe such a course to be destructive to brotherly love and subversive to all good discipline,

"Be it resolved by this church in conference assembled,

"1. That it is our opinion that the most humble subject of any kingdom should have the right to come face to face with his accusers and make his defense before he is condemned.

"2. *Be it also resolved,* That inasmuch as our accusers have denied us all right of defense, by declaring us to be in disorder without any hearing from us, then notified us what they had done and then refused any further communication with us, that we call on the brotherhood at large, any and all who may feel any interest in us and in the peace of Zion, to meet with us on Friday, April 9, 1915, and investigate our order, and endeavor to show us wherein we have proven ourselves unworthy of their fellowship.

3. *Be it further resolved,* That we, especially, invite Bethlehem Church, of Macon County, Chana Creek, of Elmore County, and Mt. Olive, of Lee County, as they have charged us with being in disorder, to be present and show cause why they have done so. As Chana Creek and Bethlehem have divided over this matter and both sides claim to be the church, we respectfully invite each faction to be present and present their cause."

We earnestly solicit our brethren, who feel any interest in us, whether they have been with us in sentiment or against us, to come

to see us at that time, and we will gladly unbosom ourselves to them and carefully consider any advice that they give.

Done by order of the church, December 12, 1914.

H. K. HANSON, *Clerk.*

W. C. HANSON, *Moderator.*

R. 3, WASHINGTON, N. C., January 17, 1915.

DEAR BROTHER HASSELL:—I have removed from Grimesland, N. C., to Route 3, Washington, N. C. I am now with my son, nearer Washington. I desire to help circulate THE MESSENGER for the comfort of all who love the truth so ably set forth in its columns. I hope you are enjoying usual health and may visit Washington at your earliest convenience, and that you may be spared many more years to feed the flock you so dearly love to serve.

Yours affectionately,

MRS. AUGUSTA FAUCETTE.

MURFREESBORO, TENN., January 15, 1915.

We enjoy every number of THE MESSENGER, as we have for many years, and trust and try to pray that the same hand that has led and directed your mind may continue with you all your way, for we feel sure you have been taught of God (our Father, we humbly hope). Accept our best wishes for yourself and associate editors.

Your brother in hope,

JOHN W. HAYNES.

SELECTIONS.

AN ADDRESS TO OUR READERS.

In circumstances of unusual gravity and solemnity, and fraught with tremendous issues, we take up our pen once more to address our readers. Our task as a watchman is most difficult, apprehending, as we do, that we have entered upon a dark day, a day of severe trial. The nation is, with our Allies, engaged in a world-wide conflict; the issues are as yet only known to the One to whom all things are naked and open. But we are all deeply and intimately affected. Our position as an empire and world-power is involved in it. The future of the church of God is in some way connected with it. God is dealing with the nations of the earth. It therefore appears impossible to ignore our present circumstances, or notice them with only a passing reference. But where shall we begin? On what aspect of the gigantic and truly awful struggle shall we fix our gaze? If we look at it from the human standpoint, we are instantly confronted with a sight which is appalling—world-wide woe. Wherever the eye wanders, "behold trouble and darkness, dimness of anguish," and men are being driven to darkness. Perhaps never before have such universal sorrow and woe as now prevailed. The past affords no exact parallel. The wars of Bible times and lands, however terrible, were more or less limited in area and magnitude. Even the destruction of Jerusalem, matchless for fear-someness and horror in some particulars (Matt. xxiv:21), was circumscribed. But what pen will be able to describe the extent, the depth of the woe created by the war in which we are parties? Lands drenched with blood of men; rivers reddened with human gore and choked with corpses; cities and villages heaps of blackened stones and charred timber; the seas turned into graves for ships that floated as so many cities; widows and fatherless children numberless, whose hearts are throbbing with helpless, hopeless anguish;

the financial world full of confusion, ruin, and misery—the world's wealth wasted in the combatants' fierce attempts to annihilate each other. Oh woe! enough to make the sun blush that ever he shone on men so vile as to make the fair creation groan in desolation! For a few miles of territory, for a day's power over men, a man will plunge the whole world into a black night of sorrow.

But even if we were capable of properly defining this world-woe from the human standpoint, it would be outside the limits prescribed to us, both by our inclination and the nature of our work; and we believe it may be confidently added, contrary to the wishes of our readers.

Leaving, then, man's side of our so sad theme, we will, as briefly as may be, endeavor to speak on God's behalf. Of this high honor we are unworthy, but our position calls for an attempt to speak in His name. In this attempt we must begin with that which is the cause of all trouble and suffering, and punishment—*SIN*. It is against His nature and revealed will. No sin no divine displeasure, no outpourings of wrath. So no sin no wars. God is angry with the wicked every day. As with individuals, so with nations that forget God. "Upon the wicked He shall rain snares, fire, and brimstone, and an horrible tempest: this shall be the portion of their cup" (Psa. xi:6). Man was made for God, but he disbelieved, disobeyed, and revolted. For their sins He said of Israel, "Shall not My soul be avenged on such a nation as this?" (Jer. v:9). This is a universal rule. When the nations whom the Lord dispossessed had filled up the measure of their iniquity, they were destroyed. When Israel had committed their greatest, their crowning sin—rejected and crucified their King, their house was left desolate. So now. And since the cup of iniquity seems full, divine forbearance is apparently ended. Certainly a great dispensation has opened. A full vial is beginning to be poured on the nations. The decree is bringing forth, as it is written: "Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy" (Zeph. iii:8). Has not the present world-woe a solemn likeness to this word? Tremendous word! full of merited judgment and curse. Thus the sword which every man draws against his brother is that for which the Lord in just, righteous anger calls for God scorch men, and yet they repent not to give Him glory (Rev. xvi:8, 9, 11). When Babylon the Great falls, men shall say, "Alas, alas," and mourn the loss; but heaven, holy apostles and prophets rejoice. Babylon is spread over the world. And there is now widespread mourning, pity, and indignation over the wanton destruction of beautiful cathedrals. But doubtless the people of God will see His divine hand in the demolition of idol temples. Men pity these buildings, but He pities His holy name which has been profaned in them in the blasphemous sacrifice of the mass. Thus we see that God punishes sin. Sin and punishment are inseparable. And so the assemblage of the nations of the world in deadly conflict is for their sins. May the sad sight be a deeply humbling one to the children of the Most High, and cause them to seek to be hid in so evil a time.

We will now turn to the church of God. She has a foremost interest in the present world-circumstances. The gracious, eternal purposes of God towards her lie at the bottom of all His dealings in the government of nations, and are made to work together for her good; until her righteousness shall "go forth as brightness,"

and her salvation "as a lamp that burneth" (Isa. lxii:1; Dan. ii: 35, 44). And her sins call for judgment. This the Lord's fire and furnace will both reveal and purge; for therein He will surely purge away her dross, and take away all her tin (Isa. i:25; xxxi:9). Then her offering will be pleasant unto the Lord, as in the days of old, and as in former years. And in all her trials she will have a Refuge and a Help sufficient. For it is written: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is thy Refuge, and underneath are the everlasting arms; and He shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone" (Deut. xxxiii:26-28). The spiritual intent of this excellent, blessed word is this: that God's poor people, exposed on every hand to dangers, and weak in themselves, and finding the enemies most to be feared are in their own hearts, shall find also from time to time that God is their Refuge and Strength, shall have shoes of iron and brass, and shall find, whenever they are low enough, that underneath are the everlasting arms. What a full, comprehensive promise! Whatever their dangers, burdens, sinkings, they are predestinated to help, protection, and support. For the eternal God is their Refuge. There is none like Him. Moses knew this. How? By faith. He endured as seeing Him who is invisible—endured his great afflictions, counted all things loss for Christ. No man can endure any other way. Only by faith do the people of God hold on their way, and wax stronger and stronger. When a sinner is ready to perish, then he finds the Lord is ready to save him. He abides faithful. "This God is our God for ever and ever: He will be our Guide even unto death" (Psa. xlviii:14). Such a Refuge is much needed; and it is a wonder of eternal love and wisdom that God should make Himself that. What harm can reach the children of God there? what trouble can undo them? One of the sweetest words in our hymn book is this:

"Beneath thy fainting head
Thy Father and thy Friend
His everlasting arms hath laid,
To succour and defend."

But ordinarily the way to the sweetness of that truth is through felt danger, weariness, and weakness. And this is the only way whereby a child of God can bear all things, as Paul found: "I can do all things through Christ which strengtheneth me" (Phil. iv:13). Christ was beneath, round about, and above him—Head over all to and in him. And thus the people of God find an increase in knowledge, experience, and strength. The psalmist says it was so with him: "Thy gentleness hath made me great" (Psa. xviii:35)—beautified me, multiplied me. Every child in whom this gentleness of God has effect is multiplied in his experience, increased in his hope, in his love, in his purity of conscience. How good of the Lord so to deal with us!

But there is more in the gracious promise we are dwelling upon a little. "And He shall thrust out the enemy from before thee, and shall say, Destroy them." Our enemies are *legion*. If the whole world had a single enemy for us, we should still have a legion; they are within the city—"the lust of the flesh, and the lust of the eyes, and the pride of life" (1 Jno. ii:16). And we cannot thrust them out. As literally of Israel, so spiritually of the church. "For they got not the land in possession by their own sword, neither did their own arm save them; but Thy right hand and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them"

(Psa. xlv:3). When this favour is perceived and felt, then faith is strong, and says, "Through Thee will we push down our enemies, through Thy name will we tread them under that rise up against us" (v. 5). Moreover, whenever we put our foot down on any divine promise in Christ, we distinctly gain something, some part of the land. When the predominance of any sin is thrust out, we gain. Every enemy was thrust out before the woman to whom the Lord said, "O woman, great is thy faith: be it unto thee even as thou wilt" (Matt. xv:28); and she got in possession what she had seen by faith to be in Christ.

The Lord has eternally had the purpose of destroying all the enemies of His spiritual Israel, all of them—within and without. They are to have the land of promise. Sometimes the prospect is bright. But maybe many a weary journey lies between it and some who now with heavy steps are going there. Particularly this may be so with the young in the church. The Lord graciously give to them power in prayer, that they may lay up in store for themselves a good foundation against the time to come. Some may feel that they move slowly, are but poor plodders; yet much is gained when, through grace, their faces are steadfastly set to go to Jerusalem. It will always be heavy work to be on Christ's side, when the saints, who "are called and chosen and faithful," go forth with the Lamb at their head, following Him, and there shall be "the battle of the great day of God Almighty" (Rev. xvi:14; xix:11, 12). But "the eternal God is their Refuge, and underneath are the everlasting arms"; and when He shall destroy their legion of enemies, then they will dwell in safety alone with Him. "Israel then shall dwell in safety alone." He has taken pains in all ages to separate His people. Troubles of various sorts have been the means of separating them to Himself. Whether the present mixed-up condition we have fallen into has been so provoking to the eyes of His glory that He has almost departed from us, and whether these things are not just preceding the time when the enemy shall have a short triumph over us (Rev. xi:10), is a searching question. Out of Babylon Christ calls His church, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (xviii:4). He has in covenant provided a full and free pardon for all her sins, and a glorious Hiding place to secure her from all dangers; but the present troubles find her slumbering and sleeping in respect of her God, and worldly, carnal, and corrupt, mixed with dross, lead, and tin. Who that is rightly exorcised does not feel his need of awakening, quickening, sovereign grace and love, and the forgiveness of sins? Our evil state must bring a time of trial, in and by which the Lord will separate between the two seeds, and at length openly manifest His church, and fulfill His mighty purposes in the destruction of all antichrists in the world. Then shall the full forgiveness of her sins—so little understood and felt today—the great love of God, the glorious Person of Christ in the all unctuous teaching of the Holy Ghost, fill and cover her as the waters cover the sea.

That day will be glorious. The kings of the earth shall "bring their glory and honour into it," and "they shall bring the glory and honour of the nations" into that glorious city which John saw coming down from God out of heaven, "having the glory of God" (Rev. xxi:10, 11). No Turk shall hurt; no German neologist shall mar the Scriptures; no Arminian shall dim sovereign grace; no dead Calvinist shall turn the grace of God into lasciviousness. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii:14). "Then shall the

Fountain of Jacob be upon a land of corn and wine; also his heavens shall drop down the dew" (Deut. xxxiii:28). These promises of abundant, spiritual blessing belong to the true Israel, and shall have their fulfillment, we believe, in a more open and glorious manner than hitherto, to the glory of God by them.

Brethren, let us look at these things: and if they be true and according to Scripture it behooves us reverently to bow before the Lord, seeking at His hand that revival that must precede a day of rejoicing and praise. "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" Seeking also that whatever be our lot as individuals and as churches, He would mercifully cover us in the day of evil. So prays,

Yours affectionately to serve in the Lord,

THE EDITOR.

(Mr. J. K. Popham, Editor of *The Gospel Standard*, of London, England, in the January number of his magazine.)

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 S. W. OUTERBRIDGE.

Our beloved brother, Stephen William Outerbridge, son of Stephen Outerbridge and his wife, Winnifred Forest, was born January 23, 1825, at the place where he passed the most of his life, in Martin Co., N. C., about three miles above Spring Green Meeting House, on the road from Williamston to Tarboro, N. C.; and died, in his 91st year, at his home in Robersonville, N. C., at 2:45 a. m., January 28, 1915. He was married to Miss Susan Ann Mary Andrews March 6, 1851, he being then 26 years of age, and she, his pupil, nearly 16; she survives him, and is in her 80th year; they never had any children. Having experienced a pungent conviction of sin and a hope of salvation in Christ, they professed their faith before the Primitive Baptist church at Spring Green, and were received into membership by the church, and baptized by my father, Eld. C. B. Hassell, in Conoho Creek, at Butler's Bridge, the 4th Sunday in November, 1868. They proved the reality of their faith by their honorable, upright, laborious, useful, humble, godly, gentle, and loving lives. In both the community and the church, they were bright and shining lights. They were friendly to all, and esteemed by all. They loved to entertain their brethren and sisters and friends in their hospitable home; and, according to their means, did more for the church, I believe, than any other family in Martin County. They often had meetings for Divine worship in their own house. Brother Outerbridge went to school, during the forties, to Mr. James Horner, one of the most successful teachers in the State, who then taught in Hamilton, N. C., but afterwards in Oxford, N. C. He was a Confederate soldier two and a half years, serving as First Lieutenant in Capt. Wm. Biggs' Company in the 17th Regiment of N. C. troops, and was then elected two terms to the Legislature of North Carolina. He began teaching at his home in 1848; taught a year in Arkansas; removed to Hamilton, N. C., in 1882, and taught; and changed his residence to Robersonville, N. C., in 1885, and taught, mostly in his own private school, and also in the public school till 1900—thus teaching three generations of pupils for a

period of fifty years. His influence upon his pupils was most excellent and lasting. He was for many years Clerk of Spring Green Church, and of the Skewarkey Union, and Assistant Clerk of the Kehukee Association. He was made deacon in 1870, and faithfully attended not only to the Lord's table, but to the needs of his pastor and the poor. He was a member of the church for more than 46 years; and he and his wife were married nearly 64 years. After five days of confinement to his bed, he died painlessly of heart disease, in peace with God and with all his fellow-men. "Mark the perfect man, and behold the upright; for the end of that man is peace" (Psalm 37:37). His remains were interred in the cemetery of Robersonville Friday afternoon, January 29th. Eld. B. S. Cowing, his pastor, spoke briefly and comfortingly at his house, in the presence of a large number of sympathizing friends; and I said a few words at the grave. According to his request, he was buried in a plain coffin; but loving hands covered his grave with beautiful crosses and wreaths of evergreens and flowers. S. HASSELL.

DR. E. B. BUSH.

I desire to write you a little sketch of my dear father's life. Dr. E. B. Bush was born in Early County, Ga., on November 20, 1850, and died at his home in Colquitt, Ga., December 22, 1914. During the Civil War he drove beef cattle for the government to Columbus, Ga. His mother died when he was quite young, and, hence, he was reared by his father and a step-mother, with whom he could never agree. On September 18, 1868, he was married to Miss Sousie A. Scarborough, daughter of James Scarborough, of Miller County. To this union ten children, three girls and seven boys, were born; only three boys survive him. His widow, who was some older than my father, still survives him and lives at Colquitt, Miller County, Ga., where they lived for 41 years continuously. My father practiced medicine at Colquitt, Ga., for 40 years, and had an extensive territory to cover. He represented the Eighth Senatorial District of Georgia in the State Senate in 1882 and 1883; and in August, 1895, was appointed principal physician to the Georgia State penitentiary system by Gov. W. Y. Atkinson, and served as such for two and one-half years until the office was abolished by the State Legislature, during which service he was the means of turning to the State Treasurer more than \$18,000 in fines collected out of the lessees of the convicts for cruelty and other flagrant violations of the State convict law. In December, 1879, father joined the Primitive Baptist Church and was baptized—by whom I do not recall just now, in which faith he lived and died. His house was known far and near by every Primitive Baptist as the home for all Primitive Baptists who chanced to be passing; he was true to his church—laying aside all other business, time after time, when evidences showed that he should not do so, to attend his meetings. Distance was never any object to him when it came to attending annual sessions of his or any other Primitive Baptist Association. I well remember that it was my especial privilege to carry him to the last two Associations he ever attended, one at Headland, Ala., in 1913; the last one was his own, the Flint River, which convened at Hartsfield, Colquitt Co., Ga., on Saturday before the first Sunday in November, 1914. He returned to my home from Hartsfield by rail on the evening of the same day and remained until the following day, Sunday, the first day of November, 1914, and was taken back to his home at Colquitt, Ga., and upon his arrival home he took his bed,

from which he never again arose. My dear father suffered for several years with Bright's disease, which finally killed him. His sufferings were great, but he bore them with great fortitude. He was a great believer in the Primitive Baptist doctrine and principles, for which he ever could be found contending, and, when he once took a position that he was right, he had to be convinced before he changed his opinion. However, he was always open to conviction, and was ready at all times to fall on his knees at his brethren's feet and ask for forgiveness for all wrongs done them when he was shown that he was wrong. My dear father has gone on and joined loved ones who have preceded him to the grave. The last sad rites were performed over his body by his beloved pastor, Eld. J. J. Byrd, of Ariton, Ala., December 23, 1914. The remains were interred in Twilight Cemetery, Miller Co., Ga.

Pelham, Ga.

O. P. BUSH.

The Primitive Baptist and Baptist Trumpet please copy.

I personally knew our dear brother, and greatly loved and esteemed him.

S. H.

MRS. MINTIE RUTHERFORD.

The subject of this account was born November 10, 1877, and moved with her parents, Deacon J. W. and Annie Murray, from Georgia to South Florida in 1880. She was married to Joe Rutherford June 24, 1893. She joined the church at Antioch September 26, 1904, under the writer's administration. She was taken deathly sick on January 2, 1915, and at once become unconscious, remaining in this condition until the next day, when her soul, as the beloved Rachel's, took its departure to the world of spirits, and her precious body two days later was interred by the side of her two sweet babes that had died some years ago, in the Panceanna Cemetery, near Altoona, Fla., to await the resurrection, when her soul and body shall be united in the glorified state. Inspiration hath declared, "Precious in the sight of the Lord is the death of His saints." It hath pleased our Heavenly Father to take the beloved Mintie, whose life gave testimony that she was a tree of righteousness, the planting of His hand, from the embrace of earthly and natural ties to the paradise of God. Dr. Cochern, of Eustis, conducted the funeral service. At the request of her dear mother I write this notice to THE GOSPEL MESSENGER, the pages of which she so much loved to read for the sweet truths they contained. Mintie was a most devoted, dutiful child, wife and mother, and none realize this more sensibly than her bereaved mother, husband and five children. There are few that took more delight in entertaining friends and relatives in her hospitable home than she, and it seemed to be her special joy to look to the interests of ministers of the gospel. If faults she had, there were none more ready to confess them, and to apologize for the mistakes of others. Her sweet and loving disposition seemed a gladsome benediction to all in her company. But she needs no words of encomium to engrave her virtues on our hearts, or a towering shaft to honor her sacred dust. Surely her epitaph is written in the hearts of all about whom she unconsciously draped the mantle of Christian virtue by her modesty, truthfulness, cheerfulness, and untiring effort to help, comfort, and console humanity. To all who knew and loved her we cannot mourn as we would for those for whom we have no hope. Her sweet spirit rests in His love, and may nothing molest the grand solitude of her last repose. Let spring entwine its bright garlands o'er her

grave, and summer color them with its brightest hues, and winter's bleak winds howl over her grave, but her dust will remain undisturbed until awakened by her Lord. We have realized that her gentle voice will be heard no more on earth except in echoes—music sad but sweet. She has now passed over the dark valley of the shadow of death and from mortal view like the sun as it sinks in a clear sky without a shadow upon its disk. Yes, she is gone,

“Out of the shadow of sadness
 Into the sunshine of gladness,
 In the land of the blest—
 Out of a land very dreary,
 Out of the world of the weary,
 Into the rapture of rest.”

Dade City, Fla.

M. L. GILBERT, *Pastor*.

JAMES V. WHATLEY.

Mr. James V. Whatley was born in Lee County, Ala., February 2, 1866, and died within one-fourth of a mile of same place, November 23, 1914, being nearly 49 years old. He was the sixth son of Wm. H. and Mary A. J. Whatley, deceased. His brothers living are: Thos. M., of Winters, Tex.; Robert S., Andalusia, Ala.; Wm. D., Checotah, Okla.; T. A., C. C. and one half-brother, E. J., and one sister, Mrs. E. V. Lazenby, all of Lee Co., Ala. He was married to Miss Nannie Greathouse March 14, 1889, in Russell Co., Ala., where he lived until two years ago, when he moved to Andalusia, where he remained until one month before he died, his family moving back to where he died. To this union were born six children; the oldest, Matty May, being afflicted most of her life, died March 17, 1907, at 17; the youngest, a son, died in infancy, thus leaving his faithful wife, one son, John Wm., and three daughters, Annie Roe, Pernola, and Thelma Lee, ages as follows, 21, 19, 17 and 14, all kind, smart, intelligent and obedient children, to whom he was much devoted. He was taken down in February with that dreaded disease pellagra, and lingered and suffered nearly ten months. He was a pitiful, poor, helpless, suffering man, but was reconciled to his lot and patiently bore his sufferings. His faithful companion and children nursed and waited on him to the end, which will ever be a precious service in the sight of the Lord and in the memory of their friends; also his old neighbors and friends in his last days were kind to him. He never made any public profession, but felt to be a poor unworthy sinner, and tried in his last days to talk about some passage in the Bible but couldn't be understood, and with a wistful look in the face of his family he had to quit. We believe his soul is at rest with Jesus, to whom we admonish and point the bereaved family to look and trust in, who alone is able to uphold, guide and sustain them through the many trials, temptations and tribulations of this life and save them eternally. He was buried in his family lot with his two children in Mt. Olive Cemetery, Eld. J. T. Satterwhite conducting the services, who spoke very comforting and consoling words to the family of the ever-existing spirit after leaving this mortal body and the final resurrection of the spiritual body. Submitted as a token of love and remembrance for our deceased brother.

T. A. WHATLEY.

R. 8, Opelika, Ala.

B. L. HANDLEY.

Bassell Lafan Handley died at his home in Walker County, Ala., July 7, 1914; he was born July 9, 1898, a son of A. T. Handley and Mrs. Sarah Ann Handley. He suffered several weeks before his death. His body was buried in the cemetery at Pleasant Field in the midst of a large concourse of friends and sorrowing relatives. O! how mysterious is this mortal life here on earth. Our bodies must die and return unto the dust from whence they came, and the spirit unto God who gave it. But if in this life only we have hope, we are of all men most miserable. We feel there are some of Bassell's near relatives who have a hope in Christ, and may you have God's grace to comfort you in all your trials and disappointments while you live here on earth. The writer tried to speak words of comfort to those who were present from these words: "Jesus saith unto her, I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live" (John xi:25).

Yours in hope of eternal life,

W. R. BROWN.

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No. 4

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Williamston, North Carolina.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

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WILLIAMSTON, N. C., APRIL, 1915.

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RESURRECTION OF CHRIST.

He rose again the third day.—1 Cor. 15:4.

Uprising from the darksome tomb,
See the victorious Jesus come;
The Almighty Prisoner quits the prison,
And angels tell the Lord is risen.

Ye guilty souls, that groan and grieve,
Hear the glad tidings; hear and live;
God's righteous law is satisfied,
And justice now is on your side.

Your Surety, thus released by God,
Pleads the rich ransom of His blood;
No new demand, no bar remains,
But mercy now triumphant reigns.

Believers, hail your risen Head,
The first begotten from the dead;
Your resurrection's sure through His
To endless life and boundless bliss.

JOSEPH HART (1762).

CORRESPONDENCE.

THE RESURRECTION OF ALL THE DEAD.

Box 113, PINE BLUFF, N. C., February 28, 1915.

Elder Sylvester Hassell—

MY BELOVED BROTHER:—The following "Circular Letter" of the Warwick Old School Baptist Association, held with the Brookfield Church at Brookfield (now

Slate Hill, Orange Co., New York), on the 4th and 5th of June, 1845, was written by my dear father, Elder Gabriel Conklin, and received the unanimous support of all the ministers of the Warwick Association, which included Elder Gilbert Beebe as Moderator, and also was endorsed by all the visiting ministers of corresponding Associations. It was a large gathering of the Lord's dear people. This circular letter, my dear brother, I think is the plainest exposition of the glorious Bible doctrine of the final resurrection of the dead, both of the just and the unjust, that it ever has been my sweet privilege to read; and judging from the lovely letter of our dear Brother Rowe in *Zion's Landmark* of January 1, 1915, I am glad to feel that it will receive the hearty endorsement of the whole brotherhood of North Carolina Old School Primitive Baptists. It met with a very warm reception by our late beloved Brother Chick, as well as Elder Keene and others, whose privilege it was to read it. I ask for it a careful reading by all lovers of the truth.

Very truly and affectionately,

Your devoted brother, GEORGE D. CONKLIN.

CIRCULAR LETTER OF THE WARWICK OLD SCHOOL BAPTIST ASSOCIATION HELD WITH THE BROOKFIELD CHURCH, JUNE 4 AND 5, 1845, WRITTEN BY ELDER GABRIEL CONKLIN.

BELOVED IN THE LORD:—The subject chosen, upon which to dwell briefly in the present Circular, is that of the Resurrection of the Body; and from the importance attached to this subject, in the Scriptures, it is judged that none can be more interesting to the saints. It is not presumed that anything new will be presented; and, though it be a repetition of the old things said and recorded, it is believed that sufficient interest is taken in the subject by the children of God to make it interesting to them. That there will be a Resurrection of the Bodies, both of the just and the unjust, is made to appear so clearly by Christ and His Apostles that to dispute it would seem to indicate a mind strongly imbued with skeptical principles. And though there is an admission of this fact to a very great extent, by such as

profess to believe in Divine revelation, yet the question is frequently agitated, "how are the dead raised up? and with what body do they come?" The great plainness of speech made use of in the Scriptures would seem to leave little or no occasion for the agitation of this question by such as are taught by the word and Spirit of the Lord. And hence the Apostle calls the man who starts the question a fool; but at the same time goes on in a plain, simple, though forcible manner, to illustrate the subject and answer the question. To this illustration of the subject by the Apostle, in the first Epistle to the Corinthians, 15th chapter, some attention will be given. A reference is made to the custom of sowing seed in the earth, or grain in the ground, and to the fact, observable to all who notice the process of vegetation, that that which is sown is not quickened except it die. As our bodies die and are deposited in the earth they are spoken of as being *sown*, etc. The instruction given in this part of the illustration is that, though the body dies, no obstacle is thereby thrown in the way of its being raised, the power of God being adequate to the performance of this work but rather that its death is indispensably necessary in order to it being raised; that it is a Resurrection of, or from, the dead. Again, in reference to sowing seed, or grain, the Apostle observes: "And that which thou sowest thou sowest not that body that shall be," etc. From which declaration it may have been supposed that the body sown in the grave is not the same body that is brought forth in the Resurrection. To this point in the illustration special attention is invited. It is true that in sowing grain in the ground we do not sow that body that shall be, or that we reap, or expect to reap, but this has reference to either quality or quantity or both; yet though we reap a body ten or twenty-fold larger than that we sow, as it may please the Lord to give the crop or the body, yet the same grain, as to kind and substance that we sow, we reap; that is, if we sow wheat, we reap wheat; and hence the expression of the Apostle, "and to every seed his own body." Again, "thou sowest not that body that shall be," etc., indicates not only that the "body that shall be," or the body reaped, is larger than that sown, but, as a matter of course, of more importance, more valuable, etc. The

lesson taught on that point of the illustration is that the same body that is sown in the grave will be brought forth in the Resurrection. And as the body deposited in the earth is spoken of as being sown, and thus represented as seed in this matter, every seed will have his own body in the Resurrection. Again, though the same body is raised that was sown yet an important difference is manifest in the body as sown and as raised; as important as is the difference between corruption and incorruption—between mortality and immortality—between natural and spiritual—between sin and holiness. So that there is a peculiar fitness and aptness in the illustration in the Apostle's language, "And that which thou sowest thou sowest not that body that shall be," etc. The body as sown is not *that* body as in the Resurrection, in beauty and glory, in honor and excellence, for it is sown in weakness; it is raised in power; it is sown in dishonor, it is raised in glory. It is not intimated that the dead body, or bodies, as sown (although represented as seed) possesses, in itself, a principle of germination as does the grain, but that in the Resurrection it is brought forth by the mighty power of God, according to the Scriptures. In further illustration of "how the dead are raised up and with what body they come" the Apostle speaks of flesh; that all flesh is not the same flesh; that there is one kind of flesh of men, another of beasts, another of fishes, and another of birds; by which we understand that although there be different species of flesh yet they are all and each a fleshly substance, and that each kind possesses a bodily form. From which we learn that although our bodies are sown in corruption and raised in incorruption, are in their Resurrection, as in their being sown, a fleshly substance, yet, as before remarked, differing essentially in honor, glory, beauty, and excellency; in these respects they are not the same. Again the Apostle speaks of celestial (or heavenly bodies) and of bodies terrestrial (or earthly). The idea is, although they be celestial or terrestrial, heavenly or earthly, they are, nevertheless, bodies or substances, whether they be sun, moon or stars, earth or things of earth; so the human body, whether as sown in the earth or as brought forth in the Resurrection, is verily a body, not a spirit without a body. But as the glory of the

celestial is one, and the glory of the terrestrial is another; and as there is one glory of the sun, another glory of the moon, and another glory of the stars, and even between the stars there is a difference in glory, one star appearing larger and brighter than another; the moon still larger and brighter than the stars, and the sun still larger, outshining and eclipsing the glory of the whole, so that by reason of its superior glory the others have, comparatively, no glory, "so, also, is the Resurrection of the Dead." There is a glory in the creation and formation of our bodies, being the creation of God; yet being under the sentence of death, in consequence of sin, they are said to be "sown in dishonor, but raised in glory." The glory of the bodies of the saints, as sown, is one; and the glory of them, as raised, is another. The Scriptures seem to set forth a glory attached to the bodies of saints, here, although sinful, and sown in dishonor, not only as the creation of God, but also in that they are made the temple of the Holy Ghost, and are declared to be members of Christ (1st Corinthians, 6th chapter and 15th verse). But the glory to be attached to them hereafter is greater, so that the glory of the first is lost. It is no glory, comparatively; it is completely eclipsed by the glory in the Resurrection, as is the glory of the moon and stars by that of the sun. The Apostle, having gone through with his illustrations and references to the grain, the variety of kinds of flesh, the Celestial and Terrestrial bodies, sun, moon, and stars, their difference of magnitude and glory, goes on to assert, in positive language, what he had just been illustrating, first, declaring the design of his references by saying, "So, also, is the Resurrection of the Dead." It is sown in corruption, it (the same that is sown) is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. Here the Apostle asserts the identity of that which is sown and that which is raised, again and again, in his use of the personal pronoun *it*. He, also, as frequently and as fully asserts the difference, the vast superiority, in beauty and glory of the bodies of the saints (for it is they whom he has specially in view here), as raised from the dead, to them as sown in the grave. As incorruption, immortality, spirit-

uality and glory excel corruption, mortality and sin, so will the bodies of the saints, in the Resurrection, excel them as deposited in the earth. An important lesson is taught on this subject and much instruction given in the Scriptures when speaking of the incarnation of Christ. That He possessed a body in substance and fashion like our own is certain, for He was "found in fashion as a man," and was made in all things like unto His brethren; a partaker of flesh and blood; verily and truly a man, yet "holy, harmless, and undefiled, and separate from sinners." And after He had risen from the dead He told His disciples to handle and feel him, "for a spirit hath not flesh and bones, as ye see Me have." The same body that lay in the tomb arose; it could not corrupt. A body like our own may exist free from sin, incorruptible and undefiled; such shall the bodies of the saints be, in the Resurrection. God has said to His people that He would quicken their mortal bodies and raise them in the image of Christ. They shall, therefore, be satisfied. It is enough. "I shall be satisfied when I awake with Thy likeness." A word in regard to those who are alive and remain unto the coming of the Lord. The Apostle says, "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible." "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first"; and we (that are then living) shall be changed. "For this corruptible must put on incorruption, and this mortal must put on immortality"; so that the bodies of the saints, whether asleep or awake, at the coming of the Lord, shall be made to possess the image of the heavenly. And thus the Apostle asserts that the Lord Jesus Christ shall "change our vile body," "according to the working whereby He is able to subdue all things unto Himself." As it is not judged expedient to make our circulars very lengthy, much that might be said on this subject must be omitted. A few remarks more will close this Epistle. And why should it be thought a thing incredible that God should raise the dead? Will not the same power that formed our bodies out of the dust of the ground and breathed into our nos-

trils the breath of life be sufficient to raise them up from the slumbers of death? Shall not the voice that said "Let there be light," and there was light—that voice that said to Lazarus "come forth," and he came, be heard and obeyed by all the dead? "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, 5th chapter and 28th and 29th verses. If God has decreed and declared it who shall disannul it? "He that raised up Christ from the dead shall also quicken our mortal bodies." Romans, 8th chapter and 11th verse. Again, "And God hath both raised up the Lord and will also raise up us by His own power." 1st Cor., 6th chap. and 14th verse.

Dear brethren, God will raise the dead, both the just and the unjust, for He has said it; and as His saints have borne the image of Adam, the first man, the earthly, so they shall, in the Resurrection, bear the image of the second man, the Lord from heaven, the heavenly. The wisdom of this world, or human philosophy, is foolishness with God, and should not be with us in this matter.

(Signed) GILBERT BEEBE, *Moderator.*

G. CONKLIN, *Clerk.*

CHRIST IS RISEN.

Christ is risen, sing ye praises,
 Who His blood on Calvary spilled;
 Shout it loud in farthest places;
 What He promised He fulfilled.

Us from death-doom to deliver,
 Sank He in the grave's dark night;
 Us to raise to life forever,
 Rose He through the Father's might.

C. C. STURM (1785).

EDITORIAL.

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THE FUTURE RESURRECTION OF THE BODY IS AN ESSENTIAL PART OF THE CHRISTIAN RELIGION.

"If the dead rise not, then is not Christ raised."—1 Cor. 15:16.

This fact has been unanswerably established by such Scriptures as Matt. 22 :23-33; John 5 :28, 29; Acts 24:15; 1 Cor. 15; Philip. 3 :20, 21; 1 Thess. 4 :13-18; Rev. 20:11-15; and is ably demonstrated in the Circular Letter of the Warwick Association of New York in 1845, written by Elder Gabriel Conklin, endorsed by all our ministers present, and sent me by his sound and lovely son, Brother George D. Conklin, and published in this number of **THE GOSPEL MESSENGER**. Sadduceeism, rationalistic philosophy, and infidelity have always denied this certain teaching of Christianity, and would nullify the very essence of our holy religion (1 Cor. 15:12-26), and

should not be fellowshipped or tolerated in any church of Christ, as it is canker, gangrene, or death to the faith once for all delivered unto the saints (1 Tim. 1:19, 20; 2 Tim. 2:15-19; Jude 3). Any member or minister who spiritualizes or philosophizes away the vital Christian doctrine of the future resurrection of the body from death, stultifies language, repudiates the plainest teaching of the Scriptures, and, for his own good, and the welfare of the Church, and the glory of God, should, if he cannot be reclaimed from this ruinous heresy, be excluded from the fellowship of the Church. The Apostolic Church had this awful error to combat, and so has the true Church of today.

S. H.

COVETOUSNESS.

To covet is to have an eager, inordinate desire for worldly things; to accumulate the goods of the world to consume upon the lusts of the flesh; to have an insatiable longing for worldly goods, to be *rich*. This is an age of extreme covetousness or greed for worldly gain, and thousands of our depraved race are unscrupulous as to their methods of accumulation.

Covetousness is indeed a great and grievous sin, one against which Christ warned His disciples in the most positive and impressive manner. Read Luke 12:13-32, and let us all consider the importance of the lesson therein, and "take heed and and beware of covetousness." The lesson is designed for the special benefit of the children of God, to whom Jesus so tenderly and lovingly said in the 32d verse, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." O dear brethren, is this not wonderful? Your Father, the God and Father of our Lord Jesus Christ, is your Father, and it is His good pleasure to give you the Kingdom, the kingdom of light and glory, to be your everlasting inheritance; imperishable riches are there in store for you, ready to be revealed in the last time.

Why should a child of God, an heir of heaven and immortal glory, covet the perishable things of this world! And do any of the members of this royal family fall into this grievous sin? The apostle in describing false teach-

ers says, among other things, "A heart they have exercised with covetous practices." 2 Pet. 2:14. Is it possible for the children of God to engage in such practice? Yes, to my mind and judgment they are liable to do so, and in so doing become idolaters, for the apostle says plainly that covetousness is idolatry. But if I be wrong in saying that, in my judgment, God's children are liable to fall into this grievous sin and engage in covetous practices, then I would have to conclude that some who profess to be Christians, even among us, should be put away or go out from among us, because they are not of us. 1 Jno. 2:19. But if it be true (and I believe it is) that the Lord's children, while they abide in this world, still retain their old fleshly nature with its carnal propensities and lusts, which the Apostle calls "The old man," if that vile nature be not entirely restrained by the inner or new man, or divine nature, they are liable to sow to the flesh, to forsake or leave off the service of God and become servants of sin; for at whatever point one yields himself a servant of sin, he ceases to be the servant of God. And may we not say that he ceases to live? He is dead to sin and made free from sin—under no obligation to sin, and how shall he live any longer therein? Rom. 6:2. When we were dead *in* sin, we were free from righteousness—sin was our master then, and we could only serve sin; for Jesus said to His disciples, "Ye cannot serve two masters"; yet are not some of God's children trying to serve God and Mammon both at the same time? May the words of the divine Master take deep root in our every mind and become a living truth in our hearts: "Ye cannot serve God and Mammon." Paul speaks of a time when he and Titus were, like all the rest of mankind, foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But later on in the course of time the love and kindness of God toward man appeared, and He (God) saved them from that benighted, corrupt, and sin-loving condition by the washing of regeneration and renewing of the Holy Ghost, and made them heirs according to the hope of eternal life (Tit. 3d ch.). And in the 8th verse of this chapter he says: "This is a faithful saying, and these things I will that thou affirm constantly, that they that

have believed in God might be careful to maintain good works."

Now that I am old, feeble, and half blind, and not knowing but this may be my last article for publication, I wish to say a few things to my fellow servants in the gospel ministry, especially those who are engaged in other pursuits than that of the gospel, or who have accepted positions with mercantile firms and other business men of the world as a *necessary* means of a temporal support for their families, and yet trying to serve one or more churches; and whose obligation to their employers often or even occasionally prevents their going to their church meetings: to you I will say that if it be a *necessity* on your part to neglect your ministry in order to supply yourself and loved ones with the necessary comforts of life, then you should be excused and acquitted, and the blame rests somewhere else. But be sure that this is the case, and that you have no control of the circumstances. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Psa. 37:3). Do not lightly esteem this promise; it is sure to all who trust in the Lord and do right.

Again, "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Let us examine ourselves and see if we are not a bit covetous, and vainly trying to serve our own or our families' lusts and pleasures, and that to the robbing of our Master by neglecting our duty to His dear children, and may the Lord deliver us all from the power of sin and Satan.

J. E. W. H.

THE LOYALTY OF THE HEART.

We read, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." These two classes embrace all men, those that are "with me" and those that are "against me"; none are neutral. One may be "with him" and yet too frail to render valuable service. The old man that leans on his staff may love his country but cannot fight her battles; so the little boy may rejoice at the victories of his country yet be too feeble to render service; yet loyalty in the tottering old

man or the child is just as beautiful in the eyes of the king as when seen in the strong men.

The poet said,

“’Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I His or am I not?”

Which side of this issue am I on in my heart? We are either for him or we are against him in our hearts. Can we decide that we are in no way concerned for truth and right? When we review all that Jesus did, are we wholly unconcerned? It is not whether I have rendered valuable service to the Lord; if this were required of me, it would be very different; but it is this way with us, Lord, do we love Thy cause? Are we grieved to see strife and confusion among our people, and do we rejoice to see the cause prosper? Which side of this question are we on? Our service may be poor—we may see imperfection in all we do, but in our hearts do we love the Lord’s people? do we delight to see the churches prosper? If so, we are “*with*” him. There are many that love the church and delight in its good who judge themselves unworthy of a membership, not knowing that they have the marks of the children of God. The publican saw himself a sinner, yet was justified; he craved to be righteous, yet did not claim to be, but in his heart he was *with* him. To be able for a soldier’s life one must be sound in body; but to be a soldier of the cross one must be *with him*, and this is all that is required. It was said of one, “Thy heart is not right in the sight of God.” In selecting men for the service of God we do not ask that he be a great soldier, or that he be very useful, but we ask about his heart. He may be poor and old and lame and blind, but if his heart is right he will do for a soldier of the cross. No doubt there are angels that have great power and do great things in the service of God and are *with him*; but here is a poor man who is not able to be of service to God, but would if he were able to do as great things as the strongest angel does. Loyalty in this poor man is as beautiful in the sight of God as it is in the angel. The poor man would bless the church if he could; he would make it prosper if he could; but he cannot do the things that he would. “The Lord knoweth

our frame"; "He remembereth we are dust." The Lord does not exact much of us. He knows we are weak and poor and frail, and that man at his best estate is altogether vanity; but with all our weakness we are with the side of truth in our hearts, and this is good; and "He that searches the heart knoweth the mind of the Spirit." We know a father loves the little boy that stumbles over the clods as much as the strong young man that does most valuable service. The two sons are equally loyal and equally loved, but not equally strong. The little members and the little preachers that love the Saviour are as precious in the sight of God as the greatest gift, and we ought to love them as dearly. It is said that the heart is the worst place in man before regeneration and the best place after regeneration. The jewel of loyalty is in the heart, and our King loves it wherever it is seen, from the poor beggar to the tallest angel.

J. H. O.

QUOTATIONS FROM THE WRITINGS OF ELD.
LEE HANKS ON CHURCH DISCIPLINE.

As Elder Hanks is one of our best known and voluminous writers, and as this is a time of unusual interest on many points of discipline in different States, I hope I will be excused for making the following quotations from his writings: These quotations are from the *Primitive Baptist*, published at Martin, Tenn.

"If a member is excluded from an orderly Primitive Baptist church, let it be done righteously or unrighteously, he is excluded, and no association or council of men can restore him and set aside the church without labor or investigation." (June 23, 1914, p. 6.)

"If a church goes astray, let the churches in the country where the church is located bestow a labor of love. They should settle it. It is wrong for brethren at a distance that do not understand the trouble to interfere. The action of a church is above that of an association or council of men. When a man is excluded no association or other church can restore him." (June 30, 1914, p. 6.)

"Churches may have error in them and we cannot tolerate the error, therefore we drop the church from

our fellowship without a particle of labor to save, and then reject all the official work of that church. Is this order? Would not God's law condemn such a course? We should bestow a labor of love to save; and if we then have to withdraw from a church, we receive her members on confession of faith and reject her official work." (January 27, 1914, p. 6.)

"Question: What course should a church pursue when it has reason to believe that a sister church has erred, either in doctrine or practice?

"Answer: If after being labored with it does not correct the wrong, withdraw from fellowship.

"Question: Would it be considered good order by Primitive Baptists for a church, or churches, to declare a sister church in disorder before, or without, first bestowing labors upon the church believed to be in disorder?

"Answer: No."

(P. D. Gold, in *Zion's Landmark*, August 1, 1913. Quoted with approval by Elder Hanks, September 9, 1913, p. 9.)

"It is wrong to receive or endorse an excluded member or members. When one is excluded from one Old Baptist Church, he is excluded from every Old Baptist Church on earth. To officially endorse an expelled member is to identify yourselves or exclude yourselves from the true church. If a member is wrongfully excluded, official investigation and labor should be bestowed to save the erring church, and if you fail, then if you find that the expelled were contending for righteous principles, the members expelled may join a sister church on confession of faith. This is better than to recognize the expelled as a church. We hold that the identity of the church is in the order, whether majority or minority." (December 10, 1912, p. 6.)

"I have ever favored churches laboring with the churches that make departures in love to reclaim them. I have never favored lynch-law discipline." (October 8, 1912, p. 6.)

"2. If a church excludes one or more members and the excluded claim to be a church, do not the excluded have a right to appeal to an Association or council for adjustment?"

“Answer: No!! NO! NO!! From her righteous decision there is no appeal to higher courts. The church of God is the highest and only disciplinary body. The church was in existence about sixteen hundred years before an association was formed, and there were no higher courts then. Associations are gatherings of saints solely to worship God, with no authority whatever over the church. We have no popes nor federal government over the church. Ministers are servants, and not bosses. No council of men has a right to take excluded members and set them up as a church. That would be gross disorder indeed, for a few men to set aside the church and recognize her expelled members without investigation or labor. We all oppose federal government over the church. Let the excluded go back to the church and be restored. If they are excluded wrongfully, let sister churches investigate and bestow a labor of love; and if the erring church refuses to correct her mistakes, let the churches suspend correspondence with the erring until she sets herself in order; but the erring church is still a church and can repent as a church. Let official labor be done first, then her members can join an orderly sister church on confession of faith.” (September 29, 1914, p. 6.)

“After a member is excluded he is then beyond the reach of the church or his brethren. If he is excluded wrongfully, he is excluded, and no one can endorse him or fellowship him without criminating himself and going into disorder. The only recourse for him is to return to the church that excluded him and confess his wrongs and be restored.” (December 2, 1913, p. 6.)

“If a church excludes a man, there is not a council or an Association on earth that can gospelly restore him. They can labor with the church that did the expelling to get the matter adjusted, but they can't force the church to accept their decision.” (February 10, 1914, p. 6.)

“We did not mean to discard the precious ministry, but that we should follow them just as far as they follow Christ, but no further. What we were opposing was ministers setting themselves up as lords and all must bow to their dictates. A few ministers met at Kettering, England, and formulated the plans for the missionary

enterprise in 1792, and caused a sad division by preacher lordship. We see that councils of preacher bosses caused the sad destructive departures of Roman Catholicism, the mother of harlots. A few self-willed preachers have ignored the righteous decisions of churches in the past, taking her expelled members and recognizing them as being orderly, setting aside the authority of the church of God. * * * The true minister will not override the righteous decision of an orderly church by taking her expelled members and endorsing them. He is gentle, kind, and firm for the right, and respects the feelings of the saints. He is not willing to set up disorder at the sacrifice of order." (November 17, 1914, p. 6.)

The following questions were submitted to Elders Hanks, Cayce, and others in a special meeting in 1913, and their answers follow:

1. "Should churches receive expelled members from other Primitive Baptist churches without official investigation and labor? A. No."

2. "What constitutes investigation and labor? A. Investigation and labor by authority of the church, and not an Association."

3. "If a church receives and endorses an excluded person from an orderly church, what attitude does it place the church in that received the excluded person? A. In gross disorder unless the act is speedily rectified; and if said church or churches persist in such a course they should be officially labored with and withdrawn from. Such disorders cannot be endorsed by orderly Baptists." (See pp. 16, 17 of *Church Order*.)

"To censure, condemn, and non-fellowship a church or churches because of some error of such church or churches, in doctrine or practice, without labor, trial or investigation is disorder, and in utter violation of the discipline, doctrine and spirit of the glorious gospel of the Son of God." (*Ib.*, p. 21.) G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. In Luke 22:44 the evangelist says of Christ, in His earnest and agonizing prayer in the garden of Gethsemane, "His sweat was, as it were, great drops (or

clots) of blood falling down to the ground"; does he mean that Christ really sweated clots of blood? A. He means that, as Jesus prayed in unspeakable agony, becoming a curse for us, enduring the wrath of God for all the sins of His people, blood came out with His perspiration, and fell in clots upon the ground on which He lay. Who can believe this suffering of the holy and humble Son of God for our sins, and yet not hate sin and love the dear Saviour? In history many instances are recorded of human beings sweating blood on account of some disease of body or mental anguish, but none else except the Divine-Human Saviour of sinners are ever said to have sweated *clots of blood* falling to the ground.

2. Q. In Heb. 2:9 the inspired writer says, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every one"; what is the meaning? A. That, by the eye of faith, we see the Son of God made man (Heb. 2:7), who is a little lower than the holy angels that never die, that He might, by the infinite mercy of God to us poor sinners, suffer or experience the bitterness of death as our Surety for every one of the many sons whom He will bring unto glory, His brethren, His church, His children, the spirit and seed of Abraham (as explained in the following part of the chapter), but, after having been thus unutterably humiliated for our salvation from sin, we see Him crowned with eternal glory and honor at God's right hand; to which holy and glorious condition He will finally bring all His redeemed. In Heb. 7:9 the last word "man" is not in the original, which is simply "every," that is every one of those mentioned in the connection, as I have stated. The word "men" is in italics in the Revised Version, which shows that it is not in the original; in other translations in other languages I do not find the word "man" in this verse at all. The Apostle never wrote it, and it does not belong there.

3. Q. In Rom. 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," should the comma be after "justified" or after "faith"? A. After "faith," as in the King James and the Revised versions, and in the old Syriac version of the second century, and as in Rom. 3:28 and Gal. 3:24.

4. Q. What is the blessing of Abraham (Gal. 3:14)?
A. Justification by the righteousness of Christ, realized by faith in Christ as our Saviour (Gen. 12:3; 15:6; Rom. 4:3-25).

5. Q. What is "the promise of the Spirit" or Holy Ghost (Gal. 3:14)? A. The promised Spirit (Acts 1:4-8).

6. Q. When will the marriage of the Lamb and His bride, the Church, take place (Rev. 19:7)? A. After the resurrection of the body (Rev. 21:1-27); it is spoken by anticipation in Rev. 19:7.

7. Q. Who were "the spirits in prison" to whom Christ preached (1 Pet. 3:18-20)? A. The spirits in the prison of hell when Peter wrote his Epistle, but alive in their bodies on earth when Christ by His Spirit in Noah preached to them (1 Pet. 1:11; 2 Pet. 2:5).

8. Q. To whom did Christ give the commission or commandment to "teach all nations," and "preach the gospel to every creature" (Matt. 28:19, 20; Mark 16:15)? A. Primarily to the Apostles, as shown by the connection, and as fulfilled by them initially (Acts 1:8; 2:5; Rom. 10:18; Psalm 19:4; Col. 1:23), who went and preached the gospel both to Jews and Gentiles, wherever, in all the world, they were directed by the Spirit and Providence of God; and secondarily to all other true ministers of the first and succeeding centuries, as they are directed by the Spirit and Providence of God; and when the latter shall have preached the gospel of Christ (first preached by the Apostles) "in all the world for a witness unto all nations, then shall the end come," says Christ (Matt. 24:14). The end of the world or the age or the Christian dispensation has not come yet, but even until that time Christ will be with His true ministry (Matt. 28:20). The "every creature" referred to in the above passages evidently does not mean every object of the Divine creation, every human being and beast and bird and fish and insect and plant; nor does it mean, I think, every human being on every continent and island and river and lake and sea and ocean; but it is a general term for all human beings, both Jews and Gentiles, to whom the Lord sends His ministers to preach His gospel. There are yet millions of square miles on the earth's surface where we have no reason to think that

the gospel of Christ has ever been preached by a human minister. The Scriptures do not particularly state that the Apostles preached to any nation outside of the Roman Empire—such as the Chinese, the Hindoos, or the American Indians, although the Chinese, the Hindoos, and, in all probability, the American Indians existed in the first century of the Christian Era, the Apostolic Age.

9. Q. What is meant by the Holy Ghost or the gift of the Holy Ghost, as spoken of in Acts 8:15-17? A. As shown by the connection (verse 18) and by other expressions in the same book (Acts 2:4, 11, 33, 38; 10:44-46), the writer, by this term or phrase, means the miracle-working power of the Holy Ghost, especially the speaking, in other tongues, of the wondrous works of God.

10. Q. Do such Scriptures as 1 Cor. 1:21; 9:22; Philip. 2:12; 1 Tim. 4:16; James 5:19, 20, refer to a temporal or eternal salvation? A. A temporal salvation, a salvation here in time, which God works in us by His Holy Spirit (Isa. 26:12; Ezek. 36:26, 27; 1 Cor. 15:10; Ephes. 2:8-10, 18-22; Philip. 2:13; 4:13), and which we are to manifest in our outward lives, and we will be more comforted in obedience than in disobedience, and we will gladly and justly give all the glory of both our temporal and eternal salvation to God alone. If the texts mentioned in the first sentence of this question mean our eternal salvation, then Arminianism is true, and the Bible doctrine of salvation by grace is fundamentally wrong.

11. Q. Are there any conditions in the New Testament? A. There are, as in Luke 13:3, 5; John 8:34; 13:17; but these conditions of repentance, faith, and obedience are wrought in us by the Spirit of God (Ezek. 36:26, 27, 31; Zech. 12:10-14; Acts 11:18; Gal. 5:22; John 16:7-14; 1 Cor. 12:3; Isa. 26:12; Philip. 2:12, 13).

12. Q. Is the body changed in any sense in the new birth? A. No, except indirectly by the operation of the Divine Spirit on our spirit; the body is not directly changed or spiritualized until its resurrection from the grave at the second bodily coming of Christ to this world (Rom. 8:23; 1 Cor. 15:22, 23, 42-57; Philip. 3:20, 21; 1 Thess. 4:13-18).

13. Q. How many preachers have left the Old School Baptists in North Carolina and united with other de-

nominations during the last twenty-five years? A. Not one, so far as I remember; though I regret to say that the brother who asks this question says that thirteen have done so in a State in the Middle West, where humanly-protracted meetings have been held.

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."—Psalms 107:8, 43.

WARBURTON'S MERCIES, No. 14.

I could neither see, nor feel, nor believe how it could be possible that I could get on without bringing a reproach upon the truth, that is, I should never be able to manage with my large family and pay my debts as I went on. Here I was for about a fortnight, and had nothing but sighs, groans, and tears. My tears were my meat day and night for nearly three weeks; and I durst not tell my troubles to my nearest bosom friend amongst all the church, for the amazing income of three pounds a week was talked of privately and publicly, in the pulpit and in the pew, east, west, north, and south of Trow-bridge, all wondering whatever the parson did with his money. But after I had tugged and toiled, planned and schemed, raved and torn till my strength was gone, and I was brought to see that I could not make one hair white or black, that the stature was fixed, and that by my taking thought I could never add to it one cubit, and that whatever imaginations might be in my heart, the purpose of God must and would stand, I threw down my weapons of rebellion, and fell, a poor, blind, burdened, forlorn, dejected wretch, upon the tender mercies of him that "*had* delivered"; but I could not get a bit further with the text than "*who hath* delivered." Here then I lay with my grief and burden, till one morning, if I recollect right, about five weeks after I had agreed to pay my rent and have two months in the year my own, to supply where the Lord might open a way, the postman brought me a letter inviting me to go to London, to supply a few Lord's days for my old friend and

brother, Mr. Robins, who preached in Conway street to a number of Mr. Huntington's people that had separated after his death. O, thinks I, what can this mean, and I trembled from head to foot, "O," I cried, "I never can preach three or four Lord's days to Mr. Huntington's old people"; for I had not forgotten the terrible shaking I had for some time before this when I preached for them one week night at Conway Street Chapel, as I passed through London, and the very sight of Mr. Huntington's people then very nearly frightened me to death. According to my feelings, I did get through my sermon in a middling way, but when I had done, such trembling came upon me that I shook like a leaf, and I began to look over what I had said, and I could see so many things that I had left out that I ought to have brought in that it appeared to me nothing but confusion and disorder. O what a fool I called myself all the time they were singing the hymn after sermon? How shall I stand, thinks I, when I go into the vestry? They will pull me all to pieces, and tell me to go to Jericho, and stop there till my beard is grown. I thought I could see and hear them talk together: "Did you ever hear such an ignorant bawling fool as this before?" But when I got into the vestry, many came in and spoke very kindly, and hoped the Lord would be with me; but somehow I thought I could perceive that others of them were glad the evening was over. Remembering all this, how will it be, thinks I, if I go to stop three or four Lord's days? Sometimes I thought I had better send them word that I could not go; then the interview which I once had with Mr. Huntington struck my mind, and how the Lord was with me, and that it had turned out then better than all my fears.

JOHN WARBURTON.

CHANGE OF TIME FOR GENERAL MEETING.

The Church of New Hope, Jones County, Georgia, has decided to change the time of the General Meeting to be held with that church from Friday before the 5th Sunday in May to Friday before the 5th Sunday in August, as the members think that the latter date would be better and more suitable.

Round Oak, Ga.

(ELD.) J. H. GRESHAM.

EXTRACTS.

Elder S. Hassell:

OPELIKA, ALA., January 4, 1915.

DEAR BRO.:—I herewith enclose an obituary of my brother, James V. Whatley, which I would be glad if you would publish. I also send \$2.60 to pay mine and Mr. J. A. Barron's subscription for one year, and the 60 cents for extra copies sent to me. I wish to say to you that I received the January MESSENGER on the last day of the old year, and as my wife was sick I sat up and read it through as the clock struck 12, and as the New Year dawned upon us with its bright moonlight I sat and meditated over the beautiful and instructive writings of you, Eld. Henderson, and others.

I wouldn't have missed the first number for the price of the year, and I hope I felt thankful for such great gifts, and that it was as well with us as it is; that we as a people and nation are yet spared from the great and cruel wars you write about, and that entering into the new year my heart went out in prayer for you that you may be spared to continue to write for and publish the GOSPEL MESSENGER. As the name implies, it is truly a Gospel messenger, and may its readers be faithful and sustain you in the time and expense of its publication is my desire.

Yours unworthily,

T. A. WHATLEY.

DADE CITY, FLA., March 1, 1915.

DEAR ELDER HASSELL:—When I read your editorial on "The Simplicity That is in Christ," I felt assured that if all Primitive Baptists, especially Elders, were imbued with that spirit that you so humbly manifested, warring factions would almost cease, and union would abound throughout our ranks. How strange it is that any who love the church and the peace of Zion should want to see, much less make, a faction. Not many days ago, one, who some years ago was esteemed by our people as a true and faithful servant of God, but later became dissatisfied with the old paths and order of the church, and with his progressive views came here preaching lately round about, but not in our churches, said if he moved, which he might do, he would draw a faction out of our churches. I am glad I have no desire to draw disciples from the simplicity of gospel order, and if I should ever become dissatisfied with the Old Baptist order I trust I will still love them well enough to leave them alone, without disturbing their peace, and go to those who love the inventions of men more than the ways of Zion.

Your brother, I hope,

M. L. GILBERT.

SPRINGFIELD, ILL., 1631 South College St., February 10, 1915.

VERY DEAR BRO.:—My book treating on "The Worship of God, Regeneration, and State of The Dead" will be much larger than I had first expected. Instead of only 75 pages it will run to 125 or 130, but the price will not be changed. It will sell at 25c. each, or about 1-5 cent per page.

This work treats of Why and When we shall worship. Regeneration of the Spirit or Soul of man prepared for the worship of God and for heaven; and the State of The Dead. The Body dies, but the Spirit, being immortal, goes to heaven at the death of the mortal body. We say quite a good deal of the Immortality of the Soul, proving it with scriptural arguments and texts. This question is of great interest to us who have seen dear ones pass from this world.

This work will be ready for mailing soon, and all orders will be greatly appreciated. We hope that no motives but the comfort of God's people and the good of the cause have prompted us to put this work out. Give us your order and read the book. Anyone not able to buy it shall have a copy for the asking; just send a card. Special price to preachers. May God bless us all.

Sincerely,

W. A. CHASTAIN.

Eld. Sylvester Hassell:

DANVILLE, IND., January 5, 1915.

VERY DEAR BROTHER IN CHRIST:—I send you enclosed one dollar for the MESSENGER for another year. The past year has made its history and left its imprint on the minds of the many millions of earth's children. So many have been made to "drink to the dregs" of the cup of sorrow and woe. Many homes are dark, and many hearts are bleeding. To us that are more highly favored—blessed with peace—peace in our country; peace in our homes; and peace in our hearts and churches, through the mercy and grace of our Lord Jesus Christ. Oh, what a blessing! "Let us give thanks unto the Lord for He is good; His mercy endureth forever."

Wishing you both natural and spiritual health, peace and prosperity, I beg to remain your humble brother and fellow-servant in the kingdom of our Lord Jesus Christ.

Yours in a sweet hope,

E. W. THOMAS.

Eld. Sylvester Hassell:

MILERSPORT, O., January 31, 1915.

VERY DEAR BROTHER:—I see my subscription to THE GOSPEL MESSENGER expires with the March number, and I do not want to do without it, neither do I want to be in debt for it, for the good book tells us, "Owe no man anything, but love to one another." Enclosed please find one dollar for another year. I highly appreciate the dear old GOSPEL MESSENGER, for it has long been a welcome visitor to my home. And may the Lord's choicest blessing rest upon you and its associate editors.

Your unworthy brother in gospel bonds,

LEWIS T. RUFFNER.

R. 2, GOODWELL, OKLA., February 3, 1915.

Elder Sylvester Hassell:

ESTEEMED FRIEND:—I am sending two dollars to pay for THE GOSPEL MESSENGER. I have not heard an Old Baptist sermon for six years; have only met three members in that time. I have read the MESSENGER for a long time. My father, Elder Priest, took it when Elder Respass had it. I want to take it as long as I can. It certainly advocates the doctrine of the Bible; and may you be spared to publish it many years, is the wish of your friend,

S. P. LEONARD.

REQUEST OF SHILOH CHURCH, TALLAPOOSA CO., ALA.

The church at Shiloh, Tallapoosa Co., Ala., of the Primitive Baptist faith and order, in conference on December 12, 1914, having under consideration some charges made against her by some sister churches, adopted the following resolutions:

"WHEREAS, We have been assailed by some sister churches, and not only our order called in question but they have declared us to be in disorder and withdrawn their fellowship from us; and,

"WHEREAS, They have also published us*abroad as a disorderly church, and caused many with whom we had lived in love and fellowship to withdraw fellowship from us and to refuse all communication with us; and,

"WHEREAS, Those churches that have thus accused us have not only refused to labor with us to show us our error, but when we wrote them and asked them to visit us and investigate our order and try and show us our sins, they ignored us, and returned our letter unanswered; and,

"WHEREAS, We believe such a course to be destructive to brotherly love and subversive to all good discipline,

"Be it resolved by this church in conference assembled,

"1. That it is our opinion that the most humble subject of any kingdom should have the right to come face to face with his accusers and make his defense before he is condemned.

"2. *Be it also resolved,* That inasmuch as our accusers have denied us all right of defense, by declaring us to be in disorder without any hearing from us, then notified us what they had done and then refused any further communication with us, that we call on the brotherhood at large, any and all who may feel any interest in us and in the peace of Zion, to meet with us on Friday, April 9, 1915, and investigate our order, and endeavor to show us wherein we have proven ourselves unworthy of their fellowship.

3. *Be it further resolved,* That we, especially, invite Bethlehem Church, of Macon County, Chana Creek, of Elmore County, and Mt. Olive, of Lee County, as they have charged us with being in disorder, to be present and show cause why they have done so. As Chana Creek and Bethlehem have divided over this matter and both sides claim to be the church, we respectfully invite each faction to be present and present their cause."

We earnestly solicit our brethren, who feel any interest in us, whether they have been with us in sentiment or against us, to come to see us at that time, and we will gladly unbosom ourselves to them and carefully consider any advice that they give.

Done by order of the church, December 12, 1914.

H. K. HANSON, *Clerk.*

W. C. HANSON, *Moderator.*

Shiloh Church is nine miles from Camp Hill, Ala., on the Central of Georgia Railroad, between Columbus, Ga., and Birmingham, Ala. Any one desiring to come will be met at Waverly, Ala., or Camp Hill, on Thursday, April the 8th, if they will notify Bro. H. K. Hanson, at Waverly, Ala., R. F. D. 5, in time for him to get the mail. Or they can write Bro. J. B. Robinson, Sr., at Waverly, who will see that they have conveyance.

Eclectic, Ala.

ELD. W. C. HANSON.

OBITUARIES.

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

JOHN DEAS.

The subject of this sketch was born in Lownds County, Ala., in 1832, and was married to Miss Mary Wilson in 1859. To this union were born four children, one son and three daughters, two of the daughters preceding him to the grave. He served in the Confederate Army in the War Between the States in an Alabama regiment,

moved to Texas in 1878, and settled in Angelina County, where he died January 13, 1915.

Uncle John, as he was familiarly called by all his friends and neighbors, was a good man in every sense of the word, in so far as the term good will apply to man. He was a kind husband, an indulgent father, honest and truthful in all his dealings with his fellowman, kind and obliging to his neighbors and friends, and none knew him but to love him. Uncle John never united with any church, but was a believer in the doctrine and principles as set forth by the Primitive Baptist church, which church he attended regularly, and contributed of his means for the expense of the church in his community, and his house was ever a home for the wayfaring man where they were well cared for by himself and dear Sister Deas (who is now blind), and their interesting family. But he is gone to his reward, and we will see his kindly face no more, but I trust the God of love and mercy will grant us grace to be reconciled to this dispensation of His providence, and comfort the bereaved sister and children and relatives and friends for our good and His glory. The remains were laid to rest in the O'Quin cemetery in the presence of a large concourse of sorrowing relatives and friends, the writer in his humble way (assisted by Elders Martin and Stanley) tried to speak words of comfort to the people. Peace to his ashes.

By request of dear Sister Deas and daughter.

A. M. STARLING.

MISS VERLIE E. BASS.

My cousin, Miss Verlie E. Bass, daughter of William Bass and his wife, Miss Mittie E. Johnson, and granddaughter of Brother I. W. Bass and the late Elder Lawrence Johnson, was born in Edgecombe County, North Carolina, October 4, 1891, lived there the most of her life, and died there at the home of her grandmother, December 31, 1914.

As darkness was falling over all nature the last day of the year, the gentle spirit of the dear girl was taken out of its tenement of clay and, we feel, wafted away to that spirit-world "where the wicked cease from troubling and the weary are at rest."

Verlie had been a sufferer from tuberculosis for seven or eight years, and, during all that time she observed every precaution to prevent spreading the disease. She was always considerate of the welfare of others. Everything possible was done for her. At her doctor's suggestion she spent some time in Florida and some time at the State Sanatorium for the treatment of tuberculosis at Montrose, N. C. She was first better and then worse all along, until the past fall, when she was compelled to take her bed in October, I believe.

I do not say it because she is no more, and those who were most closely associated with her can testify with me, that Verlie was a good girl—very thoughtful and mindful of the feelings of others. Those who knew her best loved her most. It seems so sad to see one cut off in their young days as she was. She was only 23 years, 2 months, and 27 days old at her death. Verlie had loved the Primitive Baptists for some time, but, owing to her afflictions, was prevented from going to preaching. Not long before she died she had a great desire to hear Brother Hassell preach; she had someone to write and request him to come, but owing to the critical illness of his sister he was not able to go. She left ample evidence that she is now at rest with the redeemed of the Lord, housed safely at home in heaven. She leaves to mourn their loss, a griefstricken mother, a

grandmother on her mother's side and grandfather on her father's side and several uncles and aunts and many other relatives and friends, including my sister, who was so faithful to help wait on and sit up with her—and who, together with her mother and the young man she was engaged to, was at her bedside when the end came, and performed the sad service of preparing the body for the grave, as she had been requested to do. Verlie realized that she must die, and seemed willing to go; she requested the hymns "Nearer My God to Thee," and "Abide With Me" to be sung during interment, which request was faithfully carried out. After a few words and prayer by her greatuncle, Eld. J. W. Johnson, all that was mortal of our dear sweet girl was lowered into the tomb, there to await the second coming of our risen Redeemer, who will come with a shout and the voice of the Archangel, and the trump of God shall sound, and cause the graves to give up their dead, and these vile bodies shall be changed and fashioned like unto His own glorious body, and our happy souls shall be reunited with our glorified bodies, and so shall we ever be with the Lord, to sing endless praises to the Father, Son, and everblessed Spirit, world without end. Amen.

The above was written at the request of her mother, but I feel that it is even as the writer, very imperfect.

Submitted in love, MARY JOHNSON THIGPEN,
Zion's Landmark please copy. R. 1, Wilson, N. C.

SECRET SOCIETIES.

"Secret Societies—Their False Religious Principles and Corrupt Practices," is the title of a little book just published by Elder John R. Daily, of Indianapolis, Ind. The book contains eleven chapters, under the following headings: "Secret Societies Religious"; "Secret Societies Religious—Continued"; "Lodge Religion Deism"; "Universal Fatherhood of God"; "Conditional Salvation"; "Conditional Salvation—Continued"; "Conditional Salvation—Continued"; "Oath-Bound Secretism"; "Charity"; "High Sounding Titles and Oaths"; "Come Out From Among Them." It is a splendid work, and shows the religious principles of the orders and gives good reasons why Primitive Baptists should stand aloof from them. All should read it, whether you are a secret order believer or not. The price is, one copy, 35 cents; twelve copies, \$3.50. The book is well printed in good, clear type, and neatly bound in cloth. Send orders to Elder John R. Daily, 1022 Goodlet Ave., Indianapolis, Ind.

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Postpaid, ten cents a copy; or twelve copies for a dollar.

SYLVESTER HASSELL,
Williamston, N. C.

REDUCTION IN PRICE.

Eld. J. S. Newman, McGirt, Texas, will, till January, 1915, sell David Benedict's *Fifty Years Among the Baptists* for 75 cents per copy. This book is by a leading New School Baptist historian, and demonstrates, beyond all controversy, that the Primitive or Old School Baptists are the original Baptists. S. H.

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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.

BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

I will sell the above most interesting and valuable book for \$1.10 (instead of \$1.50) per copy. I advanced the money to get out a reprint of this important book; and, as I am needing the money, I make the above liberal offer.

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SYLVESTER HASSELL, Williamston, N. C.

A STATEMENT.

We, the Primitive Baptists in Kinston, N. C., and in the surrounding section, wish to make a statement through *Zion's Landmark* and THE GOSPEL MESSENGER for the information of all Baptists and their friends, concerning the progress we are making towards paying for our Meeting House here in Kinston.

We made a statement through the LANDMARK of October 15th, 1913, viz:

Funds on hand at that date.....\$1,176.28

At that time we expected to purchase a lot and build a house, but later we decided to purchase the Church property belonging to the "Christian" (Disciple) denomination, the price being \$5,000.00.

It is a good brick house in a desirable location.

About the first of May, 1914, having been very materially aided by the people of Kinston, we had gotten together \$2,500.00 which we turned over in part payment for the property which is deeded to *The Primitive Baptists*.

We now have possession of the property, and hope that our ministers will remember us when making appointments to preach. There has been no Church organized here yet, and we have no regular preaching.

We desire to pay on November 1st, 1914, as large an amount as we possibly can on the remaining debt of \$2,500.00, and we hope that our brethren, sisters and friends will remember our need.

We can hardly expect the people of Kinston to do very much more than they have already done, and we, a very few in number, and our friends are doing all that we can to lessen the debt 1st of November.

After then we will make another report, and hope to be able to show the debt to be a much smaller amount.

May our Father, who knows all our needs, put the desire to help in the hearts of His people.

Yours in Christian fellowship,

JOHN H. DAWSON.

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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. Price reduced to \$1.10 each. Send money to Elder J. S. Newman, Glen Rose, Tex.

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Vol. 37

No. 5

7 P. 1 -

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

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PUBLISHED MONTHLY.

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

MAY, 1915.

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

The Gospel Messenger

MAY, 1915.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 37.

WILLIAMSTON, N. C., MAY, 1915.

No. 5

BY GRACE AND NOT BY WORKS.

Romans 11:6.

Grace, triumphant in the throne,
Scorns a rival, reigns alone.
Come, and bow beneath her sway,
Cast your idol works away.
Works of man, when made his plea,
Never shall accepted be;
Fruits of pride (vain-glorious worm!)
Are the best he can perform.

Self, the god his soul adores,
Influences all his powers;
Jesus is a slighted name,
Self-advancement all his aim.
But when God the Judge shall come,
To pronounce the final doom,
Then for rocks and hills to hide
All his works and all his pride!

Still the boasting heart replies,
What! the worthy and the wise,
Friends to temperance and peace,
Have not these a righteousness?
Banish every vain pretence
Built on human excellence;
Perish everything in man
But the grace that never can.

WILLIAM COWPER (1731-1800).

CORRESPONDENCE.

PLEASANT REMINISCENCES.

SOUTHAMPTON, PA., March 19, 1915.

Dear Brother Hassell:—

Seeing the notice of the death of our dear brother Outterbridge has caused my mind to go back to my first visit to the Kehukee Association, about 46 years ago. It was held with the Church at Flat Swamp. It was there I first met brother and sister Outterbridge, and became warmly attached to them, and to many other brethren and friends, who became very dear to me. Our dear brother lived to a good old age. His was a good and useful life, and he will be much missed by all. I deeply sympathize with Sister Outterbridge in her great loss.

My memory brings before me the many dear brethren and friends I met at that Association, and at the many meetings I have attended since that first visit. I had already met your dear father and mother, and some others, at our Association in Middletown, New York, so I was not entirely a stranger at the Kehukee, and I soon ceased to be a stranger at all. The brethren and friends were very kind to me, as they have been ever since, not only at that meeting, but at my many visits I have made to that, and sister Associations, there and elsewhere, who have become very dear to me. My remembrance of them is pleasant, and they have been very cordial and loving toward me. And I have to acknowledge with thankfulness that this has been the case generally, often to my wonder, that brethren and friends whom I have visited throughout such a great extent of country, have given me such kind and loving attention.

I used to wonder, and do yet, why the dear Lord should have given me such dear, good and lovely brethren and friends, and why he should have preserved me in their love and fellowship so long, while I remain so unworthy of such blessing. To me it seems an unspeakable blessing to love those whom I esteem "the excellent of the earth, in whom is all my delight"; to be made able to love them, and to have the privilege. The greater happiness is in loving rather than in being loved.

Although I visited the Kehukee and other Associations many times, I was not again at Flat Swamp in about 37 years. I then received such evidences as a gospel minister is thankful to have, that my former visit there was of the Lord. A number of brethren spoke to me of the comfort the Lord had given them through my testimony at that time, though to me it had seemed so feeble. Elder Samuel Moore, since deceased, asked me if I remembered my text on that occasion. I did not. He said "It was, 'Look upon Zion,' and there and then I first saw the Church, and received a hope." Had I known that at the time I might have been lifted up. But on the contrary the evidence brought to me after so long a time evidently sent me by the dear Lord, greatly humbled me, but also made me glad and thankful. I was in a state of mind to need it deeply.

I often think of those dear spiritual friends, and would love to visit those Associations once more, if it were the Lord's will, and meet again those who are left on the shores of time. I would be especially glad to visit once more those of your own dear family and household, and relations, with whom I have in the years that are gone, had many pleasant and profitable visits. I have them all individually in loving remembrance.

At my age, 82, I cannot expect to make many more long journeys. Our Association, the Delaware River, and yours, the Kehukee, have corresponded, I believe, ever since I knew them. Ours is to be held here at Southampton in June. You would be welcome here, at our home and at our Association; and we would be glad to see any of the brethren and friends who can come from your part. Remember us to brother and sister Slade, in love. We all join in love to you and all of your family.

Your brother in gospel love and fellowship,
 SILAS H. DURAND.

THE REASON OF MY HOPE.

Having to send in my subscription I thought I would write a little article, and leave it to you as to whether it will be profitable to publish in *THE MESSENGER*.

For over forty years I have professed a hope in the

Saviour, and all of that time I have had a name with the best people that ever lived upon God's footstool, and I have never felt that I would or wanted to give their association or Christian fellowship for that of any other people. Their God is my God; where they live I want to live; and there I want to be buried.

This is the feeling of one poor sinner.

Some time back in my life, the Lord showed me I was a poor sinner, without hope and without God in the world. I can not say as I have heard others say, that I saw myself to be the worst sinner in the world.

But I did feel to be undeserving the love and esteem of God's dear children, unfit and unworthy to be in the company of such good people.

My parents—in faith—were Old School Baptists. My father's home was a home for God's ministers and His people, and many of them enjoyed the hospitality of his humble home. And it is with pleasure I look back to those days of my childhood. And I now know they enjoyed the religion of Jesus, though I then did not appreciate their religious devotions. I was in nature's night, and could not understand nor receive spiritual things. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned."

Some where down the line, I discovered that I was not troubled about my sins as I was once. But it came to me that I had a hope in the Saviour, for a sweet peace filled my soul, and I rejoiced for a time in my Saviour's love, though I am not able just to tell when and where the burden of sin left me. But now my heart went out in love to the dear people of God. And John says, "We know we have passed from death unto life, because we love the brethren." And I did feel from the very depths of my soul, I loved the dear people of God. And how I loved the precious gospel. It was as manna to my hungry soul. The weather was never too cold or the road too muddy for me to meet with the brethren in the sweet service of God. This was another evidence that I had received the Spirit. For the preaching of the gospel is a thing of the Spirit.

And David says, "Blessed are the people that know

the joyful sound; they shall walk, O Lord, in the light of Thy countenance, in Thy name shall they rejoice all the day; and in Thy *righteousness* shall *they* be *exalted*." "For Thou art the glory of their strength."

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation; He hath covered me with the robe of *righteousness*." That robe was wrought out on Calvary. My faith looks to the cross. And I believe that Jesus died for me. He put away my sins by the sacrifice of Himself. And hence "the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." "God commendeth His love toward us in that while we were yet sinners, Christ died *for* us." "He gave Himself for us, that He might redeem us from all iniquity." "He bore our sins in His own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes we are healed."

This is the hope of this poor sinner, and God's name shall have all the glory.

"And when I get home to glory,
And there my dear Saviour I see;
I'll praise Him forever and ever,
For saving a sinner like me."

LEWIS T. RUFFNER,

Millersport, Ohio.

THE TRUE WAY OF SALVATION.

ROOPVILLE, GA., Jan. 29, 1905.

ELDER HASSELL:—Dear Brother in Christ. I want to write a little on the two ways, for there are but two, truth and error.

I take the position that man is dead in sins and never will have any spiritual action until God gives spiritual life. That true belief, faith and love, and every other spiritual gift is a result and fruit of life and not the cause. Jesus says, "Verily, verily, I say unto you, he that heareth my word, and *believeth* on him that sent me, *hath* everlasting life, and shall not come into condemnation, but *is passed* from death unto life (Jno. 5:21, 24). I am aware that this with the other Scriptures are exactly the opposite of man's popular plan. Theirs

is, Believe, and Christ will save you. It is His will to save all men if they will open the door of their hearts and let Him in. Christ says, "As the Father raiseth up the dead and quickeneth them, *even so* the Son quickeneth whom He will," also in verse 25, "The hour is coming and now is when the dead (sinner) shall hear the voice (not of man but) of the Son of God, and they that hear shall live." We see His call is effective, because life accompanies His call; yea "them He calls He also justifies; and whom He justifies, them he *also* glorifies." Let's see what one Apostle says about the cause of sinners' believing the truth (1 Jno. 5:1): "*Who-soever* believeth that Jesus is the Christ *is* born of God." Also verses 10, 11 and 12. Here we have Jesus' witness and the disciple's that Jesus loved, who was with Him all the time and knew His doctrine, both testifying to the same truth, to-wit: that the true believer *is* already born of God, has passed from death unto life; therefore belief can't possibly be a condition to eternal life and salvation. And that when life is given by the Holy Ghost, there is action and not before, as the word abundantly shows. But when quickened into life the poor sinner believes *according* to the working of God's mighty power (Eph. 2). Because Jesus says again "This is the work of God that ye believe on Him (Jesus) whom He hath sent." In many places Christ and the Apostles show that the work of God by the Holy Spirit is to give eternal life, and that the sinner will never know God until life is given to him of God. Life is a gift. John says, "This is the record, that God hath given to us (not offered) eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God. (1st Jno. 5:11, 12, 13).

We see plainly in all this testimony that belief invariably follows and is a result and fruit of eternal life. And that life is a free gift without any condition on the sinner's part. Paul says, "The gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23). Jesus in speaking of His people, says, "I give unto them eternal life." (Jno. 10). We see it is a gift, therefore free grace. God's people in nature are all dead in sin, there-

fore unable to make themselves alive from the dead state. But God is able, for Paul says to those quickened sinners at Ephesus, "And you hath He quickened who were dead in sins." (Epr. 2:1.) He also shows that all in nature are alike the children of wrath, and that grace alone makes the difference between believer and unbeliever, and how God in His rich mercy and free favor saves them, and as a result they believe, deny themselves, take up their cross and follow Christ. David said, "Is there not a cause?" Yes, spiritual life is the cause with man, and love is the cause with God. Love is also a result of life. God bestows it upon His people; and the love of Christ constrains them to follow and desire to be like Jesus.

Now let's try ourselves by the word of God, and see whether we are in the faith. "Whosoever believeth that Jesus is the Christ is born of God." My guess is, if you were to ask the wickedest man in the country, he would say, yes, he did believe that Jesus is the Christ. Most people believe in a historical Christ. I understand that Christ was God manifest in the flesh; God with us; having *all* power in Heaven and earth; that "the Father gave Him power over *all* flesh, that He should give eternal life to *as many* as the Father gave Him." He says it was that way. Do we believe Him? Do we believe that all that truly believe on Him and the Father are passed from death unto life? or do we believe that belief is an independent act of the sinner and a condition to life and salvation? If we believe the latter then it is very evident that we *do not* believe that Jesus is the Christ. Do you believe that Christ is trying to save all sinners, but can't save any unless the sinner is willing to yield and accept the offered salvation? If so, you don't believe in the Christ of the Bible. For He says He "quickeneth whom He will"; that "the dead shall hear His voice and live." That "My word that is gone out of My mouth shall not return unto Me void, but it shall accomplish that which I please, and prosper in the thing whereunto I sent it." Again, "My words, they are Spirit, and they are life." Do you believe it with all your heart? If so, Christ says you have passed from death unto life. Do you believe that the Holy Spirit is striving to get every human being to accept Salvation, and if they don't

yield to the knocking of the Spirit in their hearts that the Spirit after a while will take its flight from them forever, and they will be certain of eternal torment? If you believe the above, you don't believe that Jesus is the Christ. For He says by the mouth of Paul, "He that *has begun* a good work *in you* will perform it unto the day of Jesus Christ." Can you fellowship Paul in the above? Again do you believe in Jesus? He says a new birth is necessary. "Except a man be born again, he *cannot* see the Kingdom of God." Can a person that the Scriptures declare to be dead in sin act and believe and thus give himself life, so as to enable him to be born again? That birth must take place in order to see the Kingdom of God. Do we believe it? If so it is an evidence of having passed from death unto life, and that you are born of God. According to God's word, it is just as impossible to do anything to bring about regeneration and Spiritual birth as it was in our natural generation and birth. Do you believe that Christ came into the world to give all men a chance of life and salvation, and all can accept and go to Heaven, or reject and go to hell? If so, I fear that you don't yet believe on the Lord Jesus Christ. For He said of Himself, "The Son of man is come to seek and *to save* that which was lost," and "all that the Father giveth Me *shall* come to Me." That they shall all be taught of God, and that every one thus taught cometh to Christ. Paul says, "Christ came into the world *to save* sinners." Peter said of Christ, "Who hast redeemed us from all iniquity." That is what saves sinners. Peter again says, "The promise is to all that are afar off, even as many as the Lord our God shall call." The Angel said, "Jesus shall *save* (not offer to save) His people from their sins." Jesus said He came to call sinners to repentance. We nowhere find where He made a single failure. No wonder Jonah said "Salvation is of the Lord." While I believe that every true believer is born of God, I don't think all born of God are true believers; why? because we find the Galatians from being taught by false teachers became foolish enough to turn from faith in Christ and His sufficiency back to the law of works, that "except ye be circumcised and keep the law of Moses, ye cannot be saved." "Oh fools and slow of heart to believe all that the prophets have writ-

ten." "Ye believe in God, believe also in Me." "Lord, I believe; help my unbelief." There will be false teachers according to the New Testament unto the end; and, if it were possible, they would deceive the very elect, and do lead very many into error but "the Lord knoweth them that are His."

W. P. MERRELL.

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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SALVATION IS BY DIVINE GRACE, AND NOT BY HUMAN WORKS.

Grace produces good works; and good works do not produce grace. Since the fall of Adam in the Garden of Eden, natural men have imagined either that they are not sinners, or that they can save themselves by their own works of repentance and faith and confession and ceremony and prayer and austerity and benevolence. They deny the inspiration and infallibility of the Scriptures, the prophecies and miracles of the Bible, the Di-

vine humanity, virgin-birth, and Messiahship of Jesus of Nazareth, His atoning death and justifying resurrection, His ascension to heaven, and His return to raise the dead and judge the world, and to send the wicked to hell, and gather the righteous to heaven. They substitute evolution for creation, and deny the Trinity, and the personality of the Holy Spirit, and the need of redemption and regeneration, and the resurrection of the body, and declare that the human race are getting wiser and better all the time, and that, if the preachers had enough money given them, they could evangelize or convert the world in this generation. The old lying theories of the ancient pagans, Lucretius, Celsus, Porphyry, and Julian have been dressed up, by a handful of German professors "in a little philosophic verbiage, and called scientific evidence and modern research," and adopted, as theology, by the great body of German, British, and American Universities and Colleges and Seminaries and Encyclopaedies and Periodicals and many Sunday Schools and Public Schools; and Germany has, for fifty years, been thus dominating and paganizing the world, as she is now using her utmost efforts to conquer and rule the world by force of arms and by every ingenious device that Satan can put into her mind. She thus demonstrates the utter failure of her superficial civilization and her pretended theology, and the absolute certainty of the final collapse of her vain and false philosophy. God is above the Devil, and will vindicate the perfect truth of His infallible word, and will, according to His eternal purpose, by the blood of His Son and the power of His Spirit, graciously save all His people from their sins and from every falsehood of Satan, and will make a new heaven and a new earth pervaded with truth, righteousness, peace, and happiness. S. H.

PSALMS 84:11.

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

The sun, the great luminary of day, is the source of created light and heat. It is one of the greatest objects that the great Creator has ever presented to our natural

vision, and serves to reveal by its golden rays all other objects by which the earth beneath and the heavens above are so beautifully and wonderfully adorned. It holds its throne or tabernacle that God has set for it in the heavens, lights up the firmament and lends its glorious light to moon and stars, which, all together, join in declaring the glory of God, showing His marvelous handiwork. Psa. 19:1, 4.

This wonderful orb of day is employed in the text at the head of this article as a similitude, in some sense, of the infinite Creator of all things, who is light and in whom there is no darkness at all. I Jno. 1:5. The Lord God is a Sun, eternal, self-existent, omnipotent, omniscient and omnipresent. God is infinitely wise and holy, rich in grace, plenteous in mercy, and worthy to be praised by all His creatures. No human tongue nor pen nor all the wisdom of the world combined can portray the character and wonderful works of the invisible Sovereign of the universe. May the Lord help us to honor and adore His holy name.

I will not here attempt to describe the effects of the literal Sun upon the earth, the mind, vegetable, and animal kingdoms, all of which depend upon it for life and action (for these principles are, in some degree, understood by all intelligent people), except so far as they may seem to serve as illustrations of the divine benefits of the infinite Sun under consideration. It is written, that "Darkness shall cover the earth, and gross darkness, the people"; and those who realize the moral condition of the world at this time are conscious of the fact that even now this is the case, and regard it with serious concern; and were it not for the sure word of prophecy, that the Lord shall arise upon His people that fear His name with healing in His wings, and that His glory shall adorn them, they would be hopeless and miserable indeed.

But the Lord God is not only a Sun, but also a shield to defend and preserve them from destruction by the weapons of the adversary. "The Lord will give grace and glory." The grace given in Christ before the world began is covenant grace, and our heavenly Father will surely bestow it upon the heirs of promise, and thereby save them through Christ from all iniquity. He who

commanded the light to shine out of darkness will in due time shine in their each and every "heart to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

The Sun of righteousness has indeed risen upon those that fear His name (Mal. 4:2) and was received by them with great joy and thankfulness as the days spring from on high, who visited them to give them light who sat in darkness and in the shadow of death, and guide their feet in the way of peace (Luke 1:78, 79), as the light of the world (Jno. 8:12), as the true light (I Jno. 2:8).

But although Christ came according to the very letter of prophecy, His own nation, the Jews, received Him not; except those who were born of God, they despised and rejected Him (Jno. 1:10-13).

"He will give grace and glory"; He will bestow upon His elect the utmost fulness of the grace given them in Christ, the covenant "Head over all things to the Church, His body, the fulness of Him that filleth all in all." (Eph. 1:22, 23), the God of this chosen generation (I Pet. 2:9). "No good thing will He withhold from them that walk uprightly." The children of God are complete in Christ, rooted and built up in Him (Col. 2:7-10). They are armed and equipped for the battles of life, having "received of His fulness, and grace for grace"; rooted in Christ, built up in Him, they are well qualified to walk uprightly, and have the grace of God to teach them how to live in this present world. (Tit. 2:11).

The children of God are not enlisted in His service in a state of uncleanness, but are washed and made clean by the power of regenerating grace; though they were lame, they are healed—made able to walk and leap and praise God; their eyes are opened to see and their deaf ears are unstopped that they may hear the Master's voice calling them by name and leading them forth beside the still waters and making them to lie down in green pastures, and when they become weak and weary, heavily laden and cast down, He restores their souls, gives them rest. No good thing will He withhold from them while on their pilgrimage. He that spared not His own Son, but delivered Him up for us all, how

shall He not also with Him freely give us all things? Rom. 8:32. Our gracious Father in heaven may, and often does withhold things that our fleshy nature desires to consume upon our lust, but, if withheld, we may be sure that it is not good for us to have.

Jesus said to His disciples (Matt. 7:7), "Ask, and it shall be given you; seek, and ye shall find," etc. What shall be given? Ask what you *will*, and the Lord will give you what you *need*. He knows what things you have need of before you ask.

"The Lord will give grace and glory," yea, His people are vessels of money which He hath afore prepared unto glory (Rom. 9:23). J. E. W. H.

GENTLENESS OF CHRIST TO HIS HUMBLE PEOPLE.

(Matt 12-19.)

"Behold My Servant whom I have chosen; * * * He shall not strive nor cry, neither shall any man hear His voice in the street."

This is a quotation from Isa. 42:2—"He shall not cry nor lift up nor cause his voice to be heard in the street." This refers to the Saviour's course in His life. To strive is to seek to triumph or come off victor in disputes. We are to "speak the truth in love." There is more force in words spoken in love than when they are uttered with a spirit of strife. "The servant of the Lord must not strive, but be gentle unto all men." We ought not to enter into an argument any time or any where without some little assurance that it will do good. An old adage is "silence is the greatest eloquence." No doubt silence is often the best argument we can make. We should not stop people in the streets to press our views on them, nor go into business places to argue about religion. We may avoid strife and controversy on the streets and in business places without disloyalty to truth; but we should speak plainly in the pulpit. Street arguments or goods-box arguments will not do any good, and these places of scripture show that this was not the Saviour's course.

The best way is never to argue Scripture unless you have evidence it will do some good. When one seeks for conversation on the Scriptures with a good desire to

know the truth, you have a chance to do good. We are not to cast pearls to the swine, or give that which is holy to the dogs, which means that not every company is a good place to talk about matters of religious controversy. "A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment to victory." A reed is a frail, feeble plant at best; and a "bruised reed" is a fit emblem of the greatest weakness. The gentlest wind will make the reed tremble, it is so feeble; but, when it is bruised, it can not lift up its head; and so the Christian feels that he needs one to lift him up and hold him up. The Lord's people know themselves to be weak as a bruised reed. Well the Saviour loves the bruised reeds, and will not crush them nor suffer them to be crushed. The strong and self-reliant are not meant by the "bruised reed," but the weak that have no strength. The Lord sees them and loves them and will care for them.

"And smoking flax He shall not quench." In old times, when we used candles, sometimes the wick would smoke and be offensive. Perhaps this was intended by these words as a figure of the sad plight in which the Lord's people sometimes find themselves. No light to themselves or others, they do not see what use they are to others or scarce know how others can bear with them. "Smoking"—the lamp has not only ceased to give light, but it smokes so that they feel themselves to be a stench in the nostrils of good people. This is not overdrawn. Many of the Lord's people have been shocked at discoveries of their corruption, and cried "I am a poor candle to the Church; I am a 'smoking flax'—a stench to all that see and know me." Well, a "smoking flax he will not quench." You may be weak and offensive as a bruised reed or smoking flax, but the Lord will not crush you. Pharisees do not complain of being "smoking flax" nor of their poor prayers or service. They do not rejoice in the fact that "a bruised reed He will not break," for they have no experience of this kind. I am sure they can dispense with the comfort in the text; but we need what they throw away. Affectionately,

J. H. O.

PLEASANT TOUR IN ALABAMA.

Elder M. L. Riner and I left home February 14th to fill appointments in the bounds of Antioch, Patsaliga, Conecuh River, and Choctawhatchee Associations of Alabama. We first visited nearly all the Churches in the Antioch Association and found them to be in peace and prospering. Elders J. W. Jones, Green Nall, Leroy Nall, J. W. Echols, D. G. White, J. M. Little, H. S. Gatlin, H. A. Hanks, J. L. Etheridge, J. A. McLehany are the ministers in that Association. The ministers love each other and are dwelling together in unity. They are not striving about words to no profit, but are contented with the goodness of the Lord's house. They are a most excellent band of loving Baptists. Our meetings were sweet, and congregations were good. We next visited the churches of the Patasaliga Association, and found them to be good, sound, orderly Baptists. They have only two preachers in their Association, Elders Y. E. Hughes and R. W. Cross. These are good, sound ministers. The congregations were very good and appreciative. We next visited the churches of the Conecuh River Association, and found them dwelling together in love and fellowship. Our esteemed and gifted father in Israel, Elder J. E. W. Henderson, is the only surviving minister in that Association. We visited his home and enjoyed ourselves very much with him and his dear wife. Both are old and feeble. We were glad to see them once more. We have been personally acquainted with dear Brother Henderson for nearly thirty years. He has been a great gift, sound in the faith, and one of the most godly ministers in his deportment we ever knew. They are in great need of preachers in that country. We were glad to visit Mt. Zion and Ramah Churches once more. We served these churches over twenty years ago, and had most glorious meetings. Seventy-five were baptized in eighteen months while we served Ramah Church. We missed our dear brother, Elder Harden, who has gone to his eternal home. We baptized him and assisted in his ordination. He was a great gift, and much beloved by all of his brethren. We next visited Arton, the home of our esteemed brother, Elder J. J. Byrd. We were glad

to meet this dear servant of God once more. We baptized him and his first wife, and married him to his second wife, and assisted in his ordination. He is a great gift and much beloved by his brethren and has been a great blessing to our people in that country. We visited the dear old church at Ozark, where we were ordained. We met a most excellent congregation. We had a good warm spiritual meeting, and they manifested great appreciation. We felt so thankful to see those dear people once more, and that we could all meet in peace, love, and fellowship, contending for the same pure sweet gospel that was so dear to us when I lived there and tried in weakness to preach for them.

We, accompanied by Elder Byrd, went to Bethel Church, Barbour County, where we had a glorious meeting. We pastored this church for years, and baptized quite a number of their members. Elder Byrd is their efficient pastor now. There is a great deal of good material in that section. There have been many sad changes since we used to serve them, but we are glad to see so many young people loving the sweet gospel that their parents loved. The grace of God will turn the hearts of the children to the fathers, and perpetuate the existence of the dear old church. We visited Antioch Church and found a loving spiritual band of true tried Baptists. Their former pastor whom they once dearly loved has left the old Baptists and gone off after Russell. Surprising indeed that any man professing to be a follower of Christ will be so bewitched as to leave Christ to follow a corrupt man like Russell. We heard that some of the Russellites claim that Russell will never die. The poor old Church has been tried in every conceivable way. Men depart from the faith, giving heed to seducing spirits and doctrines of devils. "Grievous wolves shall enter in among you, not sparing the flock."

We visited County Line Church, the home of the late Elder A. L. Ray, who recently fell asleep in the arms of Jesus. He was a dear precious man of God and highly esteemed by all lovers of truth. He is greatly missed. We next visited Mt. Zion, New Prospect, Piney Grove and Union Churches. We spent one night with our dear brother, M. J. Ward, the son of the late Elder E. S. Ward, and met dear old sister Ward, the widow of

Elder Ward. We also visited Brother Wm. Mitchell, the son of the great and gifted and well known minister, Elder Wm. M. Mitchell, who was much beloved by our people. We went to the home of our most excellent, beloved, and gifted minister, Elder M. E. Petty. We had a glorious meeting at Union Church, Midland City. Elder Petty is their efficient pastor. One joined by letter, and two by experience. This meeting will long be remembered by us all. We saw much good material out of the Church. The harvest truly is great, and the laborers are few in this country. We find sweet peace, love, and fellowship among the ministry, and the churches seem to be in a good condition. This is one of the most pleasant tours of our life. We have met so many with whom we were associated during our early ministry. They are firm in the faith and we have never been more kindly received than on this tour. We have received many pressing invitations to come again. May God bless those precious saints, and reward them abundantly for their many acts of kindness to us. We love and appreciate your sweet fellowship more than all this world. We are now at the pleasant home of our dear brother, Elder Thomas McGowen, near Dothan, Ala. We thank the dear Lord for His guardian care in sparing us to meet the saints in this country once more. If we meet no more here, oh, may we meet in that heaven of sweet rest where there will be no more sad farewells.

L. H.

NO ADVISORY COUNCIL.

[Editorial of Elder W. M. Mitchell, published in THE GOSPEL MESSENGER of December, 1898, and republished in THE GOSPEL MESSENGER of March, 1905, and now again republished by the request of Elder G. W. Stewart.]

1. The assembling of the Apostles and Elders with the church at Jerusalem, as presented to us in the 15th chapter of the Acts of the Apostles, was no distinct and separate organization from the church.

2. It was not formed as a regular standing Advisory Council to advise churches in matters of difficulty in advance of any trouble known to exist among them; but all its proceedings were done in the church and by the authority of the church at Jerusalem, together with

the united and concurrent voice and advice of the Apostles and Elders who were there assembled with the church.

3. This assembling of the church at that time was for a specific purpose, suggested by the church at Antioch, which had been sorely troubled by the teaching of some brethren who had come among them from Judea, or from the church at Jerusalem.

4. These brethren from the church at Jerusalem had come to the church at Antioch and caused much dissension and disputation on the subject of "Conditional Salvation," and the Antioch brethren determined to take a regular course of gospel labor by sending Paul and Barnabas, and others with them, with a full statement of the case, up to the Apostles and Elders, and to the church at Jerusalem, where these conditional teachers doubtless had their membership.

5. Now, inasmuch as these conditional teachers were members of that mother church at Jerusalem, it was the only legal tribunal to investigate the matter and come to a final and valid decision, that should stand as a living example to all gospel churches as to how and by what authority all matters of dispute should be settled among churches, from then down to the present time and even down to the latest generation, as long as there are gospel churches on earth.

6. Baptists of the Primitive faith and order need no new organization to be formed by uninspired men to enable them to gospelly investigate and settle difficulties in their own household, or in their relation to other churches of the same faith and order. The only thing for Baptists of the Primitive faith and order to do is to follow along and stick closely to the divine standard which our God has already given in the Scriptures, and by which the man of God is thoroughly furnished unto all good works.

7. There is not a duty we owe to God or man, nor an evil that we should shun, but what is already binding upon us as servants of God, and members of His church as here established upon earth. This principle has been recognized and proclaimed abroad by Baptists of the Primitive faith and order for ages and centuries past, even from the days of the Apostles down to the present

time, and we hope and believe it will be perpetuated and proclaimed as long as there is a church of God on earth.

8. The churches at Antioch and Jerusalem, fully recognizing this scriptural truth, that God had set in the church all the gifts, helps, and governments that ever should be needed for settling disputes or difficulties among churches or among their own membership in individual churches, certainly took the proper steps to bring this trouble of Antioch Church before the church at Jerusalem, while they could have the inspired counsel of the Apostles to assist them in coming to a correct conclusion.

9. This they did as a church, assembled in conference, and the conclusion to which they came was the conclusion and decision of the "whole church," by and with the concurrent voice of the Apostles and Elders—and letters were sent by the church at Jerusalem to the church at Antioch, which, when the church at Antioch received, they rejoiced for the consolation it gave them, and thus the trouble between the two churches was at an end, without the intervention of any new organization as an "Advisory Council," to be set up as a Court of Appeals, distinct from the church.

10. The church of Christ as established on the doctrine and order of the gospel has all the gifts of the Spirit given her for self-edification, or for reproof, rebuke, or instruction in righteousness, that will ever be needed by the church in her present militant state.

11. The Apostle Paul informs us of some of the gifts by the Spirit which God hath set in the church, whether as prophets, apostles, pastors, teachers, evangelists, the gift of tongues, or the interpretation of tongues, governments or helps to settle difficulties—all these, when our Lord ascended on high, He gave as gifts to His church. And these gifts were not a mere temporary endowment for the apostolic day, but as a perpetual inheritance to continue till all the church of God, whether from among the Jews or Gentiles, should come in the unity of the faith; and it seems that our blessed Lord has made this permanent arrangement to supply His church with gifts for self-edification in order to cut off all occasion or necessity for organizing any other coun-

cil or form of proceeding in settling church troubles than that which He has already given to His church.

12. This truth is clearly set forth by the Apostle in the 4th chapter of Ephesians, when he says to the church, "That we henceforth" (that is, for all time to come,) "be no more children tossed to and fro by every wind of doctrine, by the sleight and cunning craftiness of men, whereby they lie in weight to deceive."

13. We ask the reader's special attention to the reading of the entire 15th chapter of Acts, and if the view we have presented in this article is not in harmony with the facts recorded in that chapter and other Scriptures, we shall regard it as an act of brotherly kindness for any of our beloved brethren to set us right and instruct us in the way of the Lord more perfectly. For, we do honestly think that no Advisory Council or Court of Appeals, other than the church, was ever formed or authorized by Christ or His Apostles to be formed, for advising churches in matters of difficulty, or for "using its best efforts for preserving the union of the churches."

The church, as established upon the doctrine and order of the gospel, is called "the house of God, the pillar and ground of the truth." It needs no supplements, auxiliary societies, or institutions of men, to strengthen either the foundation or the house. It is "God's building." His work is perfect. We want nothing more, nor anything less. W. M. M.

QUESTIONS AND ANSWERS.

1. Q. Did Paul, as an Apostle, take the place of Judas or Matthias? A. After Judas Iscariot had hanged himself, the eleven Apostles chose Matthias by lot to take his place (Acts 1:24-26); but we hear no more of Matthias in the new Testament; and we are told that Christ chose Paul as His Apostle to the Gentiles (Acts 9:15; 22:21; 26:17; Rom. 1:1; 11:13; 1 Cor. 1:1; 2 Cor. 1:1; Gal. 1:1; Eph. 1:1; Col. 1:1; 1 Tim. 1:1; 2 Tim. 1:1; Titus 1:1).

2. Q. Did all the prophets and apostles suffer violent deaths. A. No. Enoch and Elijah were translated to heaven without dying. Moses, Joshua, Samuel, Job, David, and Solomon died natural deaths. The Jews have a tradition that Isaiah was sawn asunder (Heb.

11:37), but the Scriptures do not say. The other prophets who wrote parts of the Old Testament died naturally, so far as we know; though some of them may have been slain, as, no doubt, many of the true prophets were (1 Kings 19:10; Matt. 23:37). John the Baptist was beheaded by the order of Herod Antipas, youngest son of Herod the Great; this Herod was tetrach of Galilee and Perea; by tetrach is meant that he was ruler of the fourth part of his father's dominions (Matt. 14:1-12). The Apostle James (the brother of John) was slain with the sword by order of Herod Agrippa, grandson of Herod the Great (Acts 12:1, 2). Christ, after His resurrection, clearly intimates that the Apostle Peter would die a violent death (John 21:18, 19); and Tertullian in the third century, and Eusebius in the fourth century, say that Peter was crucified with his head downward, as he did not feel worthy to die with his head above his body, as did his Lord, but the New Testament says nothing as to this, nor does it record the deaths of any other Apostles. There are traditions that Paul was beheaded, and that other Apostles suffered martyrdom; but we do not know whether these statements are true or not.

3. Q. Are printed prayers for general use, or prayer-books, in harmony with the Bible? A. These are modern inventions, unknown in the Scriptures. True prayer is the voice of the Spirit of God in the soul crying unto the Lord for mercy and blessing (Zech. 12:10; John 4:23, 24; Rom. 8:26, 27; Eph. 6:18). "The effectual (literally, *incrought*) fervent prayer of a righteous man availeth much" (James 5:16); true prayer is wrought in the soul or heart of the Spirit of God. Christ teaches His disciples *in what manner* or spirit they should pray (Matt. 6:9), not meaning that they should always use these words; they should pray in reverent and loving dependence and submission to their Heavenly Father, exalting Him infinitely above all others, imploring the coming of His kingdom, and the doing of His holy will on earth as in heaven, and begging for their daily food, and for the forgiveness of their sins, and for deliverance from temptation and evil, and giving unto Him all the glory for both their natural and their spiritual mercies. Prayer-books were invented by the Jews and Catholics in the Dark Ages.

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."—Psalms 107:8, 43.

WARBURTON'S MERCIES, No. 15.

As a short account of this interview which I had with Mr. Huntington may interest some of my readers, I will just mention a few particulars of it. Many years before I began to preach, being one night at a prayer meeting which I was in the habit of attending, a person who was there offered to lend me a book, the title of which, he said, was "The Kingdom of Heaven Taken by Prayer," written, he added, by one Huntington, a coalheaver. No; says I, I thank you; it is nothing but some Arminian rubbish; for the title of the book satisfies me what it is. But he said that it was exactly my experience, and he was sure I should like it. So I took it, and O what a night I had in reading that blessed book! Never can I relate a thousandth part of my feelings. Sometimes I was crying, sometimes laughing, sometimes blessing and praising God, till my very soul was so overpowered that I hardly knew whether I was in the body or out of it. I read it till nearly daylight in the morning, and O what a union of soul did I feel to that dear man of God! I made a solemn vow to God that if ever he brought me in his providence anywhere near to him, I would go and tell him the blessing which I had received from reading his book. The very year before he died I was the unworthy pastor of the Baptist Church, meeting at Hope Chapel, Rochdale; and being considerably in debt for the chapel, the church wished me to go out a begging, as two hundred pounds were wanted, and we were threatened with law if we did not get it. So off I set round the different counties, till I got to London, and then that text came with power to my mind, "Pay thy vows unto the Lord." O how powerfully did it come to my mind: "Did you not vow unto God when you read 'The Kingdom of Heaven Taken by Prayer' that if ever God in his providence brought you any where near where that dear man of God was, you would go and tell him how the Lord had blessed his book to your soul? Now you are in the town where he is." "Well," I cried, "Lord, help me to

pay my vow." I felt in my mind a deal of going back; for I thought I was such an ignorant fool; what would he think of such a fool as I going to see him? But the text kept following me, "Pay thy vows unto the Lord." So I was determined to go, and I said to my friend where I made my home, "Come, you must go and show me where Mr. Huntington lives, for I must pay my vow unto the Lord." I had told him all the circumstances before, but he had always thrown stumbling blocks in my way, telling me he was sure that Mr. Huntington would never talk with me, particularly if he had any idea that I was a Baptist. But I told him now that I must pay my vow unto the Lord, for I could have no peace till I had performed it. So off we went, and he brought me to the gates of the house, which was situated, if I recollect right, in a place called Hermes Hill, Pentonville. I rang the bell, and when the footman came to the door, I requested an interview with Mr. Huntington, if agreeable. He asked me my name, and where I came from, and whether Mr. Huntington had any knowledge of me. I told him no, but that I should be glad to speak with him for a few minutes, if it were agreeable. He bade me follow him to the front door, and said he would go and ask if I might see him. But O what darkness of soul came upon me and trembling of body whilst he was going to inquire. I even felt a secret wish that a message might come that it was not convenient for him to see me; but when the man came back and said I was to follow him, and I was introduced to him in his study, O what fear and shaking I had when I entered in. The good old man was sitting at his table with his cap on, and his Bible open before him, and he looked just like the old Prophet Elijah in my eyes. But I was so shaken that I could hardly tell what to stammer out, nor did I know for a few moments what to say. At last, however, I said I had read his book, "The kingdom of Heaven Taken by Prayer," many years ago, and it had been made a great blessing to my soul then, as it had been ever since at times, and that I had made a vow that if ever I came anywhere near where he was, I would tell him of it. But the dear old man never spoke a word, nor lifted up his head, and I sat so confused and shut up that I could not tell what to say, and for a minute or two not one word

was uttered. At last I spoke, and said, "It is a mercy that we are poor sinners." The old man lifted up his head, and said, "There are many poor sinners that know nothing of the matter." "Yes," I tremblingly said, "I believe there are;" and then I hobbled out, somehow or another, "but it is a mercy if the Lord has brought us to know that we are poor lost sinners." The dear old man lifted up his head again and looked me right in the face, and I felt as if his look would have knocked me right off the chair I sat on; and he said again, "There are many poor lost sinners that know nothing of the matter;" and down he dropped his head again. Poor ignorant blind fool, I sat sweating and trembling, and did not know what to say; but, blessed be the dear Comforter! he shone into my heart and brought what was needful to my remembrance, and gave me a sweet sight in a moment of the way by which he had brought me, and I answered the good old man, it was true there were thousands of poor lost sinners that knew nothing of the matter, but I believed in my very heart that when God the Holy Ghost quickened the dead sinner, opened his blind eyes, and brought him to see and feel that he was a poor lost sinner, he never left him till he made it known in his heart what it was to be a saved sinner, and to know what the love of God is and its sweetness when it is shed abroad in the heart. The old man looked up and said, "What dost thou know of the love of God? what is it? and what are the effects of it when known and felt in the soul?" and dropped down his head again. I said to him I hoped that the dear Spirit would enable me to give a reason of the hope that was in me with meekness and fear; and then I told him where the Lord had first met with me whilst in the gall of bitterness and in the bond of iniquity, and how he cut me down at a blow, and how he had slaughtered and killed me to all the pleasures of sin that I used to live in and enjoy as my meat and drink. I next told him how I had tugged and toiled and worked night and day, to get some righteousness that I might have some hope that God would have mercy on me. And I went on to tell him how the holy law of works was brought home to my conscience, and how I had found and proved it to be a killing letter, and the ministration of death and condemnation to my soul; and how long I lay in the belly

of hell with the wrath of God in me, with no more hope of ever finding mercy than devils have. I told him how I had envied dogs and every creature that had no soul to appear before God; and I was confident that those souls that had been here never went about to try to establish a righteousness of their own. I then told him where and when the dear Lord proclaimed peace, love, mercy, blood, and pardon to my soul; how wrath, terror, guilt, bondage, misery, and hell fled away; and how love, mercy, peace, pardon, and liberty entered into my heart, and the blessed and sweet effects that it had upon my poor soul for months. O what a change this produced in the dear man's countenance! He looked up with tears running down his cheeks, and blessed God for what he had taught me; and I believe he brought twenty portions of God's word to prove that it was the teaching of the blessed Spirit of God; and we both wept together, and blessed God for free and unmerited grace, displayed in saving, teaching, defending, upholding, delivering, comforting grace; so that we could join with Paul, "By the grace of God I am what I am." After a long and savoury conversation, I told him why I was in London, that I hoped the Lord had raised me up to tell to poor sinners what the Lord had done for my soul, and that I was the unworthy pastor over a little Baptist chapel at Rochdale in Lancashire; that we had built a new chapel, and being a very poor people, I had been through some parts of the country to get some assistance towards it, and had come for that purpose to London. But I told him God knew my heart, that I had no view of coming to him to beg, and that my desire to see him was for the love I felt to him for the truth's sake. The dear old man told me he could not encourage me to beg amongst his people, for they had built their own chapel themselves, and that it had cost them a great deal of money, so that he could not think it right to send a beggar amongst his people. I told him what he said was right, neither should I attempt to go amongst his people. But he opened his table drawer, and scraped up all the silver he had in it, and poured it into my hands, and said, "I give you this for your family." I thanked him for his kindness, and blessed the Lord that he had inclined his heart to speak so comfortably to the poorest of worms, and was just

going to put out my hand to shake hands at parting, when I was checked with the thought that perhaps he might think me too bold. I therefore blessed him in the name of the Lord, and was going out of the room, but he stopped me by saying, "Let us shake hands at parting;" and he rose up, and came to me, and got hold of my hand and never can I forget with what cordiality he shook hands, and the words which he uttered, which have been a source of many comfortable moments to me since, when I have been sinking almost into despair. The words were these: "May the Lord God of Abraham, of Isaac, and of Jacob, bless thee, and go with thee." O with what feelings I came out of the house! how my soul did bless and praise the Lord! And O the sweetness that flowed into my soul again and again from the parting blessing, "May the Lord God of Abraham, of Isaac, and of Jacob, bless thee, and go with thee." And the Lord did go with me in a most wonderful manner, for I got the £200 in my journey, and went home to Rochdale with joy and peace.

JOHN WARBURTON.

LETTER.

HOW MANY DAYS SHALL WE WORSHIP?

[A letter from Elder Chastain to me, on this subject caused me to write my leading editorial in the February MESSENGER; and I desire to close the discussion with his present letter and my remarks upon it.—S. H.]

In this article we prayerfully desire to say nothing hurtful nor to unjustly accuse any one, but give to every one the right of free thinking. It would be wrong for me to set up a standard, that all lovers of truth must come up to or be branded as heretics, and more especially if I had no Scripture for the standard.

Some weeks ago I began searching for scriptural proof that we should limit our meetings to three days. On searching the Bible I found none. My articles in *Messenger of Peace* of St. Joseph, Mo., have called forth some bitter criticism, which I expected, but as yet no Scripture has been produced and I am still searching. I am still firmly convinced there is no such Scripture.

Throughout the Northwest the Old Primitive Baptists have, for the past century, and more, been accustomed to holding meetings at times for a week and ten days, and some few have as a result called us Arminians because of our practice, and this unjust charge and uncalled for accusation was what gave rise to our recent inquiry. We Baptists here will get mad quicker at being called Arminians than almost any thing else. If we have to limit our meeting to three days to be genuine Old Baptists there are but about, possibly less than, a dozen genuine Old Baptist churches in the whole North-

west, and possibly not over a half dozen faithful preachers. We consider Elders R. W. and J. M. Thompson, Elder John R. Daily, C. W. Arnold, and Elder J. H. Oliphant, and a great many others we might name good genuine Primitive Baptists, yet these brethren are not so narrow as to think we have to stop preaching the gospel in three days, or be Arminians.

Now it is an admitted fact that the early disciples met "daily." Do we have to be Arminians to be like the early disciples? If so we had better repent at once and get in line, for God showered down his blessings upon their devoted heads and hearts.

We want it distinctly understood now that there are no Old Baptists in this country that have ever approved of such meetings as Billy Sunday and Arminians approve of. We have never to my knowledge had any such meetings here, and I have traveled some among our churches here for the past twenty years, and in behalf of our good brethren I deny, as false, any charges to that effect. We are as much opposed to them as any of our eastern or southern brethren can be.

I wonder if those who object to the word "protracted" have ever looked into the meaning of the word. If we begin a meeting on Friday or Saturday and continue it over Sunday, it is protracted. Much of this is "contention about words to no profit."

We wish now to notice some things in Elder Stewart's article in March MESSENGER. We agree with him, and Elder Hanks, too, on all they said against "Arminian Protracted meetings." We have not a word to say in defense of their false, God dishonoring practices. Elder Stewart misquoted my challenge, not purposely. I said, "I challenge any man in the United States to show one text of Scripture that requires us to limit our meetings to three days." (Yes, Brother Stewart, I regret that I used the word challenge, I should have said, NO MAN in the United States, it would have sounded so much better). That statement is still out; NO MAN can produce the text. One thing very prominent in the good brother's article is the absence of Scripture in support of his claims. He only cited two texts, Acts 2:46, and Ps. 127. My "Challenge" which he objects to, is no more objectionable to him I am sure than his calling us Arminians. We think that our dear old brethren in the Black Rock convention did a noble work, but under the severe strain of contention and division, and in the heat of it they went too far when they declared against more than three days' meetings, and they are excusable on these grounds. No where before 1800 was such a limit put on divine service; but in the absence of such time there is no excuse for not studying the Bible unprejudiced. These old brethren were not infallible. We should consider the fact that the Apostles, and others with them, while waiting between the ascension and Pentecost, had meetings every day for ten days at Jerusalem under the direct instruction of the Saviour, too, and Paul preached daily, and for a year and a half, and two years and three years. And the Saviour preached "forty days concerning the things of the Kingdom" Acts 1:3. Paul came to Troas after a five days' journey; he had certainly arranged to come, and "preached Christ's Gospel, and a door was opened unto him of the Lord" and he abode there seven days. He did not make tents there or buy wheat or cotton nor sit and wait until Sunday, but "preached Christ's Gospel."

It is as unjust to say a week's meeting held as the apostles held them, where the pure gospel is preached, would tend to Arminianism, as it would be to say that a three days' limit would tend to Antinomianism. Our brethren here have never practiced taking up public

collections, and would consider that a step toward Arminianism, yet the brethren in the east practice this, and we do not feel like calling them Arminians for that practice. Almost all the trouble that our churches here have had have started in the East and South. The Pence and Burnam trouble started in Virginia and came West; and the Campbellite division started in Pennsylvania. The Missionary trouble was principally in the East. The Kirkland and Todd trouble was but a continuation of the Pence trouble started from the East and South. The Absolute Predestination of all things started in the East and South, and is still raging there, while we have the tail end here to contend with, and but very few here. So when all is considered we have I think just as faithful a ministry here as any where in the United States, and men who know the truth fully as well as does Elder Stewart.

In the quotations given from Elder Hassell's history I see that the main objection is "the religious excitement produced" by protracted meetings, and these are the things that would mark the difference between us and the Missionary Baptists. Also the manner of conducting the meetings, so that I would heartily endorse the quotations from Elder Hassell. It can not be shown that we have ever contended for exciting meetings, but, I have said and do say, that we have no use for a man that can not preach more than three days without getting into Arminian practices. We need have no fear of a sound ministry preaching Arminianism. I most certainly think that dear Brother Hassell, and Brother Hanks, and Brother Stewart, too, could preach one week in a church house without running into Arminianism. I have more confidence in Brother Stewart than he seems to have in me. We are told to "esteem others better than ourselves."

Elder Stewart wants me to show him a religious order that has adopted protracted meetings that have not run into Arminianism. Now we have meetings here all through this country that last a week, sometimes, and we have had them for more than a century. Come up and see us, Brother Stewart, and visit all our churches and get acquainted, and see if you think we are Arminians. When I say this country I take in about ten or twelve States, including Indiana with its many able preachers. If Brother Stewart knew the Baptists here better he might not make such serious charges against them. Shooting at such long range you are apt to miss the mark entirely.

In a forty-four page article I am setting forth my views plainly on this question. The same can be had by sending me 25 cents.

When you claim that we are demanded to confine our meetings to a limit of three days, you deny that the Holy Spirit Divinely continues our meetings at times as reported in the GOSPEL MESSENGER, October, 1914, page 316. The Holy Spirit and the Scriptures are agreed, and as the Holy Spirit sometimes leads us to continue our meetings, a continued meeting is therefore scriptural, rightly conducted.

Yours unworthily,

W. A. CHASTAIN,

1631 S. College St., Springfield, Ill.

REMARKS.

If our readers will look again over my article in the February MESSENGER, and the articles of Elders Hanks and Stewart in the March MESSENGER, they will find, I think, a sufficient answer to the above article of Elder Chastain.

In our articles we have tried to show the *difference* between

Divinely continued and *humanly* protracted meetings; if *God* continues a meeting (which He did at rare intervals in the Apostolic Age, and has occasionally done since, to teach and bless, comfort and exhort His people), of course it is all right, and His children will rejoice in it; but if *man* prearranges to protract a meeting to excite and add members to the church, it seems to us wrong, and to have an evil effect upon both those thus added and the church. And we have never said or thought that any of our present western ministers or members are Arminians. No genuine Primitive Baptist can be an Arminian. But it is a certain fact that, in the last few years, several ministers in our ranks, addicted to the protracted meeting custom, have gone over to the Arminians. And we do not believe that any human being, since the death of John, the last surviving Apostle, has been or is infallible. We believe that the Old and New Testament Scriptures are the only infallible standard of faith and practice. And we admit that the Scriptures do not set any limit to our days of worship; but the New Testament does not say that Christ ever preached to the people at one place more than three days together (Matt. 15:32-39; Mark 8:2-9), and we think that His example is the best of all to follow; of course, if He now manifestly by His Spirit continues a meeting longer, all His spiritual people, instead of objecting to it, will be glad of it. We rejoice to be assured that no minister now with us believes in excited meetings to increase the membership of our churches, and we hope that they never will. The Methodists, who started humanly protracted meetings in 1799 in Kentucky, were confessedly Arminians from the beginning of their denomination; and the Quakers and Unitarians, who never have protracted meetings, are Arminians (believe in salvation by grace and works combined), or Pelagians (believers in salvation by their own works alone).

Light and darkness, both natural and spiritual, come from east to west. Arminianism, Meansism, Campbellism, Modern Missionism, and Universal Predestinarianism came from Europe to this country; of these, no Primitive Baptists receive the first four; and only a comparative few receive the last, and the wisest of those who do, distinguish between God's effective attitude to holiness, and His suffering attitude to sin.

No people were called Primitive or Old School Baptists till the Kehukee Association, in 1827, nonfellowshipped modern religious inventions. New customs introduced among our people before that time caused this separation (2 Cor. 6:14-18; 2 Thess. 3:6). Until some Baptists adopted the custom of holding long and humanly protracted meetings, invented by the Methodists in 1799, there was no occasion for the Baptists to condemn such meetings.

During the 40 days from Christ's resurrection to His ascension he appeared ten different times (as recorded in the New Testament) at different places, sometimes in, sometimes near, and sometimes far from Jerusalem, sometimes near the sepulcher, sometimes in closed rooms, once on the road from Jerusalem to Emmaus, once by the seaside, and sometimes on mountains, proving the reality of His resurrection, and instructing His disciples in things pertaining to the kingdom of God. While remaining, by His command, at Jerusalem during the ten days from His ascension to the outpouring of His Spirit on the day of Pentecost, Christ's disciples, like other Jews, met daily in the temple courts at the hours of the morning and evening prayer and sacrifice, not to preach, but to wait for the Holy Spirit to qualify them to preach the gospel, and to bear witness, in demonstration of the Spirit and power, to the resurrection and Messiahship of the Lord Jesus (Luke 24:49; Acts, chapters 1

and 2; 1 Cor. 2:4; 1 Pet. 1:12). And, after Pentecost, when they were filled with the Holy Spirit, they "continued daily in the temple; and, breaking bread from house to house, they ate their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." Evidently, the Lord continued this meeting; and, if He had continued it forever, it would have been right and glorious. Paul, on returning from his third journey, tarried a week at Troas, in Asia Minor, and he preached to the disciples on the first day of the week (Acts 20:6-12). And, no doubt, by the direction of the Holy Spirit, he remained two or three years at Ephesus, preaching daily both publicly and privately, ceasing not to warn everyone night and day with tears, and healing the sick, and coveting no man's silver or gold or apparel, but laboring with his own hands for the necessities of himself and of those who were with him, and exhorting the elders there to do the same (Acts 19:8-12; 20:31-35). Do any preachers now on earth preach, heal, and labor as Paul did? Not that I ever heard or read of; but the Primitive or Old School Baptist preachers come nearest to preaching the doctrine that Paul preached, both publicly and privately, daily in their lives (the best preaching) and with their tongues and pens, and ministering to the needy, the afflicted, and the bereaved, without charge, and laboring with their own hands for the support of themselves and of those with them, and, without societies or boards or any promise of the payment of even their expenses, traveling, in their preaching tours, over most of the United States (a country twice as large as the Roman Empire, over which Paul travelled and preached), and also preaching in Canada.

In the February MESSENGER I showed the differences between Divinely continued and humanly protracted meetings. To the question: How many days shall we worship? I would answer: *Always, in prayers or praise or obedience, or submission.* And to the question, How many days shall we meet in person to worship? I would answer: *As many as the Lord manifestly by His Spirit impresses us thus to meet.*

If any reader wishes to see more fully Brother Chastain's views on the subject of his letter let him send to him for his book. I think that the matter as to continued or protracted meetings has now been sufficiently discussed in THE GOSPEL MESSENGER.

S. H.

A STATEMENT.

KINSTON, N. C., March 20, 1915.

We feel that it is right that we should, once or twice a year, publish a statement concerning our debt here in Kinston.

Our last report showed that we had in May, 1914, bought Church property here in Kinston for \$5,000.00, and that we had paid one-half cash.

We wished to make a payment in November, 1914, but could not do so.

I am writing now to let you all know how much money we have on hand, and from what source it came.

We have on hand \$243.76. \$35.50 of this amount has come to us through Brother Cayce's kindness in giving us the money for all subscriptions we (and others) secured for his paper, "*The Primitive Baptist.*" \$52.50 has been given to us by Baptists and friends in amounts from 25 cents up to \$5.00.

The remaining amount of \$155.76 has been gotten together by a

few sisters and their friends, who, since last May, have met together one afternoon in every week and *worked*; taking sewing home with them to finish, and each giving 25 cents every month to increase the fund.

They are working and hoping that the proceeds from their work during March and April will bring the \$155.76 up to \$200.00

There are very few Baptists in Kinston; only four brethren, every one of whom is over sixty years old, but we will do all we are able to do to lessen this debt in May.

No church has been organized here yet, but Brother L. H. Hardy preaches for us every 3d Sunday and at night. We will be glad if other ministers, when making appointments to preach, will remember us, and we will appreciate any help that is given us towards paying this debt.

Yours in Christian fellowship,

JOHN H. DAWSON.

STATEMENT BY MOUNT OLIVE CHURCH IN LEE COUNTY, ALABAMA.

I learn that the trouble in Bethlehem Church, of Macon County, Ala., and Chana Creek Church, of Elmore County, Ala., and Shiloh Church, of Tallapoosa County, Ala., has been caused by the remarriage, during the first husband's lifetime (he being now dead) of a sister divorced from that husband for "voluntary abandonment," though the divorce might have been obtained for his unchastity. Some of our brethren infer, from Matt. 5:31, 32, and 19:3-12, that a person divorced from another for the latter's unchastity, may be lawfully married to a third person during the life of the second companion, as they consider that a scriptural divorce is, as it were, a matrimonial death; but other brethren think, from Mark 10:2-12, and Luke 16:18, that *the remarriage of even the innocent person during the life of the guilty companion is not scriptural*. Knowing this difference of views among our brethren, the Mount Olive Church, near Opelika, Lee County, Ala., after years of labor and trial in regard to the above-mentioned case, finding that the more it was agitated the more division it produced, thought best to discontinue the agitation, and to have nothing more to do with the matter.

S. HASSELL.

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. SARAH JANE GRIFFIN.

By request of Brother W. J. Griffin, I will try to write a short sketch of the life and death of his wife, Sister Sarah Jane Griffin. She was born some time about the date 1839, and died December 26, 1914. Her stay on earth was about seventy-five years. She was the daughter of Washington Coltraine and Tempie, his wife. She married William Jordan Griffin on January 28, 1866, and to that union eight children were born. The husband and six children are left to mourn the loss of a loving wife and dear mother. She was buried in the usual custom. Elder W. B. Harrington read hymn No. 625, Lloyd's Selection, and preached from Revelation, 14th chapter and 13th verse. Sister Griffin received a hope in Christ, and united with the Smithwick's Creek Church in Martin County,

N. C., on the fourth Saturday in August, 1888, and was baptized the following day by Elder Henry Peel, and lived in full fellowship until the summons came to take her soul to Paradise, to await that morning when the Lord will descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, and the graves will open, and the sea give up its dead to be judged by the power of God. Blessed are they that have been taught by His Spirit to know him, and through faith look unto the resurrection. "Blessed are they that die in the Lord." Having been regenerated, they walk in newness of life, and see beyond the grave a Saviour, and behold His glory in that Celestial City not made by hands, but prepared by God. Sister Griffin left behind her the blessed assurance of her faith in a Saviour to carry her through the dark valley of the shadow of death; and we feel that His presence sustained her through the last sad hours, when parting from kind and loving friends, and a faithful husband and children. We know that the ties of nature are near to our hearts, and few exhibited that intense devotion for relatives and friends which she did. Love for her brethren and sisters and friends did flow from her very soul. We feel that our loss is her eternal gain. Though we mourn the loss of a dear sister, by faith we can see our Saviour embracing her, and a crown of glory on her brow. Dear friends, weep not for her, but rejoice that life's storms cannot sweep over her soul.

Jonesville, N. C.

WM. H. DANIEL.

THE WORSHIP OF GOD, REGENERATION, AND THE STATE OF THE DEAD.

SPRINGFIELD, ILL., 1631 South College St., February 10, 1915.

This work treats of Why and When we shall worship; Regeneration, and State of the Dead" will be much larger than I had first expected. Instead of only 75 pages it will run to 125 or 130, but the price will not be changed. It will sell at 25c. each, or about 1-5 cent per page.

This work treats of Why and When we shall worship. Regeneration of the Spirit or Soul of man prepared for the worship of God and for heaven; and the State of the Dead. The Body dies, but the Spirit, being immortal, goes to heaven at the death of the mortal body. We say quite a good deal of the Immortality of the Soul, proving it with scriptural arguments and texts. This question is of great interest to us who have seen dear ones pass from this world.

This work will be ready for mailing soon, and all orders will be greatly appreciated. We hope that no motives but the comfort of God's people and the good of the cause have prompted us to put this work out. Give us your order and read the book. Anyone not able to buy it shall have a copy for the asking; just send a card. Special price to preachers. May God bless us all.

Sincerely,

W. A. CHASTAIN.

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JUNE, 1915.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 37.

WILLIAMSTON, N. C., JUNE, 1915.

No. 6

CHRIST OUR ROCK.

Matt. 7:25, 16:18; 1 Cor. 3:11.

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.

His oath, His covenant, and His blood
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.

EDWARD MOTE (1825).

CORRESPONDENCE.

SALVATION ALONE THROUGH CHRIST THE LORD.

The Fundamental and Unanswerable Position of the Primitive Baptists.

A leading editorial in a recent issue of *The Herald and Presbyter* (published in Cincinnati and St. Louis), one of the most conservative and influential papers of all the popular churches, reads as follows:

THE PRIVILEGE OF SALVATION.

Men assume to manufacture distinctions that God does not recognize as such. Before God's judgment and vision there is only one real difference among human beings, and that is possession of a saved life and character, or the lack of this salvation. Is one believing and obedient and righteous, or is he unrighteous, disobedient,

and unbelieving? Is he a child of God or a child of Satan? Does he belong to the kingdom of light or to the kingdom of darkness? Is he on God's side or is he on the devil's side? Is he bound for heaven or for hell? This is the only, the abiding, the eternal distinction. Let us learn to observe this and no other in forming our judgments as to ourselves and as to others. Let this spiritual, divine standard be the one on which are framed all our moral judgments.

This does not mean that there are not differences, as of race, nation, color, age, sex, culture, wealth, bodily strength and all other physical, intellectual, and social conditions, but the fact is that these do not count, as God estimates and judges our real life. These are on the surface. These are not such as to effect the real life as it lies open before the eye of God.

One may possess the best and highest possibilities in relation to any or all of these minor conditions, and yet be utterly unsatisfactory and incomplete in the sight of God, because not in possession of the supreme, central and essential gifts of God's grace in his heart and life. This is the one thing that no one must ignore or neglect. Whatever one has or has not, this must be sought for with earnest diligence if one would possess the true riches.

All people are alike, by nature, in being sinners. All have wandered away from God. All have wandered into a sinful, lost, estranged life. There is not one who has not sinned. The Scriptures declare that in this "there is no difference." A family likeness and defect thus characterize the whole human race of sinners.

All are alike, too, in having extended to them the invitation to life and to repentance and faith. God has provided a redemption that is ample for all and the gospel offer is made freely to all who, unmindful of their sin, are willing to turn from it unto God, through faith in Jesus Christ. This common privilege marks all members of our race as being alike. There is no difference. God opens the door before us all and closes it before no one of us. If any one will not repent and believe and be saved, that is his own failure; but God will not assume the responsibility of any soul's destruction. All are alike in this great privilege of being saved.

Whoever we are and whatever we are and wherever we are—widely separated as we may think ourselves to be by social, political, racial, or temporal conditions, whatsoever—we are all alike in being sinners by nature and in having the opportunity to be saved by grace. The most important thing then, for time and for eternity, is that we shall accept the divine grace that can forgive and lift us up into the life that is saved for evermore. In the light of the eternal world, all differences will be seen to have faded away in the enjoyment of being in the likeness of the Son of God.

The editor calls attention here to perhaps the most important subject that could be presented to our minds—the state of existence beyond this transient life. Is it true that—

"Beyond this vale of tears,
There is a life above;
Unmeasured by the flight of years,
And all that life is love?"

Ah! good friends, who sing so sweetly, how do you know? God's highly favored, but troubled patriarch asked, sadly: "If a man die, shall he live again?" Who

can tell? We read of heaven, but it is an "undiscovered country, from whose bourn no traveler has ever yet returned." Man cometh forth as a flower and is cut down, and the mourners go about the street; but, glorious truth, those who reverence God's revealed word, know that man shall live again! That is the predominant feature of the gospel.

That there is an existence beyond the tomb, is the foundation principle of all religious organizations; but, fallen and ruined by sin, how shall we attain to the heavenly inheritance that human eyes have not seen? I shall waste no words on preliminaries, but proceed to say that the object of the foregoing strenuous, almost alarming appeal, is to inform us how to become possessed of that longed-for abode of unending bliss. As may be plainly seen, it teaches that the way to heaven is through the joint work of God and man—a human part, as well as a divine part—man having a "never-dying soul to save and fit it for the sky," as thousands like to sing.

This manifesto of doctrine is chiefly important because of the vast number of professing Christians whose belief it represents. The thirty odd denominations, forming the "Federation of Churches," are in harmony with this address, in believing that the divine part of salvation has been accomplished, and now waits man's approval by doing his part, to be complete. This theory is so nearly universal that he who questions it will be regarded as some dim glowworm, criticising sun, moon, and stars for their lack of brilliancy. Be it so; yet I am conscious only of a desire to honor the name of him who said: "Beside Me, there is no Saviour." How greatly is the name and power and glory of Jehovah reproached by a theory that gives to man half the honor of his salvation, and to many the salvation of others, that otherwise would have been lost.

"Perhaps in heaven one day to me,
Some blessed saint will come and say,
'All hail, beloved! but for thee
My soul to death had fallen a prey!
And, O! what rapture in the thought,
One soul to glory to have brought!"

This poetic rapture of one who claims to have saved a soul from eternal death, like the article we are noticing

from the same paper, shows that human instrumentality (like the above) is but another name for human boasting; but thus we often read in the literature of those who claim a meritorious part in salvation, and who believe that Christ's redemption is now offered our fallen race on terms they must perform if ever saved. To all such, and they are many, it must be said, the Bible makes it plain that redemption was accomplished when Jesus gave his life "a ransom for many"; when "HE HIMSELF bore our sins in his own body on the tree." We sometimes see timepieces in a pawnbroker's window labelled, "Unredeemed watches for sale," and they belong to the shopkeeper until redeemed to the last farthing; but, when redeemed, the ownership reverts back as completely as if never in jeopardy. Buying back again is the meaning of the word "redemption." So of real estate, or other property; and so, too, when Jesus "gave himself for us, that he might redeem us from ALL iniquity," we were at once completely redeemed, even though we knew it not. If ever a redeemer had the full right of redemption, it was our anointed Saviour. Those for whom he died were his by creation; his by gift of the Father, and now his by purchase. "Ye are not your own," says the dear Book, "for ye are bought with a price," and so are called "The purchased possession." "Feed the church of God," said the apostle, "which he hath purchased with his own blood." How strange the word "offer"; how very strange the act of him who "offers" Christ's redemption to those who have it. Jesus gave his blood—the riches of his glory—that the redeemed should not have spot or wrinkle or any such thing. Could those for whom he died, be freer from sin, than to be without "spot or blemish" at the great judgment day? We might sooner hope to improve the beauty of the morning star, or the crimson glory of the setting sun, than to add to the lustre of what Jesus did! Blessed story of redemption! It comes to us here like a flying roll from heaven, without the finger-print of man about it. The best of men are as passive in that great transaction as an infant in its mother's arms. Why should we, for whom it is intended, doubt its completeness? God, in his Trinity of persons; the angelic host; the patriarchs and prophets, approved it in type as an accomplished

fact. Why, then, in this day of gloom, should it be frittered away into a mere *offer* of salvation? It must be the possibility of saving all the world that is responsible for this glittering delusion, notwithstanding that by the same possibility all the world may be lost.

If, then, Bible redemption means the deliverance of sinners from the bondage and penalty of sin, is it not strange, even marvelous, that any child of God should choose to look upon it as unfinished, rather as of no value to him, until he, a poor sinner, without spiritual strength or understanding, makes it effectual to his soul's salvation? In this day of trust in human instrumentality, it may even be suspended on the success of a "church supper," or "Missionary tea!" No wonder that some one has been stirred to exclaim, "Great God, on what a slender thread hang everlasting things!"

We speak freely of this important article, because it represents the world-wide doctrine of the present day, whose literature is found, at every turn, out of harmony with the spirit of grace, and the joy of salvation by grace. The title of this address, "The Privilege of Salvation," belongs to a theory that has in it no element of certainty that a single individual will ever be saved. How much more like the Gospel tidings of great joy, had the theme been "SALVATION," itself; that leaves no doubt or stain upon the soul; or the "Blessing of Salvation" ("Who hath blessed us with all spiritual blessings in Christ"); or "the Gift of Salvation" ("I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand"). How inspiring it would have been had this fluent writer set forth salvation as an Inheritance—"Begotten" "to an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you." Reserved in heaven, and the heirs "kept" to enjoy it, thus making them heirs of God, and joint-heirs with Christ, to enjoy the inheritance while eternity endures!

O, what a salvation it is! All spiritual blessings; a celestial gift that will last forever; and an inheritance undefiled by the works of man! In the three great steps, Redemption, Regeneration, and the Resurrection, God stands alone; and when the saved ones reach the desired haven, they will be to the praise of the glory of his

grace. "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." How would its importance and the glory of heaven fade away, were it something that man might obtain by taking advantage of some "privilege," "opportunity," or "invitation." "Can the Ethiopian change his skin" when invited to do so? How, then, can man, bound by the fetters of sin, and without love to God, turn to him until divine power changes his affections and gives him a new nature?

This address, founded on a theology that has been growing great and strong for a hundred years, places too low an estimate on the omnipotent Jehovah, and too high an estimate on his creature, man. It speaks in mild terms of the ruinous nature of sin, and with still less force of God's irresistible grace, that alone rescues man from its power. True, it says, 'All have wandered away from God. All have wandered into a lost, estranged life. There is not one who has not sinned.' Alas, for man! He has done far more than to "wander into sin." He brought sin into the world, and now every organ and faculty of human life is corrupted by it. The hymn says, "'Tis palsy, plague and fever, and madness all combined." It is more than that. Man is capable of Satanic cruelty; as witness, the wicked Jews who stoned to death God's holy martyr, Stephen; Manasseh, who made the streets of Jerusalem to run with blood; Paul, breathing out threatening and slaughter against Christ's disciples, and the heartless king who made the mothers of Jerusalem, and all its coasts, to weep their lives away at seeing their babes torn from their arms and put to death. The single instance of Christ's crucifixion would have shown the depth of sin. It seemed more like the demons of the under-world, rather than men, as it were, who gathered at Calvary to shed our Saviour's blood. All this occurred ages ago, but the centuries since have not improved our sinful nature. This day sin in its most cruel forms abounds. The horrors of war, or preparations for it, are rife in every nation upon earth. Men, created in the image of their Maker, are rushing at each other like wild beasts of the jungle! No wonder the down-looking Father said, "They have all gone out of the way; there is no fear of God before their eyes." No

wonder Jesus said, "Marvel not that I said unto thee, ye must be born again." But let us be of good cheer, Jesus reigns; and the Spirit, like the wind, bloweth where it listeth. There is a silver lining to the dark cloud we have had before us. Paul, from being the vile persecutor, was transformed into the chiefest of Christ's apostles, and his joyful confession was: "By the grace of God, I am what I am"; and the saved Manasseh exclaimed in unison: "What have I to do any more with idols?" And so it will continue; the quickening Spirit of God will, with bow and crown, go on conquering and to conquer till time shall be no more. If the editor, whose teaching I am contrasting with the word of God, had the same confidence and high opinion of God's grace—that it was without a rival, without a helper, without a failure in the great work of salvation—this criticism would gladly have been left unwritten.

After showing that all alike had wandered into sin, this appeal continues: "All are alike, too, in having extended to them the invitation to life, to repentance and faith"; evidently believing that all that an unregenerate sinner needs is an "invitation"; that he will, or may, or must, do the rest in order to be saved. There is nothing like this in God's word. A sinner must have life to hear or to know that he is a sinner; and the life, here referred to, is salvation. "The GIFT of God is eternal life," says the apostle. Jesus came to impart eternal life, which is the same as being born of the Spirit, and not the result of an "invitation." The same principle of a dead sinner exerting himself to secure eternal life, runs through all this exhortation. "All are alike," it says "in this great privilege of being saved"; and again, "We are all alike in being sinners by nature, and in the opportunity of being saved by grace." The word, "grace," here, is sadly out of place. God's grace has no partners; nor does it appoint opportunities to confer with the unsaved, to learn whether it will be "accepted" by them. Grace, like mercy, is for the undeserving. It follows them to where they have "wandered." We hear one saying, "Jesus sought me when a stranger, wandering from the fold of God." He found Jacob, a type of the lost, "in a desert land, and in the waste-howling wilderness; he led him about; he instructed him; he kept him as the apple of his

eye." He finds them all as outcasts, ready to perish, and brings them to his banqueting house. Of course they want to praise him. One says, "Come, all ye who fear God, and I will tell you what He hath done for my soul." Would it be, "He hath extended to me an 'invitation' to life?" Oh, no! I think it would be, "Christ laid aside His crown for my soul; for my soul." And David, too, great king that he was, sang in his sweetest Psalm: "He brought me up also (like the rest) out of an horrible pit; out of the miry clay, and set my feet upon a rock, established my goings, and he hath put a new song in my mouth, even praise unto our God." In all this the Psalmist lifted no hand, but he sang, as all the redeemed should do, declaring: "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being."

This address declares that, "God has provided a redemption that is ample for all," and that it is offered to all upon certain conditions; but we rejoice to know that the force and meaning of our language will not justify such an indefinite redemption as this. The act of redeeming cannot be separated from the person or property redeemed. When Paul says, with happy heart, "Who loved ME and gave himself for ME"; and, "who gave himself for US that he might redeem US from all iniquity," to omit the words, "me" and "us," would make these expressions unintelligible. If "God provided a redemption," it must, necessarily specify for whom it was, as well as satisfy the debt or penalty that stood against them. The moment this was done they would be innocent and free, and while God reigns, no enemy can rob them of this heavenly blessing. Would it not be an unheard-of proceeding to pay off a great mortgage and not name for whom it was paid?

The kindred expressions running through this address, claiming that "life," "redemption," and "divine grace," are dependent on our "acceptance," may please our weak nature, but, O, my reader, consider what a humiliating spectacle it makes of the work of redemption that cost the life-blood of our Redeemer! Can we believe that it was in process of development for thousands of years, revealing God's purpose, love, and power, and carried by him to the very moment of success, and then

given to men dead in sin, to decide whether or not the suffering life and dying groans of Jesus, our Lord, should be in vain?

It will do us good to reflect a moment on the sacrifice made by our adorable Saviour, who, from the blood-stained cross brought salvation down to man. The crucifixion of Christ on our behalf was no ordinary occurrence. It was the crowning event of all time, to which nothing else can be comparable. It was preceded by four thousand years of types and prophecies, divine promises, and covenant transactions, until Jesus said, 'Lo! I come to do thy will, O God,' and when God's angel sang the glad tidings of his birth over Bethlehem, many were the outflashings of inspired penmen, pointing to the glory of Christ's mission, and its complete success. "When," said the gospel prophet, "thou shalt make his soul an offering for sin, he shall see his seed (or people) and the pleasure of the Lord shall prosper in his hand. He shall see of the travail (or suffering) of his soul and shall be satisfied." So it was, he saw in that dread hour, those for whom he died, and that they should be with him in the world of glory. This was the joy that Paul says was set before him, and for which he endured the cross, despising the shame. Peter also calls it "The suffering of Christ, and the glory that should follow." "His reward was with him (in vision), and his work before him."

S. B. LUCKETT.

Crawfordsville, Ind.

[To be continued; and, when completed, to be published, *not in part, as already done, but entire*, in pamphlet form, and sold for cost or less, or to be given away, for permanent preservation and circulation among all human beings interested in their eternal welfare.—S. H.]

APPEAL FOR ELD. H. J. REDD.

COLUMBIANA, ALA., April 28, 1915.

This is to certify that our beloved brother, Elder H. J. Redd, of 3814 Avenue D. Avondale, Alabama, has been confined to his room ever since last fall. On account of heart trouble he can not lie down at all. All through the dreary cold winter he has, by day and by night, sat in a chair by the fire.

Brethren who have been touched with a brother's love by his preaching and writings, would do Brother Redd a great favor by writing to him; and, if their financial circumstances will allow it, send him a donation, for he is in need. This is written without Brother Redd's knowledge or consent. Please insert in THE GOSPEL MESSENGER, *Zion's Landmark*, and *The Signs* will please copy.

Your brother,

S. S. CRUMPTON.

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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SALVATION ALONE THROUGH CHRIST THE LORD.

This is the title of a series of articles, the last and richest production of our most gracious and gifted writer, Brother S. B. Lockett, of Crawfordsville, Ind., presenting a magnificent demonstration of Divine truth in regard to the eternal salvation of the poor, lost sinners of the human race. The most of the articles were published first in *The Primitive Monitor*, of Greenfield, Ind., and the first two articles were republished in pamphlet form, which has been advertised in THE GOSPEL MESSENGER and others of our periodicals. I now propose, D. V., to publish the *entire* work in a few numbers of THE MESSENGER for the benefit of our readers, *and then*

to issue, at cost or less, the whole in one pamphlet for permanent preservation by believers in the Scriptures, and for circulation among all persons who have any interest in eternal things. I publish the first article in this number of THE GOSPEL MESSENGER. A more important series of articles was never published in any of our periodicals. Brought up under Roman Catholic and New School Baptist influences, this is the last testimony of our able, informed, conscientious, and lovely brother to the eternal truth of the living God, which will stand when the heavens and earth shall have passed away.

S. H.

“ THINK ON THESE THINGS.”

Phil. 4:8.

The things referred to in the above language of the apostle are characterized as follows: Whatsoever things are true, honest, just, pure, lovely, of good report, possessing any virtue, worthy of praise. This admonition belongs to the household of faith who, being renewed in the spirit of their mind, are said to have the mind of Christ (1 Cor. 2:16) therefore they are qualified to think, like, and dwell on good things, on things of the Spirit of God, in all of which there is Divine virtue and honor and praise to His holy name. But few, perhaps, of the children of God devote as much time to meditation on these things as is necessary to their comfort, giving overdue attention to the things which are seen (2 Cor. 4:18); for most of these temporal things are painful to contemplate, and none of them afford the consolation and satisfaction which the poor, disconsolate soul so much needs; for these temporal things are not ordained of the Lord to meet or supply the spiritual wants of the soul (Isa. 55:2).

In the text under consideration, the Apostle begins to set for the lesson to be studied in a manner which naturally leads the mind to meditation. “Whatsoever things are true,” leads to the question, What are these things that are true? The correct answer is, Whatsoever emanates from the great fountain of truth. This fountain can not be located in the hearts of men, nor anywhere in the universe short of the eternal God whose throne is

heaven. Jesus, in His prayer to the eternal Father, said in the behalf of His people, "Sanctify them through Thy truth; Thy word is truth" (Jno. 17:17).

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life" (1 Jno. 5:7, 8, 20, 21). The above testimony is divinely true, and appeals to the minds of those who are given an understanding with holy admiration and wonder, and they delight to think on these things, because they are unchangeably true in God, and are made true in them by the power of the Holy Ghost. Think on these things, for there is everlasting virtue in the truth. The eternal Word was made flesh and dwelt among men on earth, and they, the disciples of Christ, beheld His glory, the glory as of the only begotten of the Father, full of grace and truth (Jno. 1:14).

"Whatsoever things are honest." This excellent quality, as it is defined in the dictionary, means far more than can be justly accorded to any member of the human family while in a state of nature; because it requires purity of character to constitute honesty, and therefore must emanate from a pure fountain; and we would have to go a long journey up the stream to reach the fountain Head; but man can not ascend up into heaven and bring Christ down from above. The human heart is described in the Holy Scriptures as desperately wicked and deceitful above all things, and compared to a stone, so hard is it. So, in thinking upon this principle of honesty, we have to look beyond and above the best and most noble of our depraved race to find the fountain of truth and honesty. Where is the honest man, the man who discharges his each and every legal and moral obligation? "Did not Moses give you the law? and none of you keepeth the law," said the Saviour to the Jews.

"Whatsoever things are just." Any act of man that points toward the principles named in the text and in harmony with the moral code which the Creator has given to man as a rule of action is highly commendable, and the observance of these divine commandments is

the whole duty of man (Eccl. 12:13). But it should be remembered that man has failed from the beginning to do this, and therefore in order to be just with God, man must be justified *not in*, but *from* all things, from which he can not be justified by the law (Acts 13:39).

God's children are made to feel and confess to Him that they are justly condemned in nature by reason of sin, and this solemn truth applies to all alike, when revealed by the light of quickening grace, no matter how true, honest and just they may have been in the sight of men.

We leave the reader to think on these things.

J. E. W. H.

MODERN ARMINIAN PRACTICES.

We have a meeting of the "Billy Sunday" kind here (Crawfordsville, Ind.) Over 1,200 conversions are reported. They are to march on the streets sometime this week—all the converts. This method seems to be in favor with the people. I doubt whether it would succeed well a second time or third time in the same place.

I often remember the time of my conversion, although I have doubts whether I was converted. I was months under a sense of condemnation for sin, and I never felt like parading the streets. I do not believe the apostles ever had a brass band or the drum and fife. These methods get the crowds; but who of us would want to see the Primitive Baptists resort to these methods? I would prefer to retire to private life and a quiet home rather than participate in such methods. All that is necessary is to give the preacher the hand, and you can be reported among the converts.

I have seriously thought over the way the Lord led me when, with tearful eyes and sorrowing heart I called on the Lord. The meeting here has been going on nearly five weeks, and will probably still go on a week or nearly so.

I am glad they have the right in this country to conduct such meetings, and equally glad that we have the right to have nothing to do with them. I feel better to not attend. Religion is a serious matter, and it is a matter between each one of us and the Lord. We re-

ceive all our hope from the Lord and are dependent on Him for all we need for time and eternity; and our great concern should ever be to please Him. "What wilt Thou have me to do?" If we please the Lord we need not care whom we displease. Life is short, and soon our war below will end. We have much to be thankful for, and the future is filled with good things for the Lord's people. O, that we could be hopeful and cheerful, and look to the Lord for help in time of need.

J. H. O.

MODERN IMPROVEMENTS.

Our people have been slow to catch on to fashionable religion with its new fashions, for they are constantly changing their styles and we do not know when they have on one dress what will be next. Our people have been styled "old fogies" and "behind the times" for their loyalty to the good old paths as trodden by our faithful fathers. As we grow older we are more and more convinced that our faithful old fathers did right at Black Rock, 1832, in their declarations against all the new machinery introduced among them by the Fuller party. One thing they refused to fellowship was "protracted meeting." This new movement was much esteemed, and thought to be the very thing for augmenting our numbers and having a great revival in the church. Young men, self-styled revivalists, soon became very active in this new departure, which was very pleasing to the flesh and resulted in putting the old faithful ministers in the rear, and the revivalists took control and government, regardless of the wishes of their faithful old pastors. Recent observation convinces us of the degeneracy of such meetings more than ever before, if possible. There are a number of Associations that we know of in East Tennessee that claim to be Primitive Baptists, that were once in line with us, but they got into the protracted meeting business, filled their churches with the world and one departure led to another until they began to have the mourners' bench, preach universal gospel address, calling upon alien sinners to savingly repent and believe on Christ. Some advocate free will, receive alien baptisms, pulpit affiliation with Babylon, hold open communion, fellowship secret orders, have Sunday schools and have so departed until you cannot tell them from the rest of the daughters of Mystery Babylon. Still these people, in order to deceive, call themselves Primitive Baptists. Who has caused this sad state of affairs? the modern revivalists, holding protracted meetings, getting the world into the church, and when you fill the church with the world you fill it with Arminians who are willing to accept all Arminian practices. There are many good Primitive Baptists among them with bleeding hearts, but the leaders of the people cause them to err. They follow their leaders. Just last night we staid with an old preacher who is a true Primitive Baptist. A young minister came to his town and church from another Association that is not in fellowship with orderly Baptists on the account of alien immersion and other departures, and he (the young man) began a revival meeting, and continued it over the heads of the two old elders who are members of the church there.

He took the government of the church into his own hands, received a number of members and baptized over the protest of the Moderator, the Moderator holding him in disorder. This degenerate material now in the church has not the fellowship nor confidence of the best members, and some that wanted to join, who bear fruits of a gracious state, will not unite with the church on account of this ungodly material received in the protracted meeting. The young revivalist continued in the neighborhood, preaching from house to house, and is there yet. Not long since he went to the old pastor's home, got drunk, knocked the lights out of the window, drew his knife, acted most shamefully, but when sobered up was ready to continue his meetings, and the poor old home preachers, crushed down, for, if they object to the young boss they will be called jealous or envious.

What a shame for such an ungodly man to impose himself upon God's people in such a manner. Here are some of the fruits of protracted meetings: A good church thrown into confusion and disorder; ungodly, worldly material in the church with disorder by baptism, and to try now to correct it may tear the church up. We can give you the names of the home preachers and their address, if you wish, who will certify to the correctness of the above. We had better have one-half dozen members who are regenerated than to have a hundred of such disorderly members. If the young man's church connection was orderly he should be excluded for his ungodly conduct at the pastor's home. We need a clean ministry who live their profession. A dear Elder told us this week that much of their sad troubles and division in his country originated in the protracted meetings filling the church with the world, and in getting rid of the tares, they rooted up much wheat. The safest course for the peace, unity, and fellowship of our people is to stand aloof from all those innovations and be contented with the goodness of God's house. We prefer to remain in gospel order with the few old despised Primitive Baptists with their loyalty and earnest contention for the good old paths rather than to engage with modern revivalists in filling the church with the world.

We are glad to state that there are many children of God who are separate from us and belong to disorderly bodies, who seem determined to get in line with orderly Primitive Baptists, regardless of the sacrifices. Many there love the doctrine of grace and are dissatisfied with their departures. We feel tenderly toward them and pray that they may get in line with orderly Baptists and find a sweet home. All true old Baptists at heart should be together. There are a number of good orderly ministers and churches in East Tennessee.

L. H.

QUESTIONS AND ANSWERS.

1. Q. Is it true that "what is to be will be"? A. "Is to be" means "will be"; so that to deny that "what is to be will be" is to deny that "what will be will be"; no sane person will make such a denial. Of course, we do not know the future only as God reveals it to us; but all things are known to Him (Acts 15:18; Heb. 4:13; Psalm 147:5; Isa. 46:9-11), and will take place according to His foreknowledge.

2. Q. What does Paul mean by an "unknown tongue" (1 Cor. 14)? A. A tongue or language not understood by the hearers; and he forbids any such language to be used unless it is interpreted for the edification of the hearers. He does not mean, by "an unknown tongue," unintelligible and unmeaning gibberish or jargon.

3. Q. In Rev. 12:1 who is meant by the woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars? A. The gospel Church, clothed with the righteousness of Christ, with the ceremonial law, as being passed away, under her feet, and crowned with the heavenly doctrine of the twelve Apostles.

4. Q. Who was the author of the evil principle in man? A. Not God, for He made man "in His own image," and "very good" (Gen. 1:27, 31); but the Devil, whom God made sinless (Gen. 1:31; 2 Pet. 2:4; Jude 6; Matt. 25:41), but who, having sinned, cunningly, through Eve, tempted Adam, who was undeceived, to sin with her (Gen. 3:1-19; Rev. 12:9; 20:2; 1 Tim. 2:14). It is intimated that the first *form* of sin was pride (1 Tim. 3:6; Heb. 1:6), and that all the finally proud or unhumiliated will be lost forever (Luke 14:11; Psalm 138:6; Mal. 4:1); but the *cause* of the first origin of sin in intelligent and moral creatures is not revealed in the Scriptures, and is not known by any human being on earth.

5. Q. Did the Baptists, before the Modern Money-Based Missionary trouble, ever teach the absolute predestination of all things, good or evil? A. They did not use this exact form of words; but in the London Baptist Confession of Faith, 1689 (following the Presbyterian Westminster Confession of 1646, and the Independent or Congregationalist Savoy Declaration of 1658), in Chapter 3d, "Of God's Decree," section 1st, it is said: "God hath (Isa. 46:10; Eph. 1:11; Rom. 9:15, 18) decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither author of sin (James 1:15, 17; 1 John 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather (Acts 4:27, 28; John 19:11) estab-

lished, in which appears His wisdom in disposing of things, and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree." In the same London Confession, it is declared that God leaves, bounds, gives over men and angels to sin; that He does not compel or force them to sin; and that "man, in his state of innocency, had freedom and power to will and to do that (Eccles. 7:29) which was good and well pleasing to God, but yet (Gen. 3:6) was mutable, so that he might fall from it; but that "man, by his fall into a state of sin, hath wholly lost (Rom. 5:6; 8:7) all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good (Eph. 2:1, 5) and dead in sin, is not able by his own strength (Titus 3:3-5; John 6:44) to convert to himself, or to prepare himself thereunto." As in the King James version of the Scriptures, so in the London Baptist Confession of Faith, the word *predestination* is never used in reference to sin, but only in reference to holiness and salvation.

6. Q. Are there five or nine points of Calvinism?
 A. Only five, all depending on the absolute sovereignty of God in the bestowal of grace as in all His works. This scriptural and perfect system of doctrine was first clearly and fully set forth by the Apostle Paul in the first century, and is sometimes called Paulinism. It was also powerfully advocated by the ablest Catholic writer, Augustine, of Hippo, North Africa (354-430), and is called from him Augustinianism. John Calvin, of France (1509-1564) stated the system in its clearest form in his *Institutes of the Christian Religion*. The five points of it are individual election, total depravity (utter inability of the natural man to savingly repent and believe), particular redemption, efficacious grace, and the final perseverance or preservation of the elect to glory. All the "Reformed Churches" (even the Episcopal) adopted this system in their creeds; but very few of their members believe it now. A real belief of the doctrine of sovereign grace tends to the greatest liberty and the highest morality. As James Anthony Froude, the noted English historian (1818-1894) says: "If Arminianism most commends itself to our feelings, Calvinism is nearer to the facts, however harsh and forbidding

these facts may seem" (*Short Studies in Great Subjects*, 11, 12). An honest and sensible man ought to wish to be guided by *facts*.

7. Q. What are the two horns of the second (or papal) beast (Rev. 13:11)? A. I think that they are civil and military power. 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."—Psalms 107:8, 43.

WARBURTON'S MERCIES, No. 16.

This interference of God's right hand coming fresh to my memory when the invitation from the friends in Conway street was working in my mind, so encouraged me, and, I believe, a little of the same unction came with it which I felt when dear Mr. Huntington spoke the words to me as we parted in his study, "May the Lord God of Abraham, of Isaac, and of Jacob bless thee, and go with thee," and I felt determined that I would write to the friends at Conway street, and tell them that, the Lord helping me, I was willing to come according to their request. So I wrote a letter to say that, God willing, I meant to be with them for the time mentioned. But O the wrestlings in prayer which I had with God before the time came, and sometimes what fears and sinkings had I of soul lest the Lord should leave me to myself; for I have had such bitterness, bondage and misery in the pulpit, when left to myself, that I dread pulpit work worse than the stocks, if the Lord be not there. The throne of grace was watered with my tears for about four or five days before the time came for me to go, that God would appear for me, both for body and soul, for He knew my situation in family trials, and that I had nowhere else to look, nor any other arm to rest upon. When I set off by the coach, my poor soul, most of the way, was breathing out its request unto God that I might see His goodness pass before me in the way; and such freedom I had with the Lord as quite astonished me, and many sweet and precious promises came with such power that I felt a sweet confidence the Lord would be with me. And for-

ever blessed be the name of the Lord, I found Him as good as His promise, nor did one good thing fail of all that He had said to me by the way; for the Lord blessed the word to the hearts of many, and, I believe, they received spiritual things, and cheerfully communicated carnal things. Nay, I felt sometimes as if my heart would have broken with their kindness, for so many came to me blessing God for what they had received, and telling me it was a light thing to communicate carnal things; and so it seemed, for they kept giving me, one after another, till I was almost ashamed to have any more. All the journey from home to London was nearly all the way with tears, cries, and prayers that God would be with me; but nearly all the way from London home again was nothing but praises, adoration, thanksgiving, and wondering at His goodness, mercy, and grace in giving me, poor, ignorant, worthless me, the door of utterance to speak a little of His praise; and that He had opened the hearts of His people to communicate to my necessities. O the pleasure and joy that I felt when I got home, that I could go and discharge most of the debts that had bound me up so fast, and which, about a month or six weeks before, I believed would be my ruin at Trowbridge! And O how my soul blessed and praised my God who had brought the poor old blind fool by a way that he knew not, and in the paths that he had not known; who had made darkness light before me, and crooked things straight; and these things He had done for me, bless His dear name, and had not forsaken me; and I did believe in my heart He never would, for I felt such a sweet, humble, blessed confidence, that I cried out again and again, "And can I ever distrust my God again? shall I ever despair again of His mercy, seeing He has so wonderfully appeared again in such a blessed way?" I had for some time a tolerably even path; but it was a strange thing for me to be long out of the furnace, and I think never a poor worm tried harder to keep out of it than I did, nor dreaded more to be in it. But I have ever found that the purpose of God shall stand, let the Devil and my heart plan, do, or say what they will; for "He will bring the third part through the fire, and purify them as silver is purified, and try them as gold is tried; they shall call on His name, and He will

hear them; He will say, It is my people, and they shall say, The Lord is my God." Those professors, then, of religion who are not brought through the fire, whatever their sentiments may be, are not of the third part, and never know the bitterness of having all their fleshly religion burned up and consumed in the furnace, nor the sweetness of hearing a Father's voice, "It is my people," nor what it is to answer, "The Lord is my God." "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." "Many are the troubles of the righteous, but the Lord delivereth him out of them all"; "In the world ye shall have tribulation; but be of good cheer, I have overcome the world"; "Through much tribulation we must enter the kingdom of God." And God gives His own account of those who are landed safe in glory: "These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." I am confident the Word of God is true, and will stand forever. Then woe be to those professors of religion who are all joy, and never know any sorrow; with whom there is all day, but who never know any night; all faith, but never any doubts; always full of peace, but never groaning under guilt; always strong but never fainting; with plenty of salvation at their tongues' end, but who never felt what damnation is in their souls; who are always extolling the form, but pouring contempt upon the power; always speaking in the highest terms of the letter of the Word, but casting a sneer of contempt at the Spirit's application of the Word to the soul; wonderfully zealous for attendance in ordinances, but never knowing what it is to groan to God that He will meet with their poor cast down souls as their Comforter in the ordinances. Some of them will talk wonderfully about the doctrines of grace, but have never known what it is to water the throne of grace with their tears, that God the Holy Khost would cause His doctrine to drop as the rain, and His still small voice to distil in their souls as the dew. Poor things! they know nothing about these things by soul experience, for they are hid from these wise and prudent professors, and only revealed unto babes; and the dear Saviour thanked His Father that this was the case: "I thank Thee, O Father,

Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight." And why, O my soul, art thou not amongst them? Is it because thou hast merited His favor more than they? O no; it is because it pleased the God and Father of all mercies and all comfort that it should be so. Blessings and honors be unto Thee, O holy God the Father, that ever Thy love and choice was fixed upon such a brat of hell as I. Honors, blessings, majesty, praises, and glories forever crown Thy head, O holy God the Son, equal with the Father, and one with Him, that ever Thou didst condescend to take my nature into union with Thy divine person, didst obey and righteously fulfill all the demands of the holy law, and didst satisfy divine justice for all my cursed sins; didst conquer death, and him that hath the power of death, even the Devil; and hath ascended up on high, and taken possession of the inheritance, and ever lives to make intercession for my poor soul. And O Thou, holy God, Thou blessed Spirit, one with the Father and the Son, blessings, honors, majesty, and glories forever be unto Thee, that ever Thou didst pick up my poor soul out of the ruins of the fall; didst kill me to all works of righteousness which I could do; didst reveal justifying righteousness and pardoning blood to my heart, and didst bear Thy solemn witness to my spirit that I am an heir of God, and joint heir with Christ. O Thou that hast preserved me from falling a prey to the world, the flesh, and the Devil all these years up to this moment; that hast lifted up a standard in my soul again and again when the floods of horrid, awful, and unspeakable blasphemies have plunged my poor trembling soul into such despair that I have many times given it all up as a lost matter. O holy, blessed Trinity of Persons, Father, Son, and Holy Ghost, One God, whom reason can not fathom, but faith believes, love embraces, and praise adores, bless Thy holy name. It is in Thy light that I see light; it is Thy smiles that make my smiles; it is Thy strength and power made manifest in me that holds me up and makes me strong; it is Thy Spirit of grace and supplications poured into my heart that brings my soul to pour it out unto Thee; it is Thy precious gift of faith, and Thy

precious power, that draws it into exercise, which enables my soul to come with confidence, and say, "My Lord and my God"; it is Thy precious presence as my Father, my Friend, and my eternal All, that changes a dungeon into a palace. Without Thee, I am more and more confident I can do nothing. O ever keep me, ever teach me, ever uphold me. O never leave me to myself, my dear Lord, for two are better than one.

JOHN WARBURTON.

EXTRACTS.

OXFORD, MISS., March 3, 1915.

DEAR BRO. HASSELL:—We feel to appreciate the MESSENGER more and more, since you conduct it in such a way that it is truly a messenger of peace. I feel our periodicals should be sent out as a medium of brotherly correspondence to unify and edify the body. But it seems that some of our editors use their sheets more to vindicate themselves and criticize their brethren, and say things unbrotherly. What a pity for our cause that such is the case. Why not let local troubles be kept out of our papers, and let the churches where the troubles exist settle those troubles, as they know more about them than those living hundreds of miles away. If I could not visit our people living remote from us without prying into their disturbances and telling them how to settle them, and generally taking sides and thereby widening the breach, I feel I had better stay at home. I feel I have all I can do to keep myself and the churches I serve in proper condition. We need more charity among us. We ought to love our brethren too well to fuss with them. Jesus says, "By this shall all men know that ye are my disciples, because ye have love one for another; but if ye bite and devour one another, take heed lest ye be consumed one of another." I admire the MESSENGER because the editors and contributors write love letters. May the Lord bless you in this noble work.

A. B. MORRIS.

FOREST, TEX., March 5, 1915.

DEAR BROTHER HASSELL:—THE MESSENGER comes regularly to me, laden with the rich truths of the Gospel. The March number is especially comforting. Your editorial on The Simplicity of Christ is timely and instructive. I would to God that all the brethren, and especially the brethren in the ministry, would be content to confine themselves in their preaching to the simplicity that is in Christ, and refrain themselves from those things that gender strife and confusion. The Questions and Answers page in THE MESSENGER is very instructive, and the trials of that dear old soldier of the Cross, John Warburton, are very interesting. Then there are the articles by your associate editors; all of them are both interesting and comforting. I trust our Heavenly Father will spare you and them, long to comfort and console His people.

A. M. STARLING.

OBITUARIES.

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

MRS. M. J. BURKS.

Mrs. Martha Jane Burks, nee Sanders, was born in Barber County, Ala., April 8, 1838, then moved with her parents near Troy, in Pike County, Ala. Her father's name was Frank Sanders. She was married to Mastan M. Burks, September 6, 1855. In 1857 they moved to Smith County, Tex. In the year 1878 she joined the Primitive Baptists at Rock Hill, in Henderson County, Tex., then moved to Vanizandt County, near Canton. Her husband preceded her to the grave in 1890. She then lived with her children until the end came.

She spent the remainder of her life in humble submission to God's will, always filled her seat at church when she could get there, and was faithful in her duty in all things. She leaves three daughters and one son, together with a host of relatives and friends, to mourn her death. Her stay on earth was 76 years, 10 months, and 20 days. Written by her pastor.

W. W. SLAUGHTER.

MRS. REBECCA E. GARNER.

This dear sister, the daughter of Elijah and Mary Jane Garner, was born and reared in Carteret County, N. C., and was married to John B. Mann. Unto them was born one child, who died while young. Her husband also died. She was then married to F. N. Garner, April 27, 1878. Unto this union was born six children, three boys and three girls. She united with the Primitive Baptist church in 1894 or '5, and always filled her seat until prevented by sickness. She was a great sufferer for many years before her death, but seemed to bear it well. She had smothering spells; her family thought she would die, but she would revive and seem better for a few days. She had one of those spells and had gotten better, so she could sit up, and August 18, 1913, she sat on the porch some, and after retiring that night did not seem to be any worse, but in a short time her husband found she was worse, and in a few minutes she passed away. She was born October 7, 1858, making her stay on earth 54 years, 10 months and 11 days. She leaves an afflicted husband, and has been so for years, he not being able to do any work at all. She was laid to rest in the family burying ground in the presence of a large crowd of relatives and friends. The writer tried in a weak way to make some remarks. "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." So, dear husband and children, don't grieve for her, as she has gone to rest, which is far better than to be in this sinful world. This dear sister always loved to have the brethren and sisters visit her, and always did all for them she could to make them comfortable. It was a good home for the brethren of the ministry. Three of her children belong to the Primitive Baptist Church. We pray God's blessings to rest on her dear husband, that his last days may be his best days. It is lonely for him, but God is able to comfort him. And now, dear children, while your dear mother is gone, follow her example while you are blessed to stay in this world. And to those on the outside of the Church I would say, may God bless you with a sweet hope that you may follow your mother in her life of obedience. To know her was to love her. Remember friends, that we all must soon follow her

into eternity, and we need Divine preparation for the solemn change of worlds.

We feel our loss is her eternal gain. May God's blessings rest on the bereaved family. Written by her son-in-law.

E. F. POLLARD.

MRS. MARY E. GURKIN.

Our dear sister, Mary Elizabeth Gurkin, departed this life on April 14, 1915. She was the daughter of Mr. Eli McCasky and his wife, Mrs. Bedia McCasky. She left, to mourn her loss, two daughters and three sons, besides a host of other dear relatives and friends who were near and dear to her and who loved her fondly. In her twenty-fourth year she was married to Elder Warren W. Gurkin, December 3, 1874. She was a most exemplary woman of fine principles and most affectionate disposition. She was industrious and "looked well to the ways of her household, and ate not the bread of idleness; her children arose up and called her blessed, and also her husband praised her." Hers was a happy home and love was the light of it. But Oh! how fleeting are the joys of this earth. Her husband was taken from her side on November 2, 1898. Though mourning her loss deeply, she was given strength by that One who promises to be a husband to the widow and a father to the fatherless, to take up the task of protecting, rearing, and educating her little children. She succeeded most admirably, and was blessed to live to see them all grown and happily married.

She joined the Free Will Baptist church during her husband's lifetime, in 1878, and was baptized by Elder M. Linton. Several years after her husband's death she came to the Primitive Baptists at Jamesville, was joyfully received, was baptized by Elder A. D. Mizell, in 1904. Oh! how she loved the services of God. The sound of the Gospel, the sweet songs of praise and the prayers of the saints, were her soul's delight. Her favorite hymn was,

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm."

One of her severest trials was the long sickness and death of her youngest son, Grady, with whom she made her home. He suffered with some affection of the lungs. In her care and anxious solicitude for him she could not attend her church as she wished for a year or two, but came when she could. When her son died she was very sick herself. All that loving hearts could suggest or willing hands could do was done by her dear ones around, but all in vain; the inevitable hour had come. As if in answer to the call of the Master she spoke plainly these words, "I am ready; yes, I am ready," then gently sank to sleep in death. Amid a large crowd of relatives and friends she was laid beside her husband in the family cemetery, Elder Sylvester Hassell conducting the burial service.

Now I desire to say to her children, while you mourn your loss, cherish the memory of her life, follow her example, and let this thought sink deep in your hearts and be your consolation. She is now removed from the shifting calms and storms of this life, with all its transient joys and fading pleasures, to that bright world above, to the companionship of holy angels; she walks with that innumerable throng who have, through much tribulation, washed

their robes and made them white in the blood of the Lamb, and is with that same Jesus she loved on earth. Her eternal home is with Him

"Who reigns most glorious,
Over Sin and Death victorious;
Jesus reigns."

MRS. MARY C. BARNHILL.

Jamesville, N. C.

Zion's Landmark will please copy.

T. H. FALLIN.

In loving remembrance of Thomas Henry Fallin, grandson of Elder Jesse Fallin, who departed this life January 28, 1914. He was born September 7, 1866, in Harris Co., Ga., but when a child moved with his parents to Tallapoosa Co., Ala., where he grew to manhood and spent the rest of his life, except four years, in Oklahoma. He was married to Miss Georgia Ann Baker, September 7, 1891, and to this union were born seven children, six girls and one boy. He united with the Primitive Baptists at Shiloh, Tallapoosa Co., Ala., second Sunday in May, 1901, and was baptized the same day by Elder W. C. Hanson, in which church he lived a member until his death. He leaves to mourn his death, a wife, seven children, two sisters, and a host of other relatives and friends. He was laid to rest in the family burying ground, after funeral services conducted by Elder J. L. Stough. To know Tom was to love him. We know that he is gone from us never to return on this earth again, yet we hope to meet him on the sunny banks of sweet deliverance, where we will all sing the Redeemer's praises in a world that shall never end.

Dearest Tom, thou hast left us,
And our loss we deeply feel;
But 'tis God that hath bereft us,
And He can all our sorrows heal.

Yet again we hope to meet thee
When the day of life is fled,
When in heaven with joy to greet thee
Where no farewell tears are shed.

Written by his cousin,

NANNIE SMITH.

—From *Primitive Baptist*.

M. W. WILLIAMS.

Brother Williams died at his home in Chambers County, Ala., on March 24, 1915, after only a few days' confinement to his bed with lagrippe. While his mind and body had become weak through age and infirmities, still he was not expected to be called away at this time.

He was 87 years and four months old on the day of his death, and had lived an upright life throughout all these years. It was our good fortune to be associated with him in church affairs for thirty years, and it is impossible to express our love and Christian fellowship, which grew stronger until the last. I was pastor of the Macedonia Church, where he was a deacon and most faithful member for a long while, and often met him at other churches and religious

gatherings as this was his and his dear companion's chief delight; and, while they were industrious and prosperous in natural things still the church was their home, and, like David of old, were always glad when it was said unto them, "Let us go up to the house of the Lord."

He was a brother of the late Eld. Jesse Williams, of Georgia, and he was much gifted in public prayer and exhortation. The songs of Zion filled his heart with rejoicing and he led the music as long as his voice was clear.

Uncle Marshal, as he was so familiarly called, was a welcome visitor in any home in the section where he was known; and his home was a place where Primitive Baptists and the many friends often resorted as every attraction and comfort was given to make us feel welcome guests. No children were born unto them, but they reared to manhood and womanhood several, and these reared large families and lived with and around them, and no one could have ever supposed that they were not their own. In fact no families could have been more devoted had they been related by blood. These children feel that they have lost a dear father and grandfather.

Brother Hassell, he was one of the first subscribers and readers of THE GOSPEL MESSENGER, and no one could have loved the editors and writers more than he. I often sent his subscription dues to the paper, and in his last days he expected us to always write a little in reference to him and his love for the cause of truth. He was buried in the family cemetery near his lovely and beautiful home on the next day, March 25th. I was sick and could not answer the request of the family in attending his burial, and Eld. W. B. Morgan conducted the burial services in the presence of a large concourse of people.

Aunt Epsie, his dear, faithful, devoted, Christ-like and aged companion, is left most lonely, but it can't be long until she will join him in a better world. With so many children and grandchildren around her, whom she so dearly loves, and who so dearly love her, she will have all the comforts that can be obtainable in this life. We all miss him, but he had fought a good fight, and kept the faith, and will receive a crown of righteousness in the coming day. May the dear Lord keep and sustain the church where he was a worthy member, and all of his dear ones, is our prayer.

J. T. SATTERWHITE.

La Fayette, Ala., April 21, 1915.

MRS. IDA KING.

Mrs. Ida King, consort of George Walter King, and daughter of B. F. and Mary Williams, was born in Tallapoosa County, Ala., September 7, 1875. Her parents moved to Crenshaw County, Ala., in 1880, where she spent the remainder of her days. She was married to George W. King in October, 1890. To this union were born two sons and two daughters, three of whom, together with her father, one sister, Mrs. Elizabeth McCormick, and one brother, I. F. Williams, survive her. Her eldest child, a son, died at about the age of five years, and her mother, on the 11th of May, 1902.

Sister King became a member of the Primitive Baptist Church at New Providence, Crenshaw County, Ala., and was baptized by the writer, June 5, 1893, and remained a devoted member until her death, which occurred March 17, 1915, after long and painful illness, which she endured with the utmost patience, fortitude, and resignation. She enjoyed the most ardent affection of her parents, of her brother

and sister, and her children, the loving and constant devotion of her excellent husband, the love, confidence, and fellowship of the church, and was highly esteemed by all who knew her. As a child she was obedient and kind to her parents, much devoted to her brother and sister; as a wife and mother she was all that could be desired; in short, she was a worthy example in every relation of life; her absence from our midst is painfully felt and deplored by the church, by the community in which she lived, but more keenly felt and lamented by her immediate family—especially the bereaved husband, who realizes that he and his children are thereby deprived of the chiefest pleasure and comfort of their mortal life. Yet we all find a solace in the thought that, beyond doubt, the exchange is a happy and glorious event to her, since she is thereby conveyed beyond the reach of all the ills of mortal existence. Her mortal remains were laid to rest on the day following her death, in the New Providence Cemetery.

J. E. W. H.

WILLIAM RICHARD RATCLIFF.

William Richard Ratcliff was born in Yazoo County, Miss., March 17, 1832, and died March 23, 1915, aged 83 years and 6 days. He died at the home of his daughter, Anna Richardson, my wife, near the town of Jasper County, Tex. His remains were taken back to his former home, near Spurger, Tex., where he and his wife spent their last days on earth together. It was his only request, to be laid by the companion of his youth and children. He was ready to go—no further incentive to remain. His work all finished. He lived the life of the pioneer. He was a farmer. He helped to "fell" the trees of the grand old forest of Texas; nothing was made smooth and easy for his feet, like it is now. His home, the dear old "log-cabin"; his clothes made by the hands of our dear old mother—heaven rest her soul! Oh! can't I look back on those happy days of yore—the simple, innocent ways of life? Thus he was started off by nature to live the life of a just and upright man, and there was no turning to the right nor to the left with him. He kept his eye single upon that light that was revealed through the spiritual vision of his soul. He married when quite young, Miss Lucy Collyer, one of God's fairest and noblest women. They were faithful to their marriage vows, and up to the time of her death were as much "sweethearts" as on the day they were married. If you had asked them, "Is marriage a failure?" they would have answered, "No; a thousand times no." They joined the old Primitive Baptist church early in their married life, and they lived their religion. Theirs was not just a *creed stripped clean*, but a *pure, Christ-like life*, thank God. Words are inadequate to express the goodness of this man and woman. He, a true husband, father, brother and neighbor. And she was a model woman. Time may come, and time may go, but their kind and gentle deeds will go on forever. From a financial point of view the world would have said, "he is a failure," but not so. He laid not up "gold and silver where moth and rust doth corrupt," but he laid up "treasures in heaven" instead. He was the father of twelve children, eight girls and four boys, all married and living in Texas, except the two youngest. They were twins, born in their mother's 44th year, one died in infancy. One other lived to be twelve years old.

There were so many loving hands to administer to them in their last sickness, all that loving hearts and hands could do was done for them; and may God in His mercy comfort them in their be-

reavement. Children, when you visit their "last resting place" you can say in truth we "rise up and call thee *blessed mother*"; and when you turn to the last little mound over the father, you can say the greatest thing ever said over man, "*He was a good man.*" Now we hear him say—

"God is my light forever;
His Spirit is shining within;
My home is the Kingdom of Heaven;
I'm free from all evil and sin.

"God is my life eternal,
My truth and my wisdom divine.
I'm heir to his riches and glory,
His Kingdom forever is mine."

His only sister, MRS. M. O. RIGSBY.

MRS. NELLIE ANNIE G. GARRETT.

I have been requested by Sister Nannie L. Glisson, of Goldsboro, N. C., to write an obituary notice of her daughter and granddaughter, as I was present when each of them passed away. Nellie Annie Glisson Garrett was born May 19, 1879, and died November 30, 1906, making her stay on earth twenty-seven years, six months and eleven days. She was married to Mr. Tom Garrett in 1905 in Goldsboro, N. C., her home. They came to Washington, N. C., a short while after their marriage, and resided here until her death. 'Tis seldom one can witness such a deathbed as hers. Her mother, dear, tired and noble Christian, as I know her to be (Sister Nannie L. Glisson), after Annie was confined to her bed, and she felt, never to rise from it again, was so troubled about her daughter (having never heard her say anything about her soul's welfare), that for several days before her death her heart's desire and prayer to God was that He would give her some evidence of His holy will, of her acceptance in the Beloved. It came, I heard it. She told them all that God had called her, and that she was going home to live with Jesus; told them all how she wanted them to strive to live in this world, and she hoped they would meet her in heaven; asked her mother and father to take her babe, which was only eight days old, and to raise it as they did her, and when her spirit took its flight, her mother was standing over her, and was taken so completely out of herself, that she sang immediately these beautiful words, which she told me was given her at that moment, for she hadn't sang them in years:

"Dear Lord, I long to be perfectly whole,
I want Thee forever to dwell in my soul;
Break down every idol, cast out every foe,
He's washed her and she is made whiter than snow."

I witnessed this, all of it, and it was a Sabbath day to me. Glory filled my soul to see her glorify God. A few hours before she died, she looked up at me and said "God loves me, and Mrs. Whitley loves me too," then in a short while after she said to me, "God has called me, and I must go." She was a great sufferer, and I never heard her murmur. All that could be was done, by kind and loving hands, and physicians, but nothing can stay the hand of Almighty God; when He calls, we must go. She was the only girl of her parents. She left a kind and gentle mother, loving

father, and five noble brothers, Frank, Andrew, Edward, Vivian and Linwood, together with her husband and little babe, and hosts of kindred and friends who will never cease to love and remember their dear one. Her remains were interred in a vault in the cemetery in Goldsboro, N. C. Submitted in love to the family,

MRS. BETTIE Z. WHITLEY.

Zion's Landmark please copy.

DOROTHY GARRETT,

The only child of Nellie Annie Glisson Garrett and Tom Garrett, was born November 22, 1906, and died January 9, 1915, making her stay on earth 8 years, 1 month, 18 days. She came into this world of sin and sorrow, to brighten, for a few short years, the lonely life of her dear grandmother, and, when the purpose of God was accomplished, He took her home to Himself. I was present at her birth. She was born here in Washington, and, when a month old, her grandmother took her to Goldsboro, and I didn't see her anymore in three years, but I had a peculiar love for the child, and as she grew in years, she seemed to be drawn to me. Little more than three years ago, her grandmother told me, she rose up suddenly in her crib in a semi-conscious state one morning, and said "Mamma, isn't Sister Whitley here?" "No, darling," she said, "you have been dreaming." "No, I haven't," she said, "she's here for I saw her here, down on her knees praying." A short time after, I went to see them, and one night when we went to a throne of grace, she came and knelt by me, and when we arose, she said to me, "This is where I saw you praying in my dream." A short while after this her grandmother took her to Norfolk, and had her examined by a specialist, and he told her she had tuberculosis. Everything was done that could be done, but the disease made rapid strides. She continually begged that they send for me to come, and be with her. Her grandmother asked her why she was so anxious for me to go. "Oh! mama," she said, "she will pray for me." "Honey," she said, "Don't you know your mama prays for you?" "Yes, mama, I know you do; but it doesn't seem to do any good; grandpapa talks so bad." My mind during this time was continually exercised about the precious child, and I had promised that when the Lord opened the way I would go. So Christmas eve, 1914, everything seemed clear. I hadn't heard from the dear little one for some time; I didn't know whether she was better or worse, but it was impressed on my mind "you promised." Then I prayed for special evidence. I had a darling boy at sea whom I hadn't heard from in quite three months. I asked the Lord to let a letter from him be special evidence to me, and in me was an inclination to wait for this letter, when these words came, "Venture on Him, venture wholly, let no other trust intrude." I had written Sister Glisson, but the letter was waiting on the desk, when these last words came. I sent it to mail. The next morning, after mailing this letter, I received a letter from my dear boy. The tears of joy ran down my cheeks in thankfulness to God. The same morning of the letter from my boy, before it was light good, I received a special delivery letter from Sister Glisson with a P. O. money order in it, saying "Come at once, Dorothy is nearing her end." I went on the first train going that way. Now on the 3rd Saturday night in December, 1914, this promise was given me, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (91st Psalm); and when I was going to

this precious child, all the way I felt that I was "under the shadow of His wings." I couldn't tell for what purpose, but Oh! how sweet to feel thus! I cannot tell everything that took place; I wish I might; but I reached there in safety. Every night, and morning we bowed together in prayer, and if it was late she, the dear little one would say, "Let's pray." She was a great sufferer, and sometimes in great agony; and, for 8 or 10 days and nights before she died, had to sit on a pillowed stool, with a high chair in front of her pillow. And on Tuesday night, before she died, Saturday night between 11 and 12 o'clock, she raised her head, looked at me and said, "Sister Whitley, let's pray." How I felt God only knows, but I must try, because I believed she believed that my God would hear me and I remember a few of the words that were given me. I prayed God to send the Holy Comforter in her heart, to give her rest, to give her sleep, and give her wisdom to understand that she was leaning on His everlasting arm, etc. After a short while her father, who was sitting watching with me, spoke and said, "Mrs. Whitley, there are so many people who do not believe. I believe, and now I see," pointing to the dear little one who was fast asleep, and God sent the Holy Comforter down in her that night, and the presence of Jesus filled the room, and His presence staid there as long as she lived. Sometimes she would feel weary, and as many as three times during the night, she would rise up and look at me, with her beautiful large soft brown eyes, and the tears would almost start in my own, and say, "Sister Whitley, let's pray." After prayer she would seem to rest quietly. One day she said to her grandma, "Mama, when I die, I want you to have me carried to the Primitive Baptist Church, where you said you had my mama carried, and I want brother Farmer (Frank) to talk over me, and I want them to sing 'Nearer, my God, to Thee,' and the good ladies of this town will put flowers on my grave." It was done. Just a little while before she died she awaked from a dream, and told her mama, she'd been to heaven, and saw the angels, and what a beautiful place it was and almost ready to cry, she said, "I wish I was there, and you with me," and she said, "I saw my own mama." Sister Glisson said, "Honey, how did you know it was your mama? Did she tell you so?" "No," she said, "I knew her." Sister Glisson said to her, "Where was she?" She said, "In the air." The night she died, a voice spoke to Sister Glisson three times and told her this was her last night on earth with you. "Have I ever lied to you?" She came and told me immediately. She died the same night at 15 minutes to 1 o'clock. I am satisfied that she will rise in Christ, when Jesus comes to call the sleeping dead. After the beautiful comforting, edifying sermon by Brother Farmer, her remains were laid to rest in the nice vault, in the cemetery at Goldsboro, N. C.

MRS. BETTIE Z. WHITLEY.

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Vol. 37

No. 7

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Williamston, North Carolina.

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The Gospel Messenger

JULY, 1915.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 37.

WILLIAMSTON, N. C., JULY, 1915.

No. 7

THE DEITY OF CHRIST.

—
"The Mighty God."—Isa. 9:6.

Hymns to the mighty God we raise,
The mountains tremble at His nod;
Shout! Shout! ye saints, the notes of praise,
For Jesus is the mighty God!

Jesus is still our lofty theme,
For whom He left His high abode;
The Man despised at Bethlehem
Now reigns above, the mighty God!

Who spit upon, despised, reviled,
The flinty path of suffering trod,
Who patient, meek, forgiving, mild?
Jesus, 'twas Thou, the mighty God!

Adore, ye saints, adore and bless,
See here an all-atoning blood,
An all-prevailing righteousness;
For Jesus is the mighty God!

J. H. EVANS (1818).

CORRESPONDENCE.

SALVATION ALONE THROUGH CHRIST THE LORD.

(Continued.)

The Apostle preached no "yea and nay," or *chance* system of salvation. "Did I use lightness?" said Paul, speaking for all of them, "but as God is true, our word toward you was not yea and nay. For all the promises

of God in Him [Christ] are yea, and in Him, Amen, unto the glory of God by us." "Without shedding of blood there is no remission," says God's Word. Not such blood as Moses used to sprinkle "the tabernacle and all the people," but "the blood of the everlasting covenant." This is why the thrilling words rang out, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd and the sheep shall be scattered [scattered from the stroke], and I will turn my hand upon the little ones." In harmony with this, Jesus said to His captors, "If ye seek Me, let these [His disciples] go their way"; and, as He declared in the book of Job, "Deliver him from going down to the pit. I have found a ransom." And still plainer in Zechariah: "By the blood of the covenant, I have sent forth thy prisoners from the pit where there is no water." Redemption was the grand outcome of a covenant between Father and Son; or, as declared by the prophet, "The council of peace between them both." Paul asks the Lord to "make us perfect through the blood of the everlasting covenant," and the Psalmist says, "The secret of the Lord is with them that fear Him; and He will shew them His covenant." From such expressions as the "awakening sword" and the "blood of the everlasting covenant," we see plainly the magnitude, the divine authorship, and, of course, the completeness of redemption. In all its history, where did mortals help or Jesus fail? It could not be when He defeated the wrath of Herod, the temptations of the devil, the power of hunger, the persecutions of many, the sorrow in dark Gethsemane, the fiery law, the agony on the cross, and lastly, the corrupting grave.

When the law was given, no hand was permitted to touch even the border of Sinai, and in redemption from its curse, man gave no help. Jesus said by the prophet, "I have trodden the wine-press alone, and of the people there were none with Me; therefore, Mine own arm brought salvation unto Me." This was fulfilled at Calvary. In His last visit to Gethsemane, Jesus knew He was going to His death with none to help. Telling His little band to watch with Him, He went from them and fell on His face in bitter prayer to the Father, crying, "O My Father, if this cup may not pass, except I

drink it, Thy will be done." Returning, He found His disciples sleeping, all unconscious of the hour. Three times He prayed and still they slept, showing how like a thorn-bush they were upon which to lean. He told them His soul was exceeding sorrowful even unto death, and stunned them by saying, "All ye shall be offended because of Me this night." With hot words they declared they would follow Him to prison or to death. How prone to boast are we, but in such stupendous work, how vain our help! Almost as they spoke the test came. The rabble was upon them with lanterns, and torches, and weapons, led by a false disciple, with the traitor's kiss. "Then," says the evangelist, "all the disciples forsook Him and fled," and He was indeed alone; but the cup of suffering was not drained until the Father forsook Him on the cross, when, in seeming despair, He cried, "My God! My God! why hast *Thou* forsaken Me?" Such heart-breaking words this world can never hear but once. We see in this bitter cry, His faithful love, the burden of our sins; and, too, that He was indeed bone of our bone, and flesh of our flesh, and therefore the Daysman that could "lay his hand upon both"—both judge and prisoner." Jesus said of the wine, "This is My blood which is shed for many, for the remission of sins." Not sin in the mass, but the "sins" of these "many," not before it was shed, nor twenty centuries after, but when it flowed from His dying body on the cross. Oh, then,—

"My soul LOOKS BACK to see
The burden thou didst bear,
When suffering on the accursed tree,
And hopes her guilt was there."

Oh, piercing thought! If my guilt was not there, "Where shall I go, or whither flee, to escape the vengeance due me?" Alas, for me! There is no human part in eternal redemption, for God has said, "Cursed is man that trusteth in man, or maketh flesh his arm." If not saved by Jesus' blood, shall I ever see heaven, since "he that climbeth up some other way, the same is a thief and a robber"? If not saved when Jesus died on the cross, can it ever be, since He "dieth no more," and there remaineth no more sacrifice for sins? "He dieth unto sin once," says the Roman letter, and still more emphatic in

the Hebrew epistle: "But this Man, after He had offered ONE sacrifice for sins, forever sat down on the right hand of God"; for, "by one offering He HATH PERFECTED FOREVER them that are sanctified," or for whom He died. "This He did once," says the Apostle, "when He offered up Himself." "By His own blood He entered in *once* into the holy place, HAVING OBTAINED ETERNAL REDEMPTION FOR US." Isaiah, speaking of Zion, asks, "Shall a nation be born at once?" and the Lord says by Zechariah, that He would remove their iniquity in one day. All these refer to redemption's work in time. The "new song in heaven will be," "Thou art worthy, for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation." We could as easily blot out the stars above us, as to wrest from the sacrifice of our Saviour, the fact of its complete success. The great mystery is, why did He die? Why these centuries of preparation, this lowly life, this agony on the cross? We read in John's Revelation, that "*He treadeth the wine-press of the fierceness and wrath of Almighty God!*" How terrible these words, unless Judas or anti-Christ was the victim, but instead, it was "Christ the Lord," who knew no sin, but was made sin for us, and suffered in our stead.

"They loaded the Lamb with the cross,
And drove him up Calvary's hill;
Come mourners a moment and pause,
All nature looks solemn and still."

Every grace-taught believer exclaims with bitter remorse, "'Twas you, my sins, my cruel sins, His chief tormentors were," and asks again and again, "Why this suffering for me?" The answer comes from the Bible, like the "voice of many waters": "For His great love wherewith He loved us." Still overwhelmed, the happy recipient sings:

"'Twas the same love that spread the feast,
That gently forced me in."

"Oh, for such love let rocks and hills,
Their lasting silence break,
And all-harmonious human tongues,
The Saviour's praises speak."

Alas, for human tongues! What have they done? Instead of crowning Jesus "Lord of all," they have in

this modern system of salvation, spread over the broad earth the seductive doctrine that redemption is the joint work of God and man; that Christ has done His part and that blind sinners must add their part or God's amazing love, and Jesus' agonizing death, will have been in vain. To them is given the crowning act of making Jesus' sacrifice successful, and and failing, as fail we must, the same God that in love redeemed us, will in anger banish us forever from His presence. Can this be true of the unchanging Father?

This brings before us the appalling thought and theory, that when all was over, and Jesus' dear body was lifted from the cross, that cross made red by His precious blood, there was not a single person saved in all the world. Nor does the doctrine of human instrumentality, in our eternal salvation, give one dim hope that any sinner ever will be saved. Centuries went by, developing the enormity of sin and resplendent with the promises of a mighty Saviour to come. That Saviour came, fulfilling every type and promise, but all must end in failure, because of man's utter incapacity to perform the "part" assigned to him.

The address under review is not to the strong and capable, but to men and women in nature's darkness, blind to spiritual truth, and paralyzed by sin. "The natural man," says God's Word, "*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." And again, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Pages could be written of man's fallen state, but "lost! LOST!" would be the sum of it. Destruction and misery must be his fate unless his sins are pardoned, and he is made without spot in the Father's sight. To credit man with the least part of his eternal salvation, feeds his pride and casts dishonor on our Saviour's awful suffering and death in our redemption.

"Jesus paid it all! all to him I owe;
Sin had left a crimson stain,
He washed it white as snow."

Marvelous, thrice marvelous, was Jesus' work on Calvary—a battle with garments rolled in blood.

"None of the ransomed ever knew
 How deep were the waters crossed,
 Or how dark was the night the Lord went through
 Ere he found the sheep that was lost."

Yet His dying words were: "It is finished." Just a breath of speech, but how thrilling, how significant the words! What a glorious fulfillment of the angel's song of promise, when Christ was born not far away from where He died! "It is finished!" The law is satisfied, redemption completed, His sufferings ended forever. The cross was sharp, and He tenderer than a lamb, yet He opened not His mouth. Though He was dumb, outraged nature spoke in protest against the sufferings of her Lord. The earth trembled and shook, the flinty rocks were rent in twain, the sun went out, and graves were opened where believers slept!

With these wonders and miracles before us, how sinful it would be to doubt the sincerity of God's love or His desire and purpose to accomplish a full and complete redemption. If this was the object of His mercy and His love, and Jesus had "redeemed us from ALL iniquity," is it possible that God would surround the gift of salvation with conditions that the redeemed, of themselves, nor yet the angels of heaven, ever could perform? Why would He commit this priceless blessing to the blind, ruined children of sin to decide what its fate should be? Christian fathers! would you, with only human hearts, part with an only son to rescue from impending ruin a thousand persons whom you love, and then let some little thing under your control defeat your labors of love? Would God, "who is rich in mercy," do this? "He that spared not His own Son, but delivered Him for us all, how shall He not with Him also freely give us all things?" Is repentance and the forgiveness of sins necessary to our salvation? Then will not God, "with Him" freely give them? The Bible answers: "Him hath God exalted with His right hand to be a Prince and Saviour for to GIVE repentance to Israel, and forgiveness of sins." And also to a people that were as dogs to Israel, the Apostle said, "God *gave* them the like GIFT as he did unto us," and the reply was, "Then hath God also to the Gentiles granted repentance unto life." Is regeneration required? The decisive answer is: "According to His mercy He saved us by the washing of re-

generation, and renewing of the Holy Spirit, which He shed on us abundantly, through Jesus Christ our Saviour." Must we have faith? Then God's Word says, "Through faith, and that not of your selves, it is the gift of God." And again, "Looking unto Jesus, the author and finisher of our faith," or, as in the margin, "The beginner of our faith." Must we believe? The Bible says of believers, "Who by HIM do believe, that your faith and hope may be of God." And again, "Who believe according to the working of His mighty power which He wrought in Christ when He raised Him from the dead."

One sweeping evidence covers all the experience needed to give us a well-grounded hope of immortality beyond the grave, viz.: "Who, of God, is made unto us *wisdom*, and *righteousness*, and *sanctification*, and *redemption*." This heart-work is not the cause of our salvation, but *parts of it*, the experimental, revealing part; the motions or out-flowing of eternal life which was the first of the "all things" that God would give the redeemed. Redemption is last in these four things, but "the last shall be first"—"who hath saved us, and called us," saved us on the cross, and then gave us a knowledge of it by an experience within our hearts. "Flesh and blood," said the Saviour to His disciples, "hath not revealed it unto thee, but My Father which is in heaven"; and Paul confirms it by saying, "I certify you, brethren, that the gospel which was preached of me, is not after man: for I neither received it of man, neither was I taught it but by the *revelation* of Jesus Christ." He also declares that "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."

But whether it be the suffering, sacrificial part that brings salvation, or the experimental part that makes it the joy of our hearts, there is not a loop-hole, nor any reason on record why there should be need for the help of man in the great mystery of redemption. He who is the beginner of our faith, is the "beginner" of it all, and He who is the beginning of it, will be the ending. "I am Alpha and Omega, the beginning and the ending, saith the Lord" (Rev.). How our tried hearts leap with joy from Paul's sweet words: "Being confident of *this very*

thing that He which hath begun a good work in you will perform it until the day of Jesus Christ."

Here is a salvation that had its beginning in God's wondrous love, and is carried on according to His purpose and power—foreknown, predestinated, called, justified, and glorified. Shall we honor such a loving Father as this with our whole heart or divide our trust with the perishing creatures of mortality?

Strange beyond the power of words to tell, this division of man's hope for heaven lies at the foundation of modern theology, and is taught everywhere, from the Sunday School to the church congress, gathered from all lands. It is the doctrine of our nature, whether scholar, statesman, or the most ignorant of men; the king or the slave; the gray head or the child; the Greek or the Jew. The generations of men are so wedded to the theory of a human part in salvation, that the natural man must be brought by a way he knew not, if he ever comes to God.

Crawfordsville, Ind.

S. B. LUCKETT.

[To be continued; and, when completed, to be published, *not in part, as already done, but entire*, in pamphlet form, and sold for cost or less, or to be given away, for permanent preservation and circulation among all human beings interested in their eternal welfare.—S. H.]

STATEMENT OF ELD. E. B. BARTLETT.

Eld. E. B. Bartlett, of Buel, Mo., writes me that he never himself engaged in a meeting of more than three days, but that, at Hindsboro, Ill., he filled his own appointments for two or three days after some other brethren had held meetings there for three days, of which he did not know until he arrived there; and that he is, of course, willing, when the Lord clearly manifests His presence and power, to continue a meeting during such a manifestation, but that it is *seldom* that such bright manifestations are made or that such meetings are necessary; and that he does not believe that men should presume to pre-appoint such meetings to secure the sovereign and miraculous operation of the Holy Spirit; and that such humanly protracted meetings even when sound doctrine is preached, have a downward tendency toward Arminianism; and that he is just as much opposed to Antinomianism as he is to Arminianism. He endorses the other parts of Eld. Chastain's book, on "Regeneration and the State of the Dead," so far as he has examined them; and perhaps the most of Primitive Baptists would.

S. H.

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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WM. PARKS' SERMONS ON THE FIVE POINTS OF CALVINISM.

This is the title of a new edition of some discourses preached, in 1856, by William Parks, a minister of the Church of England, or the Episcopal Church, just published by C. J. Farncombe & Sons, of London. It is a little book of 111 pages in good, large type, and may be had, in cloth binding, for thirty cents, and in limp cloth binding for twenty cents, of Mr. J. T. Higgons, 241 West 132d street, New York. It is a plain and strong proof of the perfect scripturalness of the total depravity of man, and of God's unconditional, individual election, particular redemption, effectual calling, and final glorification of all His people. The sovereignty of God in the salvation of sinners is shown in this small book to

be the doctrine of the Scriptures, and the teaching of the Protestant Reformers. The objections to each of the five points are plainly stated and satisfactorily answered. From these Divine truths the religious world has utterly departed, as predicted in the Scriptures. S. H.

A PERSISTENT ATTEMPT TO UNITE CHURCH AND STATE IN THE UNITED STATES.

Although our forefathers fled from the Old World to the wilds of America to escape the unspeakable horrors, corruptions and persecutions of a connection between Church and State, and, in the Constitution of the United States, forbade such a connection, an attempt is being made by thoughtless fanatics, not only Catholics but also Protestants, to restore this awful connection. Professed ministers are hired to conduct religious services in Congress and the Army and Navy; men of certain denominations secure most of the lucrative offices of the country; and, in our public schools supported by all taxpayers, and in some periodicals, a stigma is put upon all children who do not attend unscriptural Sunday Schools, and upon such of our States and counties as do not have a large church membership, just as though this membership, which is often a vain and false formality, had anything whatever to do with a State or county, the salvation of its citizens, or even the elevation of their morals. Mere profession is hypocrisy, and instead of purifying, debases a people. And in Sunday Schools, utterly unknown in the Scriptures, and invented by the Episcopalians in England in 1781, innumerable falsehoods are taught, corrupting the minds of the pupils for life (unless they are taught differently by the Lord), and causing them to despise Bible truth and those, even their nearest relatives, who love and maintain Bible truth. The object of these humanly-invented institutions is to entrap and fleece the young, the weak, and the ignorant. Far be it from genuine Primitive Baptists, for popularity or money, to sell their helpless children to this or any other idol, and thus to injure them for life! In both Old and New Testament times, parents, and not some unrelated and unqualified person, brought up their chil-

dren in the nurture and admonition of the Lord (Gen. 18:19; Eph. 6:4). Bibles and Testaments can be bought for a few cents, and can be used at home, not only a few minutes on Sunday, but every day in the week. S. H.

THE SONG OF SALVATION.

"In that day shall this song be sung in the land of Juda: We have a strong city; salvation will God appoint for walls and bulwarks."—Isa. 26:1.

Juda was the fourth son of Jacob and Leah, and chief of one of the twelve tribes of Israel. The portion of land allotted to this tribe was the southeastern part of Palestine. On the border of their territory was Jerusalem, the seat of the Jewish worship; and from Juda sprang David and his royal race, from which, according to the flesh, descended the Saviour of the world. The dying benediction of Jacob foretells the superior power and prosperity of the family of Juda and their continuance as chief of the Jewish race until the time of Christ. Gen. 49:8-12.

Our Saviour sprang out of the tribe of Juda (Heb. 7:14); hence the power, prosperity, and significance of this tribe, of which Christ is referred to as the Lion of the tribe of Juda (Rev. 5:5); and the salvation appointed of God in the text at the head of this article. Of this wonderful song Salvation is the key-note and the sublime sentiment is embodied in the name, JESUS, the Saviour of sinners.

The text positively teaches that salvation is the result of God's appointment, and that the song, of which the text is only a part, *shall* be sung to praise of the glory of His grace which was given us in Christ Jesus before the world began.

And by the same authority we may say that the day in which this song shall be sung is also appointed. But who may sing this sacred song with melody in their hearts to the Lord? When and where shall it be sung? Not any and everywhere, nor by everybody; but the citizens of the land of Juda are the delighted performers, children of the day, not of the night, nor of darkness. They who have been delivered from the power of darkness and translated into the Kingdom of the Son of God; they in whose hearts the sentiments of the song of

salvation are written by the Holy Spirit belong to the land of Juda, and join the chorus in love and gratitude to God, saying, "We have a strong city, Salvation will God appoint for walls and bulwarks."

The Bible history of the tribe of Juda shows several important distinctions from the other tribes of Israel, one of which is, that they preserved the true religion and public exercises of the priesthood with the legal exercises in the temple at Jerusalem; while the ten tribes gave themselves up to idolatry and the worship of the calves. In this particular, I think, the antitype may be discerned in the church of the Primitive Baptist faith and order of the present day. While Juda was carried into captivity, yet they were finally released and returned to Jerusalem, and resumed the original forms and ceremonies of the law, and were zealous of the traditions of their fathers, and determined to resume and occupy original, legal ground. This was certainly the right course for them to take, as they were the people of God and type of the church until the close of the law dispensation and the dawn of "that day" in the which the song of salvation by grace alone should be sung to the exclusion of the works of the law. The captives, in their journey to Babylon, had sadly hung their harps upon the willows by the muddy rivers of Babylon, and refused to sing to the praise of the city of their captives, for their poor hearts were heavy, and they were not in "the land of Juda, where the Lord's song should be sung, but in a strange land, a land in the praise of which there was no melody to the Lord. In sadness of soul they could only sing the captives' song in memory of their native land, and in honor and praise of Him who had given them a goodly land and a beautiful city of habitation. Seventy years of captivity and affliction lay between them and their return to the land where the Lord's song of joy and praise might re-echo from the walls of Jerusalem.

It is sad to contemplate the fact that some important features in the history of Israel are but fair illustrations of the conditions of the church of God at the present time. No doubt remains that many of God's children have forsaken the service and worship of God, gone into captivity, idolatry and priestcraft, as it were embracing and kissing the calves. Micah 6:6; I Kings 19:18.

J. E. W. H.

REPLY TO ELDER CHASTAIN'S REMARKS IN MAY GOSPEL MESSENGER.

Elder Chastain says that "One thing very prominent in my article is the absence of Scripture to support my claims," etc. What were my claims? They were that those lengthy meetings, of which we have an account in Acts of the Apostles, including the Pentecostal and its continuance, were brought about by the grace and providence of God and not by human prearrangement according to a *humanly invented custom*, and hence that the *protracted meeting custom* is without precept or example in the New Testament, and these are facts, unassailable and immovable. Did I not request, beg, and beseech him, if he could, to point us to a single verse in Holy Writ, to prove his position, to sustain the protracted meeting custom? Did he do it? Did he attempt it? No, indeed.

Now let it be borne in mind that when a man affirms a certain doctrine, practice, or custom to be right, necessary, and Scriptural, that the burden of proof is upon him. Suppose a man affirms, as many do, that sprinkling or pouring as a mode of baptism is right and Scriptural. The burden of proof is upon him, and not upon me. If one affirms that Sunday Schools are Scriptural, let him point us to the books, chapters, and verses of Scripture to prove it, and not call on their opposers to show that they are condemned. The silence of Scripture is *prohibitive*, not *permissive*; hence, an accepted rule of interpretation is "That whatever is not commanded or exemplified, is *positively forbidden*, since the specification of one thing is the prohibition of every other." When Nadab and Abihu offered strange fires upon the altar, which God did not command, they were slain for it. Lev. 10: 1, 2. Elder Chastain thinks the Old Black Rock brethren went too far when they declared against the custom of four days and protracted meetings, and in such thoughts the Fullerite Baptists agree with him, and so do the world, the flesh, and the devil. A noted Old Baptist of a different State wrote me a few years ago that he thought the Old Black Rock brethren made a mistake when they declared against Sunday Schools, and so it goes; but I am confident that the great majority

of our people think that they did right; for, as I have said before, for a man to favor protracted meetings and oppose the other appendages of the Fullerite system, is about like a man going ahead and setting the woods on fire and then falling back and trying to put them out.

Brother Chastain wonders "if those who object to the word 'protracted' have ever looked into the meaning of the word." Yes, I think that some of the finest judges of the meaning of this word in connection with Bible teaching in the United States have studied the meaning of the word more carefully than the young brother ever has.

In a rule given by the learned for the interpretation of documents, I find the following: "Words, which admit of different senses, should be taken in their most common and obvious meaning," etc. Now, the people generally understand that the most common and obvious meaning of a protracted meeting, is that it is a protracted, continued, prolonged effort to get people to join the church, people whom they fail to get, or are not likely to get, at ordinary meetings.

Elder Chastain says: "Nowhere before 1800 was such a limit put on divine service," etc. To which I say that, according to the records of history, nowhere previous to 1799, just the year before, was there such a corrupting custom known among Baptists, for the Arminians originated it in 1799; and besides, our forefathers, in opposing this demoralizing human custom, were not limiting the service of God, but were defending it against a falling away and general apostasy.

Again, our brother Chastain says, "It is as unjust to say a week's meeting held as the apostles held them tends to Arminianism," etc. If there are now, or ever have been, any Primitive Baptists that object to a week's meeting held as the apostles held them, I do not know anything about it; and if Elder C. will hold such meetings as the apostles held them he will hear of no objection from us, and such meetings as the apostles held for a week or longer were brought about or caused by the grace and providence of God, without any *human pre-arrangement* to that end.

Benedict, the Missionary Baptists' historian, who records, with approval, the introduction of the Fullerite

system among the Baptists in his day, including the Modern Mission scheme with all of its appendages, says: "At length *protracted meetings* began to be talked of far and near, and so many reports were circulated concerning the wonderful effects of them, that by many they were thought to be the very thing for promoting religious revivals. For some time *four days* was the amount of time allotted them, but soon these meetings began to overrun this time, and the original term was exchanged for *meetings of days* without any limit as to their number." (Benedict's *Fifty Years Among Baptists*, pages 149-50.) And then he states that many of the Baptists seemed much pleased with them and calls them "peculiar gatherings." So we see that the protracted meeting custom is an Arminian Fullerite innovation upon the simplicity of church service, with which the Fullerites were pleased, and I am sorry indeed to know that certain elders of our order, in a few sections, are contending for this rejected, demoralizing scheme. But I am persuaded that today and during the days to come, there will be found a goodly number who, like the Old Black Rock brethren, will stand like a spiritual Gibraltar against this corrupting scheme.

However true it may be about the origin of Missionism, the Pence trouble, Absolute Predestination, etc., it remains a fact that the *protracted meeting* scheme or custom originated in Elder Chastain's section, in an adjoining State to his own, even in Kentucky. Brother Chastain says he heartily endorses the quotation I made from Hassell's *Church History*, etc.; but in this he evidently is mistaken, for if he did heartily endorse it, he would not be writing as he does on this subject, and besides, Elder Hassell, who certainly knows what his father and himself meant by the language quoted, does not agree with Elder C. I guess, if we wait till we find a people who will confess that they believe in protracted meetings to excite the flesh so as to get more members, we will wait a long time. The Arminians themselves would not make such an admission.

But for the satisfaction and information of Brother Chastain, I will state that I am confident that there are in his section of the Union some elders who favor protracted meetings who are, at the same time, able advo-

cates of salvation by grace alone, and I suppose he is one of them. But while I say this, I have not a doubt that such elders favoring and conducting protracted meetings has already led to bad results, and will continue to do so, unless they abandon the custom, for in face of the facts it is certain that there is close agreement or connection between that custom and Arminianism, as the sequel of this article will show.

One would infer from his article in the May MESSENGER that nearly all Old Baptist preachers and churches in his and adjoining States favor protracted meetings, and to show me a religious order that has adopted such protracted meeting custom and at the same time has not gone into Arminianism, he cites me to the Old Baptists of his own and adjoining States. Now, let the reader take what follows, compare it with what he says, and draw his own conclusions.

Replying to a question concerning protracted meetings in 1908, Elder J. M. Thompson, of Indiana, says:

My opinion is that the course pursued by some ministers in their protracted efforts has filled the churches with unbelievers, who are disturbers of the peace of true saints, and that the same course, if allowed, will have the same effect in the future. I am very positively opposed to such protracted efforts. And the plea that they are conducted in a scriptural way when they are not, does not commend them to me, and I am sure they are not approved by the Lord.

Elder W. N. Tharp, of Indiana, says in *Old Paths Defended*:

DEAR BROTHER NORMAN—Our churches have not adopted instrumental music. There are some boy preachers got in among us that would hold one and two weeks' protracted meetings to urge people to join the church, and used about the same "drag net" that other Arminians use, and never throw anything back they catch. Many of these unruly boys have gone to their own (the Missionaries).

About 1906 or 1907, Elder S. A. Elkins (now deceased), of Missouri, adjoining State to Illinois, a prominent Baptist, Moderator of his Association, in answer to certain questions, said:

MONTGOMERY CITY, Mo.

DEAR BROTHER NORMAN:—I have been a member of the Old Baptist church forty-nine years, have been trying to preach thirty-six years, and have traveled quite extensively over several States, and such things as protracted meetings, exhorting sinners to repentance, going through the congregation begging people to join the church, and having any kind of instrumental music in the church, or running Sunday Schools, are all new things among Old Baptists and unheard of until very recently. There are now, I am told, a few churches

that are having such things, but all such churches and preachers are fast drifting toward the Mission-Baptists where they truly belong. All sound Baptists should be willing to let them go to their own. I have never been in an Old Baptist church where they used an organ or other kind of music except singing. There is no Baptist church in our State that has an organ or anything of that kind.

We have one Association in Missouri that got into the protracted meeting business under the Kirkland gang of preachers, and they got to preaching that all men should REPENT and BELIEVE the Gospel. Our Association and one other dropped them from our correspondence. I hear that last year they were trying to get back in the old way.

ELD. S. A. ELKIN,

In Old Paths Defended.

Elder E. B. Bartlett, of Missouri, at whose request I wrote in the March MESSENGER on Protracted Meetings, now Moderator of Cuivre Siloam Association, opposes such meetings; and to show me where they stand on innovations, sent me a copy of their minutes for 1907. I see from these minutes that at this session eight other Associations had correspondents present. Notice the following item from said minutes:

The Cuivre Siloam Association of Primitive Baptists now in session in Lincoln County, Missouri, August 17, 1907, and two days following, to the Associations with whom we correspond and the Primitive Baptists everywhere: Inasmuch as new things are cropping out and being advocated in some localities, such as protracted meetings, instrumental music in the churches, Sunday Schools, also divorce and remarriage, contrary to the rule laid down by Christ in Matthew XIX-9, all of which we deem contrary to the laws of Christ and gospel order; we, therefore, greatly desiring the peace and fellowship of the church and the maintenance of gospel order, earnestly exhort and humbly pray that Primitive Baptists everywhere may stand united in opposition to such innovations and new things.

Elder Bartlett last winter wrote under this that they expect now to stand by this resolution.

Right here under my own roof, about five years ago, one of the most prominent elders of Indiana requested me to come to Indiana and aid the Baptists there against secret societies and oppose *protracted meetings*.

Notice the record once more concerning protracted meetings among Primitive Baptists.

In Elder Chastain's section of country the following elders, advocates and conductors of protracted meetings, left the Primitive Baptists and went directly to the Arminians: H. Todd, A. Hacleman, A. J. Willis, W. Strickland, of Indiana, J. W. Crane, the Kirklands, and no doubt others whose names can not now be recalled. Who ever heard of such apostasy from original principles

where there were no protracted meetings advocated and conducted? Echo answers, Who? In Georgia certain of our elders commenced having such meetings a few years ago and advocating instrumental music in church service, and those same elders are today cut off from the old-line Baptists and not recognized.

Besides the protracted meeting innovation in Elder Chastain's country and consequent tendency to verge into Arminianism, they are mixed up with, contaminated with, and identified with, either directly or indirectly, secret oath-bound societies of different sorts, the most popular and influential of which are religious.

Eld. J. R. Daily, in his late book on Secret Societies, proves that those societies are anti-Christian, idolatrous, Arminian in religion, composed in part of wicked and profane men, and that while they claim to be religious and worshippers of God, yet the worthy and adorable name of the only Saviour of sinners is not allowed in those societies, the name of Jesus is cast out. Conditions are so deplorable in Elder Chastain's country that a special "Appeal to Northern Ministers" concerning them was published in the January 5th number of *The Primitive Baptist*, and that appeal was endorsed by Elders J. M. Thompson and C. H. Cayce. The plea was not alone for deliverance from the disorders and gross inconsistencies of identity with secret societies, but also from a terrible want of sound discipline.

But I am not surprised at all this, for I have been persuaded for a long time that the protracted meeting custom and good order can not travel together far, and therefore, in conclusion, I would exhort our people everywhere, as they value their church life, to let such things alone and remember the words of the wise and lamented Elder Respass when he said:

"God's people, therefore, should not yield to the temptation, however strong, and reasonable, and necessary it should be made to appear, to depart from Him under these trials; to modify the doctrine of God our Saviour to please the world or the order of God's house; or to resort to worldly and unscriptural expedients to build the church up; *they had better die out than do it, for to do it is to die out.*"

In the light of past history and of conditions now prevailing in Elder C.'s section, it seems to me both surpris-

ing and deplorable that any of our elders should advocate any such ruinous customs.

Let us consider the following words of inspiration:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall and rest for your souls."—Jer. 6:16.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."—Deut. 13:1-4.—Moses.

"Thou shalt not remove thy neighbor's landmark, which thy of old times have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it."—Deut. 19:14.

"Remove not the ancient landmark, which thy fathers have set."—Prov. 22:28.

"Take heed that no man deceive you."—Mat. 24:4.—Jesus.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them."—Paul, Acts 20:29, 30.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."—Rom. 16:17.—Paul.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. 4:1.

"For a bishop [elder, preacher, or pastor] must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre."—Titus 1:7.

"Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God."—1 Cor. 10:32.

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

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—2 John 10.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that he should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8.—Paul.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness."—Eph. 15:13, 14.—Paul.

"My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord."—1 Cor. 15:58.—Paul.

"If we stand alone, Christ will stand with us."—A. J. Coleman, in last letter he ever wrote.

"Lord, give us wisdom to understand, grace to love, and courage to obey these, thy holy words. Amen."

G. W. STEWART.

REMARK.

Elder Chastain writes me that, like myself, he is opposed to "humanly protracted meetings." Then let us quit this and all other unscriptural customs and inventions, and we will have peace.

S. H.

THE NEED AND BLESSEDNESS OF PEACE.

"If you bite and devour one another take heed lest ye be consumed one of another."—Gal. 5:15.

It is certainly discouraging to see and know of so much division and strife among our people. I love the Primitive Baptists, but I do not love wrangling and strife. I desire to see a return of peace with all our people.

It is hard to know how union could be restored—what to do to bring peace. There is an important work for our wisest brethren to point out the way to peace. If all of us could see the need of union among us, it would help. If we could see how ruinous to the cause it is to have our elders divided and warring against each other. Good might result if we could seek to be "peace-makers" more; peace is so sweet and it is so good to dwell together in unity. We can well afford to deny ourselves in order to union. Differences of views may be held on some matters and we still live together in love. Some errors will die as soon, or sooner by silence. I wish we could know when it is best to be silent. I know silence is a splendid thing sometimes, and no doubt it is sometimes wrong to be silent. The Primitive Baptists are good and worthy people, but there is too much strife among them, I think; but I do not know how to deal with so delicate a matter. I believe Elder Hassell is trying to keep his paper from being a means of publishing local troubles.

Eld. A. B. Morris said some good words in the June MESSENGER. I believe it is needed that we study how to bring union and peace to our churches. We must be faithful to truth, and we must strive together for peace.

We may bear anything that is of a personal nature,

and, if we do this, it will help. We should be gentle and kind when contending. I hope our elders and brethren will study this subject and open it up to us.

With love, J. H. O.

QUESTIONS AND ANSWERS.

1. Q. Why was there so long a period (400 years) between Malachi, the last Old Testament prophet, and the birth of Christ? A. To show the people of God their dependence on Him for a spiritual teacher; and to prove that there was no collusion between the prophets who predicted the coming and work and sufferings and death and resurrection of the Messiah, and the Apostles who bore witness of the fulfillment of these predictions.

2. Q. Did the Jerusalem Church hold its meetings in the temple? A. No. While the temple stood (until A. D. 70), they seem to have met with other Jews in the temple courts for morning and evening prayer at 9 a. m. and 3 p. m., the times of the daily sacrifice; but, in their own assemblies, they met in "an upper room," and at "the house of Mary the mother of Mark" (Acts 1:13; 12:12), and perhaps at other places.

3. Q. Was the Church at Babylon, from which Peter wrote his first Epistle (1st Pet. 5:13), on the River Euphrates, or at Rome, called "Mystical Babylon" (Rev. 17:5)? A. It is believed to have been at Babylon on the Euphrates, where there were many Jews, whose ancestors never returned to Palestine.

4. Q. In Rom. 11:22 the Apostle Paul says: "Behold therefore the goodness and severity of God; on them which fall, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off"; what is his meaning? A. Addressing the believing Gentiles in the Church of Rome, he calls their attention to the strict justice of God in rejecting the unbelieving Jews, and His unmerited goodness to the believing Gentiles, which goodness would be continued to them, in a Church state, so long as they continued in living faith and obedience to Him, but the candle-stick of the Roman Church would be removed, as it has long since been when the nominal members of that church became apostates. The professed members of the Church

of Rome, more than fifteen hundred years ago, utterly departed from the gracious doctrine taught by the Apostle Paul in his Epistle to the Romans.

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.”—Psalms 107:8, 43.

WARBURTON'S MERCIES, No. 17.

Some time after this heavenly vision was withdrawn, I began to look out for the day of adversity, for I have ever yet found that God has set the one over against the other, that man should find nothing after him. The time drew on that I had engaged to go out to preach, if I recollect right, at Wallingford, London, and Brighton, the whole of the journey being for ten weeks. My youngest child was at this time just turned three years old, and of all the idols I ever had, I think that this child was the greatest of them all. It was a girl, and her name was Rhoda. O, how my very soul was knit to that child! Every thing it either said or did was beautiful in my eyes, and pleasant to my feelings. My dear wife often told me that she was sure I should be stripped of that child, and quite wondered I made such work about it. When I left home, the dear little girl kissed me, and bade me good-bye, and a second time followed me into the passage, calling, “Father, do give me another kiss”; and after I got to the door, she came again with tears in her beautiful eyes, “Father, do give me one more kiss,” and, looking with such an anxious look as pierced my very heart, she said, “Father, shall I ever see you again?” O how this cut my very soul, and into my feelings like a dagger. I was obliged, however, to leave the child and family, and all the way down the street I could not help weeping, fearing I should never see the child again in this world; and, true enough, it was the case, for I never saw her more. I went on my journey, crying, praying, and begging that God would spare me and the child, that I might have the pleasure of meeting it again at home. The first letter I think which I received from home men-

tioned that the child was poorly; but they made the best of it, to make it appear that it might be nothing but a cold. But O it was such a cold as made my blood run cold in my veins from head to foot. I cried, sobbed, and groaned, but I could not get any access or liberty to God; and O how its little tongue and tears at parting came to my mind: "Father, shall I ever see you again?" O how I cried again, "Do spare the child; O Lord, don't be angry with me; do, Lord, raise up the child." I tried with all my might to persuade the Lord to say, "This sickness is not unto death, but to the glory of God," but I could not move the Lord one jot; He took no notice of me either one way or the other. I was very anxious to have another letter to hear how the little creature was; but when it came, the accounts were that the child was no better, but still they hoped it would recover. Thus I was kept sometimes hoping and sometimes fearing till I arrived at Brighton. O what a miserable journey I had from London to Brighton. Sometimes I called myself a thousand fools for ever engaging to go to Brighton; then again I trembled at my wretched rebellion, for both conscience and judgment bore testimony that God was "too wise to err, and too good to be unkind"; and I was confident of it in my judgment that "the lot was cast into the lap, and the whole disposal thereof was of the Lord," and that by taking thought I could not add one cubit to the stature which God had fixed for me. O how I strove with all my might to leave the child in the hands of God, and with quietness and passiveness say, "Thy will be done"; but I could not do it. I am a living witness that quietness and passiveness to the will of God, when flesh and blood are cut to pieces, is the gift of God, as much as regeneration; for I know it would be for my comfort and consolation if I could but get at it; but I have ever found there is no other way of getting at it but as it gets at us. And how easy it is to fall into His hands, and have no will of our own, when His love, mercy, and grace fall into our hearts, and give us to see the needs be for every stroke! The morning after I arrived at Brighton, a letter arrived sealed with black. O how I trembled and shook from head to foot! I felt as if my very joints were loosened. When I opened the letter, I soon found the child was dead; but what I felt it is impossible either

to write or speak. I had to preach the same night, but I felt confident it was impossible for me to attempt any such thing. The good woman of the house where I was, tried all she could do to comfort me, but all in vain, and sometimes I thought my very senses were going. A little before the time of preaching these words came to my mind, "Heaviness in the heart of man maketh it stoop, but a good word maketh it glad." I felt indeed the former part of the text, and, as far as the Lord enabled me, I preached from it the same evening, and I believe the Lord blessed it to one or two that knew what heaviness of heart meant. But no sooner had I finished my sermon than the old serpent came on me so unmercifully that I feared I must have sunk into hopeless despair in the pulpit. Sometimes I thought the child had been neglected, and if I had only stopped at home and minded my own house, the child would have been alive now. Then it came into my mind that I was the cause of the child's death, and, in fact, had murdered it. O the sobs, the anguish, the torment of mind that I passed through for weeks, till God delivered me, are past describing! Sometimes such wrath and anger would rush into my mind against God for taking the child, that I have stood trembling, expecting every moment that He would strike me dead for the devilish, awful, blasphemous feelings which I felt rising up in my heart against His dear Majesty. I strove with all my might against these horrid temptations. I prayed with all my might against them; but they paid no regard to either my prayers, wishes, tears, groans, or sighs, except it was to rave more and more. When I arrived at home, it was worse and worse, till I verily thought it was all over, and that my end would be black despair. My very soul, however, was brought to one text that seemed to stick by me the closest of any: "O Lord, I am oppressed; undertake for me." This, indeed, the devil told me, was no text for me, for "it was," said he, "the cry of a child of God; but as for you, you are a downright hypocrite, and will prove an apostate at last." But still I must keep crying out with the text, damned or saved, "O Lord, I am oppressed, undertake for me!" And, bless His dear and precious name, in His own time, He appeared and whispered in my soul, "Be still, and know that I am God."

O then such a calm entered into my heart that not a rebellious thought moved its tongue, and such sweet submission to His heavenly will and pleasure came with it, that my heart and mouth cried out, "The Lorth hath given, and the Lord hath taken away; blessed be the name of the Lord"; "It is the Lord, let Him do what seemeth Him good"; "Not my will, but Thine be done." I could now kiss the rod, and Him that had appointed it, and I could say from my very heart, "It is good for me that I have been afflicted that I might learn Thy statutes"; "The law of Thy mouth is better to me than thousands of gold and silver." I could now leave the child and bless God in my heart for taking it away, and stripping me of my idol, and bringing me to myself. "He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." "From all their filthiness and from all idols will I cleanse them." "I will bring the third part through the fire, and will refine them as silver is refined, and try them as gold is tried; they *shall* call on my name," (O blessed *shall!* they never would but for almighty *shall*,) "and I will hear them." Here is blessed sovereign free-will that does my soul good, "I will say, It is My people." How will He say it, and where will He say, "It is My people"? His still small voice whispers in the soul, and bears witness with their spirit that they are the Lord's; and then they *will* say, and then they *must* say, and then they can not help but say, "The Lord is my God." O what a sweet and heavenly calm I had for a short time after this terrible trial! Perhaps some professors may laugh at such little trials as losing a child, and, if they do, I have no stone to throw at them, for I have thought so, and said so, and have wondered how a child of God could fret and murmur at the Lord for taking a child. The first child the Lord took I was as happy as my sould could hold, and could see and feel He was too wise to err, and too good to be unkind; so that I thought it was but a light thing to lose a child, and have given many a poor child of God some hard blows because they fretted against God who could not do wrong. But when I came into the same place, and was left to the devil, and flesh, and blood, I found

there never was such a rebellious wretch as I; and it matters not what the thing is, however little it may be, if God leaves us, the devil will be too mighty for us. I must stick to the old text while it sticks to me: "Without Me ye can do nothing"; "Through Christ, which strengtheneth me, I can do all things"; but let me be left to self and the devil, and a straw in the way will be too much for me. But O the wondrous works and ways of a covenant God! Truly the poet is very sweet:

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

JOHN WARBURTON.

EXTRACTS.

EXPERIENCE.

On May the 3, A. D. 1843, there was born to John W. and Bithiah Simmons, in Monroe County, Georgia, a baby boy; they named him James Madison. They were Primitive Baptists. John W. Simmons was afterwards an Elder in the Primitive Church, and had care of churches for twenty-five years. He was an indulgent father, reared a very large family, and educated them. I, James M. Simmons, was, in common with other boys, a careless sinner. At times I would have serious thoughts in regard to death and eternity, and more particularly where the dead were and at burials. Before I reached my eighteenth year the Civil War came on; I enlisted in the First Regiment Georgia Volunteers, and served the entire war in the Army of Northern Virginia, and was present when General Lee surrendered. I had been used to going to church all my life, but knew nothing of the religion of Christ until I was nearly 35 years of age. The same sinner that was born of corruptible seed the third day of May, 1843, was born of incorruptible seed by the spiritual word of God that liveth and abideth forever, on the night of the 4th of September, 1877. I was living at my father's old homestead, occupying a room alone, I was caught up to heaven in a vision and viewed the mansions of eternal bliss, the beauty of which no tongue can tell; when I awoke or came to myself I saw myself a sinner as never before, ruined, lost, and altogether undone by reason of sin. I arose in the darkness of the night, went off to the woods, and

fell on my face in prayer to God for mercy. I was then alive but did not realize it. I felt to be doomed to eternal dismay and banishment from God and all that was good. I continued in that case for some days roaming in the woods, hunting secret places to pour out my soul in prayer to God for mercy. Finally the words of the Saviour to Martha were applied to my case with joy unspeakable: "I am the resurrection and the life; he that believeth on Me, though he were dead, yet shall he live." I felt that I had been dead in sin, but now was made alive to righteousness and pure holiness. But it was not long before serious doubts made their appearance; the evil spirit suggested to me that it was all imagination. I have realized the truthfulness of the Scripture many times since, that "the flesh lusteth against the Spirit and the Spirit against flesh," so I cannot do the things I would, and I thanked God for the Scripture that says "the elder shall serve the younger." That "that is not first which is spiritual, but that which is natural, and afterward that which is spiritual." I told a part of what I have written to the Church at County Line, Jones County, Ga., and was received in the fellowship of the church on Saturday before the first Sunday in July, 1878, and was baptized the next morning by Elder David L. Hitchcock, of Putnam County, Ga., in the presence of a large concourse of people, among whom was Elders T. J. Basemore and J. H. Gresham. I felt that day as did the Ethiopian Eunuch after being baptized by the evangelist Philip, I rejoiced in the glory of God, a light shining in my soul giving me a knowledge of the glory of God in the face of Jesus Christ. As I write these lines I feel the presence of that Spirit that I hope has reigned in my heart for these many years. I feel that God has made Christ to be unto me wisdom, righteousness, sanctification, and redemption; that it is not by righteousness which I have done, but by the mercy and grace of God I am what I am.

I am now growing old, my departure close at hand. I hope to be sustained in the critical hour of death by the hope and faith that has kept me thus far; that hope which is both sure and steadfast and entereth into that within the veil, where the forerunner hath entered for us, that is for all the redeemed; and that living faith which is the gift of God to all of His dear people, which will remove mountains of doubts and fears. To Israel's eternal King be the praise.

JAMES M. SIMMONS.

Boyle, Miss., February 26, 1915.

HOPE.

KINSTON, N. C., April 15, 1915.

It may be true that men reach the zenith of their glory here in this world as natural, unregenerate human beings, and I believe they do. But it cannot be true that this earth is the only, or higher abiding life of the child of God; for we read: "If in this life only we have hope in Christ, we are of all men most miserable." It can not be true that our life, stimulated by the Spirit of the eternal God, or transformed into His Divine Life ("He that believeth on me hath everlasting life," etc.), which life is in His Son, is a mere bubble cast up by nature to float a moment on the waves of this ocean of time and then sink into nothingness, or perish forever. Else why is it that the glorious gospel of Jesus Christ being poured into our hearts by the Holy Spirit, giving us the light of the knowledge of the glory of God in the face of Jesus Christ, causes us to sit

together in heavenly places in Him, and makes us to rejoice with joy unspeakable and *full* of glory?

Even our natural aspirations, which leap forward from the temples of our hearts, are inclined to grapple with things that are higher than we are. We gaze with admiration and wonder at the stars as they hold their nightly festivals around and even above the midnight moon, so high above the grasp of our limited faculties that they seem forever mocking us with their unapproachable glory and leaving us forever unsatisfied.

Can it be that our Christian hope which is built upon the good gifts and perfect gifts of God to us, which is the anchor of the soul both sure and steadfast, entering into that within the veil whither the Forerunner is for us entered, even Jesus, which hope doth now save us, will ever be blighted with things of time, and we, His children by faith in His Son, will have to go down into everlasting night? It can not be that He, who hath revealed Himself to His faithful few, though it be through a glass darkly, will suffer these things taken from us that He has revealed, which has caused us to love His church and His afflicted people surpassing the love of women. Neither will He, to crush the glorious fruition of this hope which has been built upon the Divine revelation of His Spirit, take them from us, leaving the endless streams of our love, that is dearer to us than all things else beside, to flow back in Alpine torrents upon our hearts, making us, of all men, most miserable.

Yes, there is a time and a place, known of God, where and when the wicked will have ceased to trouble and the weary will be forever at rest; and the star of our hope that is so dim to us now at times, will be gloriously illuminated, and the heavenly visions graciously given us by the Divine revelations of His Spirit to strengthen our hope and sustain us through this veil of sorrow and tears will appear manifold more glorious, and will stay in our presence forever. Amen.

Humbly submitted in this same precious hope.

J. DALE.

RICHLAND, FLA., January 17, 1915.

Elder S. Hassell—

DEAR BROTHER:—If I may thus address you, I have just finished reading the January number of THE MESSENGER for 1915, on to the extracts, and certainly have enjoyed the many good pieces, not only this, but the many numbers heretofore. I have been taking the MESSENGER for many years, and, if the Lord will, I expect to continue taking it as long as I am able to pay for it. I have passed my 74th year, and do hope that you will be kept many years, and blessed to continue the good work.

As ever, yours in hope,

T. N. MILTON.

WAYSIDE, GA., February 19, 1915.

Elder Sylvester Hassell—

DEAR BROTHER:—The dear old GOSPEL MESSENGER is a Messenger indeed, and truth of peace and love. May the dear God spare you many years yet to carry on the noble work. I have been taking THE MESSENGER for twenty-five years, and I feel like I can not keep house properly without it, and wish to keep on taking as long as I live.

Your brother in hope of life eternal,

T. J. BAZEMORE.

SHELBYNA, Mo., December 21, 1914.

Elder Sylvester Hassell—

DEAR BROTHER:—May God's grace ever be with you and May THE GOSPEL MESSENGER continue to feed the ever hungry child of God who needs so much help for strength to keep in the straight and narrow way.

Your sister in hope,

CORNELIA THRELKELD.

LULING, TEX., December 25, 1914.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD:—I feel too little and weak to try to tell how highly I love and esteem you in the Lord; also your faithful labors of love; also your very able staff of editors, every one of them.

Yours truly in hope of better life,

E. W. SATTERWHITE.

PRESENT ADDRESS.

The present address of Elder A. P. Johnson is Box 262, Denison, Texas.

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.

JESSE G. MITCHELL.

At the request of his bereaved wife, I will endeavor to write briefly of his life and death. He was the oldest son of the late Elder W. M. Mitchell, of Lee County, Ala.; was born April 29, 1849, and died December 29, 1914. He was married, first time, to Miss Martha Nickols, of Tenn.; unto them were born four children, two girls and two boys, three of whom and his wife preceded him in death. He was married, second time, to Miss Rebecca Ray, of Shelby County, Ala., in 1888, who now survives, together with his oldest child, Mrs. Dora V. Miller, of McCanley, Tex., and nine grandchildren. His remains were laid to rest in the city cemetery of Columbiana, Ala. The funeral services were conducted by Eld. S. S. Crumpton, of said city. In the song service Hymn No. 656 was used. (Lloyd's Selections). He never made any religious profession, but was a firm believer in salvation by grace. I have received some very comforting letters from him. At the time of his death, he and his good wife were in the home of Jas. T. Finley, near Columbiana, Ala., who was his brother-in-law. Paralysis caused his death.

Untiring attention was given him by his wife and sister (Mrs. Finley) together with their friends and neighbors. His mortal body is now consigned to the grave for only a limited time, when it will be raised and changed to an immortal body, and we trust will be in the likeness of the Glorious Body of Jesus.

May the rich blessings of God be with the bereaved wife and daughter of our departed brother, and may we all be resigned to the will of God, and be firm believers in salvation by grace.

Written by his youngest brother.

VIRGIL D. MITCHELL.

Opelika, Ala.

L. B. BROWN.

Brother L. B. Brown was born in Pike Co., Ala., April 13, 1866, where he was reared to manhood and married to Miss Susan White, soon after which time he and his wife moved to the State of Florida, where they remained until 1890, when they moved back to Pike County, Ala., and engaged in farming. In the month of June of that year, he had a severe stroke of paralysis which rendered him blind and confined him to his bed for the space of five months. Some time in November following his sight was restored, and he resumed his former avocation, pursued while they lived in Florida, to wit: the saw mill business. In 1894, he was again stricken with paralysis, which rendered him helpless for twelve months; and in 1896, his wife sent him to a hospital in Tennessee for treatment, and after his return he was treated by several physicians, but all failed to restore his health, and in 1898, he suffered a third stroke of paralysis from which he partially recovered, but was never well any more. He died at his home near Troy, Ala., May the 9, 1915, and was buried in the Ramah Cemetery on the next day following. Mr. A. N. Green, Missionary Baptist minister, conducted the burial services.

Brother Brown died in the fellowship and esteem of Mount Zion Primitive Baptist Church in Pike County, Ala. He was first received into fellowship with the church at Louisville, Ala., and baptized by Elder Parker on the 13th day of May, 1895, and proved a faithful and devoted member until his death. Notwithstanding his bodily afflictions, he was punctual to attend the church meetings and manifested a deep interest in the cause of his Master, and greatly enjoyed the society of his brethren, and being deprived of health and strength to labor much, he often visited the churches around him at the times of their meetings, and was always a welcome visitor and guest at the homes of his brethren. His estimable Christian wife deserves much credit and esteem for her faithful, loving care for the comfort of her afflicted husband, and untiring energy and industry throughout the years of her husband's affliction. But she is now left with three sons and three daughters to mourn the absence of her beloved husband and father of her children. She is a sister of the widow of the late Elder C. W. Harden, deceased, both of whom are worthy members of the Primitive Baptist Church. These widowed sisters have the sympathy of the church and of many devoted relatives and friends in their bereavement. May the Lord be their strength and portion forever.

J. E. W. HENDERSON.

MRS. FANNIE E. BURNETT.

It becomes my sad and painful duty to have to chronicle the death of one of the dearest Christian friends I have had on earth. Our hearts were knit together in love, and it was almost like death to me to give her up. The subject of this notice, Mrs. Fannie E. Burnett, whose maiden name was Bryant was born in Martin County, N. C., February 2, 1854, and died April 5, 1915, making her stay on earth 61 years, two months, and three days. She was a granddaughter of dear old Brother "Chuncky" Bryant, whose name is recorded in history, and so well known and remembered by many now living; a valiant soldier of the cross he was. She was married in early life to Brother Ricky Burnett, of Martin County, N. C. To this union were born ten children, nine she left behind to mourn the loss of a mother, who was a mother indeed, eight girls and one

boy. Their names are as follows: Ricky, their only son, who married the youngest daughter of the late beloved and lamented Brother and Elder, Samuel Moore; Caddie, Ada, now Mrs. Noble; Lucy, Mrs. Bell; Marie, Mrs. Thaxton; Pauline, Mrs. Wells; Ethel, Mrs. Bennett; Claudia, Daphne, and Geraldine. They lived for years near Conohoe Primitive Baptist Church, and she and her husband, Brother Ricky, were both members there, baptized into fellowship by our dear lamented Brother, M. T. Lawrence, and lived and loved, and were beloved. She had the clearest conceptions of the Scriptures of almost any woman I ever knew. Oh! such a comfort and instructor to me; one of the greatest character-readers I ever knew. They removed from Martin County to Rocky Mount a few years ago, and the Lord took her to himself from that place. I was with her a short time before she died, and how wonderful it was to me to listen to her talk. I wish I could tell, but only can hint. She told me that her hope was based on the finished work of Jesus—nothing good that she had ever done or could ever do. The night before I left her, she said I want you to sing this hymn (I'd sung it for her many times), "Approach, my soul, the mercy seat," etc. When I was through, she said, "That's enough. It fills my soul, and oh! how sweet it is to me." But she has gone, and I feel sure my loss, and their loss, is her gain, but there is such a vacancy in my heart.

"Friend after friend departs.

Who has not lost a friend?

There is no union here of hearts,

That has not here an end."

Dear children, the memory of such a mother must last forever in your hearts, and try to emulate her noble example, for I believe I can truthfully say that there are few women on earth her equal, and none her superior in all she undertook to do. Farewell, dear one, may we meet in the happy beyond, is my humble prayer. To her helpless, afflicted companion, dear Brother Burnett, it will not be long before you hope to join her in Canaan's fair and happy land, where your possessions lie.

Affectionately,

B. Z. WHITLEY.

Washington, N. C.

MRS. M. J. PARHAM.

Mrs. Mary Jane Parham was born September 9, 1832, and died November 14, 1914, making her 82 years, 2 months and 5 days old. She was the daughter of T. D. and Rebecca Hammock, and was married to R. C. Parham January 16, 1851. To this union were born twelve children, seven sons and five daughters. Her husband and eight children preceded her to the grave, leaving three sons, W. W. Parham, H. T. Parham, J. R. Parham and Miss Mollie Parham, and one sister, Mrs. C. C. Graddick, together with twenty grandchildren and eight great grandchildren, and a host of relatives and friends to mourn her departure. She and her husband joined the Primitive Baptist Church at Mt. Carmel, Crawford, Ga., August 19, 1858, and were baptized by Elder Cromwell Cleveland. Sister Parham was a faithful and devoted Christian and loved her church and the service of her Master. She delighted in singing the sweet old Songs of Zion, and rejoiced in hearing the gospel truths of salvation by grace proclaimed. She was a good neighbor, a devoted wife and mother,

and faithful and true friend. We will miss her, but we feel resigned to the will of the Lord, who doeth all things well.

May the grace of the Lord Jesus Christ abide with her loved ones left behind, and may we all meet her above in the prayer of her friend and brother in the faith.

W. W. CHILDS.

Written by request.

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THE WORSHIP OF GOD, REGENERATION, AND THE STATE OF THE DEAD.

SPRINGFIELD, ILL., 1631 South College St., February 10, 1915.

This work treats of Why and When we shall worship; Regeneration, and State of the Dead" will be much larger than I had first expected. Instead of only 75 pages it will run to 125 or 130, but the price will not be changed. It will sell at 25c. each, or about 1-5 cent per page.

This work treats of Why and When we shall worship. Regeneration of the Spirit or Soul of man prepared for the worship of God and for heaven; and the State of the Dead. The Body dies, but the Spirit, being immortal, goes to heaven at the death of the mortal body. We say quite a good deal of the Immortality of the Soul, proving it with scriptural arguments and texts. This question is of great interest to us who have seen dear ones pass from this world.

This work is now ready for mailing, and all orders will be greatly appreciated. We hope that no motives but the comfort of God's people and the good of the cause have prompted us to put this work out. Give us your order and read the book. Anyone not able to buy it shall have a copy for the asking; just send a card. Special price to preachers. May God bless us all.

Sincerely,

W. A. CHASTAIN.

Vol. 37

No. 8

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

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The Gospel Messenger

AUGUST, 1915.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 37.

WILLIAMSTON, N. C., AUGUST, 1915.

No. 8

NO TRUST IN CREATURES.

My spirit looks to God above ;
My rock and refuge is His throne ;
In all my fears, in all my straits,
My soul on His salvation waits.

Trust Him, ye saints, in all your ways,
Pour out your hearts before His face :
When helpers fail, and foes invade,
God is our all-sufficient aid.

False are the men of high degree,
The baser sort are vanity ;
Laid in the balance both appear
Light as a puff of empty air.

—ISAAC WATTS.

CORRESPONDENCE.

SALVATION ALONE THROUGH CHRIST THE LORD.

(Continued.)

That there is no redemption without the help and co-operation of man, is taught in high places, is known to all. That it is the fond doctrine of all modern churches, the following article (like the address under review) most fittingly represents :

“THE STRANGER WITHOUT THE DOOR.”

“No man can be very far from the Saviour. He is either in my house or standing before my door. If he is not yet my guest, he yearns to be; and between him and me there can be no more than a

door, though that door may be bolted and barred. 'Behold!' he says; and over the mystery that follows this arresting word, let me not too lightly hasten. 'Behold! I stand at the door and knock.' Oh, miracle of inhospitality! That I should sit, careless and comfortable, within my house, and have no ears for the knocking of that stranger without the door. * * *

"Prosperous and lazily content with the warm but delusive comfort within, we close our doors against that gracious Wayfarer whose delight is to dwell among men and to find a home among those whom he is not ashamed to call his brethren. He cannot pass us by. His heart is too full. Our closed door may grieve his love, but it cannot paralyze it. He longs to be within. He believes—such is his faith in man—that he that knocketh, it shall be opened unto him. So he knocks as on earth he may have knocked, when the night came on, at the door of the fisherman's house on the shores of that memorable sea where many of his mighty works were done. He knocks and waits and listens with beating heart, to see if we will let him in.

"But if he loves me so, why does he not lift the latch and come in? Ah! perhaps he cannot. Perhaps I have barred out such as he. And besides, this is a door which can be opened only from within. If I do not open it, he cannot; and so gentle a Stranger will not force the door. The perilous 'privilege' of hospitality is mine. It is mine to welcome or reject the kingliest Stranger that ever came to human door. And if his knock be unrecognized or unheard amid the household noise within, surely I will know his voice; for he knows that only the door hides me from him, and he speaks as well as knocks; for he believes that I can be touched by the pity and the love that melt in the tones of his dear voice. 'It is I,' he tells me, half pleadingly, half reassuringly, 'and if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me.' Can it be that any man would not listen to such a voice, and open his door with gladness? He longs, he pleads, for a place at my table."

This beautifully written episode, that *never took place*, is from *The Continent*, another dignified and important church paper of wide influence. How tenderly written, and in the guise of praise, but were such gentle pleadings for help ever met by such heartless inhumanity, to say the least of it? The writer makes Jesus a real wandering beggar of Judea, standing at his door, yearning, longing, pleading for a place at his table. "He knocks, and waits, and listens, with beating heart, to see if we will let him in." So he knocks, says the narrator, as was his custom to knock at some fisherman's door, as night came on, believing that I can be touched by the pity and the love that melt in the tones of his dear voice. I sit within my house, comfortable, prosperous, and lazily content, and have no ears for the Stranger knocking at my door. "It is mine to welcome or reject this Stranger." I am rich and strong, and he unworthy. Bible characters spake to Jesus quite differently. "I am not worthy," said one, "that thou shouldst enter under my roof."

"Truth, Lord," said another,—a woman,—“we are Gentile dogs, yet the dogs eat of the crumbs which fall from their master's table.”

No doubt this touching fiction has been preached and printed thousands of times, drawing tears and pity from many who would scorn the real truth—that we are the helpless beggars and Christ is King. What if Jesus should take them at their word at the great day, and should say, “I was a *STRANGER* and ye took me not in?” This seems such a wilful, if not wicked perversion of the Spirit's warning to a luke-warm and guilty church, I place before the reader a true picture of this same “Christ the Lord,” from God's eternal truth. “The government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” He spake, and it was done, he commanded, and it stood fast. “Whatsoever his soul desireth, even that he doeth.” “He openeth, and no man shutteth; and shutteth, and no man openeth.” If he were hungry, he would not tell thee; for every beast of the forest is his, and the cattle upon a thousand hills. He is *far above* all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. This faint outline could be multiplied a hundred fold as the standard which the Spirit of the Lord promised to lift up when the enemy should come in like a flood.

Has not the enemy of God's truth come in like a flood, when the people are being taught with enticing words, to exalt man above his Maker in the work of salvation? Read again this delusive sketch of “The Stranger without the door.” Its words are smoother than butter, and softer than oil, yet are they drawn swords against the sovereignty and power of God. “It is mine,” my right to reject this kingly stranger, *mine* and not his to open the door of my heart, to deny him a place at my table or in my home, though his mission is to save me! A frail mortal whom God can sweep into eternity any moment, can, in this modern view, without cross or suffering on his part, save his fellow-creatures, while Jesus woos in vain.

Reference has been made to a supposed scene in heaven, where one sings to another: “All hail, beloved,

but for thee, my soul to death had fallen a prey," bringing the reply, "And Oh, what rapture in the thought, one soul to glory to have brought." It would be a great thing to bring, even one soul out of the horrible pit, but modest indeed is that claim compared to many others. The great *Christian Herald* praises one of these—Dr. Torrey—by filling its large, front cover with his portrait in colors, and foot note, stating that in one campaign this Doctor of Divinity had won ^{for} the Saviour 102,000 souls. No reference was made by this church paper to God's blessing, help or grace. The success of another, whom the churches delight to honor, is quoted from a paper published in the midst of his work:

SUNDAY'S RECORD, FOR NINE MONTHS.

When Billy Sunday closed his year's work at South Bend, Indiana, he had received a total of \$81,449 for 57,893 converts in his five campaigns, commencing last September at East Liverpool, Ohio, and including revivals at McKeesport, Pennsylvania, Columbus, Ohio, Wilkes-Barre, Pennsylvania, and South Bend. Columbus contributed \$21,100, more than one-fourth the amount. Wilkes-Barre, Pennsylvania, topped Columbus by giving the evangelist \$23,527—the highest amount he ever received for a single campaign. The year is by far the greatest in both money and converts in Sunday's career.—*Columbus (O.) Citizen*.

Since those five campaigns ended Mr. Sunday has conducted another with the following results:

Billy Sunday was paid over \$37,000 for his eight weeks' revival at Pittsburgh, the money coming to him as free will offerings from the converts. That is a tidy sum for so short a service, and it indicates that toiling in the Lord's vineyard is not always unremunerative work. Indeed if all reports are true, Mr. Sunday is already in a position to retire permanently. Whatever we may think of Mr. Sunday or Mr. Sunday's methods, we are obliged to concede his success.—*Ft. Wayne News*.

Great and exciting are these works to those who do not see their worldly character, but they sink to a mere nothing when compared to the proceedings of an inter-synodical missionary conference in a large western city, which are here taken from the dispatches at the time:

WOULD EVANGELIZE WORLD.

Omaha, February 21: At the inter-synodical missionary conference of the Presbyterian church, Robert E. Speer, senior secretary of the board of foreign missions, asked for the contract of evangelizing the world during the lifetime of the present generation.

Detailed estimates, he said, assign to the Presbyterian church 100,000,000 people for evangelization.

To accomplish this gigantic undertaking, Speer told the delegates from the hundred presbyteries, it would require 4,000 men and women missionaries and \$6,000,000 annually.

Give us the workers and the \$6,000,000 a year and we will contract to evangelize the 100,000,000 souls in so many years, he said.

How shall we characterize such a proposition as the above in this day of intelligence? In all the heathenism since time began there is no such monumental folly. It would practically dethrone Jehovah in the great work of salvation. It even amazes us to see the financial madness of it. To the modest start of six millions per year for the contractors must be added the salary of the four thousand workers, making \$10,000,000 per year during the lifetime of the present generation. Some already born will be living a century from now, but place the generation at fifty years, it makes a total of \$500,000,000. This is "the detailed estimate" of a single denomination; give the other thirty churches of the Federation a like proportion, we will have the astounding sum of fifteen thousand millions of dollars—enough to build five hundred Panama canals!

The great folly of teaching man's ability to save a lost world could only be imbibed in earliest childhood, beginning perhaps with the "cradle roll" of the Sunday School, and never to be eradicated till the Holy Spirit teaches them to know how frail they are. As an illustration of what the children of our land are taught by these unscriptural institutions, and their principles on this subject fixed for life, I quote the following captivating literature for young minds from the *Westminster Senior Quarterly* just issued for the year 1914. No higher or more influential teaching can be found from ocean to ocean:

CHRIST THE LIGHT OF THE WORLD.

A house may be wired for electricity. The dynamo may be in operation, the electricity ready to do its work, but there will be no light until the button is pressed which completes the circuit. Christ has done his work. The gospel offer is made to you. But *you* will remain in the darkness of your sin until you by the act of *your* will let Christ into your life. Have you completed the circuit between you and Christ?

Christ has done his part to give the light to the world. The Holy Spirit is ready to bless. The gospel is the wire that connects the heathen in his darkness with Christ, the Light of the world. It is our business to do the wiring.

Alas for the unsaved! Jesus has done his part; the Holy Spirit is ready to bless, but because we fail in "our

business," the great work of salvation comes to a standstill. All is waiting upon man, proving again the time-tested truth that no chain can be stronger than its weakest link.

Another prominent teacher says:

Christ's part in the salvation of men has been done; receiving by faith is our part, and it is just as necessary to salvation as that which Christ has done. He has secured terms of reconciliation; we must accept them. He has opened a way of salvation; we must walk in it. The offers of the Gospel are to those only who believe. Those who will not believe, or who neglect divine mercy, are in the way of death."

Published in the *Baltimore Sun* of August 2, 1913, we find the following expression of doctrine, taken from the Sunday School lesson published for the first Sunday in August, the subject of which is the deliverance of the children of Israel from Egyptian bondage:

THE HUMAN WILL.

God could not coerce Pharaoh's will. The one exception to God's omnipotence is his inability to force any human will. We are free moral agents, beyond God's reach in this respect. Hence our great responsibility.

The following from the *Westminster Quarterly*, is another sample of what is being taught by the Sunday Schools in every portion of our country:

THE MESSAGE OF THE SEVENTY.

Jesus knew that the cross was before him. There was little encouragement to think that many more would believe in him before his death. But he wanted to give as many as possible the chance to accept him. This is why he sent out the Seventy. So Jesus wants us to give people a chance. Some have failed, but give them a chance still to make good. Some are weak, but give them a chance to become strong. Missionary effort seems fruitless sometimes, but give the heathen a chance to accept Jesus Christ as Saviour and Lord.

THE NEED OF HASTE.

As Jesus looked at the country which lay between him and Jerusalem there were villages whose need of his ministry he keenly felt. He longed to reach them with his message and help. But the time was now all too short. In order to reach the greatest number, he had sent out the Twelve. But even twelve men could not cover the ground in so short a time. So he now appoints seventy additional workers to go to prepare the way for his coming so that he could the more expeditiously minister to each village when he arrived so he would not waste his precious time upon barren fields. Jesus felt the need of haste.

TO-DAY.

Is there not a call for similar haste today? Jesus is not now facing death. But is there not need of haste because the people of the world are facing death and their time is short? Every minute thousands are perishing without the gospel. Think of the thousands who will never hear the message of Jesus if it is not taken to them today! Many thousands more will never hear it if it does not reach them by tomorrow. The King's business requireth haste!

These wild departures from the gospel truth should not surprise us, for they are in perfect fulfillment of what was prophesied of these last days. Jesus Himself said that many should come in His name, and should deceive many, and the Apostle Paul declared that "of your own selves shall men arise speaking perverse things to draw away disciples after them." He said with emphasis, "That day [Christ's second coming] shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." The prophecy was of wide application. Paul commences one chapter by saying, "This know also, that in the last days perilous times shall come." Another chapter opens still more ominously. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils." These solemn warnings were that in these "*last days* men shall be lovers of their own selves, covetous, boasters, proud, heady, high-minded, and lovers of pleasure more than lovers of God."

Not only should they turn away their ears from the truth, but this alarming prophecy declares, "After their own lusts, shall they heap to themselves teachers having itching ears. Think of the word "heap"; were Paul here today he could not describe this feature of the falling away better than he did eighteen centuries ago! The religious world has gone teacher-mad. To the countless teachers, printed lessons, and children's papers of the Sunday School we must add the long list of churches themselves; church colleges and universities; theological and training schools, societies, institutes, associations, unions and leagues. With the child's first intelligence, as the mother gives it a penny for the Sunday School she probably tells him it will take some one to heaven. The aged man or woman wonders, perhaps, how many are being saved by the missionary they have sent to some foreign land. This craze in teaching men "to know the Lord," reminds us of the proper teaching under the covenant of works—the commandments given Moses. "Thou shalt teach them diligently," said Jehovah, "to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt

bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the posts of thine house and on thy gates."

There is no breath of censure against teaching, as a gospel duty. It is as essential now as in Moses' day, and is earnestly enjoined, but it should differ from the teaching of Moses' day as the morning sun differs from midnight darkness. So should it differ from that "heap" of teachers that marks these latter days as the Apostle declared with warning voice should come. The Lord declared that He would make a new covenant with Israel, *not according* to the one we speak of, and which they did not keep, thereby losing His regard. "This is the covenant that I will make with the house of Israel, after those days saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Mark the two words, "will" and "shall." "I will and the people shall." Mark again, He took them from "after those days"—a covenant of doing, as the price of heaven—to an iron-bound covenant of NOT DOING *for that purpose*.

I kindly ask the advocates of the institutions I have named, to come with their search-lights and find in this covenant of free grace (if it can be found) a single word or thought or inference, of anything we are to do why God said, "I will be to them a God, and they shall be to Me a people." Instead you will find something the Lord said, *they should not do*. It must have been of vast importance, for it embraces their entire part in this covenant transaction. "I will be to them a God, and they shall be to Me a people: and they SHALL NOT teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know Me, from the least to the greatest. For [sweet as honey from the rock and oil from flinty rock] I will be merciful to their unrighteousness, and [better and better] their sins and their iniquities will I remember no more." "In those [sweet] days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." This is the gospel covenant recorded by both prophet and apostle, and to which the Lord gave the

pledge, that not till the heaven above can be measured, and the foundation of the earth be searched out, and the ordinances of sun, moon, and stars depart, would this glorious new covenant be in danger. In giving Christ "for a covenant of the people, to open the blind eyes, to bring out the prisoners from the prison," the Lord declared, "My glory will I not give to another."

How dear, then, O glorious covenant of grace to all who *feel* their unrighteousness, and their need of mercy! How sweet and safe, since God has not in all this covenant, trusted to frail humanity, as much as a breath of speech, or the lifting of a hand!

As a counterpart to the "new covenant," Paul, as the wise master-builder, set up what we may call, "steps unto heaven," that, like the ladder in Jacob's dream, reaches from the depths of sin to the heights of glory; an ascending ladder of God's love and mercy, unspotted by the touch of man. And so it reads: "Whom He did foreknow, He also did predestinate; * * * and whom He predestinated, them He also called: and whom He called, them He also justified, and whom He justified, them He also glorified." The Apostle wrote as if this chain of truth had been accomplished. No wonder it drew from him the glad acclaim, "What shall we then say to these things? If God be for us, who can be [successfully] against us?" "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" No, no, a thousand times no! Paul was persuaded that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, *nor any other creature*, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

That all modern churches should reject these glorious truths of the Bible and yet profess to regard its authority, is the mystery of the age. The great keynote throughout the world now is, that man—blind and dead in sin—must by performing conditions effect his own salvation. In the name of the unsaved, and of that glory God has prepared for the redeemed, why is this? Were it not for the great "falling away," that *must come*, we could not believe such departure from Bible truth possible. In

vain have inspired writers presented salvation as God's undivided work; our language seems exhausted by the countless forms in which the Bible sets forth God as our only Saviour. "Thou shalt call His name Jesus," said the Lord's angel; and why? "For He shall save His people from their sins." When the *beloved* Apostle declared, that the blood of Jusus Christ His Son, cleanseth us from all sin, and the very chiefest of them said, "He gave Himself for us that He might redeem us from all iniquity," angel and apostles spoke by the same divine authority. Every scripture along this line, without exception, repeats or shows in some new form, the great truth that there is but one Mediator between God and sinners, one Redeemer, one Christ the Lord.

It is small wonder that Paul, the apostle, became a gospel enthusiast, or that in vigorous language he declared: "For I determined not to know anything among you, save Jesus Christ, and Him crucified." The gospel was reinforced to him from many sources. "I certify you, brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." It was given him to know its vicissitudes after his departure: that men should pervert it; that grievous wolves should come in, not sparing the flock. He could look far down the centuries to come, and see a great falling away from the truth. He could look backward centuries before he was born and see, in prophecy, that gospel just as Jesus had revealed it to him; where this same Jesus was wounded for our transgressions; that he carried our sorrows; that the chastisement of our peace was upon him, and that with his stripes we are healed. The prophet saw, too, in that long-ago that not a shadow of this wounding or healing came from man. In fact, he drew a picture showing that, to our fallen race, Jesus had no comeliness or beauty; that "he was despised and rejected of men." That picture has never faded. It never will fade in man till his nature is changed by God's quickening Spirit.

S. B. LUCKETT.

Crawfordsville, Ind.

[To be continued; and, when completed, to be published, *not in part, as already done, but entire*, in pamphlet form, and sold for cost or less, or to be given away, for permanent preservation and circulation among all human beings interested in their eternal welfare.—S. H.]

EDITORIAL.

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ZANCHI TAUGHT THAT GOD PREDESTINATED TO PERMIT OR SUFFER MAN TO SIN.

Jerome Zanchi, of Italy (1516-1590), in his work on Absolute Predestination, like A. M. Toplady, his English translator (1740-1778), and like nearly all the ablest predestinarians of all ages, and as the following Scriptures demonstrate, God being the same in predestination as in providence (2 Chron. 32:31; Psalm 81:12; Mark 5:13; Acts 2:23; 7:42; 13:18; 14:16; Rom. 1:24, 26, 28; 9:22) maintains repeatedly that God predestinated, not to compel, His creatures to sin, but to permit, or suffer, or leave, or give up, or give over them to sin (see pages 650 and 651 of my Church History); and such is the real position of the authors of the London Baptist Confession of Faith (see chapter 3, section 3; chapter 4, sec-

tion 2; chapter 5, sections 5 and 6; and chapter 6, section 1 of that Confession; and chapter 5, section 4, as thoroughly explained by John Gill on pages 651 and 652 of my Church History). The passages of Scripture setting forth God's purpose in and control of all things I have quoted abundantly in the *Church History* and THE GOSPEL MESSENGER; but He is not only an absolute but a most holy sovereign, and neither His sovereignty nor His holiness should be magnified at the expense of the other. If we fully believe all the teachings of all the Scriptures (2 Tim. 3:15, 16), we will not be divided in regard to predestination or any other spiritual subject.

S. H.

THE LORD JESUS TAUGHT TWO RESURRECTIONS—A PRESENT SPIRITUAL AND A FUTURE PHYSICAL ONE.

In John 5:25, Christ says: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Here is the resurrection, *in the present state*, of the spirits or souls or minds or hearts or inner parts of all the elect of God from death to life by the voice or power or Spirit of His Son (Jer. 31:31-34; Ezek. 36:24-27; Zech. 4:6; John 1:12, 13; 3:3-8; 6:63; 7:37-39; 16:7-14; Rom. 2:29; 1 Cor. 12:3; Titus 3:4-7).

In John 5:27, 28, Christ says: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Here the resurrection is not now or *in the present state*, but *in the future*, and it will be of *all*, not some of the dead, and the resurrection, not of the soul or spirit, which does not go into the grave (Eccles. 12:7; Luke 23:43, 46; Acts 7:59), but of the body that does go into the grave or dust (Eccles. 12:7; Dan. 12:2; Hosea 13:14; 1 Cor. 15:55; Rev. 20:13). Enoch and Elijah were translated without dying. When Jesus arose from the grave, many bodies of the saints came out of their graves, and went into the holy city, and appeared unto many (Matt. 27:52, 53). Jesus' body of flesh and

bones came out of the grave, and talked, and walked, and ate, and ascended to heaven, changed and glorified, and will come again in judgment to the world (Matt. 28:6; Mark 16:6; Luke 24:5-48; John 20; Acts 1:1-11; 1 Cor. 3:57; Rev. 1:18; Matt. 25:31-46; 1 Thess. 4:13-18; 2 Thess. 1:7-10; Rev. 1:7; 20:11-15). And all of His chosen people are predestinated to be conformed, *in the future*, to His image, that is, to be glorified in both soul and body (Rom. 8:29, 30; 1 Cor. 15:20, 23, 26, 42-57; Philip. 3:20, 21; 1 Thess. 4:13-18). Perverters of God's Word, overthrowers of the faith of weaklings, and miserable comforters of God's people are they who, denying the plain scriptural truth of a resurrection of the body to an immortal and incorruptible state, vainly and presumptuously teach that Christ is only half of a Saviour, and gives His people only half of a salvation, half of a resurrection, half of a glorification (1 Cor. 15:12-26; 2 Tim. 2:17-19). On this, and every other subject, "let God be true and every man a liar" (Rom. 3:4). If the body is not raised from the dead, Christ was weaker than death, and a mere man, and could not save Himself, much less any one else, and Christianity is a delusion. But these are horrible falsehoods, heinous heresies. Christ was the God-Man, and conquered death and sin and Satan, with almighty power, for Himself and all His people forever.

S. H.

UTTER ANTI-CHRISTIANITY AND STUPIDITY OF WAR.

From *The Christian Herald*, of New York, of June 30th, pages 671 and 678, I herewith publish some timely and valuable extracts.

Adequate military preparedness *never has* abated or prevented war, but invariably provokes it. Every nation that has tried it has gone down. The nations now trying it are on the way to ruin. The best prepared nation of all finds itself fighting (almost) the whole world, with no (probable) outcome but her utter destruction. The slap-your-face-if-you-insult-me type of hero is common and popular. Jesus Christ was the turn-the-other-cheek type of hero, and that is why He was never popular in this war-crazed world. Millions follow Christ as a sort

of fetich, or formula of salvation, or rigmarole of superstition, who have not the slightest conception of His programme of life. Jesus had the kind of courage that can wait, suffer, bear insult, and be crucified. This is as far above bull-necked courage as the sun is above a rush-light. War is utterly, abominably, horribly opposed to Christ. It is the very spirit of Anti-christ. It is the militarist who is the coward. The whole troop of swaggering, swashbuckling, hell-roaring alarmists who are doing their best to thrust their country into the horrors of war, simply because their minds are incapable of reason, their eyes incapable of vision, and their souls incapable of any higher courage than a fist-fight—these are the real cowards in humanity's conflict. The victories of Christendom have been won by the Cross, and not by the Sword. It is the martyrs, not the conquerors, that constitute the seed of progress. The courage we want is the Christian courage of vision, of intelligence, of heroic self-sacrifice, and not the brutal, heartless courage of red rage and murder. Instead of drifting stupidly into this hell-stew of Europe, let us stand for some higher thing, worthy of the intelligence and dignity of the greatest republic of history.

THE WAR AND AMERICA.

The National Security League met June 14 and 15 in New York, and exhibited all sorts of life-destroying machinery, and recommended a huge army and navy thoroughly equipped with all death-dealing implements, and this would almost surely draw us into the European war. The Woman's Peace Party asked this League, "Is Europe today your example of peace by preparedness?" This question the League would not answer. The "League to Enforce Peace" met June 17 in Philadelphia. While the "National Security League" would create only an American market for war material, the "League to Enforce Peace" would create a world-market for such material. The labor element met June 19 in New York, and declared that we should keep out of the war in Europe, and demanded an immediate extra session of Congress for the government to take over and control the manufacture of all arms and ammunition. A popular meeting June 21 in New York advised that our government should extend our principle of arbitration to all our difficulties with other nations. S. H.

FRIENDSHIP AND PEACE RECOMMENDED AMONG OUR OWN PEOPLE, AND BETWEEN OUR NATION AND FOREIGN NATIONS.

In an azure-tinted paper issued by the Peace Propaganda Press, Room 715, 109 Wells St., Milwaukee, Wisconsin, the summary of President George Washington's Farewell Address to his Friends and Fellow-citizens, written nearly six months before his second official term expired, and about two and a half years before he died, is given. He said, in the Address, that he would not be a candidate again for the presidency, and he was not. In affectionate unselfishness he gives to his countrymen most excellent admonitions. He advises them to beware of extreme party spirit, and to promote religion, morality, justice, and education, and to be friendly and peaceful with one another and with all foreign nations, and not to become entangled in alliances with other nations.

Alexis de Tocqueville, in his *Democracy in America*, says, "Washington succeeded in maintaining his country in a state of peace while all other nations of the globe were at war." And James Bryce, former British Ambassador, in his *American Commonwealth*, says, "Washington stands alone and unapproachable, like a snow peak rising above its fellows into the clear air of the morning, with a dignity, constancy, and purity which have made him the ideal type of civic virtue to succeeding generations."

S. H.

"THEY HAVE NO WINE."

On the first Sunday and fourth day of July, 1915, the church of the Primitive Baptist faith and order at Luverne, Ala., met to observe their annual communion service. Old and feeble as I am, I am the only available preacher the church has been able to secure as pastor for the last several years. Through the mercy of God I was able to attend the meeting above mentioned, and conducted short services on Friday and Saturday, and baptized a precious young sister, a daughter of Deacon G. W. Pope, in a mill-pond two miles or more from the meeting house.

The church held conference, and the announcement was made that the church would hold communion services on the next day, Sunday, and the conference adjourned.

Sunday, at the usual hour or a little earlier, the church and congregation met, expecting the order of services to occur as previously announced, and also that Elder E. R. Robinson, of Louisiana, would preach for us; but he failed to appear on the scene, and "they had no wine." The Deacon informed us that he had failed in his effort to obtain that article, and the communion was postponed until the next September meeting. Now, what of all this statement of commonplace circumstances? Well, on the next day following I was thinking on the events of the three days previous and my thoughts ran way back to the beginning of our Saviour's miracles as recorded in John 2:1-11, at a marriage in Cana of Galilee. Jesus and his disciples were there as invited guests, also the mother of Jesus was present, and all for a great and noble purpose, an occasion for a display of the divine power of the Nazarene. They had no wine, but the inspired writer does not tell us how it occurred, and we are left to surmise that they may have been too lavish in the use of it in the beginning of the ceremonies and exhausted the supply; it would seem that the governor of the feast had been served with wine; else how did he know that the best wine had been kept back to the last? But, be this as it may, the mother of Jesus told Him what He already knew, that they had no wine. The record shows what followed and teaches the children of God to trust and obey Him and adore His sovereign power and grace. The marriage feast at Cana of Galilee was supplied with the best of wine. How was it with Zion church meeting at Luverne on the 4th of July? There was not a drop of literal wine to cheer the heavy hearts or stimulate the natural or physical system of the people, and yet, if we are not deceived, the spirit of faith and confidence in Jesus that possessed the soul of the mother of Jesus and prompted her words and deeds at the marriage, was present at Zion, and Jesus also, and some of His disciples, were there to bless and comfort the little waiting band.

And, as to my poor unworthy self, I do feel to testify that the dear Lord gave me sufficient strength of body

and mind to conduct the public services during the three days' meeting; and the spirit of sound devotion to Christ and His cause, of brotherly love, peace and fellowship constituted the best of wine for the occasion, such as is always necessary to the success and holy judgment of the saints, and such as Jesus only can supply.

"Possessed of Him, I ask no more;
He is an all-sufficient store."

While the little flock at Zion failed from necessity to carry out the usual custom and form of communion of the Lord's Supper, yet they enjoyed the spirit of it all the same, because He who changed the water into wine was the royal guest in the midst of them, or rather the royal governor of the feast, and some of His followers were also there to partake of the joy and comfort so sweetly administered by His omnipotent hand. So we learned that the divine ministrations of our Lord can not be defeated by force of human legislation.

Let every drop of literal wine be destroyed from the face of the earth, still the fact remains that Jesus is the true Vine, and the children of God are the living branches in Him, and through Him flow the streams of living water to support and sustain them unto life everlasting.

Submitted in love,

J. E. W. H.

JUDGMENTS OF GOD.

We read, "It is a fearful thing to fall into the hands of God." It is serious to be pursued by the anger of God in His providence, for Him to withhold His care for us in our worldly affairs.

There are many examples of His judgments on men for their sins. The flood was a judgment of God. The burning of Sodom and Gomorrah with fire from heaven. Herod was smitten by the angel of God for his blasphemy (Acts 12:23). Haman's misfortunes were the judgment of God, resulting in his being hanged on the gallows he had prepared for another. Leviticus 10:1, 2, records a judgment of God in which Nadab and Abihu with their company were destroyed by fire. Ananias and Sapphira were examples of the judgments of God.

Saul was at last destroyed by a judgment of God for his numerous sins. The deaths of Ahab and Jezebel were judgments of God. God's judgments were seen in the overthrow of the nations that inhabited Canaan. 2d Chronicles, 13, records what in some respects was the greatest battle ever fought. It was between Abijah and Jeroboam, and "There fell down slain five hundred thousand chosen men" of Jeroboam's army. The judgment of God was in this. Who can go to battle when God is with the enemy? Sennacherib invaded Judah and boasted of what he would do to Jerusalem, and in the night the wrath of God fell on his army, and, when it was day they found one hundred and eighty-five thousand of his men were dead, and he fled and was afterward murdered by two of his sons (2 Kings 19:37).

The deliverances experienced by David and Jonathan, by Samson and Jephthah and Gideon, and many examples too numerous to name, found in the Bible, were judgments. When public sentiment is against a man, as it was against Christ, the burden is intolerable; but who can bear the judgments of God, or who can be cast down when the arm of the Lord supports him?

Not every misfortune that comes to men should be regarded as a judgment; we should not ascribe the misfortunes of our neighbors to God's special judgments. We know that serious afflictions come to good men. It is out of great tribulations we enter the kingdom. It is said, "Many are the afflictions of the righteous." The apostles were persecuted, and the prophets, and also the martyrs of the dark ages shed rivers of blood in times of persecution. So it is becoming to be moderate in ascribing the calamities of others or of ourselves to the judgments of God. *Buck's Dictionary* cites a number of instances that were instances of the judgments of God. The Herod that sought to kill Christ when a babe, Josephus says of him: "He had a long and burning fever, a voracious appetite, difficult breathing, swellings of his limbs, loathsome ulcers, within and without, breeding vermin, violent torments and convulsions, so that he endeavored to kill himself." "Herod Antipas who beheaded John was defeated by Aretas—had his dominion taken from him and was sent into banishment with his infamous wife, Herodias." The Herod that had James

killed, the Lord smote him, and he was eaten of worms, and "gave up the ghost." Judas who betrayed Christ hanged himself. Pontius Pilate was "deposed from his office, banished from his country, and died by his own hands." "Caiaphas was deposed from his office three years after the death of Christ." Ananias, who ordered the bystanders to smite Paul, Paul said "God shall smite thee, thou whited wall," was slain by his own son. "Nero, who put Paul and Peter to death, with many others, four years after in his great distress tried to kill himself, but, being as mean-spirited as he was cruel, had not the resolution to do so, and so was forced to beg assistance." "Domitian, who persecuted the Christians, and threw John into a caldron of boiling oil, was soon afterward murdered by his own people."

The Jewish nation stands as an example. They rejected and crucified the Saviour, and were soon destroyed by the Romans, and to this day are ruined as a nation.

Buck gives a long list of examples since the establishment of the church. "It is a fearful thing to fall into the hands of God." J. H. O.

THE WAR.

For a number of years I have believed that we are living in the last days of the gospel dispensation, that perilous times are upon us, and that we are near that period in time when strange and marvelous things are to occur. And so it is that neither we nor our fathers, nor our fathers' fathers, have ever known, heard or read of such things, marvelous, strange, terrible things as are now transpiring upon earth, under the earth, and above the earth in the aerial heavens, and on the sea and under the sea. Millions of men, not fewer, I suppose, than ten or twelve million, engaged in a most terrible and cruel conflict. The most powerful, cultured, civilized, progressive, and, from a popular point of view, the most thoroughly Christianized nations of the world, slaughtering each other like savages. The largest, finest, and most celebrated cities of the whole earth are involved in

this war, which cities, according to late information, have populations about as follows:

| | <i>Population.</i> |
|--------------------------------------|--------------------|
| London, England | 7,252,963 |
| Berlin, Germany | 2,064,153 |
| Vienna, Austria-Hungary | 2,031,498 |
| Paris, France | 2,888,110 |
| Petrograd, Russia | 1,907,708 |
| Constantinople, Turkey | 1,300,000 |
| Rome, Italy | 550,000 |
| Jerusalem, Palestine, or Canaan..... | 70,000 |

Jerusalem, the city of the Great King, is involved, because the whole of Palestine is and has been, according to history, under the dominion of Turkey or the Moham-medans, for nearly twelve hundred years, and if the wonderful city of Constantinople falls in this war, as some are sure she must, then, as a result, it is expected that the Turkish dominion of Palestine will cease, the land, the Holy Land, be freed, and that freedom will be guaranteed, under the providence of God, by certain of the great powers now at war, to the Jews, that most wonderful people of the whole world, and who, in various ways, have for nearly four thousand years, been some of the most important actors on the great stage of the world. These people have been in dispersion for nearly nineteen hundred years; they and their Holy City, Jerusalem, trodden under foot of the Gentile nations of the world, but the following Scriptures denote some sort of a limit to this state of affairs: Luke 21:24; Rom. 11:25; Rev. 11:2. And some able Bible interpreters and scholars fully believe that such Scriptures as the following warrant the belief that the Jews will yet be restored to their own land, literally, and will yet confess Christ as their true Messiah: Deut. 30:3-6; Isa. 11:11,12; Jer. 23:3-9; Ezek. 37:21-25. And as it was just preceding the coming of Christ, so it is now, the whole civilized world is in a state of expectancy concerning the Jews in connection with this war.

Zionism means the doctrine, views, and efforts of a comparatively few Jews throughout the world who believe in the return of the Jews to their own land of promise as a possibility and a necessity. But the great body of that people in the United States opposed and ridiculed the idea, but I see it stated now, in public print, that a wonderful change has taken place with them since

the beginning of this war, and that now three-fourths of them favor Zionism, and that they are buying up large tracts of land in Palestine already.

Now, I am not prophesying. No. But let us stand still and see the salvation of God, for amid all the roar and din of battles, no doubt that there is a mighty Hand and Ruler in Chief who is directing and overruling all things to the accomplishment of His own great purposes, and to the punishment of the idolatrous, pharisaical, and wicked nations of Europe and other parts of the world; for, rejecting the pure gospel of the Son of God, and the simplicity of truth as it is in Jesus, they long since adopted Judaism, or the system of salvation by human merit, and by this and the adoption of their own inventions, made void the commandments of God, and today here in the United States the most popular religious schemes were copied from the European nations; such inventions as Modern Missionism, with its attending adjuncts, Sunday Schools, etc.

May the Lord have mercy upon us, and save us with an everlasting salvation and from the destruction of nations.

G. W. STEWART.

BEGGARS.

God's people are an afflicted and poor people, and can not live without support from the Lord. They are made conscious in regeneration of their poverty, blindness, lameness, nakedness, and the insufficiency of the flesh to supply their every need. There are none that truly go to the Saviour, but poor conscious souls whom He has quickened, and the life which is the light of men is in them and shines in them, showing them their wretched and miserable condition, causing them to look unto the hills whence cometh all their help. They now have soul trouble. After realizing the fruitlessness of the flesh to procure to themselves righteousness, justification, redemption, peace, pardon, and an evidence that heaven will be their home, they cry unto the Lord from the depths of tribulation and the Lord hears them. He never turns a poor beggar away empty. The lepers are cleansed by Him, the blind see, the lame walk, the deaf hear, the dumb speak forth the praise of God, and the

poor have the gospel preached unto them. When the rushing billows are dashing against the ship threatening its destruction, they, from a conscious need of Him, go to Him begging—"Lord, save, we perish." The storm is all calmed. He only has to say, "Peace, be still," and all is quiet. Never one spake like this man. The sea and winds obey Him. The Pharisee may stand up boastfully, thanking God that he is not as other men, but the poor begging Publican cries, "God be merciful to me, a sinner." His blessed ears are ever open to the cries of His poor helpless children. He spoke to His poor mourning, hungering, thirsting children, "Seek and ye shall find; knock, and it shall be opened; and ask and it shall be given." The life of the Christian is a life of faith. We walk by faith, not by sight. By faith we eat His flesh and drink His blood, which is a bountiful supply.

It is a heavenly blessing to be a spiritual beggar. Left to our carnal wills, we would never be beggars. We want to have things our way and go to our meeting independent. God orders it otherwise. We have to beg Him for the spirit of worship. We beg Him for light and liberty to preach His precious sweet gospel. Old men who have been preaching for many years, enter this service with deep solemnity, fearing, trembling, and begging the dear Lord to prepare them for His worship and enable them to speak in His name. We beg the dear Lord for the spirit of prayer. How cold and formal our prayers when left to ourselves! It is good that we can approach Him at a rich throne of grace. One may possess millions, and another be a pauper, but God's grace levels them and makes them beggars. One has no advantage over another. The king has no advantage over His humblest servant. Both alike need redeeming and regenerating grace to prepare them for the sweet service of God. It is good to draw nigh unto God. The nearest approach we can make to Him is when we are truly begging Him for mercy. Sometimes, while thus begging, our souls are filled with light, warmth and vigor; our spiritual strength is renewed; our eyes flow with tears of joy; and we feel in our souls that all things are ours, and we are Christ's, and Christ is God's. Recently, while on a tour, I resorted to a secret chamber to pour out my poor soul in humble prayer to Him for preaching grace; I felt so

barren and destitute in soul, but while begging He kindled a flame of sacred love in my cold heart; my heart was soft, my eyes flowed with tears; and I felt happy and that the dear Saviour was sending me, and He would go with me all the way. L. H.

QUESTIONS AND ANSWERS.

1. Q. In Acts 13:41, Paul, quoting from Habakkuk 1:5, says, to the unbelieving Jews whom he addressed: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you"; what does he mean? A. Habakkuk meant that the unbelieving and scoffing Jews, whom he addressed, would see, to their astonishment and ruin, that, according to God's righteous purpose, the Chaldeans (or Babylonians), with whom the Jews were then in alliance, would come and destroy their city and temple, and carry them off into captivity, although they disbelieved it when a true man, a man of God, a prophet sent of God, declared it to them. And Paul said his unbelieving Jewish hearers who scoffed at the gospel which he preached to them, would see the same city of Jerusalem utterly destroyed by the Romans, in the just providence of God, although its self-righteous inhabitants, who had crucified the Son of God and persecuted His saints, did not believe this terrible fact when foretold to them plainly by the God-man, Christ Jesus. God is righteous and faithful in His awful judgments upon wicked unbelievers, as now in the horrible scourge of war visiting half the world, the great majority of whom are unbelievers and wicked.

2. Q. Were there many churches whose names are not mentioned in the New Testament? A. Most probably; for, while perhaps the names of only about twenty churches are mentioned in the New Testament, the apostles and early ministers preached the gospel over at least the civilized world or Roman Empire (Mark 16:20; Rom. 10:18; Colos. 1:23).

3. Q. Was baptism (immersion in water) intended to take the place of circumcision? A. By no means; the apostles and the Jewish converts, all of whom had been circumcised, were all of them baptized. Only males

were circumcised; both males and females, professing faith in Christ, were baptized. In Acts XV the Apostles, elders, and brethren considered the question as to whether circumcision was essential to salvation; if baptism had taken the place of circumcision, all they would have had to do was simply to say that those who had been baptized of course did not need to be circumcised, as baptism had taken the place of circumcision, but they said no such thing. The basing of infant baptism (or sprinkling or pouring, neither of which is baptism, though pretended to be such) on circumcision has been abandoned by many of the ablest Pede-baptist scholars of Europe and America.

4. Q. Was the temple located on Mount Moriah, where the Mohammedan Mosque of Omar now stands? A. It is most probable.

5. Q. What government owns Palestine? A. The Mohammedan or Turkish Government, since A. D. 635, except when it was conquered and ruled by the Crusaders, from 1099 to 1187. We do not know the result of the present war in Europe, but some think that at its close Palestine will be made a Jewish State. Much of the land is already mortgaged to wealthy Jews. 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."—Psalms 107:8, 43.

R. 1, ELKMONT, ALA., Jan. 4, 1915.

Eld. Sylvester Hassell:

VERY DEAR BROTHER IN CHRIST—I am here sending you the clipping of the Springdale (Ark.) *News* for publication in the GOSPEL MESSENGER.

You will see that it gives a brief sketch of my life, showing that I was lost from my people for 48 or 49 years, and never knew whether I had any people or not; and as I had never known what were their names, of course I did not know my own name till two years ago, last September the 13th, which you will see in the clipping. My brother-in-law had that short clipping published about two weeks before I went up there two years ago the past December. I am now (June 27, 1915), living in South Pittsburg, Tennessee.

Your little unworthy brother, in hope of eternal life beyond the grave,

D. Y. LEONARD.

Signs of the Times please copy.

THE STRANGE LIFE STORY OF DAVID Y. LEONARD.

DID NOT LEARN HIS REAL NAME UNTIL AFTER FIFTY YEARS
OF AGE.

For the first time within his memory David Y. Leonard, aged about 51 years, on Wednesday of last week, saw one of his own flesh and blood.

A few years before the breaking out of the Civil War James G. Leonard and wife, Louisa Leonard, together with their children, moved from Knox County, Tenn., and located in a settlement known locally as "Coop Ridge," about thirty miles southeast of Fort Smith. During the first year of the war Mr. Leonard died, and for the protection of herself and children Mrs. Leonard moved to Fort Smith. Later on Mrs. Leonard died of measles. The children, five in number, Thomas, Sarah Elizabeth, Rosa Lee, David Y., and Johnney, being left alone without anyone to care for them, were placed on board a boat at Fort Smith and started on a journey to relatives back at their old home in Tennessee. At a point between Fort Smith and Ozark the boat was fired upon by Federal soldiers and sank. All the passengers were rescued, and the Leonard children, with the exception of David Y., were placed on another boat and continued on their journey.

David was then only two or three years of age, and he was saved by some person, now unknown, and the child's identity being unknown, instead of being placed aboard the boat with the other children he was taken to the home of a party living near by, whose name is also unknown. The children thought their brother had been lost, but in order to console them, sympathetic ones on the boat assured them he was all right and would be with them in good time.

David had not been long in his new home until James Johnson and wife came through the country, making their way from Texas to Tennessee. They took a fancy to the little waif, and learning something of his history, prevailed on the people with whom he had been left to let them take him, which they did. Johnson was in ill health, and they would stop six and eight months at a time at different points on the road, and the first that David remembers of his early history was in being in Kansas City with the couple. In the fall of 1866 they reached Marion County, Tenn., locating near the town of Jasper.

The Johnsons were blessed with very little of this world's goods, barely having the necessaries of life. Mrs. Johnson died in April, 1867, and for six years David Leonard and Johnson lived alone. Johnson was unable to work, and at the age of about ten years David worked for \$6.00 per month for the support of himself and Johnson. Later on Johnson was taken to the home of a brother in Alabama, who cared for him until his death.

At the age of about 17 years David was united in marriage, June 30, 1878, in Marion County, Tenn., to Miss Angeline Leadford, 16 years of age. In August, 1879, the couple left Marion County and went to Dade County, Ga., where they lived for six months, going from there to Walker County, the same state. After living there for twelve months they went to Chattanooga, Tenn., where David worked for six months in the railroad shops of the Alabama Great Southern road. They then went to Jackson County, Ala., locating on a farm near Stephenson, where they lived on a farm for five years. From there they returned to Marion County, Tenn., which was their home until 1898. Then they went to Grundy County, Tenn., and remained one year, and November 21, 1900, went to Madison County, Ala. After a residence of eight years in Madison County they removed to

Greer County, Ok., which was their home for ten months, going from there to Madison County again, thence to Limestone County, Ala., which has since been their home.

The couple are the parents of eleven children, eight of whom are living, three sons and five daughters. All the children are married but one son, 16 years of age, and a daughter 13 years of age.

David never attended but two months of school in his life, and was unable to read and write until after he was married and the father of two children. In May, 1891, at Oak Grove Church, in Marion County, Tenn., he was ordained as a minister of the Primitive Baptist Church, the presbytery by whom he was ordained being composed of Elds. G. P. Moffett, D. T. Nowlin, and Peter Anderson. He had preached for two or three years before being ordained to the ministry. He had previously united with the Missionary Baptist Church, but after hearing the doctrines of the Primitive Baptists expounded by an itinerant preacher he became convinced that the doctrines of that church were more in line with his belief and he united with them. He has since followed farming, preaching whenever opportunity offered.

About two years ago Eld. J. C. Sikes, a Primitive Baptist preacher of Greenville, Texas, was preaching through Alabama and stopped at Elkmont, near where Mr. Leonard lives. To him Mr. Leonard related the history of his life, so far as known, the Johnsons, by whom he was reared, having told it to him and always taught him that he was not their child. Eld. Sikes determined to find Leonard's relatives if possible, and while on a visit to Fort Smith last August related the story to a newspaper reporter of that city. The story was read by J. C. Malone, of Waldron, who related it to Frank Bates, a step-son of Thomas Leonard, a brother of the subject of this sketch, who died some years ago at Koppel, Texas. Mr. Malone wrote to Mr. Leonard, giving him the names of his brothers and sisters. Mr. Leonard at once wrote to his sister in Springdale, Mrs. Elizabeth Johnson, wife of J. C. Johnson, and when he received her reply on September 13, last, he for the first time knew that his name was Leonard.

During all the years he had gone under the name of Wm. Johnson, given him by his foster parents. It was under this name he was married, and that his children were married. This will not, it is said, affect the legality of his marriage or the marriage of his children, or any of his business transactions. Just what his future course will be with reference to his name Mr. Leonard has not fully decided. So long as he lives at his present home in Alabama he will continue to use the name by which he is best known, but should he leave there and seek a home in a new location he will assume his rightful name.

Mr. Leonard says that on account of his limited means and his inability to read and write he had made little effort to ascertain his parentage, although his unusual history was well known by the people among whom he lived. His relatives have made numerous efforts to locate him if living, and what became of him after the boat sank that day, but without result.

Mr. Leonard arrived in Springdale on Wednesday of last week for a visit with his sister at this place, and from here hopes to go to Octaha, Ok., for a visit with another sister, Mrs. Rosa Hall. These are the only surviving members of the family.—*From the Springdale (Ark.) News, of December 27, 1912.*

SEPARATED FOR FORTY-EIGHT YEARS.

MRS. J. C. JOHNSON HEARS FROM BROTHER MOURNED AS DEAD.

After forty-eight years Mrs. J. C. Johnson of this place (Springdale, Ark.) has heard from her brother, David Y. Leonard, from whom she became separated during the war.

The family was leaving Forth Smith, Ark., for Tennessee, and the boat they were on was fired upon and sank, and they barely escaped with their lives. Someone placed this boy, who was then only three years old, in some people's yard between Fort Smith and Ozark. These people did not know his name and he was too small to remember it, and his own relatives did not know what had become of him, although they looked everywhere for him. They advertised in leading newspapers for news of him or his whereabouts, but failed to find any trace of him, as he had taken the name of the people he lived with.

So nothing was heard of him until a few months ago a minister from Texas was visiting at the home of Brother Leonard, near Elkmont, Ala., and the latter just happened to tell his past history, which interested the minister so much that on his way back to Texas he stopped at Fort Smith and had it published in one of the papers there. A relative at Waldron, Ark., read it and wrote to this man and also Mrs. Johnson, who wrote to him and soon became convinced that he was her lost brother.

He is coming the 18th of this month to visit Mrs. Johnson, and as he is a minister of the gospel will preach to the people of Springdale while here, at the Primitive Baptist Church, he being a member of that order. He will preach at Springdale Saturday and Sunday, December 28 and 29, and at Oak Grove Saturday and Sunday, December 21 and 22. X.

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.

TESTIMONIAL—DEACON M. W. WILLIAMS.

STATE OF ALA., CHAMBERS CO., May 8, 1915.

Whereas, it has pleased our Heavenly Father to remove from our midst our brother and deacon, M. W. Williams, we feel it to be our privilege and duty to record our appreciation of his service as a deacon and his rights as a fellow citizen, also of his long life of usefulness as a member of this church since 1862. Therefore be it resolved that while we bow in 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 Williams Macedonia Church has lost a brother and deacon who was always zealous in his works and labors, 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 and family, but to his fellow-citizens as well. He was born November 25, 1828; married to Miss Epsy Duncan, January 6, 1850. There was no children born to this union, but they raised six orphan children. He united with the church in 1862, and departed this life March 24, 1915.

B. F. HOUSE.
S. A. JARRELL.
T. J. SIMS.

JAMES H. EDWARDS

Was born in Jasper County, Ga., July 2, 1834, and died March 1, 1915, making his stay on earth 80 years and eight months. His father moved to Monroe County, Ga., when he was a boy, and he

lived in the same settlement in which his father moved the balance of his life. He married my sister, Carrie Simmons, in the fall of 1855. To this union were born nine children, five sons and four daughters, six of whom, and his wife, survive. I knew him from my earliest recollection. We lived close neighbors many years; I never had a better one. I spent more time with his family than any other. I never heard either of them (him or his wife) speak an unpleasant word to the other. His wife has been a Primitive Baptist many years. His mother was also a Primitive Baptist. He never attached himself to any church, but had a strong and enduring hope of eternal life. He wrote me his experience. Since I've been living in Miss., he said when his burden of sin and condemnation was taken away he was reading THE GOSPEL MESSENGER, and that he dropped the magazine and rejoiced with joy unspeakable. I lived in Jones County, Ga., at that time. He visited me on our meeting day with the intention of talking with myself and Elder Hitchcock, and relating the dealings of the Lord with him, but his heart failed him. He was a prominent man in his county, and his death was mourned by the best people in Forsyth and the country. Elder Childs, of Yatesville, Ga., conducted the burial services in the presence of a large concourse of his fellow citizens. I would say to his children: your father's life was and is well worthy of emulation. His wife was born the same year he was, and has been in feeble health for many years. He and I were life-time friends; I hope to meet him in glory. May God bless the bereaved is my sincere prayer.

JAMES M. SIMMONS.

BOYLE, MISS., May 2, 1915.

MRS. CARRIE S. EDWARDS.

"Precious in the sight of the Lord is the death of His saints."—Psalms 116:15.

The soul of Mrs. Carrie Simmons Edwards passed from earth to heaven the 14th day of June, 1915. She was born in Monroe County, Ga., November, 1834, in less than half mile of where she died. She was married to J. Hiram Edwards in the fall of 1855. He preceded her to the grave only three months and 14 days. They lived happily together a little more than fifty-nine years; they had nine children born to them, five sons and four daughters; one son and one daughter died in infancy, three sons and three daughters live in the county in which she lived and died; one son absent, his whereabouts not known. She united with the Primitive Baptist Church at Ephesus about thirty years since; was baptized by Elder D. G. McGowan, of Forsyth, Ga. She came as near living a sinless life as any one I ever knew. She was my sister in the flesh and I truly believe in the spirit also. She had been almost an invalid for twenty years. She was a dutiful daughter, a pleasant companion, an indulgent mother, and a good neighbor. The burial services were conducted by Elder W. W. Childs, of Yatesville, Ga., in the presence of a large concourse of relatives and friends, where her body awaits the resurrection of the blessed. I wish to say to her children, relatives and friends that her life is worthy of emulation. May God prepare you to meet her in the great beyond is my sincere prayer.

JAMES M. SIMMONS.

BOYLE, MISS., July 2, 1915.

MRS. SUSAN H. HURST.

"Oh! that I had the pen of a ready writer" that I could express fittingly something in memory of our precious mother, whom the Lord took from us March 21st. She had been rapidly failing in strength for a year or more, and was confined to her bed four weeks before she died.

She was Miss Susan Hogan before her marriage to my father, Elder H. F. Hurst; daughter of Wm. Hogan, of Hogansville, for whom the town was named. She was a woman of unusual intellect and personal charm. Although reared in wealth and all the comforts of life, she possessed the happy faculty of being able to adapt herself to all circumstances and to every one she came in contact with, high or low, rich or poor. All who knew her loved her alike. Had I the wisdom of Solomon and were I to write a book, I could not express the half of such a mother's worth and goodness. Eight children were born to our parents, the three first dying in infancy. I am the eldest of five living, who in the order of the names here given, are as follows: Mrs. S. O. Cook, Mr. M. F. Hurst, Jr., Mrs. B. E. Adams, Dr. G. Paul Hurst, and Mrs. C. J. Norman. Our dear father was buried thirteen years ago the 16th of January on their fortieth wedding anniversary. Since then our mother made her home the greater part of her time with me, but for the past few years has lived with the youngest sister (and baby child), who has six darling little ones to whom mother was devoted and ever wanting to administer to in some way. After she grew so weak and must be quiet, we had her to come to stay with us again, as I had only two children, both grown and nothing to bother. The youngest sister and I only lived a few houses apart, so mother could see both families everyday. One of the most touching sights was, four of the little grandchildren where she stayed, who came daily to see her in her illness, as they went to her bedside at the last and could not understand as they marched out in silence and disappointment, why they received no attention from "Grandmover." She always hugged them so closely and fondly; never could there have been a more patient, devoted grandmother. She leaves thirteen living grandchildren, four having preceded her to the grave. Mother spent nearly every afternoon with me, and only the Lord knows how I miss her. Spiritually (as well as naturally) we were so agreed and enjoyed so many hours talking of things eternal. She was ever ready to share the joys and griefs of her children alike. It was the expression of every child, while administering to her in her illness, "That she was the best mother in the world." It was the privilege of all five of us to be with her day and night for two weeks before she died. Both brothers sat up with her every night. The doctor brother left all his practice that he might give her every attention. All that loving hands and medical skill could do was done for her. But, as she would tell me everyday, before taking her bed, "her time had come," and she said she felt "it would be a sweet rest." I never have seen greater faith and patience in my life, never complained, would always say she was "allright" and happy. She left us the first day of spring, we believe, for the land of eternal spring-time and glory, where there are no more heartaches, partings and death, and Jesus himself shall wipe all tears from our eyes; where we shall see Him as He is, and be like Him. These bodies shall be fashioned like His own glorious body. What a hope and consolation! Mother was seventy-two years and fifteen days old, but never seemed old and would say she was "seventy years young." She was

such an helpmeet to our beloved father in his labors in the ministry, both being devoted Primitive Baptists. She was left alone with the care of their children so much, yet without complaining; often quoting to us, "There's a hand we feel, but can not see; we've always been provided for, and shall always be." May God ever be merciful to us, and, when the end comes to us, may such faith be ours. Surely her life was worthy of emulation. May none ever bring reproach upon their names.

"Dearest mother, thou hast left us,
Here our loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

After comforting and appropriate funeral services by Eld. R. L. Cook, of Social Circle, Ga., and Dr. Key, of Monroe, Ga., mother was carried to Social Circle Cemetery, followed by a large crowd of sorrowing relatives and friends, and tenderly laid to rest by our father. Now, in one of her favorite quotations to us, we would say, "God be with you till we meet again." We feel this an exceedingly poor effort but our minds have been so wandering since she has gone we cannot write or talk as we would.

Your little sister in hope,
HUGHIE L. COOK.

MRS. CORDELIA SLADE.

My sister Cordelia, wife of Bro. William Slade, was born in Williamston, N. C., December 23, 1849, and died there, of Bright's disease, July 5, 1915. She was the daughter of Elder C. B. and Mrs. M. M. Hassell, and was married to Mr. William Slade, May 29, 1868. Their only child, Annie M. Slade, was born May 5, 1873, and died in her twelfth year, October 12, 1884.

Sister Cordelia, having experienced conviction for sin and a hope in her Saviour, she related her feelings to the Primitive Baptist Church at Skewarkey, near Williamston, N. C., and was received to membership and baptized by our father, Elder C. B. Hassell, in July, 1875—forty years ago. When my last wife died in January, 1889, she took my infant daughter, Fannie Winnie, and tenderly cared for it till its death in May of that year; and then she took my only other daughter, Mary, and reared her to womanhood, and she took my half-brother, Alonzo's youngest son, John L. Hassell, after his father's death in 1888, and reared him to manhood. She treated them with the most motherly tenderness, as though they had been her own children. She loved the Lord and His Gospel and His people, and always attended His public worship when she could; and when she could not, she had private services in her own home. She was greatly devoted to her church. She most hospitably entertained hundreds of her brethren and sisters and friends from all parts of the United States at her comfortable home. She read her Bible every day as long as she could see to read. She was industrious and economical, and had the ornament of a meek and quiet spirit. She did not care for the follies and vanities of the world. She was kind to the poor and afflicted, and visited people of all denominations, and was friendly to all. She was a great comfort to her husband in his severe and protracted afflictions, and he feels irreparably bereaved by her departure.

She did not have, but greatly desired bright manifestations of the Divine presence, but she had a clear and steadfast faith in her holy, loving, suffering, bleeding, dying, risen and interceding Saviour.

Always feeble in body, she was especially so in the last few years of her life on account of the ravages of the fatal disease with which her two brothers, Alonzo and Walter, had died. She had the best of medical attention and nursing, and the kind care of relatives and friends. As her mother had slept four days before her death, so she slept three days, and then gently passed away. In the presence of numerous friends I held a short service Tuesday afternoon, July 6th, in the home, and at the Slade family cemetery, three miles northwest of Williamston, where her body was laid beside that of her only child.

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SPRINGFIELD, ILL., 1631 South College St., February 10, 1915.

This work treats of Why and When we shall worship; Regeneration, and State of the Dead" will be much larger than I had first expected. Instead of only 75 pages it will run to 125 or 130, but the price will not be changed. It will sell at 25c. each, or about 1-5 cent per page.

This work treats of Why and When we shall worship. Regeneration of the Spirit or Soul of man prepared for the worship of God and for heaven; and the State of the Dead. The Body dies, but the Spirit, being immortal, goes to heaven at the death of the mortal body. We say quite a good deal of the Immortality of the Soul, proving it with scriptural arguments and texts. This question is of great interest to us who have seen dear ones pass from this world.

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Vol. 37

No. 9

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

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The Gospel Messenger

SEPTEMBER, 1915.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 37.

WILLIAMSTON, N. C., SEPTEMBER, 1915.

No. 9

MERCIES AND THANKS.

How can I sink with such a prop
As my eternal God,
Who bears the earth's huge pillars up,
And spreads the heavens abroad?

How can I die while Jesus lives,
Who rose and left the dead?
Pardon and grace my soul receives
From mine exalted Head.

All that I am, and all I have
Shall be forever Thine;
Whate'er my duty bids me give,
My cheerful hands resign.

ISAAC WATTS.

CORRESPONDENCE.

SALVATION ALONE THROUGH CHRIST THE LORD.

(Continued.)

What futility then, what unspeakable folly, what a stain upon the office of free grace, to expect that men and women, who despise the Saviour, will come to Him, till in heart they are made to see that Saviour in His true character. It is like offering a priceless painting to a man who is blind. Countless thousands of books, sermons, and addresses, are this day—under color of doing great things for God—urging the unprepared to “accept the amicable *terms* of the gospel; to fall in with the over-

tures of mercy," and be saved, as if heaven and salvation were on the market. A changed heart is not thought of.

It will always be true that "It is the Spirit which quickeneth." It was the Spirit that prompted the heartfelt prayer: "God, be merciful to me, a sinner." It was grace that made the reply: "Bring forth the best robe and put it on him, and bring hither the fatted calf and kill it; for this, my son, was dead, and is alive again: he was lost, and is found." The gospel demands no righteousness of the unsaved sinner; it *gives* him one, wins his love, and destroys his enmity against God forever.

The apostle Paul, when he was "Saul of Tarsus," "despised" the name of Christ, and had only stripes, prisons, and death for all who love Him; but, through abounding grace there came a time in his life, as he declares, "he suffered the loss of all things, and counted them but dung, that he might win this same Christ." "Last of all," he said, "He was seen of me, also." This was not at the cross, but deep in his heart he had a vision of his dying Lord.

"I saw one hanging on a tree,
In agonies and blood,
Who fixed His dying eyes on me,
As near His cross I stood.

"Sure, never till my latest breath,
Can I forget that look;
It seemed to charge me with his death,
Though not a word He spoke.

"A second look He gave, which said:
'I freely all forgive;
This blood is for thy ransom paid,
I'll die that thou mayest live.'"

No wonder it welled up in Paul's heart to say, "His grace, which was bestowed upon me, was not in vain."

If we would know more in confirmation of Christ's gospel; its power and preciousness; *why* He died for us, and how we are complete in Him, we must go to those who were eye-witnesses of His majesty, and who recorded these wondrous truths for all the ages to come. Let us free our minds from the popular teachings of the day, and take heed to some of the precious truths that honor God and comfort the weary-hearted when understood. But where shall we set sail on this unfathomed

sea of God's love; these refreshing streams that make glad the city of God?

O, yes! "I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." "Who was delivered for our offenses, and was raised again for our justification." "Christ hath redeemed us from the curse of the law, being made a curse for us." "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." "Who His own self bare our sins in His own body on the tree; * * * by whose stripes ye were healed." "For by one offering He hath perfected forever them that are sanctified." "By his own blood He * * * obtained eternal redemption for us." "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); * * * not of works, lest any man should boast." "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins." "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." "Now our Lord Jesus himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work."

O, what a mountain-chain of gospel truth is here! And yet, but a drop in the bucket! Boundless in form of expression, while the subject is but one—a Gospel Redeemer and a people redeemed. In all the foregoing Scriptures, there is no hint or whisper of an "offer" of salvation, or note of man's assistance in the great work

of redemption. Its pure, plain simplicity is the gospel's best defense. No science of man, no throne of kings, no boundary of empire, is so well defined, or so invincible as this work of mercy. And yet, these precious testimonies that make salvation the work of God alone, are not believed by those who are identified with the popular churches of the present day. "Beware," said the apostle in his great sermon at Antioch, "lest that come upon you, which was spoken of in the prophets: Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work ye shall in no wise believe though a man declare it unto you." Has not that great unbelief come with the "falling away" that Paul himself predicted? We have before us today the sad, crushing truth that millions of our fellow-men are giving their wealth, their learning, their lives, to overthrow and banish from the world, if it could be done, the precious doctrine of a finished salvation through Christ our Lord.

I have tried from the commencement of this treatise to show that this is the state of popular religion as it exists today. Yet, speaking the truth in love, I dare to hope. As the doctrine of our Saviour's undivided work in redemption is set forth from many angles, so should everything that puts a stain upon that dear truth, be pointed out again and again to our erring friends. Sunday schools, churches, church colleges, and the many institutions that are half-worldly and half-religious, stand as a unit in advocating the doctrine that MAN, and not the Saviour, holds the key to his own salvation. That Jesus, "Wayfarer" and "Stranger," stands at the door and knocks—yearning, longing, pleading to come in—that if the sinner does not open the door, Jesus cannot—that it is the sinner's privilege to welcome or reject the Being who is trying to save him, is, without doubt, the favorite form of presenting the gospel by the institutions named above. I will give a section from the *Sunday School Senior Quarterly*, on the "Will," for August, 1914:

"You will remain in the darkness of your sins until you, by the act of your will, let Christ into your life."

"UNIVERSAL SALVATION.

"God gives every one of us a chance to be saved. Christ in us, is 'the hope of glory.' And Christ stands at the door and knocks. He not only offers to come in; He pleads for the chance. If any fail to

have the hope of glory, it is because they have chosen to keep Christ out. Have you let Christ into your heart and life?

"Jesus seeks to enter our hearts as King. It is His right to rule in our lives. But He is waiting to be welcomed. Though He is the King, He will not force His entrance. He quietly stands at the door and knocks. Have you opened the gate of your life to your King?"

"SUPPER OF THE LAMB.

"SUNDAY, AUGUST 23. REV. XIX, 4-10. MARRIAGE.

"The great Joy foretold in the New Testament is the marriage of the Lamb, and His bride, of Christ and His Church. We read 'Blessed are they that are bidden to the marriage supper of the Lamb?' Have we accepted that gracious invitation of God? Are we preparing that we may be ready for the feast? God asks us to indicate whether we will accept His invitation or not. What is your answer?"

With 150,000 Sunday Schools of our country teaching our little children up to manhood, sentiments like the above, is it surprising to read that men this day deny God's power or that the Senior Secretary of the Board of Foreign Missions asked for the contract of evangelizing the world, during the lifetime of the present generation — *for so much money!*

What an unspeakable relief and joy of heart comes to the grace-taught soul to turn away from such sad delusions, such vain, empty teachings, from even the best and worthiest of men as citizens, to the enrapturing, soul-feeding call of God, our Saviour! "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams wherein shall go no galley with oars (type of salvation by works), neither shall gallant ship (emblem of the "heady, high-minded boaster," of these latter days) pass thereby." "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem (the same Jerusalem) and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." The full meaning of our happy deliverance is not understood at once by believers; so Paul bowed his knee to the Father that they might be able to comprehend it. Solomon says, "The path of the just is as a shining light that shineth more and more unto the perfect day." And so of Ezekiel's remarkable river, which rose, not from side branches, but within

itself. At first the waters were to the ankles; then to the knees; and then the loins. A thousand cubits farther "and it was a river that I could not pass over, for the waters were risen; waters to swim in, a river that could not be passed over."

John, the favored one, says: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

"Beneath the sacred throne of God,
I saw a river rise;
The streams where peace and pard'ning blood
Descending from the skies.

"Angelic minds cannot explore
This deep, unfathom'd sea;
'T is void of bottom, brim, or shore,
And lost in Deity.

"I stood amaz'd, and wonder'd when,
Or why this ocean rose,
That wafts salvation down to men,
His traitors and His foes.

"That sacred flood, from Jesus' veins
Was free to take away
A Mary's or Manasseh's stains,
Or sins more vile than they.

"Free to the sinner dead to God,
Who sought the road to hell,
That trampled on a Saviour's blood,
And on His buckler fell.

"Triumphant grace and man's free will,
Shall not divide the throne;
For man's a fallen sinner still,
And Christ shall reign alone."

O blessed reign in glory, when the battle is over!
"There shall be no more curse, but the throne of God and the Lamb shall be in it; and his servants shall serve Him: and they shall see His face: and His name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign for ever and ever."

The address under notice so clearly and ably represents the position of all modern churches, that, if necessary, they would rally as one body to its support. It declares with great earnestness, that all are alike in having extended to them an "invitation;" a "gospel offer;"

an "opportunity," whereby they may be saved, if the terms are complied with. It says that, "God opens the door before us all, and closes it before no one of us." How can this be? Thousands of years went by before the gospel came; and since it came, millions have died without hearing its precious sound. And, what is more to the point, if those who do hear it are helpless and blind (spiritually), as the Bible declares, may they not grope forever without finding this door? The worthy editor says, "If any one will not repent and believe and be saved, that is his own failure." This is an unhappy use of the word "failure." The people referred to here made no failure, for they were not trying and therefore could not fail. They did not want to believe, being satisfied as they were. The effect, then, of the editor's expression, is to throw into the strongest light the heart-chilling, yet fundamental doctrine of, say, a half-hundred churches, that it is Christ Jesus himself who has failed. Not that there was any reason, *primarily*, why He should save any, but He came on purpose to save, He died to save, and yet the churches hold that none were actually saved! Jesus came in the fullness of time; He took on himself our nature that fitted Him to be sacrificed for our sins and "through the eternal Spirit offered Himself without spot to God," suffering the inexpressible agony of the cross; and yet the churches maintain the theory that not a soul on earth was made sure of heaven, by the offering.

As the unbelieving Jews "LIMITED THE HOLY ONE OF ISRAEL," by asking in the wilderness, "Can He give bread, also? Can He provide flesh for His people?" So do the churches founded by man, limit the God of power, mercy, and love, by teaching and preaching that He goes no further than to extend an "offer" of salvation, with terms to it for them to perform. In fact, they limit God's power still more by teaching and preaching that He is not able to do more than "offer" salvation, though He wants to do so. "The one exception," it is declared, "to God's omnipotence, is His inability to force any human will." We are "free moral agents," beyond God's reach, in this respect. "Christ stands without the door, say these churches, knocking for admittance." He yearns and longs to be within. So He knocks, and waits,

and listens, with beating heart, to see if we will let Him in." But if He loves me so, why does He not lift the latch and come in? "Ah! perhaps He cannot. Perhaps I have barred out such as He. And, besides, this is a door which can be opened only from within. If I do not open it, He cannot. * * * It is mine to welcome or reject the kingliest Stranger that ever came to human door. He longs, He pleads for a place at my table." So, the presumption might be, our Saviour turned away in sorrow, exclaiming, perhaps, "Oh, if I could but save them! Had I but known this sooner, I might have been spared the cross. My Father, why didst thou not hear my last cry, and let the cup pass?"

This imaginary lament is a fitting climax to the foregoing, which also is pure fiction, but is taught to the young as gospel truth from shore to shore, in this manner, "Christ has done his work. The gospel offer is made to you. But you will remain in the darkness of your sin until you, by the act of your will, let Christ into your life." "He wanted to give as many as possible the chance to accept him." "So Jesus wants us to give the people a chance." Thus teaches that high authority, the *Westminster Senior Quarterly*, and that "heap" of latter-day teachers, that is now world-wide.

Dear Saviour of sinners! has Thy salvation that cost Thee such a tremendous price, sunk to so low a level, as a *chance* from us—us, whose breath is in our nostrils, and whose next pulse-beat may find us in eternity. Why does not snow-white paper refuse to be stained by language so dishonoring to the God of nature, and that robs the heavy-laden sinner of the Saviour's promised rest! Oh that men would praise the Lord, and fly on the wings of eagles, from every thought that dishonors him. As sinful beings, our attitude before God should be that of entreaty—"Lord, if thou wilt, thou canst make me whole." "God, be merciful to me, a sinner." He who does this from the heart is as sure of heaven as it is that there is a heaven.

Crawfordsville, Ind.

S. B. LUCKETT.

[To be concluded in next number, and then published in pamphlet form entire.—S. H.]

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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INFIDEL PHILOSOPHY, DOMINATING GERMANY, IS THE LEADING CAUSE OF THE PRESENT UNPARALLELED WORLD-WAR.

The philosophy of Friedrich Wilhelm Niet-zsche (pronounced Neet-she) has for many years prevailed in Germany. He was born at Rocken, near Leipzig, Saxony, October 12, 1844, and died August 25, 1900, and was, for the last twelve years of his life, hopelessly insane. His philosophy was Christless, Godless, aristocratic, evolutionary, irrational, and immoral. He maintained that might makes right, and that the rich and strong may trample upon the poor and weak, and take from them all that they have. Such a philosophy despises the Scriptures, and would dethrone God, and turn the universe into chaos. Like its author, and its votaries, such a

system is insane, and it will be overthrown by the Almighty Creator and Ruler of the universe.

The strongest arguments ever made against Christianity were the brilliant and unscrupulous inventions, assertions, and suppositions of Celsus, the Epicurean philosopher of the second century; Porphyry, the Neo-Platonic philosopher of the third century; Julian, the Apostate Roman Emperor of the fourth century; and Jean Astruc, the profligate French physician of the eighteenth century. More recent infidels, including the self-styled "Higher Critics," have added nothing of value to these worthless inventions; and the Bible, the written Word of God, unharmed by its enemies, endureth forever.

S. H.

THE GREAT APOSTASY.

It is plainly declared, in the Scriptures, that the approaching close of the present dispensation, the nearing end of the present world or age, is to be marked not only by a war of world-wide desolation, but also by the almost universal apostacy or departure or falling away of those who professed Christianity from the faith or system of truth once for all delivered unto the saints in the Old and New Testaments; that they would give heed to seducing spirits, and doct. of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, and thus rendered insensible to Divine realities; that there would be little true faith on the earth; that all the world would wonder after the beast; that many false teachers and Anti-Christis would come; that they would wax worse, deceiving and being deceived; that they would scoff at the teachings of God's Word, and wrest the Scriptures to their own destruction; be covetous, proud, boasters, and blasphemers, and lovers of their own selves and of pleasures more than lovers of God, despisers of the true people of God, and persecutors of them; that they would have a form of godliness, and deny its power; and that they would oppose and exalt themselves above God; and would deceive mankind with lying wonders, and have pleasure in unrighteousness, and would be condemned and destroyed by the Lord with the brightness of His coming (Dan. 7:19-27; 8:23-25;

Matt. 24:4-14; Luke 18:8; Acts 20:29, 30; 2 Thess. 2:3-12; 1 Tim. 4:1-5; 2 Tim. 3:1-13; 1 John 2:18; Jude 3, 18; Rev. 13; 14:9-11; 19:11-21.)

This wide-spread and fatal departure from the eternal truth of God is manifested in the religious schools and institutions and periodicals and books and pulpits of His enemies all over Christendom, denying every fundamental fact of His Written Word, the creation of the universe by Him, the fall of man and his inability to save himself, the prophecies and miracles recorded in the Scriptures, the divinity and virgin birth and atoning death of the Son of God, His resurrection and ascension to heaven, and His coming again in His glorified body to the earth to raise the dead, and judge the world in righteousness, to send the wicked to hell, and gather the righteous (those who believe in Him) to heaven; the absolute necessity of regeneration by His Holy Spirit, and of being kept by His power, and the resurrection of the bodies of all the dead, salvation by grace and not by works, the doctrine of election and predestination, and the everlasting happiness of the people of God and the everlasting misery of His enemies. It is doubtful today whether one in a hundred of those who profess to believe in Christ has any experimental knowledge of His spiritual and holy salvation.

S. H.

REFUTATIONS OF RUSSELLISM.

Charles C. Cook, 150 Nassau Street, New York, has just published two pamphlets, at ten cents each, forming the plainest and strongest refutation of Russellism or Millennial Dawnism; one pamphlet is called *A Great Counterfeit*; and the other is called *Two Men and Russellism*. The first teaches the falsehood and blasphemy of this pretended new religion; and the second is a dialogue between Mr. A. (an opponent of Russellism) and Mr. B. (who is rather inclined to believe the awful heresies of Russellism), and in this pamphlet Mr. A., quoting from the very volume and page of Russell's writings, proves how utterly inconsistent these errors are with the teachings of the Scriptures. As those errors are being industriously propagated in sections where THE GOSPEL

MESSENGER circulates, I take pleasure in commending the general characters of these pamphlets. They were written by Mr. I. M. Haldeman, "Pastor of the First Baptist Church of New York City." Those who wish them should send to Mr. Charles C. Cook, 150 Nassau Street, New York, for them.

And you can get, from Mr. D. A. Ellis, 462 Edith Ave., Memphis, Tenn., his pamphlet "*Pastor*" *Russell Agrees With the Serpent*, 1 copy for 5 cents; 10 copies for 25 cents; 50 copies for \$1.10, and 100 copies for \$2.00.

S. H.

A PEOPLE UNKNOWN TO THE WORLD.

"Therefore the world knoweth us not, because it knew His not." I John 3:1.

These words are part of a wonderful sentence to which special attention is called by the inspired writer, saying, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The subject of God's love is so great, so deep and sublime that no human tongue nor pen can portray, nor human intelligence comprehend the infinite depth and nature thereof; for God is love.

The covenant love of God embraced His chosen people from everlasting and will embrace and preserve them unto eternal glory; but we cannot tell why the electing love of God existed co-eternal with His foreknowledge of His people before any of them were created, and, being unchangeable, could not be increased nor abated by any contingency of time or subsequent event. The manner of God's love is Sovereign, independent, gracious, merciful, and unchangeable.

But I wish, D.V., to devote this article to the subject of the world's ignorance of the children of God. "Therefore the world knoweth us not, because it knew Him not." Our dear Saviour said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." This knowledge is as unattainable by man as that of eternal life, and both these are the gift of God. Jesus said, "No man knoweth the Son but the Father, and no man knoweth the Father save the Son, and he to whom the Son will

reveal Him." This proves that the true knowledge of God, in His Holy character, and as the Father of Spirits comes to us only "by the revelation of Jesus Christ," all spiritual knowledge springs from this source; for without divine light the human mind is perverse.

In order to know the children of God, as such, one must first know Him. There have ever been people on earth who knew not God, and there will ever be, even to the end, those who know not the children of the Most High, for it is just as much impossible to know the children of God as such, and to understand and love them in spirit, and admire their strange manners and peculiarities as it is to know the divine Father and His Son, Jesus Christ, without special, divine revelation.

So, dear reader, it is vain for God's children to undertake to introduce themselves to the world, for this is not their province, nor can they reveal their real spiritual state and condition to the world any more than they can reveal their heavenly Father, and Jesus only can do this, as He testifies. They are called the Sons of God and are indeed the sons of God in the Sonship of Christ, the only begotten of the Father, and only eternal Son.

The love of God is magnified in the gift of His Son for the redemption of His chosen people from the law of sin and death and from all iniquity that they might or *should* be holy and unblamable in His holy sight and joint heirs with Him of eternal glory. Jesus loved this people and gave Himself for them, according to the eternal will and counsel of God. He paid the ransom price for them, making a complete conquest of sin and Satan.

And although this chosen generation are in the world as relates to the kingdom of human nature, yet, in their relation to God and His Christ, they are not of the world, as He testifies, and in the kingdom of grace are unknown by the world. They can not introduce themselves in their spiritual character to the world any more than they can reveal their divine Father, and this holy prerogative is reserved to the great Head of the church, who causes them to love and reverence Him, and to love them that are redeemed by Him and born of God.

The people of God are known by the world in a minor sense as a peculiar people, differing from other people in some particulars, but mainly in doctrine and religious

views, and they unwittingly ascribe to them some of the distinctive marks that appear in the Holy Scriptures, and many learn to tolerate their peculiarities, both in doctrine and religious practice, and yet seem to be quite ignorant of the impassable gulf by which they are separated from the world. Some are teaching and many believing that it is easy for aliens to everleap the dark chasm that divides the kingdom of grace from the kingdom of nature, and that it is a matter of choice with them as to their final destiny, but ah! what do such people know of the exceeding sinfulness and depravity of the human heart? Surely they do not know themselves, much less God and His children. "Nevertheless, the foundation of God standeth sure; the Lord knoweth them that are His."

J. E. W. H.

PEACE IN OUR CHURCHES.

"Blessed are the peacemakers, for they shall be called the children of God."

Every lover of the Primitive Baptists is anxious to see peace among our people. How shall we have peace? In what way shall it be restored where it is broken? What can we lawfully do to bring it about? Who is blamable for the divisions where they exist? Are we insisting on some innovation and new practice among us that disturbs our churches, or are we seeking to hold in fellowship some innovation that is not endorsed by the body of our people? Have we taken a position that makes it impossible for our brethren to come to us without losing their standing with our people? If we have, what is our plain duty? Are we thinking of turning the course of the Primitive Baptists in regard to things? Which is most reasonable—that I should conform to the practice of our people, or that the Baptists should conform to me? What has been the practice of our people for centuries respecting the inventions of men in the worship of God? Are we seeking to establish new customs, or are we holding in fellowship those that are doing so? Can we fellowship departures in others and at the same time expect the fellowship of the Primitive Baptists? If we are to have peace we must have a common ground upon which we can all unite. Can we unite upon a

ground that the great body of our people have ever rejected? Can we unite on ground that takes innovation into our fellowship?

Personal feelings seem to have much to do with the matter. We have, maybe, used hard words about each other; can't we forgive each other, and bear with one another? The cause is a great and good one, and worth more than all else. Do we want peace, and are we willing to be peacemakers?

Is this a good subject to write on in our papers, and to preach about, and to think and talk about?

It is human to err, and it is noble and Divine to forgive. Should we indulge a forgiving spirit? We should forgive even as we hope to be forgiven. O how much has the Lord borne with us and forgiven us, and loved us and pitied us! Would that we could show the same spirit in our relations with one another. There is too much of the "flesh," too much "strife and vainglory" in us—all of us. Let us lay aside all malice and all guile and vainglory and all evil speaking, and strive together for the things that make for peace. Let us seek the Lord, and cast away our idols, and be satisfied with God's ways, and who can tell what the Lord will bestow upon us?

J. H. O.

WILL MAN LIVE AGAIN AFTER DEATH?

Job says, "If a man die, shall he live again?" Yes. This has been a disputed question for ages. The Sadducees did not believe our mortal bodies would be resurrected. Paul's accusers persecuted him for believing in the resurrection of the dead, and he asked, "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8. Paul again said, "Of the hope and resurrection of the dead I am called in question." * * * "For the Sadducees say, there is no resurrection, neither angel, nor spirit; but the Pharisees confess both." Acts 23:6-8. The Universalists deny the resurrection of the mortal body. I am informed that Russell does also. Some Two-Seeders have denied the resurrection of the body, and want to spiritualize it all away. Even where quickening of the mortal body is spoken of some want to make it appear that it refers to

good spiritual exercises of the mind. Strange indeed that people should strive so hard to pervert the Word of God to establish a false theory that saps the foundation of the Christian's hope. The Scriptures abundantly establish the fact that there will be a resurrection of the just and unjust. There will be an endless heaven of rest for the righteous and an everlasting punishment for the wicked. "These shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46. "The wicked shall be turned into hell with all the nations that forget God." These wicked are such as Cain, the wicked destroyed in the flood, the Sodomites, Pharoah and his wicked hosts, the ungodly nations, Ahab, Jezebel, Herod, the rich man, Judas, Mystery Babylon, the mother of harlots and her abominable persecuting daughters. These are the non-elect of Adam's fallen race that love sin and wickedness, and they will justly and righteously be punished for ever and ever. God made man of the dust of the earth and God breathed into Adam's nostrils the breath of life and *man* became a living soul. Man was now composed of body, soul and spirit. He gave to this man a law. *Man* violated the law. *Man* fell under the sentence of death and all his progeny fell in him. This man in his entirety fell, and is a poor, helpless sinner. Man is condemned. Man is lost. The first *man*, Adam, is of the earth earthy, the second man Adam is the Lord from Heaven, a quickening Spirit.

Jesus Christ, the second man, was made of a woman, made under the law to redeem the sinner man that was under the law. The second man bears all the sins of the first man. "By the obedience of one (man) shall many (all the elect) be made righteous." Jesus Christ was a *man*. He hungered as a man, could sleep as a man, could weep as a man, could be touched with the feeling of our infirmities. His body was a human fleshly body like unto ours, with the exception of sin. Pilate said, "Behold the man." He was our elder brother, our kinsman, being bone of our bone and flesh of our flesh. He suffered in the flesh for our sins, the just for the unjust. As our surety, all of our sins were charged to Him. He was in deep agonizing trouble in the garden, when He prayed in deep soul trouble until He sweat as it were

great drops of blood. As man He was crucified, suffered, bled and died for the *man* in his entirety that is a poor helpless sinner. He was raised from the dead for the justification of the man that sinned. The identical body that went into the grave came out of the grave. That same body ascended to heaven an immortal body. He is the Head of the Church, and all the members of the body shall be like Him. As we have borne the image of the earthy, we shall also bear the image of the Heavenly—that is when our bodies are raised from the grave. The Head came out of the grave, and the body shall come forth from the grave. This work is begun in the soul in regeneration, and finally consummated in the resurrection when our vile bodies are changed and made like unto His glorious body. If the dead rise not, then is Christ not raised; we are yet in our sins, and they that have fallen asleep are perished and we are found false witnesses, and the preaching and confessions of faith of our people are all false, and we are without hope and are of all men most miserable. We have been preaching and believing sinners are saved, but if the Sadducee is right our contention is wrong on that; for if the dead rise not, the man that sinned is not saved. We believe it was Moses and Elias seen on the mount, not some intangible nothings—mere shadows. It was Enoch and Elijah that were translated and taken to heaven. It is the man saved. The very body that goes into the grave will come forth a spiritual body in the resurrection morn. The same Jesus that ascended in like manner will descend to earth to resurrect our bodies—and take them all to heaven. He will draw all men whom He saved unto Him. It is men saved. It is a black heresy and a grave departure from our faith to deny the resurrection of the body and the salvation of sinners, of man in his entirety going to heaven; and all unredeemed sinners, the non-elect, will come out of the grave and be punished everlastingly in an endless hell. The old Baptists can not afford to hold men in fellowship who deny these truths. They are heretics, and after the first and second admonition should be rejected (read 1 Cor., 15th chapter) in love. Where is any comfort to bereaved relatives to tell them that the body that is deposited in the earth has gone like a brute. No more of

it! Dear bereaved ones, if you have Christian relatives that have fallen asleep, we tell you that your loved ones shall "*live again.*" If the dead rise not, Christ's death, suffering and resurrection amount to nothing. He came to save sinners and failed, but He is not a failure. He came to save man, the sinner, and man whom Jesus redeemed shall live eternally in heaven, where the wicked cease from troubling and the weary are at rest. Sweet thought.

L. H.

KEHUKEE ASSOCIATION OF 1827 ON MODERN MISSIONISM AND SECRET SOCIETIES.

DEAR BROTHER HASSELL:—Please publish in THE GOSPEL MESSENGER the following paragraph in your *Church History*. I ask you to do this for the benefit of thousands of our people that do not possess your valuable *Church History*. Here it is:

This session of the Association was one of the most remarkable ever held by her. At this time came up for consideration the Declaration of Principles submitted at the last session to the churches for approval or rejection. And upon a full and fair discussion of them, the following order was made, viz: "A paper purporting to be a declaration of the Reformed Baptists in North Carolina, dated August 26, 1826, which was presented at our last Association, and referred to the churches to express in their letters to this Association their views with regard to it, came up for deliberation. Upon examination it was found that most of the churches had given their opinions; and after an interchange of sentiments among the members of this body it was agreed that we discard all Missionary Societies, Bible Societies, and Theological Seminaries, and the practices heretofore resorted to for their support, in begging money from the public; and if any persons should be among us, as agents of any of said societies, we hereafter discountenance them in those practices; and if under a character, of a minister of the gospel, we will not invite them into our pulpits; believing these societies and institutions to be the inventions of men, and not warranted from the word of God. We further do unanimously agree that should any of the members of our churches join the fraternity of Masons, or, being members, continue to visit the lodges and parades, we will not invite them to preach in our pulpits, believing them to be guilty of such practices; and we declare non-fellowship with them and such practices altogether."

In adopting this resolution there was not a dissenting voice. It was unanimous. Before the vote was taken there was a diversity of sentiment, and brethren freely interchanged views on the subject. Some of course were favorable to the toleration of these innovations, and pleaded for them with all their power; while those opposed to them as being contrary to ancient usage and pernicious in their consequences, boldly denounced them and contended for their abolition. On taking the vote it was found that a large ma-

majority were opposed to these new men-made schemes; and then it was agreed to make the vote unanimous; and the same was accordingly done. It may therefore be set down as having the entire sanction of the Keehukkee Association, composed of thirty-five churches, holding 1,951 members.—*Hassell's Church History*, pages 736-7.

[The above paragraph was written by my father, Elder C. B. Hassell.—S. H.]

C. A. Blanchard, President of Wheaton College (Ill.), in his book on Secret Societies, gives the following as examples of Masonic oaths:

"I will aid and assist all poor, destitute, worthy Fellow Crafts, knowing them to be such, as far as their necessities may require and my ability permit, without material injury to myself.—*Fellow Craft Oath*.

"I will aid and assist all poor, destitute, worthy Master Masons, their widows and orphans, knowing them to be such, as far as their necessities may require and my ability permit, without material injury to myself and family.—*Master Mason's Oath*.

"I furthermore promise and swear that I will assist a Royal Arch Mason, when engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, whether right or wrong.—*Royal Arch Oath*.

"All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation or secret evasion of mind whatever; binding myself under no less penalty than that of having my throat cut across, my tongue torn out by the roots, and buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours.—*Masonic Entered Apprentice Penalty*.

"Binding myself under no less a penalty than that of having my breast torn open, my heart plucked out and placed on the highest pinnacle of the temple, to be devoured by the vultures of the air.—*Masonic Fellow Craft Penalty*.

"All this I most solemnly and sincerely promise and swear, * * * binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile a wretch as I should be, should I ever knowingly violate this my Master Mason's obligation.—*Master Mason's Penalty*."

"In the seventh degree the candidate is sworn to keep a companion's secrets, murder and treason not excepted, or to keep all his secrets without exception."

Blanchard also gives us the following quotations from eminent men:

"John Quincy Adams denounced the bloody oaths of Masonry, and James Madison, another President of the United States, also publicly protested against them. * * * The great Lincoln and the Silent Soldier of the Republic were not members of secret societies. The great merchants, the great scholars, the great preachers, the great evangelists, the great philanthropists of our country have never been known as lodge people. Where they have spoken on the sub-

ject they have condemned the principle of secret association just as Jesus did."

"I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."—*George Washington*.

"In my opinion the imposition of such obligations as Freemasonry requires should be prohibited by law."—*Daniel Webster*.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. * * * Do no evil that good may come. You can never reform anything by unequally yoking yourself with ungodly men."—*D. L. Moody*.

"Secret societies are not needed for any good purpose, and may be used for any bad purpose whatsoever. In my opinion, such societies should be prohibited by law."—*Wendell Phillips*.

"Masonic oaths are a conspiracy against God and man. They are not repented of while they are adhered to. Refusing to renounce is adhering. Adherence makes them partakers of other men's sins. To laugh about the abduction of Morgan is laughing about murder."—*Chales G. Finney*.

"A more perfect agent for devising and executing conspiracies against church and state could scarcely have been conceived."—*Charles Francis Adams*.

"We will not tolerate our members uniting with the Masonic or other infidel societies."—*Augustant Lutheran Synod*.

"The German Evangelical Lutheran Synod of Missouri, Ohio, and other States recognize lodgism as diametrically opposed to the Christian religion. The very essence of the Christian religion is the doctrine of salvation by grace of God, through faith in Christ's vicarious atonement; the religion of the lodge is salvation by man's own efforts. These two are incompatible."—*Franz Pieper, D.D., President Concordia Lutheran College, President German Evangelical Synod of Missouri*.

"I do not see how an intelligent, consecrated Christian can belong to a secret order. It is express disobedience to God's plain command, 2 Cor. 6:14. I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time."—*R. A. Torrey, Superintendent Moody Bible Institute, Chicago, and World-renowned Evangelist*.

"I have no sympathy with secret, oath-bound societies. The Scripture clearly teaches that Christians should not enter into an alliance with ungodly men. 'Shouldest thou help the ungodly, and love them that hate the Lord?' 2 Cor. 19:2."—*W. G. Moorehead, Professor in United Presbyterian Theological Seminary*.

"He who begins by halving his heart between God and mammon will end by being whole-hearted for the world and faint-hearted for Christ. Therefore we urge upon Christians the duty of separation—separation from associations that are secret, that they may live an open life of devotion to Christ; separation from societies that assess a tax on time which is already mortgaged for its full value to the Lord. We are affirming what a wide experience has taught us in this matter. We have never known a good lodgeman who was a good churchman."—*A. J. Gordon, late Pastor Clarendon Street Baptist Church, Boston*.

He shows that secret societies have been condemned by such statesmen as John Marshall, Chief Justice of the United States; William Wirt, Attorney-General of the United States; Daniel Webster, Millard Fillmore,

President of the United States; Charles Sumner, Thaddeus Stevens, etc., etc., and by whole denominations, like the United Presbyterians, the Reformed Presbyterians, the Friends, Wesleyan Methodists, Free Methodists, the German Baptist Brethren, the Lutheran Synod, etc.

So I conclude that it is unscriptural for an Old Baptist to become identified with an oath-bound secret society, and hence inconsistent, dishonoring to God, hurtful to himself and offensive to all his consistent brethren and friends everywhere; and that for the sake of our Lord Jesus Christ, who said, "In secret have I said nothing," for his own sake and that of the good old church he should come out at all hazards. It does seem to me that it would be more consistent and less harmful to individuals and human society at large, for an Old Baptist to go out and mingle and mix up with Arminian denominations generally, in their *public* worship than it is to engage with them and with profane, wicked men in *secret* oath-bound services.

Come out, brethren, if you are there, and may the Lord help you come.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. As, after the first century of the Christian Era, the gospel ceased to be preached to the great body of the self-righteous and unbelieving Jews, who despised and rejected it, and was preached mainly to the Gentiles, so, in the righteous sovereignty of God, will it not be taken from the self-righteous and unbelieving Gentiles, and committed again to the Jews? A. So it would seem from Matt. 21:43 and Rom. 11:24-27; and, as the Holy Spirit chose originally to give the Scriptures to the Jews, and, by them, to the Gentiles, so this future opening up of the Scriptures to the Jews, who are all over the world and know all languages and are used to all climates, will result in a great spiritual blessing to the Gentiles, compared by the Apostle Paul to a restoration of life to the dead (Gen. 12:1-3; Exod. 19:6; Isa. 60; Rom. 11:12-15).

2. Q. If a Church has secret orders, organs, and other innovations, should an orderly Church labor with such a Church before dropping fellowship with her? A. I

think so, and that the labor should be in love and meekness, as in the case of a disorderly member (Gal. 6:1; 2 Thess. 3:15).
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."—Psalms 107:8, 43.

WARBURTON'S MERCIES, No. 18.

And O the blessings that broke through these clouds that I had so much dreaded! I never can tell a thousandth part of them, for there broke forth a blessing that I had prayed for for nearly twenty years; I mean the salvation of my dear wife. When the dear Lord first set my soul at happy liberty, how her soul was laid upon my mind! O the wrestling that I had with the Lord that he would be pleased to open her eyes; and sometimes I received such blessed testimonies from his dear word that my poor prayer was heard, and that the Lord would answer my request, that my soul rejoiced in the blessing, believing I should live to see it, and prove my God to be a prayer-hearing and prayer-answering Jehovah. But, again, at other times it all appeared completely overturned, and fear would arise that she was a vessel of wrath, fitted for destruction. I wanted her to go and hear the preaching when she had an opportunity; but sometimes she would answer me very crossly, that I went after preaching and prayer meetings enough for twenty people; and she thought if people would mind their families, and do their duty, and trust to the mercy of God, it was quite enough. O how these speeches used to enter my heart like a dagger! Then my soul would go out again with such wrestlings that I felt as if I could sooner die than be denied the blessing. One day in particular, which I think I shall never forget, before I began to preach, we were in sore trials in providence, as she had a child at the breast, and had been a long time without anything to eat. I had taken my work home, and been to the shop to get some provisions, and while they were getting ready she dropped down in a very severe fit, and for a long time I expected every moment she

would be gone. O how I staggered and reeled to and fro, and was at my wit's end! I cannot tell the feelings I had. But at length she came to herself and revived again, but for several days was much affected by it. O the dreadful shakings I now had of soul! For here the devil set me hard and fast. "Look at your situation," says he, "with five small children, you yourself over head and ears in debt, and your wife will never be able to do for them any more. God will take away her senses and the use of her limbs, and you will be brought to the workhouse, and die in black despair." O the bitter agonies of soul that I passed through for three or four nights and days, no tongue can tell, nor pen describe. But a little hope sprang up again that the Lord was able to cure her, and that he could prevent her having any more fits. And now I began to pray nearly from morning till night that the Lord would grant that she might have no more fits; but in a few days she fell down in another very severe one indeed. Now, all hope seemed to be gone, and it appeared to me to be of no use to pray any more; for I thought God would never hear me. What I passed through between two and three months, as nearly as I can recollect, God only knows; for she had sometimes one and sometimes two fits in a week. Sometimes I thought I could perceive, as I thought, her faculties much injured. O what scenes there were pictured before my eyes! Sometime I thought I should see her deprived of her senses, and of the use of her limbs; and then the devil roared again, "Where is your God? where are your prayers? Now what do you think of her being a vessel of mercy? Where is your good hope now, that you have talked about? The word of God saith 'hope maketh not ashamed, because the love of God is shed abroad in the heart;' but you are ashamed of your hope." O how I sank down into the very pit of despair, and could only whisper, "Let not the pit shut her mouth upon me." And now the devil began to threaten that a thousand worse things should befall me if I dared either to mutter, groan, sigh, or even think Godward; but this I could not comply with, for groan I must, and I told him plainly that groan I must, if I was damned for my groans: for groaning was in my heart, and I could not silence it, or the devil either. So on I was obliged to

groan, "Let not the pit shut her mouth upon me," till one night when I had been to the prayer meeting, which I then attended as often as I could, and as I was coming home through the fields, my poor wife's case respecting her affliction was so powerfully brought to my soul and came with such weight upon my poor heart, that I felt it impossible for me to carry it any longer. I got, therefore, into a large field, and went into the middle of it as nearly as I thought, and it being a very dark night, I thought none could see nor hear me but God. Here I fell upon the ground with such a burden that I felt as if I could neither stir hand nor foot; and here I lay sighing, crying, and wrestling with the Lord. I told him and begged he would not be angry with me, but I assured him I could not, I must not, I would not rise up from that place till he had answered my request. I told him that I must either have my request or die on the spot; when these words came to my mind as I lay wrestling with him, "Let me alone, for the day breaketh;" but my soul cried out, and my mouth too, "I will not let thee go, except thou bless me." Here I lay quite passive in his hands for either life or death; and I said to him if it be more for his honour to deny me my request, and take my poor, weighted, burdened, distressed, afflicted soul out of the body, his will be done. But by and by he came with such glory and with such majesty that my poor soul was quite overwhelmed with joy as he spoke the words, "Be it unto thee even as thou wilt." For a few moments I could neither speak nor stir, for his glory overshadowed me with such a weight of it, that for a few minutes I was quite lost. But he spoke again, and with the words, "Be it unto thee even as thou wilt," there came light and strength so that I could answer it. And O how my poor soul answered him with such humility. "Lord, my request is that my dear wife shall have no more fits; this is my request; be not angry with me, but in tender mercy answer my petition." He answered me with such a smile, "It is done as thou hast requested." O what confidence I felt that God had heard and answered my cries! My body and soul leaped up like a giant refreshed with new wine. Not one devil was to be found, nor even heard to whisper, for the sun had arisen upon my poor soul, and they had all gathered

themselves together into their dens, and my delighted soul went to her work of praise and love to my dear God and Saviour; for I was like a bird let loose from the snare; the snare was broken, and I was escaped. When I arrived home it was very late, and I found my wife in great fear and distress lest something had happened to me, but I told her that all was well and right. I could not help exclaiming, "Dear soul, you will never have another fit, for God has answered my prayers." Poor thing! she exclaimed, "I wish you may tell true." My heart and my mouth answered, "Blessed be my God! it is done, and the Lord has told me so." It is now between thirty and forty years ago, and she has never had one fit since. O the loving kindness of a covenant God and Father! how many times have I sung and enjoyed a few verses of the 116th Psalm: "I love the Lord because he hath heard my voice and my supplication; because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful; the Lord preserveth the simple; I was brought low and he helped me. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." Now I felt again sweet liberty in praying that he would open her eyes, and bring her out of darkness into his marvelous light. And here I was crying that the Lord would save her soul; and as he had been kind enough to hear my poor prayers for her body, that he would hear me for her soul. O the many times for the space of twenty years that my soul has believed that I should have the blessing! yea, and have thanked and blessed his dear name for it many years before I saw it manifested. Sometimes I thought it was nothing but flesh and blood, and that all my tears and prayers arose from nothing but natural affections; but, blessed be God, I have lived to prove that they were prayers that were indited by the Holy Ghost, and I have had them blessedly answered to my soul's satisfaction. After I returned from Brighton for several weeks I saw a great difference in my wife; but I thought it perhaps arose from losing the child,

and would end in nothing but natural sorrow. But one evening, poor thing, she was in such distress that she could not conceal it any longer, and burst out in a flood of tears, exclaiming, "O I am lost, I am lost for ever; and I believe my very senses are going, and I shall go mad." I told her that I hoped her senses were coming in the best sense of the word, and I asked her if her distress was about losing the child. "O no," said she, "the child is nothing to me: it's my neverdying soul that will be lost for ever." I asked her how she began to think anything about her soul, when she told me that a little before I left home, before the child was taken ill, I was preaching about the awfulness of the ungodly being cut down in their sins, and the awful eternity that these poor souls would have to suffer, and feel the wrath of a just God, and I came out with this word three times, "O eternity, eternity, eternity!" "O," said she, "it entered into my heart like a sword, and I saw and felt that I was the one that must endure eternal wrath for ever and ever." O the joy that entered into my heart when she told me these feelings. "Bless the Lord," exclaimed my heart and tongue, "God is not showing thee these things to send thy poor soul to hell." I believed in my soul that it was the work of God, and I felt my heart sweetly opened to speak to her of the mercy, grace, and kindness of a dear Jesus to every poor, lost, ruined sinner. But the more I tried to comfort her the more she cried out, "I am undone, I am undone! I am not of the number that he died for! O what shall I do, and whither shall I flee? O (cried she) I cannot see it possible how God can have mercy upon me." I could not help feeling keenly for her in her distress, but could not but bless and praise God that he had brought her to see and feel herself to be a poor lost sinner; and I told her that God would in his own time reveal it to her joy and comfort that she was not only a lost sinner, but a saved sinner. But, poor thing! she could not take this in, till the happy time arrived that it took her in; and here she was shut up unto the faith that should hereafter be revealed. Many times did the devil tempt her to put an end to her existence; but when the set time to favour Zion was come God delivered her, and that preciously. I was attempting to preach from these words, Eph. iii. 18, 19,

“May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge;” and as I was showing in my little way the characters that were interested in this love, God sent the word home to her heart, blotted out all her iniquities like a cloud, and assured her that he had loved her with an everlasting love, and that with loving kindness he had drawn her. O the joy and peace she came out of the chapel with! We then lived out of the town, and generally called at one of our deacons’ houses for a short time after evening service before we went home. The mistress of the house asked her if she would come on Tuesday, and take a cup of tea before evening service, to which she answered quite freely and pleasantly, “Yes; if the Lord enables me I will.” I turned my face and looked at her, and said, “How can you think about coming on Tuesday evening? What is there for you? You say you are out of the secret, and the things of God belong not to you.” But she answered with a smile, and pleasant countenance, “Bless the Lord! I know what it is to feel the love of God, and I am sure that I am one of those that are interested in the love of God, for I feel its preciousness in my heart.” O the blaze of glory that came into my soul that the day had arrived which I had so longed to see with my eyes, and to hear with my ears! and O the melting of soul that I felt that God had answered my prayer, though the devil had so often told me I never should see it. But what struck me with wonder above all the rest was that he should make use of my poor mouth to pluck her out of the devil’s kingdom, and likewise to lift her soul from off the dunghill, and set her amongst the princes of his people. I blessed him, I thanked him, I told him he had well rewarded me for waiting twenty years, and I told him that the blessing appeared too great for so worthless a wretch as I. What happy and comfortable nights and days we had after this! Everything appeared right for a time, particularly with my wife, and for a short time it was all love and praise with her. Bless God! he brought her and taught her in such a precious manner that we had one heart, one way, and one voice in the things of God and truth. But by and by her comforts began to abate, and the fountain of the great deep began

to be opened up within to let her see a little what a devilish heart she had got. I began to perceive a great gloominess upon her mind, and a great backwardness to speak of the things of God and truth. Many things began to appear wrong in her eyes; the devil harassed her sore that it was all delusion; and in one of those plunging fits he told her it was all through my preaching, and sometimes he worked her up to that degree that, as she told me after she had had a deliverance from it, she was sorely tempted to murder me. I came home from the chapel one evening, and I wondered whatever was the matter with her. I had been trying to encourage the poor tempted children of God, and in the sermon I had said, "Come, ye poor *devil-dragged* souls, God will deliver you in his own time." When I came home she did not look quite pleasant, and by and by asked me whether I thought it was right to come out with such expressions as *devil-dragging*. "I have read," said she, "a good deal in the Bible, but I never read there about a devil-dragged soul. I have read a good deal of Mr. Huntington's works, and I never found such an expression there; and I have read some of Mr. Gadsby's works, and have heard him preach many times, but I never heard him come out with such an expression, I wonder where you have picked it up. It appears to me such a vulgar expression that I really felt so ashamed for you that I did not know where to hide my face." But I took no notice of her words. "Poor thing," thought I, "thou wilt know by and by a little of what *devil-dragging* means." And so it was; for she got into such a state of mind, and was so tempted to believe that it was my preaching that had been the means of driving her into it, that she was determined she would go to some other chapel. So one week evening off she went to one of the chapels; but she came out worse than ever, and when she came home she was full of nothing but misery and wretchedness. I asked her where she had been. She told me. "Well," said I, "and how did you get on?" "Why," she says, "let me have *devil-dragging* sooner than that. I have been told that I have nothing to do but to do my duty, live up to my privileges, watch and pray, take God at his word, and trust to the merits of Christ, and then all would be well; but not a word of encouragement was there given to such an

unbelieving, worthless, devilish wretch as I." I could not help smiling, though I felt for her in her distress; and I knew that the Lord would appear in his own time. But here she was, sorely harassed for some time; until a little while after this I was led to preach from these words (Psalm xii, 5): 'For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.' God carried the word home to her heart, and she came home full of joy and peace, exalting free and sovereign, discriminating grace. Truly, her feet were set upon the rock, and a song of praise was put into her mouth, even thanksgiving unto her God. She declared that she could live up to her privileges now, and trust her God with body and soul, for time and eternity. "Yea," said she, "I can do all things through Christ which strengtheneth me;" and she never once ever after grumbled at my vulgar speeches, for she was brought to know a little of what devil-dragging was. Bless his dear name! all his children shall be taught of the Lord, and great shall be the peace of his children; and though they have so many sinkings, they must rise again, for he raiseth up those that he bowed down; though they have so many nights, morning is sure to come, and joy with it; though they have so many days of adversity, the day of prosperity is over against it; though they have to endure so many winter seasons, when there are nothing but sighs, groans, and misery of every description, yet spring time is sure to come. And O the heavenly delights when our dearly-beloved speaks to the soul, "Rise up, my love, my fair one, and come away; for lo! the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green leaves, and the vine with the tender grape gives a good smell. Arise, my love, my fair one, and come away." But what can we do without our dear Lord? His own mouth declares, "Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me, I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." And I believe in my

very soul that all who are taught of God are learning this lesson all their life time—that without Christ they can do nothing, and that with Christ they can do all things.

JOHN WARBURTON.

SKEWARKEY UNION.

The session of the Skewarkey Union, August 27th, 28th, and 29th, is appointed to be held with Lawrence's Church, in Edgecombe County, N. C. All coming from the west will be met at Speed Friday and Saturday mornings; and those coming from the east and southeast will be met at Hobgood Friday morning and night.

Scotland Neck, N. C.

A. STRICKLAND.

KEHUKEE ASSOCIATION.

The 150th Annual Session of the Kehukee Association will be held, D.V., with the Church at Bear Grass, Martin County, N. C., September 4th, 5th, and 6th. Those coming from the east will be met Saturday morning at Williamston, N. C.; and those from the west, north, and south will be met at Everetts, N. C., Friday morning, September 2d.

B. S. COWING, *Clerk*.

S. HASSELL, *Mod*.

FINAL ANNOUNCEMENT.

DEAR BROTHER:—By your kind permission I am making this final announcement to the readers of THE GOSPEL MESSENGER, who are afflicted with catarrhal poison of the head, lungs, stomach, bowels, kidneys, bladder and womb, especially bladder and female troubles. I will send my three-months' treatment as follows: My regular fee will be charged—half down, balance in thirty days. Medicine furnished and delivered by express, charges prepaid. If a second treatment is needed, I will send it without any additional fee, the patient pay what the medicine would cost at a drug store and express charges. *Any one* not able to pay my regular fee, and will make a statement to that effect, signed by an Old School Baptist minister in good standing or a notary public, can get the treatment by paying what the medicine would cost at a drug store and the express charges. Old School Baptist ministers and widows can get the treatment for what the medicine would cost at a drug store and express charges. Those who will send in all the regular fee with the order I will give them a year's subscription to either *The Primitive Baptist* or GOSPEL MESSENGER. If they prefer a song book I'll send a book, "The Good Old Songs." Two-cent stamp must accompany all letters of inquiry.

Respectfully,

E. A. GULLEDGE, M.D.,

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SPRINGFIELD, ILL., 1631 South College St., February 10, 1915.

This work treats of Why and When we shall worship; Regeneration, and State of the Dead" will be much larger than I had first expected. Instead of only 75 pages it will run to 125 or 130, but the price will not be changed. It will sell at 25c. each, or about 1-5 cent per page.

This work treats of Why and When we shall worship. Regeneration of the Spirit or Soul of man prepared for the worship of God and for heaven; and the State of the Dead. The Body dies, but the Spirit, being immortal, goes to heaven at the death of the mortal body. We say quite a good deal of the Immortality of the Soul, proving it with scriptural arguments and texts. This question is of great interest to us who have seen dear ones pass from this world.

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S. HASSELL, Williamston, N. C.

Vol. 37

No. 10

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



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OCTOBER, 1915.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 37.

WILLIAMSTON, N. C., OCTOBER, 1915.

No. 10

PRAYER FOR UNITY AND PEACE.

“Being knit together in love.”—Col. 2:2.

Giver of concord, Prince of peace,
Meek, lamb-like Son of God!
Bid our unruly passions cease,
Quench them with Thy blood.

O let Thy love our hearts constrain,
Jesus, the crucified!
What hast Thou done our hearts to gain?
Languished, and groaned, and died.

Us into closer union draw,
And in our inward parts
Let kindness sweetly write her law,
Let love command our hearts.

O let us find the ancient way,
Our wondering foes to move,
And force a frowning world to say,
“See how these Christians love!”

CHARLES WESLEY (1740).

CORRESPONDENCE.

SALVATION ALONE THROUGH CHRIST THE LORD.

(Concluded.)

Never in the broad universe shall it be told “that some poor soul fell in despair and died at Jesus’ feet.” But true humility before our Maker is always safe. “When Ephraim spake trembling, he exalted himself in Israel,”

but when he spake proudly, "he died!" None but the Lord knows what He will do with those who dishonor His Son by teaching the unsaved that "they will remain in the darkness of their sin" forever, or until removed by an act of their own, thus placing a poor creature, dead in sin, above the Redeemer and His priceless blood. "All are alike, too, in having extended to them the invitation to life and to repentance and faith. *There is no difference.*" This is a foundation stone of all the churches that call themselves "evangelical," and is a blow at God's sovereignty. It is not unusual to hear it said, that God would be unjust if He did not give every one a "chance to be saved." With as much propriety law-breakers might charge injustice to the governor for not giving them a "chance" to escape from prison. Such a procedure would destroy government. Unthinking persons fly into Jehovah's face by saying, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," while the prerogative here indicated belongs to every civilized government on earth,—the law authorizes, the board of pardons recommends; but the governor or president says, "I will" or "I will not." Jesus Himself bowed to this attribute of government—Barabbas was released and Jesus crucified! God has made a "difference" among men, and one so great a million churches can not set it aside. "Unto you," Jesus said, "it is given to know the mysteries of the kingdom of God, but to others in parables." Again He said, "I thank Thee, O Father, * * * that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

How bright this feature of the gospel shines in Jesus' first sermon as He sat on the mountainside! How sweet to the weary-hearted were the *Beatitudes*, each of them a jewel of His love! "Blessed are they that mourn: they that are poor in spirit: they that hunger and thirst after righteousness!" And so He continued a little later, "*Come unto Me*"—who? "Come unto Me ALL YE that labor and are heavy laden, and I will give you rest." Jesus preached a sermon on His own city in which He said, "But I tell you of a truth, many widows were in Israel when great famine was throughout all the land: but unto none of them was Elias sent, save unto Sarepta,

unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus: and none of them was cleansed saving Naaman the Syrian." Behold the change! Jesus had said nothing against these people; they had been charmed at first, but "when they heard *these things* they were filled with wrath" and tried to kill Him! And so, too, the churches known as "evangelical" make a "difference" by inscribing on their banners, this country or that for the Lord, themselves choosing whom they will save, and then cry from the housetops, "There is no difference."

There is a wide difference, too, in salvation itself as it relates to the eternal kingdom and what may be called the salvation of obedience to our Creator. There is no Scripture that exhorts us to be born again, but we are commanded to exhort one another daily and so much the more as we see the day approaching. Take heed unto thyself, said the Apostle Paul to Timothy, and unto the doctrine: continue in them; for in doing this thou shalt both save thyself and them that hear thee, and yet Timothy was as much saved, as to eternity, as Paul. This secondary saving, then, could only be a salvation in time.

As to the great work of redemption, the Apostle said, "For I determined not to know anything among you save Jesus Christ and Him crucified." And yet it was in harmony with this he declared in the same connection, "It pleased God by the foolishness of preaching to *save* them that believe." It was *believers*, and not the unregenerate that preaching was to save. Jesus said, "As Thou hast sent me into the world, even so have I also sent them into the world." Remember, there were two worlds or kingdoms. "I appoint unto you a kingdom, as My Father hath appointed Me." "*Brethren*"—mark the word,—"*Brethren*, if any of *you* do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." How plain! The soul, or brother, is not saved from physical death, nor from the second death, but from death to the fellowship he had before with his brethren—saved to the church and society,—and thus hides the multitude of sins in which he would have continued if not "converted."

To those higher gifts of apostles and prophets, God added "helps, pastors and teachers" for the perfecting of the saints, until we all come to the unity of the faith, that we be no more children tossed to and fro, and carried about with every wind of doctrine. How violent and how many are these "winds" in this day of "falling away," when even God's omnipotence is openly denied! Having, as the Bible says, a form of godliness, yet they deny His power, His wisdom, and foreknowledge. Though all sane persons are themselves predestinarians, multitudes will not permit God to be one. Some refuse it, some abuse it. "Will ye," asked the Most High (Jer. vii.), "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and come and stand before Me in this house which is called by My name, and say, We are delivered to do all these abominations?" A gospel church can not too quickly withdraw from such an one. "Give diligence," said the Apostle Peter, "to make your calling and election sure." Not sure to God from whom they are, nor (prate as we may about being elected) they will not be sure to Christian people while we live in open sin.

A very storm of wind blows against gospel baptism. A worthy Methodist neighbor of my father had two sons who went to swim one day and one was drowned. The father regarded it as a judgment for not having them sprinkled in infancy. So he brought the son left him to his first meeting to have that rite administered. The little lad sat pale and nervous until seeing an opportunity, he darted through the door and into the near-by field, and ran as if for life. Several young men went in pursuit and the frightened boy was brought again to the church and sprinkled. Just opposite my present home lives a Greek family, where, recently, a child was born. The parents arranged to have it "baptized" at the proper age, by sending for a priest and bringing a tub of water into the room, where it was duly immersed. The Greeks had the proper mode, for *Baptize* is a Greek word, and they know its meaning; but in these two unwilling subjects we see a painful mockery of this solemn ordinance, such as was never seen in the streets of Zion! "They that gladly received His word were baptized," is the way the model church at Jerusalem began on the day of

Pentecost. "See, here is water!" exclaimed the eunuch to Philip in the desert, "what doth hinder me to be baptized?" He *wanted* to be baptized. And the water he saw was not in a bowl by the wayside, for "THEY WENT DOWN BOTH INTO THE WATER, both Philip and the eunuch," and they "CAME UP OUT OF THE WATER." Five drops of water will do those who disregard the Bible, but John baptized "in Enon, near to Salim, *because there was much water there.*" The baptized eunuch went on his way rejoicing; so baptism brings its own reward, being the answer of a good conscience toward God, but it adds nothing to the value of Christ's blood in atoning for our sins.

O, that I might, in this connection, plead with the mothers in Israel, in this land of America, to study well those deep-meaning words of our Saviour: "He that loveth Me not keepeth not My sayings." "IF YE LOVE ME, KEEP MY COMMANDMENTS." Search as you may, as thousands upon thousands have done before, you can never find a single precept or example, or any reference to infant baptism in the Bible. It was brought to us from that church of mystery over the water, and not from the Bible. When you have your dear babe sprinkled, you honor that strange "church" that for centuries bewitched the nations and ruled them with a rod of iron. You can read in reliable history when and why that daring power introduced this unmeaning custom. Nothing can be more true than that you mothers are acting against all Bible teaching; against the will of the child, and without even a worldly reason why you should do it! The unhappy effect, perhaps, will be to prejudice your little one against our Saviour's baptism in the river of Jordan. Jesus came willingly, and He was immersed! How impressive it was! All the majesty of heaven was there to give approval! Through the opened heavens the Spirit—the Dove of Glory—came down and lighted on Jesus. "And, lo! a voice from Heaven saying, This is My beloved Son *in whom I am well pleased.*" "Jerusalem, and all Judea, and all the region round about Jordan," were there, *asking* to be buried by baptism with their blessed Saviour! May I not here entreat the mothers of our land to compare their children's baptism with the above Bible scene. See the multitude "on Jor-

dan's banks," waiting and eager to be immersed in that sacred river; while, in the other case, some one lays his moist finger-tips on the brow of an infant, that perhaps is crying and fighting to escape this unscriptural rite.

"Now, I pray you, brethren," said the inspired Apostle, "that ye keep the ordinances as I delivered them to you." How like melody in a Christian's heart are these sweet words! Jesus said to a disciple, "What is that to thee? follow thou Me"; and Paul, with like entreaty: "Be ye followers of God as dear children." Do not all Christian mothers sing, "Through floods and flames, if Jesus leads, I'll follow where He goes," and yet, are there not many who, seemingly, would rather part with life itself than to follow Jesus in His impressive baptism, though it was sanctioned by all the authority that Heaven can give? What a great mystery is this, since it is only by our obedience to Him that we can show we love Him! That is the test that Jesus Himself appointed in these tender words: "If ye love Me, keep My commandments!" "His commandments," says John, "are not grievous"; and the Psalmist declares, "In keeping them there is great reward." This is why our blessed Lord used the word "salvation," in both a temporal and eternal sense; besides, they are as essentially one as is the little river and the boundless ocean, into which it flows.

Fathers, mothers, all of us, why do we not fly on wings of love to keep our Saviour's least command, when we think of all He has done for us—all that He lives to do? From our first cry in infancy, to the snow of age, that never melts, He has been our Keeper. All that our eyes have seen and our hearts have felt, that was good and pleasant, came from Him. "Wherein God," says Paul, in his last letter, "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 sure and steadfast, and which entereth into that within the veil."

The redeemed are here given the place of Abraham's children, and heaven, the land of promise! Behold the

likeness! Not one Israelite was left in Egypt; not one was drowned in the Red Sea; not one in the swelling of Jordan. Our finite minds can not fully grasp such a picture of security and love, but what shall we say of the multitude of churches round us, founded by men, upon the repudiation of the Father's-oath, and the efficiency of Christ's blood? But as long as there are people on earth—"broken-hearted and heavy-laden"—this consolation will be theirs to buoy them up in the storms of life; to cheer heart and soul when kindred pass away; and to bring peace to their own dying pillow, that they may fear no evil in the valley and shadow of death, but be enabled to sing in triumph, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Crawfordsville, Ind.

S. B. LUCKETT.

NOTE.

This noble series of scriptural articles is to be published soon entire in pamphlet form, D.V., and to be sold at or below cost or to be given away, for the glory of God, and the establishment of His people in His eternal truth.

S. H.

APPOINTMENTS.

Elder Fred W. Keene, a native of London, England, but now a resident of North Berwick, Maine, expects, D. V., to preach in Washington, D. C., Monday night, September 27th; at Richmond, Va., Tuesday night, September 28th; and, with Elder Joshua T. Rowe, of Baltimore, Md., at Whitakers, Wednesday night, September 29th; at Kehukee, Thursday, September 30th; and that night at Robersonville; and to attend the Kehukee, Contentnea, White Oak, and Black Creek Associations in October.

Eld. E. E. Oliver, of Washington, D. C., expects to attend these Associations.

And Eld. M. L. Gilbert, of Dade City, Florida, expects to be at the Kehukee, and perhaps at these other Associations.

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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"ENDEAVORING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE."

Eph. 4:3.

After praying to God (in the third chapter) to bless the members of the Church of Ephesus with His grace, and to strengthen them with might by His Spirit in the inner man, and that Christ might dwell in their hearts by faith, that they, being rooted and grounded in love, might know the love of Christ, and be filled with all the fullness of God, the Apostle Paul, a prisoner in Rome for the sake of the Lord, in the fourth chapter of his Ephesian letter, beseeches the children of God at Ephesus to walk worthy of the vocation with which they had been called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep

the unity of the Spirit in the bond of peace. Without Christ they could do nothing, but through the indwelling of the loving and almighty Saviour by His gracious and holy Spirit in their hearts, they could obey all His commandments, though imperfectly while in the flesh—they could comply with the strong and gentle entreaty of the suffering and self-sacrificing Apostle, and walk worthy of their heavenly vocation, with sincere and manifest humility and gentleness and patience and forbearance, endeavoring (that is, laboring, eager, zealous) not to create but to maintain that oneness of the Spirit, which God had created in them, in the bond or union of peace. He gives seven reasons for their pursuing this loving and peaceful course—the facts that they are one body, and have one Spirit, one hope, one Lord, one faith, one baptism, and one God who is their reigning, pervading, and indwelling Father. And he says that Christ, after His earthly and unparalleled sufferings for our sins, re-ascended to heaven, and gave all the gifts to the Church for the building up of His one body in truth and love. His pure truth is recorded in His written word, and implanted by His Spirit in our hearts, in which also that Spirit sheds His love, so as to make it delightful for us to meditate and continue in His perfect truth, and to manifest our love to Him and to one another by obedience and submission to Him and by lowliness, longsuffering, and forbearance to one another—not by pride, impatience, and angry contention. The more we manifest the meek, gentle, and loving Spirit of Christ, the more we glorify Him and edify one another. S. H.

THE TEMPORAL JUDGMENTS OF GOD.

The Day of Judgment, for which the word "judgment" alone is sometimes use, is that great day, at the end of the world and of time, when Christ shall sit as Judge over all the world, when God shall judge the world in righteousness by that Man whom He hath ordained, Acts 17:31; the day in which He will bring every work into judgment, with every secret thing, whether good or evil. Eccl. 12:14. The time of the coming of that great day and its duration are known only to God. That day

will break upon the world suddenly with glorious but awful majesty. Peter calls it the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. 2 Pet. 3:10, 11, 12. That great and awful day "will witness the perfect vindication of all the ways of God." "The revelation of His justice, appalling but unstained, will fill the universe with approving wonder; but the revelation of His yet more amazing goodness will crown Him with unutterable glory."

The day of eternal judgment will reveal the final and everlasting destiny of all mankind; each individual will be placed where he properly belongs, where the righteous judgment of God may determine.

But I purposed to write on the temporal judgments of God which have been and are still falling upon the nations of the earth with appalling effect upon the temporal peace and happiness of the people of the living God. All people are the Lord's by creation, and are alike legally bound to fear and obey Him as creatures of human intelligence and reason; but the Scriptures teach that He has a chosen people among all nations, tongues and kindreds of the earth, chosen in Christ before the foundation of the world, and they are objects of His love and the beneficiaries of divine grace which was given them in Christ before the world began. And, so far as eternal judgment is concerned, this people, in the covenant of grace, are supplied and provided for in Christ, the covenant head, so completely and perfectly that they are perfectly safe from any and every thing that could possibly affect or defeat their eternal justification. This people, while in the flesh or kingdom of nature, are, like all other people, subjects of the kingdom of darkness, and have need to be delivered from this awful state and translated into the kingdom of Christ, which work is and has been going on by the power and grace of God since the day of Abel, and will not cease until the last one of the chosen is brought into a perfect state of preparation for his eternal home in heaven. They will all stand justified in the righteousness of Jesus, by whose obedience they are made righteous.

But while this people are not of the world which God will finally judge by His holy Son, yet they are in the

world, that is, upon the earth, and are, like all other people, subject to the temporal judgments of God. I mean by "temporal judgments" such calamities and reverses as descend from God for the temporal punishment of nations, communities and individuals for their sin and rebellion against His righteous laws and commandments, the effect of which are confined to this world but do not affect their future and eternal destiny.

Under these temporal judgments the best and most harmless and innocent class of mankind suffer in common with the most guilty, and even the church and her most devoted and useful members, who are, in spirit, not of the world, yet in the world, are also made to suffer the consequences of a sin-loving and God-hating world. And why, you ask, do the people of God, the church of Christ, suffer thus with the wicked world? Because they themselves are, like Paul, encumbered with a body of death, and most of them come far short of their duties toward Christ, His holy cause, and toward one another, and therefore deserve their share of these chastisements and judgments of God; but their sufferings are sanctified; they are thereby chastened of the Lord in love and mercy, nor will a single stroke of the rod from His Fatherly hand fall too heavily upon them.

The word of holy inspiration tells us that our God is a consuming fire, and that it is a fearful thing to fall into His hands, which seems to be the case now; yet the appointment of ultimate salvation is the impregnable wall behind which they safely stand, secure without carnal weapons, but armed with faith in their Lord and King, who, when they were yet without strength, died for their sins and redeemed them by His blood out of every nation, kindred, tongue, and people; and declares that no weapon that is formed against them shall prosper, and that they shall condemn every tongue that shall rise against them in judgment.

But did not the Lord of hosts say by the mouth of the prophet, "Prepare to meet thy God, O Israel"? Amos 4:12. Yea, after denouncing His righteous judgments against them for their total disregard for His law and commandments, He sent His word to them by His servant, saying, And because I will do this unto thee, therefore prepare to meet thy God, O Israel.

The reader will please note the fact that the chosen people of God were addressed, a people that He owned as His peculiar treasure, whom He had, according to His promise, delivered out of bondage, and now in the passage quoted above still declared Himself to be their God, and would soon visit them in the order of His judgments for their sins. There was no intimation that their transgressions would ever cause their return to the state and condition in Egypt from which the Lord had delivered them, nor that the judgments threatened would, in effect, reach beyond the shores of time.

But the Lord God had determined to visit His people by those judgments and gave them timely warning to prepare, to be ready to receive them; and our dear Saviour said, "Be ye also ready, for ye know not the day nor hour wherein your Lord cometh."

Should we meet our God in peace, we will meet Him in the person of Jesus, in the air, and abide with Him forever, but no mortal can prepare himself for that glorious meeting.

J. E. W. H.

SPEAK THE THINGS THAT BECOME SOUND DOCTRINE.

"Speak thou the things that become sound doctrine."—Tit. 2:1.

I often wish I knew what to write that would be conducive of the most good to all of the Lord's people. I look around and see many of the precious saints alienated from each other, which fills my poor heart with sadness. What is the cause? Have all been speaking and practicing the things that become sound doctrine? Preaching and practicing the truth in love will not divide the Lord's people. Hobbies, unsound doctrine or practice, following unsafe leaders, preacher bossism, restlessness, worldly conformity, covetousness, pride, envy, jealousy, evil speaking, wanting to be like other nations, and a general tendency to carnality confuses and alienates the Lord's people. Too many are mote-hunters, trying to find something objectionable in others, and not removing the beam out of their own eye. How important it is to be gentle, tender, and kind, ever speaking the truth in love, yet with firmness. Many dear saints are

one in faith and practice, but, on account of some little mistake made by some old father or servant of God in the past, will allow their prejudices to control them and keep up a sad alienation. We may have differences on some points while on the grand essentials we are one, and should exercise forbearance and forgiveness. We will never find perfection in all the actions of men. We are poor fallible beings and should all examine ourselves more, and confess our own wrongs, and lay down our prejudices, and labor for unity. Instead of dividing over regeneration, the question should be, Have I been born again? Am I a child of God? Have I been predestinated to be conformed to the image of Jesus? Are we not satisfied with the faith and practice of our people as we found them? Then let us labor in love for peace and contend for the good old way. All new departures have proved a curse to our people. None of us should exchange the fellowship of our people for some new doctrine or practice. Perhaps many who are good brethren today would be in line and fellowship if we were not so exacting over mere technicalities. The apostolic churches did wrong and were just commanded to repent, and, when they did, they were recognized. It is not safe to say, if a church makes a mistake, that all subsequent acts are disorderly. Repentance is an orderly act. If we had more love, forbearance, and forgiveness, there would be a removing and confession of all wrongs, burying the past, and a regular jubilee year amongst the saints. There are two extremes, one to slackness on the one hand, and on the other a non-fellowship over mere expressions or minor mistakes. My prayerful desire continually is for love, unity, fellowship, and prosperity in the dear old church. These are solemn things! This is the Lord's business, and how careful and considerate should we be! If I had it in my power I would have everyone who is a true Old Baptist at heart to meet together in love with forgiveness, forbearance, and rectifying all wrongs, and stand where our people were founded and stood in 1832. They saw then the danger of the departures of the Fullerites. I am glad there were a few then and yet who have and will hazard their lives for these blessed truths. Let us serve the Lord with reverence and godly fear and in love.

L. H.

QUOTATIONS FROM THE WRITINGS OF JOSEPHUS.

Flavius Josephus, the learned Jewish historian, according to history, was born in Jerusalem, A. D. 37, and died about 98. He wrote various books, among them "Jewish Antiquities," in twenty books, containing the history of his countrymen from the earliest times down to the end of the reign of Nero. He was present at the siege and downfall of Jerusalem in the year 70. His testimony concerning John the Baptist is as follows:

"Some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment for what he did against John, that was called the Baptist, for Herod slew him, who was a good man, and one that commanded the Jews to exercise virtue, both as to righteousness toward one another, and piety toward God, and so to come to baptism; for that by this means the washing [with water] would appear acceptable to him when they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body, supposing still that the soul were thoroughly purified beforehand by righteousness. Now when [many] others came in crowds about him, for they were greatly delighted in hearing his words, Herod was afraid that this so great power of persuading men might tend to some sedition or other, for they seemed disposed to do everything he should advise them to; so he supposed it better to prevent any attempt for a mutation from him by cutting him off, than after any such mutation should be brought about, and the public should suffer, to repent [of such negligence]. Accordingly, he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death." When Josephus had said this of John, he makes mention also of our Saviour in the same history, after this manner:

"Now there was about this time one Jesus, a wise man, if it be lawful to call Him a man, for He was a doer of wonderful works, a teacher of such men as receive the truth with pleasure; He drew over to Him both many Jews and many of the Gentiles also: He was the Christ.

And when Pilate, at the suggestion of the principal men among us, had condemned Him to the cross, those that loved Him at the first did not forsake Him, for He appeared to them alive again the third day, as the divine prophets had foretold these, and ten thousand other wonderful things concerning Him. And still the tribe of Christians, so named from Him, are not extinct at this day."

Concerning the death of James, Josephus says: "These miseries befell the Jews by way of revenge for James the Just, who was the brother of Jesus that was called Christ, on this account, that they had slain him who was a most righteous person. * * * Cæsar sent Albinus into Judea to be procurator, when he had heard that Festus was dead. Now Ananus Junior, who, as we said, had been admitted to the high priesthood, was in his temper bold and daring in an extraordinary manner. He was also of the sect of the Sadducees, who are more savage in judgment than any of the other Jews, as we have already signified. Since, therefore, this was the character of Ananus, he thought he had now a proper opportunity [to exercise authority], because Festus was dead, and Albinus was but upon the road; so he assembled the Sanhedrim of judges, and brings before them James, the brother of Jesus, who was called Christ, and some others [of his companions], and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and those who were the most uneasy at the breach of the laws, they disliked what was done. They also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done could not be justified."

I am aware that the preceding extracts from the writings of Josephus are by some of the learned held to be spurious, but some of the learned also reject the inspiration of the Bible, the virgin birth of Christ, and other most fundamental and essential doctrines of God our Saviour. It appears from Whiston, Josephus's translator, that the genuineness of those testimonies was not called in question for more than fifteen hundred years. Whiston quotes Scaliger, the most learned man and

“most competent judge that ever was as to the authority of Josephus,” and Scaliger says:

“Josephus is the most diligent and the greatest lover of truth of all writers; nor are we afraid to affirm of him, that it is more safe to believe him, not only as to the affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers, and this, because of his fidelity and his compass of learning are everywhere conspicuous.”

I notice also that Dr. William Smith, in his History of the Bible, quotes Josephus as reliable authority on one of the points involved here, namely, in reference to James the Just.

G. W. STEWART.

REMARKS.

I think that no scholar now doubts that Josephus wrote the accounts of John the Baptist and James in his Jewish Antiquities; and, while the Jews and some others say that he could not have written the account of Jesus, in its present form, in his Antiquities, no human being now on earth can prove that he did not write that account.

S. H.

QUESTIONS AND ANSWERS.

1. Q. Was the method of time-keeping the same as now when people lived for centuries? A. It is believed to have been the same—the duration of a year being reckoned from the shortest day in one year to the shortest day in the next.

2. Q. Is it not probable that Peter at any other hour than the one that followed his boast and in which he fell, would willingly have gone with the Saviour both into prison and to death? A. It is; and, if sustained by the almighty grace of God, he certainly would, as tens of millions of others have done.

3. Q. As it is the Spirit alone that quickeneth the dead in sin (John 3:6; 6:63), is it not the unpardonable sin to deny or discredit this prerogative of the Holy Ghost in the Godhead? A. It seems to be.

4. Q. Does the Masonic order ever imitate, or rather desecrate, the ordinance of Christian baptism? A. I have evidence to believe that it does; and so do other

societies that pretend to baptize infants, and that substitute sprinkling or pouring for baptism. All these are Anti-Christian institutions, although some of the children of God may be deceived by Satan to unite with them; but God commands His people to come out from among them, and not to be partakers of their sins or their plagues (2 Cor. 6:14-18; Rev. 18:4). S. H.

REMARKABLE PROVIDENCES.

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

WARBURTON'S MERCIES, No. 19.

I soon found the time coming on for more money to be paid; and though my creditors were very quiet, and took no notice of my debts, I was more concerned than they, for I knew that my income at that time was not sufficient to pay my outgoings in rent, taxes, fire, clothes, children's schooling, provisions, and other things that occurred in the family. The time was come again for me to go to London to supply for a month, and a heavy burden I took with me, all my debts standing right before me, and unbelief testifying that I should never be able to discharge them, and though the Lord has so many times appeared for me, that He never would again, for I had abused His mercies in such a way that I had quite wearied Him out. O how I sank into despair, and feared it would soon be all over, for I was sure and confident that if God had given me up, it was all over. O the tremblings I had when I got to London, for fear the Lord would stop my mouth, and that I should not have one word to say; for I had been shut up publicly in the pulpit twice, and obliged to sit down before all the people, which is no small mortification to the flesh; at least I found it so. And I was by this taught that if God shuts, there is none can open, and if He opens, there is none can shut. O the blessing that those shutting up times have been to my soul! God has overruled them hundreds of times to my good, to keep me a little child at His dear feet, to supplicate His dear Majesty that He

would not leave me alone; and here I have been obliged to weep, cry, and pray by the hour that the Lord would open my eyes to see, my heart to feel, and my mouth to speak; and that He would accompany the truth home to the hearts of the people, that He might be glorified. When Lord's day morning came, I went feelingly sensible that if the Lord was not there, it would be nothing but an empty sound, and reach no farther than the ears. But, bless His dear name! He gave me the door of utterance to bring out the things I had tasted, handled, and felt of the good word of life; and I believe the Lord gave testimony to the word of His grace, that quite revived and comforted my drooping spirit; and my poor soul was encouraged to cast all its burden on Him that had promised to sustain me, with a sweet confidence that He would yet provide and bring me through every difficulty, to the honor of His name. But when I came to look over my debts, with my large family, and every appearance that I should sink deeper and deeper, O, I sank fathoms in a moment, especially when I began to think what numbers of tongues were uttering, east, west, north, and south of Trowbridge, what a character I must be to take three pounds a week, and live like a gentleman, while many of the poor members could hardly get bread; and some were wondering however I could have the face to speak against covetousness, whilst I was taking three pounds a week. Sometimes, when I was sunk in darkness and unbelief, I felt such speeches very hard; but O the blessing that these poor creatures have been to me in the overruling hand of a covenant God; and O the times that God has made them the means of bringing my poor soul to the Searcher of all hearts. Often in my feelings have I fallen upon my knees and opened my very soul, and begged Him to search me and try me, and show me if I was guilty of these charges, for I knew that He was "a God of knowledge, and that by Him actions were weighed"; and I knew that I had a wretched, deceitful heart, that had deceived me many times; so my very soul has cried out with David, "O Lord, search me and try me; my heart is naked and open before Thee; am I robbing Thy dear poor children of their temporal bread? am I a covetous man? am I deceiving others, and deceived myself? O Lord, make it

known to my heart." And what a sweet and blessed answer did I receive from these words: "For if our hearts condemn us, God is greater than our hearts, and knoweth all things. Beloved, (O how that word rejoiced my soul!) beloved, if our heart condemn us not, then have we confidence toward God; and whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." (1 John 3:20, 22.) O what peace, love, and joy did I feel to the God of all my mercies; and from my very heart I could pray for my enemies that were watching for my halting, that God would, in tender mercy, if it were His blessed will, open their eyes and hearts to see and feel the love, mercy, and grace of a covenant God. Poor dear things! they have been the means of sending me many times to the Lord with many sighs, groans, and tears; and my dear Lord has received me in lovingkindness, and given me "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness"; so that in the end I have had no cause to complain or be angry at them for their hard speeches, for I am confident it has all worked together for my good. O how my soul could plead with Him, as a man pleadeth with his friend, that He would be with me in my visit to London, that His dear children might reap spiritual things, and that God would put it in their hearts to communicate carnal things, that I might return home with those temporal mercies that I needed; and such sweet liberty of access had I to God in pleading for them that I was quite lost in wonder, love, and praise; and promise upon promise flowed into my soul with such power and sweetness that I could not doubt that God would supply all my needs according to His riches in glory by Christ Jesus. O what a mercy it is that the dear, tempest-tossed, afflicted children of God have a God to go to, that has heaven, earth, and hell, angels, men, and devils at His beck! What must my poor soul have done had not this been the case? I know not. The devil tried hard again and again to bring me to book over my debts, and how impossible it was that I should have gifts that would be needful for me to move on at Trowbridge; but the Lord strengthened me by His Spirit's might in my inner man, so that I was enabled to trust in the Lord, and leave

it in His hands, and I found and proved my God to be as good as His promise. For the Lord did, indeed, cause His doctrine to drop as the rain, and His speech to distil as the dew, for the hearts of the people were opened, and their pockets, too. I have ever found that the way into the pocket is through the heart; and, when all other refuges have failed me, my eyes have ever been in my calamities to look unto Him that can make the way through the heart, for He saith, "the cattle upon a thousand hills are His," and "the gold and silver are His." Then, if my soul prevails with Him to move the hearts of those to whom He has lent plenty, to communicate to my necessities, what is that to anybody? When I came to finish up my visit to London it was truly heart-breaking to my soul to see the liberality of the people; nay, the last night I took my leave of the people they loaded me with presents. Just before I left the vestry after preaching, a person came in, and shook hands with me, and asked me if I should be sending to Mr. Gadsby when I got home. I told him that I intended to write to him. "Well," he says, "I owe him five pounds for books; can you send him the money for me?" I told him, yes, if he wished it. He then said, "Here is a ten pound note, and tell him that Mr. — hath sent the five pounds which he owed him for the books that he had of him; and (added he) accept the other five pounds for yourself." O what a blaze of glory shone in my soul of a prayer-hearing, wonder-working, promise-keeping God! And what a night I had of blessing, thanking, and praising His dear name. When I got into my bed-room I counted up all my money, and found that I had sufficient to help the old wagon out of the ditch again. O I fell upon my knees with the money before me, and I blessed, praised, and thanked my God while I had any power either of body or soul. David and the congregation of Israel could have had no more joy when he exclaimed, (1 Chron. 29:10, 11) "Blessed be the Lord God of Israel, our Father, for ever and ever! Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honor come of Thee, and Thou reignest over all; and in Thine

hand is power and might, and in Thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee and praise Thy glorious name. But what am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee; for we are strangers before Thee and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding." O how my soul rejoiced! I wanted no one to tell me that it was my duty to love, praise, and obey God; for I felt it in my heart that to love, praise, adore, obey, serve, and please God was my meat and drink; and to be negligent, careless, and indifferent was my grief and sorrow. I am a living witness that the goodness of God leadeth men to repentance, whatever some professors of religion may say. O how I longed for the time to come when I could tell my dear wife what the Lord had done for us! Had I wings like a dove, I should soon have been there. When I arrived home, what a sweet time we had in seeing the good hand of God that had gone before me, and had provided so richly the things we so much stood in need of. Truly it was a melting time indeed; it was better felt than expressed. It was not long before I divided the spoil to those it belonged to; and it was just in time, for I thought some of my creditors began to feel a little impatient, and it just answered the end, so that I could get on again wonderfully straight for me. O how my soul could pray for the best of blessings to rest upon those dear souls in London who had received spiritual things from such a poor worm as I, and had so liberally communicated carnal things. The very remembrance of them was dear to my soul, for they were the very means, in the hands of a covenant God, of keeping me at Trowbridge. O what a mercy I have found it hundreds of times to have a God to go to that knew secrets, and would judge righteously! How many times have I wondered how it was that there were some ministers that had a larger income than I had, and not half the family, who were never so spoken against; but I saw that it was not the income but the truth that I preached in its own native simplicity, without wisdom of words of man's devising to soften it down to the palate of proud, empty profes-

sors to whom it was the ministration of death unto death. This enraged them sore, and as they could not overthrow the truth of God which He helped me to preach, they would have a smack at the large income; but, blessed be the Lord, He knew what I had better than they; and He knew all my needs and necessities; and, thanks be to His dear name, I never had a need yet for one thing but in His own time He has supplied me with it, whether it has been for body or soul; and I believe He will to the end.

JOHN WARBURTON.

EXTRACTS.

LA FAYETTE, ALA., June 1, 1915.

DEAR BROTHER IN CHRIST, AS I HOPE:—I returned from Florida two weeks ago; spent four months; didn't see a GOSPEL MESSENGER during my stay; today I received the June number. How my heart leaped for joy when I read Bro. Lockett's piece! I have always enjoyed his writings so much, though he like me will soon lay his armor by. I was eighty-one years old the 25th of the past February, and I think he is near my age. This number of THE MESSENGER seems to be full of good news; perhaps it is because I was hungry to read one. I have much to be thankful for; God has been good to me all these eighty-one years, though I have been a disobedient servant, if one at all. I am grieved over the trouble among the Primitive Baptists; God only can restore peace; may the Lord help us to love each other as He has loved us; he that loveth is born of God. Remember me in your prayers.

Your sister in Christ, M. J. BURTON.

NEWTON, IOWA, July 19, 1915.

Elder Sylvester Hassell—

DEAR BROTHER:—As my time to THE GOSPEL MESSENGER expired June 1, you will please find enclosed draft for one dollar for another year, as I enjoy reading the good letters, editorials, and experiences of the dear children of God. How thankful we should be for the many spiritual as well as temporal gifts received from our Heavenly Father's hands. It is sad to see the decline, as it appears to me, in the interest taken in spiritual things in this day. Not that I expect the world to be interested in these things, but those who profess to know something of the goodness and mercies shown to poor unworthy creatures such as we are. How those professing to know of His love and mercy can live within a few miles of a church and stay away from meeting with the brethren and sisters and hearing the gospel preached, seems strange to me. The Scripture says, "Forsake not the assembling of yourselves together." And Christ says, "If ye love Me keep My commandments"; and He says, "If ye love Me, ye will keep My commandments." Is not this a command? Are these of the class spoken of in the parable where the cares of this world and the deceitfulness of riches choke the word, and is not the present prosperity of the world greatly responsible for this condition? Again I see many of our people running after carnal amusements and the things of the world, when James says, "True religion is to visit the widow and the fatherless in their affliction, and keep

yourselves unspotted from the world." Does this not mean the amusements of the world? Dear brother, are we not to take the life of our blessed Redeemer for a guide, and could we even dare to suppose He would be found, were He here today, at some of the pleasure resorts where some of His professed followers are found? Dear child of God, you who have been brought to see yourself a lost and ruined sinner, and to feel you were forever lost, and have been made to cry as the poor publican, "God be merciful to me a sinner!" and after all your pleading for mercy have been made to rejoice in a Saviour's love, can you so cover your light with such things of the world and mix and mingle with the things of Satan? We are commanded to let our light so shine that they may see our good works and glorify our Father who is in heaven. Let us think seriously of these things. As we are not our own, but are bought with a price, the precious price of our dear Saviour's blood, let us live our few remaining days with God's help to try to honor His great and glorious name, not to obtain heaven, but for the love we owe to Him who shed His precious blood on the cross—who bowed His head and said, "It is finished." Yes, finished, complete in Him for every heavenbought soul; for He has gone to prepare a place that where He is there we may be also. Is not this enough to stir our hearts with love and obedience, to think of such a dear Saviour? And let any who have such a sweet hope that they are relying on Christ for a righteousness in which to stand in the great day, strive to live righteously, through the Spirit crucify the lusts of the flesh, and live to honor and glorify His great and glorious name. May the grace of God teach each and every one of us our duty to our Creator and to each other, as our short stay here will soon be over, and we hope through the mercies of our blessed Master to enter heaven, and to say, "Not unto us oh Lord! but unto Thy name be all the honor and glory." May we all live as near as we can to follow in our dear Saviour's footsteps, is my humble prayer.

Your unworthy brother, W. A. HOLMES.

LINVILLE, LA., August 12, 1915.

Elder Sylvester Hassell—

DEAR BROTHER:—I herewith enclose money order for two dollars, one dollar for myself to renew for THE MESSENGER another year, and one dollar for Bro. T. L. Roberson. Dear brother, THE MESSENGER is still precious to me, and I esteem it very highly for the bold stand it takes in defense of the truth. I wish more of our people could read it and be governed by its scriptural teachings; in my opinion there would be less strife and confusion along some lines. Not that there is anything new in its teachings, for it still holds to the sacred truths enunciated by the Saviour and the early teachers while here on earth, which will stand the test when this world with all its vain delusions has passed away. May the God of all grace still sustain you and enable you to still go on with the good work.

Yours in love and hope of a better world beyond this vale of tears,
J. R. HAILE.

601 E. Main St., Washington, N. C., Aug. 29, 1915.

Elder Sylvester Hassell—

VERY DEAR BROTHER:—This beautiful quiet Sunday morning, while you all (very many), I hope, of the saints of God are gathered together for the purpose of worshiping Him in spirit and in truth, I am, by the grace of God, spared, and permitted, to get out of bed,

and stand on my feet to walk around the house some, and am now sitting in a chair, in one of the upper south rooms of our dwelling, where I can look out on the waters of the beautiful Pamlico River, whose waters are not quite calm, neither clear, but not angry, and it does my eyes good to rest upon them. Oh! how my mind just a short while ago was made to some extent to look, by divine authority, I believe, at just one drop of water. Oh! the infinite wisdom, might, majesty, dominion, power, and glory in just one drop. Who made it? Who can? Who would? Who could? Who did make it? None, but the only Maker, Creator, God. My soul soared in rapture, wonder, love, and praise in just thinking (or being made to think of) just one drop. Oh! that I am but one little drop in the kingdom of grace; this is enough for me. Dear Brother Hassell, it seems to me that I can not forbear, but just must tell you of the loving kindness of the Lord in my dear children to me, in this, it seems to me, one of the sorest afflictions of my life. They, every one, did manifest such tenderness, such vigilance, such kindness. The trained nurse, Nellie, was at home when I was taken, as also were the other three girls, Fannie, Aldine, and Alice, and they were all attention. All was done that could be done, night and day. My two dear boys were both away. Their oldest sister, Fannie, wrote them that I was very sick, so they told me afterward. The oldest boy, Benjamin, came home, and while here he said, "Mother, I do believe I'd have grown gray in a few days. I felt that I must come to my mother if I lose my job. So I went to my captain and told him, 'My mother is sick and I'm going home.' He said 'Go.'" And then when he went to tell Kenneth, his brother, he burst into tears and said, "I want to go to mother, also." Benjamin said to him, "Go on this trip to New York, brother; I'll go home, and if mother is no better I'll wire you and you come right on." We didn't know anything of his coming. He came on the midnight train, and was in the house and in my room before anyone knew it but Aldine, who was awake; and their talking to each other roused me, but my senses were not clear to understand, and I asked who it was. He came to me and put his arms around me, and we both cried for joy, he saying, "Mother, you are better." And what was most touching, "Oh! mother," he said, "how I tried to pray for you." Excuse me this weakness in speaking of my dear children, but it is so sweet to me, I wanted to tell you. And my precious Aldine has been my closest body-guard night and day since the most dangerous time, when my head had to be dressed every three hours night and day for three weeks.

I received your last dear letter in due time. It was comforting to me. I feel so unworthy of all the precious dear letters I have received, telling me how they had prayed that God would spare me. How I prize their love and confidence, and pray God that I may only prove to be worthy of it. Dear Brother Hassell, the last MESSENGER was meat, bread and drink to my hungry, thirsty soul; I read it over and over, and swallowed it all. I wish I could tell what I feel, but I can't, and want to be content.

Affectionately,

BETTIE Z. WHITLEY.

REMARK.

Our dear sister is one of the brightest Christians of my acquaintance. She was, for several weeks, sick almost unto death, with a carbuncle on the back of her neck. But her children were most devoted to her, and she had one of the best of earthly physicians, Dr. David Tayloe, and her brethren and sisters earnestly prayed for her recovery, and the Lord mercifully spared and restored her, for which

we desire to be deeply thankful to Him. While she was worst, she felt perfectly resigned to die; and, when she began to get better, she cried, feeling that it would be far better for her to depart and be with Christ. In my discourse at the Skewarkey Union at Lawrence's, Edgecombe County, N. C., I mentioned this touching fact, which showed that our dear sister had the same Spirit as the Apostle Paul (Philip. 1:23, 24).

S. H.

 WILSON, N. C., August 10, 1915.

Elder S. Hassell—

DEAR BROTHER:—You will find enclosed money order for one dollar for THE MESSENGER another year. It gives no uncertain sound, but brings the sweet message of peace and love to the hungry soul of God's dear, poor, humble people. I feel that THE MESSENGER has a safe and sound editor. I hope that God may yet spare you many more days to be its chief editor; for I am sure that you are one that God has set in Zion for a defense of the gospel.

Your brother in much love, G. W. BOSWELL.

 "MOUNTAIN HOME," R. 4, STANLEY, VA., Aug. 2, 1915.

MY BELOVED BROTHER HASSELL:—The last GOSPEL MESSENGER gives the sad information of your precious sister's death. I know no words of mine can soothe the anguish sweeping o'er her kindred's sorrowful hearts; yet, my dear Brother Hassell, I want you to feel assured of my deep sympathy for you and all who mourn her departure. For well I know by the deaths of my sisters, all of them, how irreparable her loss. The 30th of July forty-three years ago my precious Ma died, and still I miss her, and want to see her. So it will be with my darling sisters and brother. All things here below must have an end. The charms of earth are fleeting, its joys are transient. But not so in the Home of the Soul. Then to feel that their trials and sufferings are over, and that they are safe in the arms of Jesus! we, therefore, "sorrow not as those who have no hope." Your unworthy little sister, LUCY G. BRUMBACK.

 KEHUKEE ASSOCIATION.

The 150th Annual Session of the Kehukee Association will be held, D. V., with the Church at Bear Grass, Martin County, N. C., Saturday, Sunday and Monday, October 2d, 3d, and 4th. Those coming from the east will be met Saturday morning, October 2d, at Williams-ton, N. C.; and those from the west, north, and south will be met at Everett, N. C., Friday evening, October 1st.

B. S. COWING, *Clerk*.S. HASSELL, *Moderator*.

 SELECTIONS.

 CHRISTIANITY vs. MILITARISM.

Mr. J. W. Shenk, of Los Angeles, Cal., makes the following indictment against militarism:

"Militarism is the absolute negation of Christianity. The one exhibits a mailed fist, the other shows a hand that is pierced. The one carries a big stick, the other carries a cross on which the Prince of

Glory died. The one declares that might makes right; the other affirms that right makes might. The one says that the foundation of all things is force; the other says that the foundation of all things is love. Militarism is materialism in its deadliest manifestation; it is atheism in its most brutal and blatant incarnation; it is the enemy of God and man. It must be overthrown. Every nation which becomes its devotee is doomed. Militaristic nations are broken to pieces like potters' vessels. So did the Almighty break Nineveh and Babylon, Persia, and Greece, and Rome, and unless they repent He will break in pieces the so-called great powers of Europe."

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. IDA PEEL.

My dear wife was born July 4, 1875, and died in the early morning, May 20, 1915, leaving an infant; and the following afternoon her funeral was conducted by her pastor, Elder John N. Rogerson, and Elder William B. Harrington, and in the presence of a large number of sympathetic friends she was laid to rest beside her baby that had preceded her to the "rest beyond" nearly seven years. My wife was the daughter of Henry and Cindy Corey. She was dutiful and respectful to her parents. On December 1, 1895, we were married by the late Elder Henry Peel, and our marriage was blessed with eight children—seven boys and one girl—of whom seven survive her. The infant that she left is now being cared for by her sister Ludie, wife of Mr. Joseph M. Lilley, in a most tender and kind manner. Mrs. Lilley spares no time in waiting on and doing for it in an affectionate, maternal way.

She received a hope in our Lord and Saviour, and she, accompanied by me, was received in the church at Smithwick's Creek, Saturday before the fourth Sunday in September, 1897, and was baptized the following morning by Elder Henry Peel. She lived up to the faith, and performed her duty to the church until death, and I truly believe that the church has lost a true and conscientious member and one that believed that God is "Alpha and Omega, the beginning and the end." The community has lost a friend and neighbor, and her children have lost a mother so kind and true, and I, myself, have lost a companion so devoted and faithful. She was a great light in our home, but God in His omnipotence saw fit to close that light to us that it might shine in a better world. Her tongue that once spoke so many comforting words to me and her children is now silent in the grave; but when the "righteous is called" her tongue will loosen and silence will be broken to sing praise unto Him, "the Giver of every good and perfect gift."

The Lord has blessed me with smaller lights, our children, and my desire and prayer is that they may follow the footsteps of their mother, being dutiful to me and kind to their neighbors, and that they may trust in one God and Saviour. I am now spared here, for how long I know not, to mourn after her, and while I have lost a wife and companion, I believe that heaven has gained a soul. When I have passed the same ordeal that she has passed, may I be with her in that kingdom where we will know as we are known.

Blessed be the name of the Lord.

PLENY PEEL.

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 reduced to \$1.10 each.

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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. Price reduced to \$1.10 each. Send money to Elder J. S. Newman, Glen Rose, Texas.

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.

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THE WORSHIP OF GOD, REGENERATION, AND THE STATE OF THE DEAD.

SPRINGFIELD, ILL., 1631 South College St., February 10, 1915.

This work treats of Why and When we shall worship; Regeneration, and State of the Dead" will be much larger than I had first expected. Instead of only 75 pages it will run to 125 or 130, but the price will not be changed. It will sell at 25c. each, or about 1-5 cent per page.

This work treats of Why and When we shall worship. Regeneration of the Spirit or Soul of man prepared for the worship of God and for heaven; and the State of the Dead. The Body dies, but the Spirit, being immortal, goes to heaven at the death of the mortal body. We say quite a good deal of the Immortality of the Soul, proving it with scriptural arguments and texts. This question is of great interest to us who have seen dear ones pass from this world.

This work is now ready for mailing, and all orders will be greatly appreciated. We hope that no motives but the comfort of God's people and the good of the cause have prompted us to put this work out. Give us your order and read the book. Anyone not able to buy it shall have a copy for the asking; just send a card. Special price to preachers. May God bless us all.

Sincerely,

W. A. CHASTAIN.

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.

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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DEAR BROTHER:—By your kind permission I am making this final announcement to the readers of THE GOSPEL MESSENGER, who are afflicted with catarrhal poison of the head, lungs, stomach, bowels, kidneys, bladder and womb, especially bladder and female troubles. I will send my three-months' treatment as follows: My regular fee will be charged—half down, balance in thirty days. Medicine furnished and delivered by express, charges prepaid. If a second treatment is needed, I will send it without any additional fee, the patient pay what the medicine would cost at a drug store and express charges. *Any one* not able to pay my regular fee, and will make a statement to that effect, signed by an Old School Baptist minister in good standing or a notary public, can get the treatment by paying what the medicine would cost at a drug store and the express charges. Old School Baptist ministers and widows can get the treatment for what the medicine would cost at a drug store and express charges. Those who will send in all the regular fee with the order I will give them a year's subscription to either *The Primitive Baptist* or GOSPEL MESSENGER. If they prefer a song book I'll send a book, "The Good Old Songs." Two-cent stamp must accompany all letters of inquiry.

Respectfully, E. A. GULLEDGE, M.D.,

tf

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The above is the title of a book I have gotten out. It contains an account of my early life in part; my experience as a Christian, if I have any; also my reason, in part, for trying to preach the gospel; some instances in which I feel that God preserved my life; some reference to debates I have had, together with my doctrinal views on many parts of God's Word. It is well bound in cloth.

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Williamston, N. C.

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.

REDUCTION IN PRICE.

Eld. J. S. Newman, McGirb, Texas, will, till January, 1915, sell David Benedict's Fifty Years Among the Baptists for 75 cents per copy. This book is by a leading New School Baptist historian, and demonstrates, beyond all controversy, that the Primitive or Old School Baptists are the original Baptists.

S. H.

SECRET SOCIETIES.

"Secret Societies—Their False Religious Principles and Corrupt Practices," is the title of a little book just published by Elder John R. Daily, of Indianapolis, Ind. The book contains eleven chapters, under the following headings: "Secret Societies Religious"; "Secret Societies Religious—Continued"; "Lodge Religion Deism"; "Universal Fatherhood of God"; "Conditional Salvation"; "Conditional Salvation—Continued"; "Conditional Salvation—Continued"; "Oath-Bound Secretism"; "Charity"; "High Sounding Titles and Oaths"; "Come Out From Among Them:." It is a splendid work, and shows the religious principles of the orders and gives good reasons why Primitive Baptists should stand aloof from them. All should read it, whether you are a secret order believer or not. The price is, one copy, 35 cents; twelve copies, \$3.50. The book is well printed in good, clear type, and neatly bound in cloth. Send orders to Elder John R. Daily, 1022 Goodlet Ave., Indianapolis, Ind.

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For books and pamphlets against Secret Societies, at low prices, send for catalogue to the National Christian Association, 850 West Madison street, Chicago, Illinois.

NEW ARRANGEMENT.

We are still publishing the Old School Baptist Hymn and Tune Book, both shape note and round note, 70 cents for single copy; \$6.50 a dozen, transportation prepaid. Send orders to Elder Silas H. Durand, Southampton, Pa., or to Elder P. G. Lester, Floyd, Va.

Vol. 37

No. 11

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

PUBLISHED MONTHLY.

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NOVEMBER, 1915.

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

The Gospel Messenger

NOVEMBER, 1915.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

Vol. 37.

WILLIAMSTON, N. C., NOVEMBER, 1915.

No. 11

RESURRECTION OF CHRIST.

“He rose again the third day.”—1 Cor. 15:4.

Uprising from the darksome tomb,
See the victorious Jesus come;
The Almighty Prisoner quits the prison,
And angels tell the Lord is risen.

Ye guilty souls, that groan and grieve,
Hear the glad tidings; hear and live;
God's righteous law is satisfied,
And justice now is on your side.

Your Surety, thus released by God,
Pleads the rich ransom of His blood;
No new demand, no bar remains,
But mercy now triumphant reigns.

Believers, hail your risen Head,
The first begotten from the dead;
Your resurrection's sure through His,
To endless life and boundless bliss.

JOSEPH HART (1762).

CORRESPONDENCE.

IS IT THUS WITH YOU?

The blood-bought, sin-pardoned sinner in his contemplations upon the God of our salvation will find his soul moved with reverence and godly fear.

The presumptuous and flippant manner in which many carnal professors of Christ's name speak of Him is a

shocking and awful thing, and their damnation slumbereth not. But to the quickened sinner who believes in Jesus, He is precious; and the more and more that we know of Christ and God, even our Father, the more our hearts will be saying, "Hallowed be Thy name."

Even while feasting upon the mercies of the new covenant, and rejoicing in Christ Jesus, it is with trembling, with sacred adoration; for we know how altogether unworthy we are of the lovingkindness of God.

We have no righteousness, no merits of our own, to buy the kindness of Christ, our Saviour. His smiles, His kind words, His kisses, forgiveness, healing, peace and comfort and blessedness for evermore are for the poor; they are for him that hath no money. How wonderful is that cry in the gospel, new covenant market, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah 55:1.

By divine teaching a sinner experiences how destitute he is, and when he comes to Christ crucified, saying,

"Nothing in my hand I bring,
Simply to Thy cross I cling,"

it is from a knowledge that he has nothing to bring. All that he may have thought to have had some value in the sight of God he is brought to renounce and to cast it from him as worse than worthless. "All our righteousnesses are as filthy rags." It is written, "And if they be ashamed of all that they have done, show them the form of the house." Ezek. 43:11. What thing, what meritorious acts can a vile transgressor bring before the throne of God?

We are made to be ashamed of all that we have done. But when we come to the Gospel Market, to the mercy-seat, where, saith the Lord, "I will meet with thee, and commune with thee" (Exod. 25:22); when we come as poor humbled sinners, with sighs, with entreaties, in a contrite spirit, with weeping and supplications, and with fervent affectionate faith to buy, we still feel to have no money; and our repentance and faith and our prayers are of God; it all bears the image and superscription of the God of our salvation. It is the Holy Spirit who has

wrought and put forth in us all these sacred exercises of soul toward the name of the Lord. The graces found in the soul of a quickened sinner, such as that reverence of the Lord Jesus Christ, causing us to fall down and to worship at His throne, that trust, that love, our hungerings after holiness, our pantings after the living God, our prayers, are all from the quickening Spirit of Christ in the soul, thus animating the soul and moving us unto the Lord our God. And who is this one so wrought of God unto Himself? It is one who still in his Adamic nature is a sinful wretched sinner, and this he knows to his burden, shame, and grief.

Our Saviour instructed His disciples to ask, knock, and seek; and the disposition of heart to do this is of the operation of His hands. "Thou wilt prepare their heart; Thou wilt incline Thine ear to hear." And even when we look unto the ultimate glory of the saints the Apostle Paul declares, "Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." (2 Cor. 5:5.)

If, then, we are so wrought of God for this ultimate blessedness "that mortality should be swallowed up of life," then we are assuredly wrought for all the steps that lead us up unto this unspeakable glory. The vessels of mercy are afore prepared unto glory (Rom. 9:23). God maketh His people meet to be partakers of the inheritance of the saints in light.

So then, as we meditate upon the way the Lord our God has brought us, and observe the operations of His hands, surely we shall see that all the pathway has been strewn with mercies. O, what gratitude we owe to God for His unfailing lovingkindness! Can I be careless, dull, unobserving? What a shame! Oh, to have mine eyes ever toward the Lord to see His hand in all providences. God's faithful and gracious care of those who trust in Him call for our worship of His name, and affectionate obedience. You are favored, poor sinner, when you can pour out your soul in prayer unto Him that heareth prayer. At His throne the heart is eased, the burden is lightened, and we find a little hope raised up within us even when we are not altogether delivered from our conflicts and adversities. And there are moments, when in prayer to our God, when so quickly we are per-

sueded that He is our Friend and that He surely will appear for our help, that we say in spirit, "He knoweth the way that I take; when He hath tried me, I shall come forth as gold." "I shall yet praise Him who is the health of my countenance and my God." O, so comforting and satisfying is the answer of the Lord to our feeble cries!

North Berwick, Maine.

FREDERICK W. KEENE.

450 NORTH MONTICELLO AVENUE,
CHICAGO, ILL., March 7, 1915.

Elder Sylvester Hassell—

DEARLY BELOVED BROTHER IN CHRIST:—THE GOSPEL MESSENGER is a good little paper. I have particularly enjoyed "Warburton's Mercies"—surely there was a man of God! We have enjoyed also many of the editorials—and the extract by Mr. Popham in the March MESSENGER, was very good. The English Baptists—(should I not say believers? for there are so many over there who are not *Baptists*, yet members of the body of our dear Redeemer)—have sorrows and anxiety at present that we in this highly favored land do not have;—the European war is to them a dreadful reality—oh may God be a very present help in time of trouble to them.

I had thought to write more—of recent, gracious revelations of Jesus Christ to my soul, of His unspeakable loveliness, of meditations upon the life of a ransomed sinner. Very sweet indeed has been the 31st chapter of Jeremiah to me. My eyes have been flooded with tears, my heart has been stirred to its depths as I have contemplated that picture—so forcefully presented here. "Behold I will bring them from the north country, and gather them from the coast of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither." What a picture! I was reading a few weeks ago a description of the progress of some poor, miserable refugees from Belgium, en route to kindly but alien Holland—very like this one it was. They too traveled "with weeping, and with supplications (—alas! to the Virgin and the Saints—) and their end at best could be but an asylum in a strange land. But these—"I will cause them to walk by the rivers of waters in a

straight way wherein they shall not stumble; for I am a Father to Israel, and Ephraim is my first-born. He that scattered Israel will gather him, and keep him as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and *sing* in the *height of Zion*, and shall flow together to the goodness of the Lord, for wheat, and for wine and for oil, and for the young of the flock and of the herd: and their soul shall be as a *watered garden*; and *they shall not sorrow any more at all.*" Oh how lovely is this! It has come to me in the past few days as the voice of my Beloved—opening to my sad heart gates into such a—what shall I say—plain of Beulah—that I have feared almost to look again lest the vision perish. For I have veritably known despair—last November and December, particularly. I have thought—If God thinks upon *me*, it is in these words: "Ephraim is joined to his idols; let him alone,"—and now comes this blessed message, "For a small moment have I forsaken thee; but with *great* kindness will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer." My heart goes out in uncontrollable love to Jesus, my dear Saviour. Oh, that I might cling to His dear feet! With David I can say: "This is all my salvation, and all my desire, though He make it not to grow."

May you be kept close to Him who died that we, poor wretched sinners, might live. These are perilous times, and surely now, as never before, are needed pastors and teachers who shall "preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all longsuffering and doctrine."

I am, I trust, yours in bonds of unspeakable fellowship and love in Jesus Christ. RUTH KEENE SPITLER.

DEDICATION TO GOD.

Emptied of earth I fain would be,
The world, myself, and all but Thee;
Only reserved for Christ that died,
Surrendered to the Crucified.

A. M. TOPLADY (1759).

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.

THE 150TH ANNUAL SESSION OF THE KEHUKEE ASSOCIATION.

The 150th Annual Session of the Kehukee Primitive Baptist Association was held with the Church at Bear Grass, Martin Co., N. C., Oct. 2d, 3d, and 4th. Thirty-seven out of forty-one churches were represented; and besides fourteen ministers of the Kehukee Association, twelve visiting ministers were present. Eld. F. W. Keene, of North Berwick, Maine; J. T. Rowe, of Baltimore, Maryland; E. E. Oliver, of Washington, D. C.; M. L. Gilbert, of Dade City, Florida; and J. E. Adams, J. S. Corbitt, J. F. Farmer, P. D. Gold, Isaac Jones, G. W. Stokes, J. T. Williams, and J. W. Wyatt, of North Carolina. All of the churches were in peace, no new doctrine or practice having been introduced among us. The

proceedings of the Association were harmonious. The preaching was scriptural, able, faithful, and edifying. The people of the community were hospitable. The weather was delightful. And the thousands of persons present were quiet, orderly, and attentive. The Lord was surely with His people in their solemn and joyful worship of Him. The next session of the Association was appointed to be held, D. V., with the Church at Smithwick's Creek, Martin Co., N. C., Sept. 30th, and Oct. 1st and 2d, 1916.

S. H.

“THIS MORTAL MUST PUT ON IMMORTALITY.”

(I Cor. 15:53.)

By “this mortal,” in this passage, the Apostle Paul undoubtedly means “this mortal body” (see verses 3, 4, 35, 37, 38, 40, 44, 47, 48, 52, 53, 54 of I Cor. 15; and Rom. 8:11; and Philip 3:21). In I Cor. 15:47 “of the earth” means “out of the earth,” and “earthy,” in verses 47 and 48, means “made of clay,” “made of dust,” as in Gen. 2:7 and Eccles. 12:7. So that by “this mortal,” in I Cor. 15:53, 54, it is certain that the Apostle means our present bodies, made of clay or dust, and subject to death. In regard to these bodies, he says that they shall, *in the future*, rise from the dead, from a state of death, as did the body of Christ (I Cor. 15:3, 4, 12-23, 26, 47-57; Philip 3:21; I Thess. 4:13-18); that “this corruptible,” not something else, “must put on incorruption”; and that “this mortal,” not something else, “must put on immortality”; and then, and not before, death will be swallowed up in victory (I Cor. 15:51-57; Isa. 25:8), or be abolished or made to disappear forever. While “flesh and blood,” or the body in its present condition, cannot enter heaven; yet *the same body, changed from mortality to immortality*, divinely changed from a corrupt, dishonorable, weak, and natural condition, to an incorruptible, glorious, powerful, and spiritual condition (I Cor. 15:42-44, 51-57) will be thoroughly qualified to enter and forever enjoy the blessedness of heaven, as was the case of the bodies of Enoch and Elijah, and Christ, and as will be the case of the saints remaining on earth when Christ will come in His risen and glorified body to this world

to raise the dead, and judge the world in righteousness (I Cor. 15:23, 52; Philip. 3:20, 21; I Thess. 4:13-18). This is the simple, plain, certain teaching of the written Word of God; it has been the faith of the church from the beginning, and undoubtedly will be to the end, notwithstanding all the opposition of Sadducees, Gnostics, Buddhists, Socinians, Swedenborgians, Rationalists, Unitarians, Universalists, and Two-Seeders. *Resurrection* means a rising again of that which has fallen—a restoration to life of that which was dead. If, in place of that which has fallen and is dead, *something else* appears, it is *not a resurrection*. "*This corruptible must put on incorruption; this mortal put on immortality.*" If Christ did not raise His mortal body from the grave, He can not save us from sin and death. But, if He did raise His mortal body, in a glorified state, from the grave, by His almighty power, which He surely did, even so will He, by the same power, save all His people from sin and death, and, at His second personal or bodily coming to the earth, raise all their bodies, in a glorified state, from the dust or the grave, and take them home, in His own likeness, to be forever with the Lord. This is the doctrine of God our Saviour, against which all the powers of darkness will never prevail. S. H.

FILTHY SODOM AND GOMORRAH SUFFER THE VENGEANCE OF ETERNAL FIRE.

Jude 7.

For their pride, and fulness of breed, and abundance of idleness, leading them to the most abominable profligacy, the Lord, the righteous Judge of the universe, rained down literal brimstone and fire upon Sodom and Gomorrah and Admah and Zeboim, and destroyed them forever, so that, though it is supposed they were just south of the Dead Sea, yet it is not known where they were situated. This was done, not only for the punishment of those ungrateful and wicked people, but also *for a terrible example* to all future generations (Gen. 19; Ezek. 16:49; Jude 7). Similar fires have destroyed, wholly or in part, other similarly wicked cities, such as Rome (A. D. 64), Pompeii (A. D. 79), Paris (in 1871),

Chicago (in 1871), and San Francisco (in 1906). San Francisco, according to its size the most licentious city in America, was visited by an earthquake of about a minute's duration April 18, 1906, followed by a fire of three days, the most destructive fire of modern times, destroying 500 lives, 500 blocks of 28,000 buildings, and five hundred millions of dollars' worth of property (the fire being twice as destructive as that with which profligate Chicago was visited in 1871). Yet the burnt district was practically rebuilt in about three years. And, being the seat of the Panama-Pacific Exposition, the city in this year indulged in the most awful debauchery, as described by the special commissioners of the "Federal Council of the Churches of Christ in America," which council is composed of thirty denominations, containing seventeen million members. The printed report of these commissioners is so horrible that I dare not soil the pages of THE GOSPEL MESSENGER with the particulars. San Francisco, says the Federal Council, is "the mecca of the underworld." The tide of vice, instead of being checked, is furthered by the officers of the city and the exposition, to make money out of it, the love of which is a root of all kinds of evil.

Literal fire punishes but does not purify the unclean. And so the literal fire of the judgment day, at Christ's second personal coming to this world, will punish but not purify the ungodly, no more than did the literal water at the flood in the days of Noah (Matt. 13:49, 50; 2 Thess. 1:7-10; 2 Pet. 3:3-14). *Nothing but the blood of Jesus Christ, the Son of God, can cleanse us from sin* (1 John 1:7). Temporal and even eternal judgments alone, can not purify us.

S. H.

THOUGHTS ON EPHESIANS 4:16.

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

It is easy for those who desire to know the truth to learn from the above text and its immediate connections that there is but one church, one body, and one Spirit (Eph. 4:4). Of this church or body, Christ is

the Head and the church is His body, and His fulness (Chron. 1:22, 23); and as the text at the head of this article teaches, Christ is the builder of this one and only church, and declared that He will build it, and that the gates of hell should not prevail against it. The material of which the church is composed are the elect people of God, chosen in Christ before the foundation of the world; they are, in the kingdom of nature, or flesh, descendants of Adam, the apostate head of the human race; and while in this corrupted state are not fitted for the church or body of Christ neither are they reckoned as His until He is formed in them their hope of glory. The testimony of the apostle is, that if any man have not the Spirit of Christ he is none of His; but if Christ be in you, the body is dead, but the spirit is life because of righteousness. Rom. 8:9, 10. Thus we find a living and righteous subject, fitted by the indwelling Spirit of Christ for a place in His Kingdom.

This holy preparation is not by works of righteousness which the subjects of the kingdom have done, but by the regenerating grace of God in Christ (Tit. 3:5).

Every necessary gift and qualification for the citizenship of this holy building is from above and is freely applied by the Holy Ghost alone through the atoning blood of Christ; there is no other way except Him who is "the way, the truth and the life."

Therefore it is by the sovereign power and grace of God that poor, crooked, sinful and depraved mortals are prepared for a place in the one body, one spirit, one faith, and one baptism; hence the one Lord, the Head over all things to the church is above all, through all and in them all that compose this body of Christ.

By the wisdom, power, and skill of the divine Architect the material is fitly joined together in the spirit of joy, peace and love; being made whole, sound and indestructible, they are brought together in the unity of the faith, fitly joined together and compacted, not loosely thrown together as by cobblers or careless workmen, no; this is God's building, God's husbandry, and these chosen and blessed people are builded together for a habitation of God through the Spirit; they are as lively stones, built up, a spiritual house, to offer spiritual sacrifices to God by Jesus Christ. These people are bound to the

Builder by the inseparable bond of love and everlasting life; by these divine principles the body of Christ, the church, is "compacted by that which every joint supplies, according to the effectual working in the measure of every part." In building, much depends upon correct measurement and skillful execution of the work of fitting, and placing every piece in its proper place. And so far as the work of the Lord is concerned, it is perfect and each child of grace is exactly measured, trimmed, and fitted for a place in the body.

I believe that every son and daughter of Adam that is elect in Christ before the foundation of the world will be saved by the grace of God from their sins and fitted by the power and grace of God for the everlasting enjoyment of heaven and eternal glory; but I do not believe that all of the elect are or will be fitted and brought into the militant church on earth. The Saviour said, "Many are called, but few are chosen." I believe that as many as Christ redeemed will be effectually called and regenerated and finally saved in heaven; but that few are chosen to fill the ranks of the royal army here on earth, and that these are "the very elect," chosen to labor and suffer in the gospel church. These are few when compared with the scattered millions of God's people throughout the habitable parts of the earth.

J. E. W. H.

CORRECTIONS.

In articles published in the *Primitive Monitor* and the "Progressive" paper, the *Pilgrim's Banner*, Elder W. A. Chastain makes some statements which are wholly untrue and which, for that reason, I wish to correct. He says: "Why did Brother Stewart write to one of our Indiana preachers, early this spring, and want to come through here to oppose his 'straw man' of days' meetings? Did he want to associate with disorderly brethren? Fortunately, the good brother advised Elder Stewart that he had best not come to Indiana for that purpose," etc. A pure fabrication from first to last. I never even thought of such a thing, and if there is such a letter abroad in my name, it is *a forgery*. I have never done such business as that and never expect to, for I have

more genuine invitations from brethren in different States than I am able to comply with.

Elder Chastain again says: "Now just to show the conditions at his home, I will here quote from a letter just received from Brother Stewart's country." So, reader, notice what this letter says. Here it is: "Do not think, dear brother, that Elder Stewart's position represents all the Baptists of this section. We had a meeting of investigation at Mt. Olive church in 1912, to investigate our order in regard to our continued meetings. * * * Elder Stewart was present and loaded with human literature. That grand body of Primitive Baptists sustained us in our meetings. * * * Since that time the Association that dropped correspondence with us, on account of Elder Stewart's position, has renewed without our asking them to. Last fall we had another meeting that ran over the limit and I have never heard a word any way." Elder Chastain then remarks: "This letter I have on file, and it is dated June 24, 1915, and came from Alabama." I am really surprised that anyone claiming to be a Primitive Baptist would make such a statement as that when he knows that there are hundreds of living witnesses to contradict that statement, besides the minutes or proceedings of the meeting, the cold records of truth, which were published in the *Primitive Baptist* and in THE GOSPEL MESSENGER for November, 1912. I called on Elder Chastain at once for the name of the author of that statement; but, in reply to me, he refuses to give the name of the author, unless the author (to whom he says he has written) consents. He seems to be using the methods of the Roman Catholic inquisition of the dark ages of the world, who refused to confront the accused with his accuser, or with the witnesses against him. Whenever I cannot afford to give my authority for statements or quotations, made by myself, I propose to quit—go out of business along this line. Shame! shame! What are we coming to? I pity a system or contention which has to resort to such dark, unholy methods.

In the investigating meeting referred to, held at Mt. Olive church, Perry County, Alabama, September, 1912, there were about eight (8) Associations and twelve (12) churches represented, and there were about ten (10)

elders present. The following is a verbatim copy of the last day's proceedings, showing the conclusions and results reached :

Saturday morning 9:00 o'clock. After song service by the brethren and sisters and prayer by Elder E. R. Robinson, the roll was called. Elder 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., in 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 Elder 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, our 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.

Elder 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 Elder 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*.

I am not attempting in this to answer Elder Chastain's arguments concerning protracted meetings, etc., but merely to correct certain gross misrepresentations, and, let it be understood, I am not charging Elder Chastain with being the author of those misrepresentations; but I do charge that when he quotes such misrepresentations of myself and the Baptists of this country and then refuses to give his authority for such charges, he is pursuing a dark, underhanded method. There are other misrepresentations in his late articles which I shall let pass here.

G. W. STEWART.

FAITHFULNESS AND FORBEARANCE.

It is desirable to be able at last to say, "I have fought a good fight, I have kept the faith." It is also desirable to be a "peace-maker," and to strive together for the things that make for peace.

Differences arise among us that should be made matters of forbearance. It is serious to make every difference a test of fellowship. Where matters are introduced among us that tend to set aside vital principles, it requires faithfulness. I have observed a spirit of forbearance in THE GOSPEL MESSENGER; also a firm defense of Primitive Baptist doctrine.

We are all imperfect and no one is capable of being judge for all in differences, and no one desires to sit in judgment of all matters of difference. If we take a wrong view of some text or of the parables (and, since we are troubled with ignorance, all of us, we are sure to have differences about the teaching of the Bible,) we ought to bear with each other, when it is possible. I now review my past life, in some things, with regret. I hope the Lord has forgiven me and will still forgive me, and I hope to still be borne with by the brethren. It will be good to finish life without being deprived of the fellowship of the church. I see and feel the need of practical teaching and of encouraging men to obedience. We should exhort one another to love and good works, to the close of our journey. I love to see peace and unity among our editors. It is refreshing to see a paper with no strife, or fault-finding in it, no reproaching or severe criticisms of brethren, and I am glad to see it so more or less in all our papers.

We should stand for the principles of our people with kindness.

J. H. O.

QUESTIONS AND ANSWERS.

1. Q. Was Jesus the Son of Man? A. He was the eternal Son of God, and, according to the eternal purpose of God as set forth in the prophecies of the Old Testament, became the Seed of the Woman, the Son of the Virgin Mary, partaker of flesh and blood, yet without sin, that He might suffer death for the sins of His chosen people, and rise for their justification, ascend to the right hand of His Father to intercede for them, send down His Spirit to renew and wash them in His blood, and finally come again in His glorified body to the world to take them to Himself in the heaven of everlasting holiness

and happiness. These blessed truths shine all through the Scriptures from Genesis to Revelation.

2. Q. What may be said to comfort one who is troubled because not realizing the love of the dear Saviour, the Lord Jesus Christ, who loved poor sinners to such an extent that He, the eternal Son of God, became a man to suffer, bleed, and die for them? A. None are troubled on that account who do not believe in and love the Saviour. All our love for Christ, compared to His love of us, is but as the heat of the moon compared to the heat of the sun; it is cold indeed. When by an eye of faith we behold the King in His beauty, we esteem Him as the chiefest among ten thousand, the One altogether lovely, and we desire to love Him infinitely more, and to serve Him infinitely better, and to be with Him and like Him forever. "Blessed are they who hunger and thirst after righteousness; for they shall be filled" (Matt. 5:6).

3. Q. Will our flesh, blood, and bones enter heaven? A. Not as they are now, but when our bodies are changed, spiritualized, immortalized, and glorified, and made like the body of our risen Redeemer, they will be reoccupied by our purified spirits which He will bring with Him, and enter into the immediate, manifest, holy, and blessed presence of God.

4. Q. Should Primitive Baptists go into or allow their children to go into a Union Bible Class? A. No, indeed. Innumerable and fundamental errors are taught in these classes. All true Primitive Baptists and their children should have Bibles, and read and search them at home, looking to God to guide them in the study of His Word. And both Baptists and their children should reverently and habitually attend upon the preaching of the gospel by the called and qualified servants of God. That is the way in which my father reared his children, and the way in which I have reared mine—including attendance upon daily family worship. This is worth far more than all the Bible Classes, Sunday Schools, Theological Seminaries, and Protracted Meetings in the world.

5. Q. Has a church the right to exclude a member from fellowship when no Scripture law has been violated? A. Certainly not; no member who is scripturally sound in doctrine and orderly in practice should be excluded.

6. Q. Has the majority of a church the right to exclude a member for a mere difference of opinion on the construction or application of a Scripture? A. I think not, unless the view of the member involves a fundamental point of faith or practice. Very few of us are perfectly agreed on the interpretation and application of every text of Scripture. None of us are infallible; we see through a glass darkly, and know and prophesy only in part, and, therefore, should be charitable and forbearing in our dealings with one another (1 Cor. 13; Eph. 4; Colos. 3). S. H.

REMARKABLE PROVIDENCES.

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

WARBURTON'S MERCIES, No. 20.

The next particular trial that comes to my mind was the sore one of having a separation in the church, which was a keen trial indeed; but, bless the Lord, the end was better than the beginning, for it all ended well, and we have blessed God for it innumerable times since. How true is the Word of God, "How can two walk together except they be agreed?" "A house divided against itself cannot stand." We had a great deal of patching and mending for many years; but it never answered any other end than only to make the rent worse; for I perceived soon after I came to Trowbridge, that there were a few in the church that were not long together satisfied or quiet about one thing or another, though they professed to receive me as a minister of God, and many of them thanked the Lord in public that ever He sent me to Trowbridge. But I believe in my heart that some of them, if it had been the will of God to have sent me out of Trowbridge, could have thanked Him with more freedom; for the Word of God will ever stand true, "By their fruits ye shall know them." Some of them soon began to perceive there was a very great deficiency in my ministry for want of variety, that when they heard me a few times, they had heard all I had to say, and they were confident that my preaching would never keep up a congregation

to maintain my expensive family. I believed they hoped and anxiously desired that this might be the case; but whatever imagination may be in the hearts of men, nevertheless the purpose of God, that shall stand; for it was His fixed purpose to bring me to Trowbridge, quite opposite to all my fleshly feelings, and it has proved to be His fixed purpose to keep me there, which is now in the twenty-fourth year notwithstanding all the wretched unbelief of my heart, and the craft of many that have been watching for my moving out of the town. I did not wonder so much that these few could see such a deficiency in my preaching, for my greatest wonder was that all could not see it, for I could see it myself, and feel it, and lament it; and I am confident no one ever did or can see me as ignorant as I can see myself. O the numbers of times that I have gone to the chapel, the devil roaring all the way, "You fool, the people will all see through you; you are going again with the same substance of things that you were preaching last Lord's day." And this was what some of these people said, "He comes with a fresh text, but we have the substance of the same things over and over again"; which was all perfectly true, for let the text be whatever it might, I was sure to be on the old spot, or not far from it, attempting to show the lost, ruined state, and utter helplessness of man, whether saint or sinner, and exalting free, sovereign, electing, discriminating grace in the Holy Trinity, in the salvation of the elect, made manifest in the heart by the teachings of the Holy Ghost, and bearing fruits in a conduct and life that adorned the doctrines of God our Saviour, and giving testimony to all around that the grace of God teacheth the denying of ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. This has been the substance of my preaching ever since my mouth was opened, and most likely will be while my mouth continues to be opened. I could not help smiling one morning, when one of our members came into our house, and after a little conversation told me that he was come to open his mind to me, and meant to be honest and discharge his conscience; for he had been in a very confused, dark state for a long time, and the more he came to the chapel, the harder and darker he was; for it appeared to him and many more that my

preaching was nothing but one thing over and over again and again, till he was quite sick and tired of it. I told him I had been sick and tired of it many times myself, but what could I do? I told him that I would get into fresh things if I could; and I added that if he could put me in the way of how to get into the meaning of some dark passages of Scripture, I should be very glad if he would, for I was greatly deficient in knowledge. He got quite out of temper, and told me I ought to get into the parables, and come to the people with some fresh things, and not be constantly, from one end of the year to the other, upon one tone; and he was confident that it would never stand long, for there were many in the church quite tired out, and he was sure they would not bear it much longer. O how the devil set upon me when he left the house! He represented to me that my time was short at Trowbridge, that the people were nearly wearied out, that my preaching was nothing at all; "for ministers of God," says he, "feed the people with knowledge and understanding, but your preaching fills them with nothing but darkness and confusion. Look at your family and the situation you are in, and what will the end be but disgrace?" I tried to get into the parables, and was determined I would pray, read, and meditate, till I could bring something fresh and new to the people, and feed them with knowledge and understanding; and on I went reading, and praying, and trying to meditate, but I could neither see nor feel anything to meditate on, except plenty of devilishness within; but as for the Bible, the more I prayed over it, and the more I read it, the darker it appeared, till the whole Bible seemed to be nothing but a complete parable from beginning to end; and to my feelings and views, I had no more knowledge nor understanding in the Scriptures of truth than a beast. O how my poor soul cried out, "Lord, I am a beast before Thee! Can it be possible that Thou wilt own and bless such a dragon, such an owl, such a complete fool, such a babe in knowledge, and such an old wretch in sin? O what shall I do, Lord's day morning coming, and no text, no knowledge? O can it be possible that I can face the people? how can I go, such a poor, ugly, blind bat, that has tired the people so long, and now Saturday night, and worse than ever? What can I do? where can

I flee?" O the groans and bitter sighs that did heave up from the very bottom of my heart! O how it sounded in my very soul, "The people will meet with expectations that you will come with something new and fresh, that will feed them with knowledge and understanding; but, instead of that, you have nothing at all; the Bible is all a sealed book; God has left you, and it is no use for you ever to attempt to open your mouth again to preach." But late on the Saturday night, when my poor soul, to my feelings, was sinking into black despair, without one gleam of hope, these words came from the King of kings and Lord of lords, that reigns over angels, men, and devils, (I know they did by the power that attended them; for "where the voice of a king is there is power,") and O the fitness, the sweetness, the courage, the confidence, the humility, that they produced in my soul: "I will lead the blind by a way they know not; I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." O I cried out from my very soul, "Lord, it is enough, it is enough. If Thou wilt lead such a blind bat, if Thou wilt make darkness light before me, if Thou wilt make crooked things straight, and never forsake me, what can I want more, what can I desire more, what can I have more? Thou art my portion, my life, my light, my all, and my in all." Bless His dear and precious name! when He comes and reveals His precious person, His love, His blood, His righteousness, and power, and glory, as the God of our salvation, what can discourage us? Here the righteous is as bold as a lion; it matters not who frowns if God smiles; it matters not what tongue may rise up against us; if the dear Saviour whispers peace, who can give trouble? and so I have found it. I went to the chapel the following morning with my very soul hanging upon the Lord like a child, and depending upon Him that He would make darkness light before me, for I came upon the house-top, and He opened my mouth to declare what He had said unto me in secret; and, bless the Lord, I was helped to find out many poor, helpless, despairing, blind wretches, that were just in the very spot where I had been who came out of their holes like worms, and showed themselves men. O how that pre-

cious text was opened to my soul, and what glory, sweetness, and peace flowed into my heart from it: "And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation." (2 Cor. 1:6, 7.) O how I did in my heart pray to God for my friend who had come to me, and told me that I ought to get into the parables; for though he did not come in a friendly way, yet the dear Lord overruled it for my good, for it was the means that the Lord used to show me that the whole Bible was a complete parable to flesh and blood, and that no one could spiritually understand one text but as the Spirit revealed it: "For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no one but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But 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. 2:11-14.) Bless our God! He is His own interpreter, and He will make it plain. I have blessed the dear man scores of times since for coming and telling me that I ought to get into the parables; for I have been brought hundreds of times like the dear disciples, "Lord, declare unto us this parable"; and I believe the dear disciples of the Lord Jesus Christ to this present day come with the same prayer: "Lord, declare unto us this parable"; for I believe in my very soul they are all experimentally taught of God that they are complete fools, especially God's sent servants, whom He owns and blesses in the work of the ministry. These are kept feelingly sensible from year to year that they have neither wisdom, nor light, nor life, nor love, nor faith, nor prayer, nor zeal, nor humility, nor usefulness, no, nor one good thing, but as God gives it and

communicates it to their hearts; and they know well by soul experience that "every good gift and every perfect gift is from above," (yea, my soul knows it is from above,) "and cometh down from the Father of lights, with whom is no variableness, neither a shadow of turning." Yes, the dear sent servants of God know well that all the mercies of a covenant God and Father are free gifts, and come from above when He pleaseth, how He pleaseth, and where He pleaseth; and they know well what it is to "lack wisdom," and to "ask of God" with many groans, cries, and tears, accompanied with many desperate, fiery darts of the devil, which make them reel to and fro like a drunken man. They are many times at their wit's end, and know not what to do, but they are obliged to cry out with David, "I will lift up mine eyes unto the hills, from whence cometh my help; my help cometh from the Lord which made heaven and earth." It is no use for them to run to Doctor Gill, nor Doctor Doddridge, nor Doctor Goodwin, nor Doctor Hawker, nor Doctor Huntington; they must come to the never-failing Doctor, Jesus, for He it is that carries the keys of knowledge and understanding, that opens and no man shuts, and shuts and no man opens; He it is that cleanses the guilty conscience, silences in a moment all the cursed accusations that the devil brings to sink the soul, turns the night into day, groans into songs, a stinking dungeon into a palace, emptiness into fullness, curses into blessings, weakness into strength, sickness into health, death into life, and damnation into salvation. O precious Jesus! precious Jesus! to whom shall we go but unto Thee? Thou, and Thou alone, hast the words of eternal life. The Lord knows my heart, I am not pouring contempt upon the writings and works of men of God that are in glory, and upon others that are still on their way to glory, who are vindicating the truth of God with their pens, for I believe God has blessed them, does bless them, and will bless them in His dear church to the end of time; and it is my soul's cry that God will raise up many more able men to vindicate His truth in this day of empty profession,—men that can distinguish between form and power, between letter and spirit, between the old man and the new, between death and life, between an empty profession and real possession, between

the real language of Zion and the prating of hypocrites. O that the Lord might send more such men! but for my own part, I must testify what I have proved to be the fact in my own soul, and I believe I can say it with truth, that I never could nor ever did get anything out of other men's works that was any use to me in the pulpit, for however I approved of them, loved them, and however some of their writings have been made good to my soul in private, it was of no more use to me for pulpit work than if I had never read one word. What a difference there is between many of the parsons of the present day in their preaching and my poor hobbling way of preaching! I cannot carry another man's line of things into the pulpit, for they are of no use to me there; but I believe there are hundreds of ministers in the present day, who profess to be ministers of God, that would cut a miserable figure if it were not for other men's work made ready to their hands; and I do fear that it costs them more quires of paper in writing out their discourses, in making out their heads and tails, divisions, subdivisions, and applications, than it ever cost them in groans and tears to God in secret that He would reward them openly. I think there is one text that many of these gentlemen of the cloth might quote at the end of every sentence of their discourses, whether it is upon doctrines, experience, or practice: "Alas, master, it was borrowed"; and God knows I have not a stone to throw at one of them, for if God had opened a way in His providence that I could have purchased Dr. Gill's Commentary on the Bible, about twenty-five years ago, I should have bought it, but I was so poor I could not get it. O the desires I had for it! I recollect what a seasonable stroke I got from a particular friend about that time, that was a complete knock-down blow from that itching after dead men's brains. I told him that I had a favor to ask of him. "What is that?" says he. I told him that I had felt a great desire for some time to get Dr. Gills' Commentary on the Bible, and if he would be so kind as to communicate a little towards it I should thank him, not doubting at all that he would be very liberal. But his answer was, "No, I shall not give you one farthing for any such thing. If I wanted Dr. Gill I should buy it for myself, not for you to take up into the pulpit. Go to

your Lord and Master; He can instruct you better than all the doctors in the world." O what a seasonable reproof was this to my soul! I thanked him for it from my heart; and I withdrew into my closet and shut the door, and prayed to my heavenly Father that He would be my instructor and teacher, and that He would be pleased to deliver me from that anxious desire after other men's works, which I saw arose from nothing but the pride of my heart, thinking I could get such information and knowledge out of others, that I should shine brighter in the ministry in the eyes of men, not in the eyes of God. I wept before the Lord, and confessed my foolishness, my pride, and my baseness, and begged of Him that He would keep me as a child at His feet, willing to be anything or nothing; so that I have not a stone to throw at one man upon earth, no, nor at a devil in hell; by the grace of God I am what I am. JOHN WARBURTON.

IF IN ARREARS AND CONVENIENT, PLEASE
REMIT AND RENEW.

For several months the remittances for THE GOSPEL MESSENGER have not been sufficient to pay even the cost of printing the magazine. On account of the awful European war, there is widespread financial depression; but Divine Providence has mercifully blessed us with peace and with abundant harvests, and the most important of all things is religious and eternal truth, such as THE GOSPEL MESSENGER and other Primitive Baptist periodicals disseminate. Please, therefore, if you are in arrears, and when convenient, remit the small amount of your subscription, and renew for another year, so that I may, at least, pay for the printing of THE MESSENGER, and so that I may continue to send it to hundreds of our poor ministers and members, who appreciate it but are not able to pay for it. Any person who desires THE GOSPEL MESSENGER, and who can not pay for it, may have it without charge. SYLVESTER HASSELL.

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.

EXTRACTS.

WOOSTER, ARK., April 20, 1915.

DEAR BROTHER HASSELL:—If not deceived I appreciate THE MESSENGER and want to take and read it as long as I can pay for it. Often one piece in it is worth more than the price of it for a whole year. Indeed I think it cannot be valued in dollars and cents. It is far above that. If the eternal truth of God is so preached or published as to glorify Him and comfort His poor afflicted people its value is not to be reckoned in money or anything else of this world. And as I am deprived of the privilege of hearing the truth preached, I beg the dear Lord to let me have a few crumbs through such mediums as THE MESSENGER and other periodicals as contend for and publish the Truth. It is so good to turn from the trials and vexations of every day life and sit and read and meditate about the goodness and love of God to His poor afflicted people, and realize their love and care for each other. Oh! I say it is good, and these are green spots in my otherwise desert life, and I want to thank the Lord for these things and for the many gifts given for the edification and defense of the body, His Church.

May the Lord abundantly bless you, Brother Hassell, in your declining days, and spare you yet many years to comfort and instruct His dear children as you have in the past, is my poor heart's desire.

Remember me, a poor beggar at mercy's door.

Your sister in hope,

MRS. MARY PATTON.

ROOPVILLE, GA., March 23, 1915.

DEAR BROTHER HASSELL:—I send two dollars for two new subscribers, G. W. and H. P. Merrell, R. 7, Carrollton, Ga., and Mrs. Carrie Merrell, R. 1, Roopville, Ga. These are two sons living on same farm, both Baptists, one a deacon. I have two sons deacons; the other one is taking THE MESSENGER. Five of my children are members. Two are in Babylon; one no professor, but, I think, a believer and loves the truth. I think the two that joined the New School Baptists have been changed. The Lord whom I serve is able to open the eye of their understanding and lead them in the right way, and make them willing in the day of his power in their hearts. I feel just like he will do it, but I could be greatly rejoiced to see it before I leave them, but thy will be done, O God, and this poor sinner reconciled. I myself was led off and tried to live with that people eleven years, and as I trust I being in the way (Christ) the Lord led me to the house of my Master's brethren, yea to a feast of fat things. Oh! the losses and crosses I suffered those eleven years of famine, tongue cannot tell, nor pen describe. Oh! how good and merciful is the God of Jacob. He carries the little ones in his bosom; has carried them all the days of old. Yea, redeemed them, brings them to his banqueting house of love. Of his fulness all the poor needy ones receive grace for the grace given them in Christ before time.

How greatly I desire to honor, praise, and glorify Him both in body and spirit. His love, grace, and mighty power and goodness are sufficient for the very chieftest of poor unworthy sinners. I feel like I am a living witness to that this morning. He has been so good to me *all* the days of my poor life, yea, a *strong* hold in the day of trouble. I am certain he knows every one that trusts in Him. He knoweth them that are His. Oh! how good and pleasant it is

to trust in the sure mercies of David. I feel that the time of my departure is not far off. I love the dear old church as well as I did near 41 years ago when the Lord led me to them. My desire is to live in peace with them the rest of my time (I have so far), and then I want to be buried with them; and, if it's His holy will, I want to be, in the morn of the resurrection, raised with them, and be carried home to glory and ever be with them, and like our blessed Saviour, and to praise Him to perfection forever. May He also give you grace to enable you with joy to finish the work He has committed into your hands, and to enter into the eternal joys of our Lord.

W. P. MERRELL.

ELLAVILLE, GA., September 1, 1915.

Elder Sylvester Hassell—

VERY DEAR BROTHER IN CHRIST:—I have been a constant reader of THE MESSENGER almost as long as it has been published and should feel deprived of a great blessing without it. I always welcome it, and can truthfully say I have been both comforted and instructed by reading every issue of it that I have received; for I consider it ably edited indeed. Ours, the Upatoie Association, convenes next Tuesday D. V., and I so much wish you could be with us again. The session is to be held within eight miles of Butler, where our lamented Elder Respass once lived, and also where he died. Our churches, with little exception, I think are in peace. I expect to meet Elder J. S. Newman, of Texas, tomorrow at one of the churches I serve, and he is also to remain a short while and be with me Saturday and Sunday next, and then go on to the Association with us. I trust the Lord may spare you to us even many years more to edit THE MESSENGER. Credit me with one dollar enclosed. May our God in tender mercy protect and sustain you. Please pray for me and my family when you feel poor.

Your Brother, I hope,

J. M. MURRAY.

KLAMATH FALLS, OREGON, August 28, 1915.

Mr. Sylvester Hassell—

DEAR SIR:—Enclosed please find money order for \$1.00 for which give me credit on subscription for THE GOSPEL MESSENGER. THE MESSENGER is a great comfort to me. I long and hunger for the association of those who believe, teach and practice the truths taught in THE MESSENGER. May God still spare you to comfort his little ones. A lone wanderer.

J. L. YADEN.

PALO PINTO, TEXAS, April 27, 1915.

DEAR BROTHER HASSELL:—Please find enclosed P. O. money order for one dollar and twenty-five cents for subscription for the GOSPEL MESSENGER. We hope the good Lord will spare you many more years to publish such a clean paper as THE MESSENGER. I wish all our Primitive Baptist papers were published on the same lines as THE MESSENGER is; then the Primitive Baptists would be united again in love and sweet peace. Brother Hassell please remember us at a throne of grace. As ever, 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 G. W. BURSON.

Elder G. W. Burson was born in Randolph County, Georgia, Dec. 2, 1849. He moved with his parents to Carroll County when a small boy. About February, 1864, he saw himself a condemned sinner, before a just God. On Thursday after the third Sunday in that year his sins were pardoned and he received a good hope through Christ that was ever afterward a strong hold in the many times of troubles that he had to pass through the balance of his life. He immediately received strong impressions to preach the gospel. He joined the Primitive Baptist Church at Bethlehem, Carroll County, March 23, 1895. Was ordained to the ministry in May, I think, 1898. He was twice married, first to Miss Sallie Huckeba, who died 12 years ago. To this union were born 12 children, eight sons and four daughters; two of each preceded him to the grave, having died in infancy. On September 1, 1904, he was joined in marriage to Miss Lucy J. Parker. To this union was born one child, Mary E. He quietly fell asleep in Jesus, August 27, 1915. And after funeral services next day by Elder J. M. Bagwell, the writer and Elder Carnes, he was neatly laid away to await the resurrection morn when we believe he will be raised in the likeness of the Saviour whom he delighted to preach. He has gone but his influence will still live, and his memory will remain in the minds and hearts of many in Israel. I have been acquainted with Brother Burson 49 years. Yes, before either of us were married. He stood on the floor near me when my wife and I were joined together in marriage. Our relationship has been close since he joined the Old Baptists. I laid hands on him in his ordination, and have labored with him in the Lord's vineyard as a yoke fellow. We were one, or saw eye to eye on the doctrine of God our Saviour. For the last several years he has almost given himself wholly to the work of the ministry. He was well beloved and highly esteemed as pastor by all the churches he served, and the churches prospered. He was a man of great business qualities and good judgment; a good friend and neighbor. His home was always a welcome place to his *many* friends and brethren. He will be missed in the community the church and in the home. To my knowledge he has left a *faithful* companion, who was never too tired to look after his wants and needs both in sickness and health, ever ready to help him off to his meetings and go with him when possible. Both his wives were, I believe, faithful, loving, dutiful companions. He was blest. He suffered a great deal for the last year, and bore his afflictions with patience, fully recognizing the hand of God in it all. It was a great pleasure to him and Miss Lucy for his brethren and friends to visit them, which many did. All was done for him that tender hands and loving hearts could do, but his Master called, "Child, your Saviour calls, come home."

He preached the faith of God's elect, *lived* the faith and died in the faith.

The great crowd who attended at his burial showed the estimation in which he was held by the brotherhood and community. Then, wife and children, I am satisfied you mourn your great loss. But you believe that your loss is his gain. May God bless you all with the spirit of reconciliation to His holy will. Amen.

R. 3, Roopville, Ga.

W. P. MERRELL.

MRS. LUCRETIA TANSILL OLIVER.

[From *Zion's Advocate*.]

It becomes my painful duty to make mention of this precious Sister-in-the-Lord, but I feel that a fitting tribute to her memory would prove a failure under the pen of the most ready writer; therefore I shrink from the task of trying to eulogize the precious name of one so devoted and untiring in her zeal as this precious sister was. Suffice to say that her life and zeal was devoted to the service of God and the church.

She was born in Prince William County, Virginia, January 19, 1846, and lived in that county until married to L. E. Oliver (her maiden name was Tansill), May 14, 1872. She was baptized into the fellowship of the Old School Baptist Church in September, 1869, by Elder Benjamin Lampton and lived a devoted member until the Lord called her to "come home," August 18, 1915, making her stay upon earth 69 years, 7 months and 12 days. She was the mother of six children. Three of them preceded her to the Spirit Land, and three are left to mourn the loss of a devoted mother. The names of her deceased children were: Lewis Edwin, Owen Lee and Eva Myrtle. The living are Walter T., a prominent lawyer and for several years a member of the House of Delegates of Virginia and resides at Fairfax Court House, Va.; Susie, living near the old homestead, and John who now falls heir to the old homestead and will reside there.

I am sure that the children living are conscious that they have lost a devoted, self-sacrificing mother, whose toils were for their happiness here and whose prayers were ever ascending to the throne of God, that they might be prepared by divine grace to meet her in that land where sorrows and death can never enter.

Her home was truly a home for the Baptists, from the time she was married until death. She has often entertained over a hundred people at her home when the Associations were held near her, and was ever happy when her house was filled with brethren, sisters and friends.

After she was stricken with paralysis, over two years ago, she took the same interest in the meetings at Bethel and to see that everything was done for the comfort and entertainment of her brethren, sisters and friends. She was truly a devoted wife, mother and sister. Yea, she was really a mother to her sisters who lived with her. Sister Susie K. Tansill has lived with her for 37 years and now feels in her heart that she has lost her second mother. May God's richest blessings rest upon this dear, devoted and afflicted sister, who now feels so lonely and sad in the world.

Sister Oliver was always mindful of the poor and needy, and no deserving one was ever turned empty away from her door. She was ever ready to contribute to her church and pastor, and while she will be greatly missed by her neighbors and friends, I feel sure that none will miss her more keenly than the unworthy writer. Her presence in the dear old church served as an impetus to cheer us all in our duty, and her hands were ever open to her pastor to administer to his needs, and speak a kind word to cheer us on the way. But God has called her to her sweet home of rest and we desire to be reconciled to His will.

Dear Sister rest on in the bosom of Jesus.

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

The unworthy writer tried to speak words of comfort to the bereaved, at Bethel Church House, on Saturday, August 21, to a large

concourse of sorrowing relatives and friends, after which we laid the mortal remains of Sister Oliver in the old family burying ground, beside her husband who preceded her to the Spirit Land several years, to await the second personal coming of the blessed Lord, who will raise the mortal bodies up from the grave immortal bodies, and they will be made and fashioned like the glorious body of the Lord Jesus Christ, and will enter into the joys of Heaven and all that Heaven means.

May God bless the bereaved ones, and prepare us all to meet this dear sister in that blessed home above, where death and sorrow can never enter.

Her unworthy pastor and brother in tribulation,
200 E. 22d St., Baltimore, Md.

T. S. DALTON.

REMARKS.

The news of the departure of Sister Oliver reached us too late to be announced in last issue, and while we never felt disposed to eulogize the dead, yet when one, by the grace of God lives such a useful, devoted and helpful life in the cause of her Master, Lord and Saviour, and leaves such an example of love and good works, and sympathy, and charity to all, the sweet influence of which will never cease to be felt and remembered, it is becoming in us who have been the observers as well as the recipients of her favor and kindness, to speak and write of her virtues. We trust the Lord will enable us to feel truly thankful to Him that He permitted "Sister Lou A. Oliver" to remain with us as long as He did, and that her life may be an inspiration to us to live more useful lives in the world, and devoted and faithful in the cause and service of our God.

Life, for the past year or more has not been at all comfortable and pleasant to "Sister Lou" as she has not been well, and more or less a sufferer, but now she has gained a happy release, and while she has left numerous relatives, brethren, sisters and friends, besides her three children, two sisters and one brother to mourn her loss, we can confidently say: "Our loss is her gain."

May the Lord make us submissive and reconcile us to this and all other dispensations of His divine providence.

J. G. WILTSHIRE.

Sister Lou A. Oliver, and her husband, Brother Lewis E. Oliver, were among the most devoted Christians and dearest friends that I ever knew. They truly loved the Lord and His people and His service, and delighted to have His gospel preached in their pleasant home; and we are assured that their liberated and purified spirits have ascended to that heavenly home

"Where congregations ne'er break up,
And Sabbaths never end.

S. HASSELL.

MRS. ELIZABETH M'AFEE.

Our precious old mother, Mrs. Elizabeth McAfee, was born in Washington County, Georgia, September 16, 1832, and died November 16, 1914, making her stay on earth eighty-two years and two months. She was married in the same county to James W. McAfee, and to this union were born nine children, five boys and four girls, five of whom are still living—two boys and three girls. She was afflicted for about twenty years with cancer on her chest,

but kept up until about four years before her death. She could go on with her work; but, after Pa died, she was never like herself any more, but was not confined to her bed or even the house until December, 1913, when she finally lost her mind, and was almost compelled to stay indoors. She was a good mother, a faithful and loving companion, and a good neighbor. She never did offer herself to the church. I have often heard people tell her that she ought to go on and discharge her duty. While she was not baptized by immersion we believe she had been baptized by the Holy Ghost. She proved her faith by her daily walk and her godly conversation. She believed that the Old Primitive Baptist was the true Church of Christ. She attended the meetings as regularly as the members did so long as her health would permit her to go. It was hard for us to give her up, but we feel that our loss is her eternal gain. All the time that she was suffering so much she was not heard to complain or murmur at her afflictions. Almost all the time she seemed cheerful, trying to seem better than she was to make us feel better about her. But alas! she is with us no more on this earth, but we believe that she is safely landed on the other shore, waiting and watching for those left behind, and we believe that she is at home with Jesus, where she will know no more sorrow, grief or pain, but will have everlasting joy. I think she said, "Lord have mercy on me" a hundred times on Saturday before she died on Monday morning; and He did have mercy on her. She quieted off Saturday about 4 p. m. and seemed to be resting well all night. She roused up Sunday morning and ate a little, and said a few words. She looked up in the house, and smiled, and went to sleep again, and we could not rouse her any more until late that evening. And when she did wake up, she called for her grandson that she reared, and he came and brought his baby, and set it on the bed by her, and she said, "Bless your little heart," and said a few more words, and went to sleep again, and we never could rouse her any more. She passed away about daybreak or a little before, and was buried Tuesday between ten and two o'clock at old Cedar Creek Church, the old family burying place where her father and mother were buried nearly fifty years ago. Her father was clerk of that same church for many years, and was loved by all who knew him. So let us say, "Blessed are they that die in the Lord, that they may rest from their labors; and their works do follow them."

R. 5, Cordele, Ga.

MRS. C. E. JOHNSON.

CHANGE OF ADDRESS.

Elder W. M. Little has removed from Gap, Texas, to R. 2, Gorman, Eastland County, Texas.

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"IN PLACES OF DRAWING WATER."

Judges 5:11.

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SYLVESTER HASSELL,
Williamston, N. C.

FINAL ANNOUNCEMENT.

DEAR BROTHER:—By your kind permission I am making this final announcement to the readers of THE GOSPEL MESSENGER, who are afflicted with catarrhal poison of the head, lungs, stomach, bowels, kidneys, bladder and womb, especially bladder and female troubles. I will send my three-months' treatment as follows: My regular fee will be charged—half down, balance in thirty days. Medicine furnished and delivered by express, charges prepaid. If a second treatment is needed, I will send it without any additional fee, the patient pay what the medicine would cost at a drug store and express charges. *Any one* not able to pay my regular fee, and will make a statement to that effect, signed by an Old School Baptist minister in good standing or a notary public, can get the treatment by paying what the medicine would cost at a drug store and the express charges. Old School Baptist ministers and widows can get the treatment for what the medicine would cost at a drug store and express charges. Those who will send in all the regular fee with the order I will give them a year's subscription to either *The Primitive Baptist* or GOSPEL MESSENGER. If they prefer a song book I'll send a book, "The Good Old Songs." Two-cent stamp must accompany all letters of inquiry.

Respectfully,

E. A. GULLEDGE, M.D.,

tf

221 Marshall St., Martin, Tenn.

Vol. 37

No. 12

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

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DECEMBER, 1915.

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

The Gospel Messenger

DECEMBER, 1915.

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The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 37.

WILLIAMSTON, N. C., DECEMBER, 1915.

No. 12

THE PERSON OF CHRIST.

“What think ye of Christ?”—Matt. 22:42.

What think you of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of Him.
As Jesus appears in your view,
As He is beloved or not,
So God is disposed to you,
And mercy or wrath is your lot.

Some take Him a creature to be,
A man, or an angel at most;
Sure these have not feelings like me,
Nor know themselves wretched and lost:
So guilty, so helpless am I,
I durst not confide in His blood,
Nor on His protection rely,
Unless I was sure He is God.

If asked what of Jesus I think,
Though still my best thoughts are but poor,
I say He's my Meat and my Drink,
My Life, and my Strength, and my Store;
My Shepherd, my Husband, my Friend,
My Saviour from sin and from thrall,
My Hope from beginning to end,
My Portion, my Lord, and my All.

JOHN NEWTON (1779).

FAITH.

Faith is the substance of things hoped for, the evidence of things not seen. It is of an abiding nature. We are saved by hope, says the Apostle; he also says, "Hope is an anchor to the soul, and enters into that within the veil, whither the forerunner has for us entered, even Jesus, who is made a priest forever." The Apostle also says of faith, hope, and charity, that charity is the greatest. God loves His people with an everlasting love, says Jeremiah; and, after that love is made known to them, they also love Him with an everlasting love. Faith is a divine belief given of God to all His saints, and it is imputed to them for righteousness. Blessed is the man to whom the Lord will not impute sin. Christ was of God made to be sin for His people, who (that is, Christ) knew no sin, that they might be made the righteousness of God in Him. Christ was also made to be, for the elect of God, wisdom, righteousness, sanctification, and redemption. The faith once delivered to the saints is the faith of God's elect, is the gift of God, and without it, it is impossible to please Him. It began on earth with Abel, the second born, and will be on earth when the Son of God comes the second time without sin unto salvation.

The experience of the Ethiopian eunuch, as delivered to Philip, was, "I believe that Jesus Christ is the Son of God." John says, "He that believeth that Jesus Christ is the Son of God is born of God." The eunuch's experience, though short, was scriptural.

We have unmistakable evidences of the faith of God's elect being dispensed to them in all ages of the world. By faith Noah, being moved with fear, obeyed God, and prepared the ark to the saving of his family, and also some of all living creatures. It was by faith that Abraham left his native country and kindred, and went to sojourn in a strange land. Isaac and Jacob were blessed with the same God-given faith. Joseph, Daniel, Joshua, and Moses and all the prophets were blessed with the same faith. Isaiah by an eye of faith looked down through the annals of time and said that "to us (that is, those who were and would be blessed with that precious faith) a child is born, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting

Father, the Prince of Peace." That's the faith that removes mountains, plucks up trees, and plants them in the sea. This same faith caused Mary, the mother of Jesus, when she met Elizabeth, the mother of John the Baptist, to exclaim, "My soul doth magnify the Lord; my spirit rejoiceth in God my Saviour." This is the faith that caused a poor, diseased woman to press to get to touch the clothes of Jesus; for she said, "If I can only touch the hem of His garment I will be healed"; and also the one that washed the Saviour's feet with tears, and wiped them with the hairs of her head. Where much is forgiven, the same will love much. Where much is given, much will be required. A godly sorrow worketh repentance unto salvation that needeth not to be repented of; but the sorrow of the world worketh death. As the body, without the spirit, is dead, so faith without works is dead also. This is a death faith. Everything has its opposite—as life and death, light and darkness, truth and falsehood, and so on to the end of the chapter. There is a living faith and a dead faith, a natural belief and a spiritual belief, the true church and the false church, the doctrine of God our Saviour and the doctrines of men and devils. The workmonger preachers preach that faith is man's part of salvation to perform. That people dead in sin may of their own volition repent and exercise faith toward God; then God will do his share. That kind of preaching pleases the carnal mind, for it is in keeping with his belief. Faith for a long time seemed to be almost exclusively for the Jews, but when the door of faith was opened to the Gentiles by the Lord, Paul and Barnabas carried the news to the church at Antioch how the Gentiles had been blessed (Jesus had said, in the case of the centurion, that He had not found so great faith, no, not in Israel); they were then constrained to bless God for granting repentance to the Gentiles. Ruth was a Gentile, but it was so rare for the Jews and Gentiles to mix in any way that those cases seemed to have been passed unnoticed. Paul says, "By faith the harlot Rahab perished not with those that believed not." James says she was justified by works. I think that, if Paul and James were on earth today, they could easily reconcile the apparent difference, in that they would readily agree that life precedes action in spiritual as well as

natural things. Rahab was a Gentile or heathen, as all nations were termed by the Jews except their own. When a sinner, by divine light shining in his mind and heart, realizes his condition, he has faith in the power and mercy of God at once, or else he would not so earnestly implore the God of mercies for mercy.. Of course he does not feel that there is any mercy for him; but, if there was no life there, there would be no action. There is such a thing as growing in grace and in the knowledge of Christ. At first the children of God are babes, and have need to be fed on milk, which is experimental religion. When they grow to the stature of men, they will relish strong meat, that is, the doctrine of God their Saviour. Paul told Timothy "not to be ashamed of the testimony of the Lord, but to be a partaker of the afflictions of the gospel, according to the power of God, who hath saved us and called us, not according to our works, but according to His own purpose and grace, which was given us in Christ before the world began." They were predestinated, before the foundation of the world, to eternal salvation, their inheritance made known, realized and enjoyed to some degree in time; the full fruition will be realized in eternity. This is a glorious arrangement, of which we only have a foretaste in time. We are told we only know in part and see in part, but, when that which is in part is done away with and that which is perfect is come, then we shall know as we are known and see as we are seen. Even so, come Lord Jesus.

JAMES M. SIMMONS.

Boyle, Miss., Oct., 1915.

THOUGHTS ON THE RESURRECTION.

DEAR BROTHER HASSELL:—I heartily agree with Elder Lee Hanks in his comment on the resurrection of THESE MORTAL BODIES. For I do certainly believe that "He who raised up Jesus from the dead shall quicken OUR MORTAL BODIES." Mortality is the thing that dies, and that which dies is the thing that shall live again.

I believe we would do well to rid the church of all members who advocate a nonresurrection of the body and a no-hell, annihilation theory; such is Russellism pure and simple, and is death to the body. It is poison

as strychnine. As I told a Russellite once, who asked me to let a friend of mine read his rotten literature; I replied that the difference between us was, he swallowed it and I didn't; that not a drop of that poison goes into my stomach.

There is no subject that interests me more than the resurrection of OUR MORTAL BODIES; for Jesus says, "He that liveth and believeth in Me shall never die." And this is my hope, that when I lay down this body in death, the "he that liveth" and believed in Jesus shall live on and never die. The house in which I live shall crumble and fall, but the he or she who lives in this house will not die, but will simply pass out into a building "not made with hands, eternal in the heavens." And it is my hope and consolation that this body shall arise from its sleeping dust, and be reunited with the soul and spirit, and shall live again forever and ever. O, glorious thought!

Chehalis, Wash.

MRS. F. W. ZASTROW.

IF IN ARREARS AND CONVENIENT, PLEASE REMIT AND RENEW.

For several months the remittances for THE GOSPEL MESSENGER have not been sufficient to pay even the cost of printing the magazine. On account of the awful European war, there is widespread financial depression; but Divine Providence has mercifully blessed us with peace and with abundant harvests, and the most important of all things is religious and eternal truth, such as THE GOSPEL MESSENGER and other Primitive Baptist periodicals disseminate. Please, therefore, if you are in arrears, and when convenient, remit the small amount of your subscription, and renew for another year, so that I may, at least, pay for the printing of THE MESSENGER, and so that I may continue to send it to hundreds of our poor ministers and members, who appreciate it but are not able to pay for it. Any person who desires THE GOSPEL MESSENGER, and who can not pay for it, may have it without charge.

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.

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SLEEPING BELIEVERS SHOULD AWAKE AND ARISE AND OBEY THE COMMANDMENTS OF CHRIST.

In his Epistle to the Ephesians the Apostle Paul says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (5:14). As shown by the previous part of the Epistle, he is addressing the elect, redeemed, and regenerated people of God, who had already been made alive from the death of trespasses and sins; but, as implied in this verse and the context, they were in a sleeping or dormant state, a condition of carnal security, coldness, and darkness, worldly indifference to their spiritual obligations and privileges, just as the five wise virgins, as well as the five foolish ones, were all slumbering and sleeping, when the midnight cry was

made, "Behold, the bridegroom cometh; go ye out to meet him" (Matt. 25:1-13). He may come to us in righteous and severe judgment at any time; and, as we know neither the day nor the hour, we should watch for His coming. The sleeping believer is called to awake, and to arise from that apparently dead condition in which he is, and from living like those who are dead in sin, and Christ will give him light, which the awakened person needs in order to know where to go and what to do and how to do it. As shown by the fourth and fifth chapters of Ephesians, the Apostle means that the believer in Christ should put off his former corrupt conduct and conversation, and put on the new man, which after God is created in righteousness and true holiness; put away falsehood, dishonesty, indolence, bitterness, wrath, clamor, evil speaking, uncleanness, covetousness, foolish talking and jesting, and drunkenness, the unfruitful works of darkness, for which things the wrath of God cometh upon the children of disobedience; but that they should reprove these sins, and renounce all errors and disorders, and walk as children of the light and of the day, in truthfulness, honesty, industry, kindness, gentleness, and forbearance, purity, unselfishness, wise and godly conversation, joyful worship of the Lord, and thanksgiving to Him, discharging all our respective obligations, by His grace, in love to Him and each other, and in peace with God and all mankind.

S. H.

HE OPENED HIS MOUTH.

Matt. 5:2.

"His mouth is most sweet."—Songs 10:16.

In this pure mouth no guile is found, but love and truth and grace abound (1 Pet. 2:22). This is the mouth of God, by which He hath spoken to us (Heb. 1:2); the mouth from which proceeded the most wonderful sermon that ever greeted the ears of the church of God on earth—Christ's Sermon on the Mount.

"Seeing the multitude, He went up into a mountain, and, when He was set, His disciples came unto Him, and He opened His mouth, and spake unto them." And, oh! what a stream of divine blessing issued forth from His tender, loving heart and escaped through that sweet,

open door of divine utterance, a stream that has not changed its course, but gently flowed with the tide of time, reaching and refreshing the souls of millions of hungry and thirsty sinners for whose redemption He came into the world.

Like as a banker would open his vault wherein his gold is deposited for the benefit of his family, so Jesus opened His mouth and dispensed the divinely rich treasures of His loving, generous heart to His waiting, loving, and trusting disciples who followed Him up to His chosen retreat on the mountain, and there He opened to them the door behind which were stored "all the treasures of wisdom and knowledge," and began to teach them of their present gracious state in the kingdom of grace and also of their future glorious and eternal destiny. "Blessed are the poor in spirit (a common characteristic of the children of God), for theirs is the kingdom of heaven." The same are persecuted for righteousness' sake (verse 10). The same people mourn; they hunger and thirst. The same people are further described as the meek, the merciful, peace-makers; and as being subjects of revilings, persecutions and evil-speaking of men; but instead of murmuring and complaining, they are taught to rejoice and be exceeding glad in view of their great reward in heaven.

This wonderful sermon on the mount stands on the sacred record as an open door (to the eye of faith) of entrance into the great and only storehouse of sovereign grace, the fountain of living waters for the feeding of the hungry, quenching the thirst of the weary pilgrim who is often, if not continually, lingering and thirsting after righteousness.

The people thus quickened to a realizing sense of their vile, sinful and utterly depraved nature constitute the "house of David, to whom the fountain of purgation is opened for their cleansing from sin and uncleanness." The Son of David will at the proper time open His sweet, precious mouth of love and peace to each one of them, and,—oh! precious promise,—they shall all know Him, from the least unto the greatest, as their prophet, priest, and king. He will speak to them as no man nor angel can speak, and open to them the rich treasures of

the kingdom of heaven which He hath purchased for them at the cost of His precious blood.

By the quickening power of divine grace, the sinner is made conscious of his wretched condition, and this sovereign act of the Holy Spirit is the beginning of spiritual blessings bestowed upon him, and leads to repentance; it is godly sorrow which worketh repentance unto salvation, not to be repented of; and the same divine influence leads to faith and hope in the Lord Jesus Christ. It is not the voluntary act of the sinner, but the power of divine, quickening grace. It is written: "All thy children shall be taught of God, and great shall be the peace of thy children." The lessons thus imparted cannot be learned in the schools of men nor by studying the letter of the Holy Scriptures; for it is written therein that "the letter killeth, but the Spirit giveth life." Jesus said, "The words that I speak unto you are spirit and life." No man can speak the life-giving word to the sinner, dead in sin; but when Jesus speaks the life-giving word, the sinner lives. No power in the universe can cause the Lord Jesus Christ to open His mouth, neither can any creature prevent it; it is His own sovereign prerogative. Jesus will open His mouth and speak to all that the Father gave Him in covenant; though they be dead in sin in the kingdom of nature, they shall hear His voice and live.

J. E. W. H.

"OUR HEATHEN INHERITANCE."

From the Birmingham *Age-Herald* for Sunday, October 17, 1915, it appears that the noted Presbyterian preacher of that city, Dr. H. M. Edmonds, is out of harmony with the creed of his church, for he denies the imputation of Adam's sin to his posterity, or the doctrine of original sin, and the imputation of the righteousness of Christ to His people, or to saved sinners, and hence denies that sinners are justified before God by the righteousness of Jesus. The Doctor is quoted as saying, "The only requirement God made of us was humility toward Himself and justice and mercy toward our fellow man," which remarks of the Doctor are based upon Micah 6:8, where it is said, "He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do

justly, and to love mercy, and to walk humbly with thy God?"

Question: When the Lord thus spoke, of old, whom was He talking to? Answer: To Jacob, Judah, and Jerusalem; in a word, to Israel under the law, or to the Jews. Chapter 1:5.

If this verse teaches that salvation eternal is by doing justly, and loving mercy, and walking humbly with God, it also shows that in the first place, God *shows* them what is good. Did He *show* all men in that age the good, which, according to the Doctor, they were to do in order to eternal life? No, for the prophet of old said: "He showeth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation: and *as for His judgments*, they have not known them." Psalm 147:19, 20. So, to tell the plain, simple, Bible truth about this matter, the Israelites, to whom this beautiful language about doing justly and loving mercy toward our fellow man, and walking humbly with God, were a peculiar people, of whom the Lord said: "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 again he said, "I, the Lord, am holy, and have severed you from other people, that ye should be Mine." Lev. 20:6. And again He said to them, "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." Deut. 7:7. Driving out the wicked inhabitants of the land of Caanan and the gift of it to the Israelites by the Lord, was a special and peculiar favor of the Lord to them, but notice what Moses, the servant of the Lord and leader of Israel said to them about it. Listen: "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that He may perform the word which the Lord sware unto thy fathers, Abraham, Isaac and Jacob." Deut. 9:5. Hence, the Israelites were chosen of God in Abraham to be a special, peculiar, and favored people and nation of the Lord before one of them was born or had done good or evil. See Gen. 12:1-4; 13:16; 15:5, 6; 17:1-6. Therefore, the whole Israelitish or Jewish na-

tion were chosen to be such before they had any existence except in the purpose, plan, predestination, and election of them unconditionally to the land of promise or Caanan, and this being true, their being Israelites and having a right to an inheritance in the goodly land, did not depend upon their "doing justly, loving mercy, and walking humbly with their God," but did depend upon the faithful performance, on the part of the Lord, of His promise and oath to Abraham, and upon their being *born* of Jews. Jews became Jews or Israelites by being *born* of Jews, and not by obedience to any law or laws, not by doing justly and walking humbly with God.

The Bible plainly teaches the doctrine of original sin, or, in other words, that we all became sinners in, through, and by Adam, because he represented his entire posterity, as note the following: "By one man (Adam) sin entered into the world, and death passed upon all men." Rom. 5:12. "By the offense of one (Adam) *judgment came upon* all men to condemnation," etc., verse 18. "By one man's (Adam's) disobedience many were made sinners" (verse 19). "By man came death." "For as in Adam all die," etc. 1 Cor. 15:21, 22. So the Apostle tells the Ephesians that they were "by *nature* the children of wrath." Eph. 2:3.

As the Scriptures teach that we all sinned and fell in Adam and became transgressors through him, so in like manner do the Scriptures teach plainly and sublimely that all the people of God become righteous through the righteousness of Christ, declaring plainly that "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. We are taught that "Christ died for our sins" (1 Cor. 15:3), and that He redeemed His people from the "curse of the law" (Gal. 4:5), and that they are redeemed by the "precious blood of Christ" (1 Pet. 1:18). "By one offering He perfects them forever" (Heb. 10:14), justifies them freely by His grace (Rom. 3:24); justifies them from all things (Acts 13:39); bears their sins in His own body (1 Pet. 2:24). Jesus reconciles, presents them holy, unblameable, and unreprouvable in the sight of the Father (Col. 1:21, 22), and presents them unto Himself a glorious church, not having spot or wrinkle, or any such thing, but holy and without blemish (Eph. 5:27). In this connection let me

quote the language of Dr. Richard Watson, the noted Methodist theologian, who said most truly and eloquently: "True and saving faith acknowledges on earth, as it will be perpetually acknowledged in heaven, that the whole salvation of sinful man, from the beginning to the last degree thereof, whereof there shall be end, is from God's freest love, Christ's merit and intercession, His own gracious promise, and the power of His own Holy Spirit."

In conclusion, the doctrine of the imputation of Adam's sin to his descendants, and the imputation of the righteousness of Christ to His redeemed people, looms up in the first book of the Bible and shines most gloriously in the last, and is taught in every conceivable form; by precept, example and declaration; historically, symbolically, typically, allegorically, prophetically, and by parables and by the lips of the Lord Jesus Himself. But to teach that men are saved from death and sin and sorrow by "doing justly, loving mercy, and walking humbly with God," is heathenish indeed, and is indeed part of "our heathen inheritance," for the great Oriental scholar, Max Muller, after forty years study of the heathen systems of religion, said that the keynote of them all is *salvation by works*. Zoroaster, the heathen philosopher, who taught about six hundred years before Christ, said: "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." Buddhism, the largest religious system in the world, teaches that "Every one's salvation is entirely dependent upon the modification or growth of his own inner nature, resulting from his own exertions." So one of them says, "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."—*Encyclopedia Britannica*, Frank Carpenter, etc. Hindooism teaches that

"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."

And Dr. Edmonds and these heathen teachers are agreed in the doctrine that man *does* well *there* because he did well *here*. Now, the truth of the matter is, Dr. Edmonds has accepted and is advocating the so-called Higher Criticism of the German theologians, which is a new name for *Infidelity*. Shame upon this boasted age of progress and enlightenment! G. W. STEWART.

HOPE.

Paul says the children of God are saved by hope. Hope is expectation with desire. We are expecting, after the conflicts, trials, hardships, persecutions, and many hard battles of life are over, a sweet and blessed home in heaven. We by faith seek a city which hath foundations, whose builder and maker is God. We desire this above all things. David had this blessed hope when his child died. The sweet little babe in spirit was in heaven, and he hoped to be there too after he had accomplished the work the good Lord had assigned him. He most sincerely desired to go to that sweet and blessed home where sickness, sorrow, pain, and death can never come. Is this all a whim of the brain? Surely not. Why should our poor preachers leave their homes and loved ones, suffering the necessary hardships they do, without the promise of a cent, to comfort God's children, if after all the body returns to the earth like the brute? "If a man die shall he live again?" Yes. Job says: "I know (by faith) that my Redeemer liveth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God, and mine eyes shall behold Him and not another." And the psalmist said, "Then shall I be satisfied when I awake with Thy likeness." Is not this a glorious hope? The poor old saint that is blind, deaf, dumb, halt, and maimed will be changed, and bear the blessed image of Jesus. Many dear children of God are now in a pauper's home, but they are rich. There is an inheritance that awaits them that is sure and certain. Thieves cannot steal it, nor wicked people swindle them out of it. This is a sweet hope. It may seem little at times, but it is a blessed hope, and it is sure and steadfast and an anchor of the soul. All the gold of this world could not

buy it. You can be cheated out of earthly possessions and can by extravagance lose them, but, thank God, this inheritance is reserved for every heir of promise, and he is kept by the power of God, and is sure to be put in possession of it. The promise of our God is sure to all the seed; age, ignorance, afflictions, death, the grave and Satan himself will never dispossess one of these little ones of that blessed inheritance. You may feel to be the blackest and vilest sinner on earth, but the atoning blood of Jesus cleanses all your sins, washes you and makes you a king and priest to God. The body will go to the grave, but it shall be quickened and immortalized. With all the attempts to explain away our hope, this truth will stand. See Rom. 8:11. We do not know we are children of God and that heaven will be our home. Hope that is seen is not hope. If we knew it and could see it, we would not hope for it. We hope for that we see not, then we patiently wait for it. Our knowledge is a faith knowledge now. We have sweet foretastes of heaven, and our souls are filled with ecstatic joy sometimes now. We love Him, serve Him, and have many blessed assurances that heaven will be ours, but our joys are mixed with sorrows. We often have to mourn in the absence of our Beloved, but behold! He cometh with fresh manifestations of His love and mercy, and we have heavenly feasts and foretastes again. After we all are home, there will be no more pain, sickness, nor death, but we will enter into that blessed inheritance in its fullness, and bask in God's smiles forever. Surely it is a blessed hope.

L. H.

QUESTIONS AND ANSWERS.

1. Q. What is meant by the "cup" and "the fruit of the vine" in the Lord's Supper (Matt. 26:27-29)? A. "Cup" is a figurative expression for the contents of the cup; and "the fruit of the vine" was a common expression, among the Jews, for wine, which is the fermented juice of the grape. The juice of the grapes generally planted in Palestine was red (Isa. 63:2; Rev. 14:19, 20), and was called the blood of the grape (Gen. 49:11; Deut. 32:14), and it was thus a suitable emblem of the blood of Christ. And when Christ says, "I will not drink

henceforth of this fruit of the vine until that day when I drink it new with you in My Father's kingdom" (Matt. 26:29), He means, in the last expression, partaking of the spiritual and always new joys and glories of heaven.

2. Q. What does Paul mean in Rom. 8:23—"And not only *they* (or, rather it, the whole creation, mentioned in the preceding verse), but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body"? A. The creation is here personified, or spoken of as a person, and, being cursed of God for man's sin (Gen. 3:17-19), is represented as groaning and laboring in pain together, subject to vanity, or frailty and decay, and longing for deliverance into the glorious liberty of the children of God, spoken of by Christ as "the regeneration" (Matt. 19:28), and by Peter as "the restitution of all things" (Acts 3:21) and as "the new heavens and new earth, wherein dwelleth righteousness" (2 Pet. 3:13). And by "ourselves" in Rom. 8:23 is meant believers in Christ, who have been born of His Spirit, and have experienced the early operations of the Spirit in repentance, faith, hope, and love; even these have the remains of indwelling sin, and experience manifold afflictions and sorrows, and inwardly groan while waiting for the adoption, the redemption or resurrection of our body in the glorious likeness and blessedness of Christ, to which we are predestined to be conformed (verse 29), when we shall have forever done with sin and sorrow (verses 14 to 18). We have "the Spirit of adoption in our spirit now, whereby we cry Abba, Father" (verse 15; Rom. 2:29) but the hoped-for, the actual adoption of our body into the family of our Heavenly Father will be in the morning of the resurrection (Philip. 3:20, 21; 1 Cor. 15:23, 42-57).

3. Q. Is it gospel order for a church to receive a member excluded from another church? A. No.

4. Q. Is a minister in order who advises such a course? A. No.

5. Q. Can a church be in gospel order and yet not belong to an Association? A. Yes.

6. Q. Is an Association in order not to correspond with either branch of a divided Association until she finds out which is right? A. Yes.

7. Q. Are organized Associations which rule over their own churches or over sister Associations by holding or dropping formal correspondence, scriptural? A. No. Neither Associations nor any formal correspondence between them are mentioned in the Scriptures. The first Baptist Association was formed in 1651 in Wales. At first Baptist Associations were only yearly meetings of the members of different churches and the friends of truth for Divine worship and mutual edification; and, when used for this lovely purpose only, they are glorifying to God and beneficial to His people. S. H.

REMARKABLE PROVIDENCES.

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

WARBURTON'S MERCIES No. 21.

I went on for some time very comfortably, but by and by the Lord began to try me sorely in withdrawing the light of His countenance from me. O the dreadful state of darkness, confusion, misery, and wretchedness that I was in for six or seven weeks! I verily thought the Lord was about to make it manifest that I was nothing but a hypocrite; and would be proved, after all my profession, to be an apostate. O how I trembled when I went into the pulpit, and sometimes feared some awful judgment would befall me for my horrid presumption in attempting to open my mouth in the name of the Lord. I could not believe that I could be blessed to one soul; and here I was, week after week, with not one grain of religion, but what made me miserable; and I found afterwards that this was more than thousands of empty professors ever had. I felt fully persuaded that the people were sick and tired of hearing such an ignorant fool, and surely would leave, one after another; for I could not see how it could be possible that they could bear with me long; for Sunday after Sunday I could bring nothing but gloomy tidings, setting forth what devilish wretches we were, and the long forbearance of God towards us. But instead of the congregation dwindling away, it appeared to increase, which astonished me, and I wondered again

and again how it could be that they could bear with such a confused fool. O the days and nights that I passed through misery and wretchedness! I cried, I groaned, I wept, and sighed, but could not believe that either my sighs or groans were regarded of God; and my very soul felt a little of what the prophet Jeremiah exclaims: "Surely against me He is turned; He turneth His hand against me all the day; my flesh and my skin hath He made old; He hath broken my bones, He hath builded against me, and compassed me with gall and travail. He hath set me in dark places, as they that be dead of old; He hath hedged me about that I cannot get out; He hath made my chain heavy; also, when I cry and shout, He shutteth out my prayer; He hath enclosed my ways with hewn stone; He hath made my paths crooked." (Lamen. 3:3-8.) And I am as confident of it as I was of my own existence that nothing short of Himself made known in my soul again, as my God, could make these crooked things straight. I know, and am a living witness, that what Job saith is truth (Job 11:10): "If He cut off, or shut up, or gather together, then who can hinder him?" And David, the man after God's own heart, proved the same, when he cried, "I am shut up, and I cannot come forth." No! there is no coming forth till God's time. "Ye shall not go out with haste, nor by flight; for I the Lord will go before you, and bring up the rearward." Bless the Lord! such seasons as these, though they are so cutting to the flesh and blood, are valuable lessons, not designed to destroy us, but to purify us, and to strip us from all our idols, to bring down the cursed pride of our nature, and let us see that the Lord can do as well without us as with us. O how sick I was of myself! how I hated myself! nay, my very shadow was a stench to my feelings. At last I entirely gave it all up, and felt determined I would never attempt to preach again, for I could neither read, nor pray, nor believe, nor hope, nor love; nay, I verily believed I must be twice dead, and plucked up by the roots. O what a devil I was in my own eyes! A large congregation was no comfort to me; it afforded me no encouragement to hear the dear children of God tell me that the Lord was blessing the word. I was afraid that I was preaching to others, and should be myself a castaway at last. I wanted God the

Holy Ghost to bear witness with my spirit once again, that I was Christ's, and that He was mine. O how my poor soul whispered again and again, "Say unto my soul, I am thy salvation." "O remember me with the favor which Thou bearest unto Thy people; O visit me with Thy salvation, that I may see the good of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance." "O bring my soul out of prison that I may praise Thy name." This was my cry night and day; and, bless His dear name! the sighing of the poor prisoner came up before Him, and, in His own time, He manifested it to the joy of my poor soul. O how sweetly, powerfully, and gloriously did He enter into my poor, cast down soul with these words: "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." O what a lift was this to my soul! It lifted me from off the dunghill, and set me amongst princes; and my very soul could shout, "Rejoice not against me, O mine enemy. When I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me." Yea, I could sing, "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? Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple; and now shall mine head be lifted up above mine enemies round about me; therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." O what a blessed time of peace and joy I had in viewing the sovereignty, the power, the wisdom, the mercy, the goodness, the majesty, and glory of a covenant God in stripping me and clothing me, in emptying me and filling me, in wounding me and healing me, in shutting me up and bringing me forth. Bless the Lord! it is in these things that my soul lives; and in these things is the life of my spirit. It is "in and out" where the sweet pastures of electing love, mercy, and grace are sweet and relishing to the souls of the poor sheep of Christ. O how my poor

soul blessed, praised, and thanked Him for the trial I had passed through! I saw there was a need for it; and how sweet was the Apostle's language: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby." (Heb. 12:11.) O the preciousness of proving the dear truth of our God by heartfelt experience! Surely we can say with confidence, "Thy words were found, and I did eat them; and Thy words were unto me the joy and rejoicing of my heart." And we are confident David spoke truth when he said, "How sweet are Thy words to my taste, yea, sweeter than honey to my mouth; the law of my mouth is better to me than thousands of gold and silver." But our God has fixed it, and it can never be overturned, that night and day, sorrow and joy, prosperity and adversity, are inseparably linked together. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." And so I have ever found it; but, bless God! victory is sure and certain, let the devil and unbelief say what they will; and to this day I have proved that not one good thing has failed of all that ever He has promised. They have all come to pass in the right way, by the right means, and at the right time. Truly He is too wise to err and too good to be unkind.

JOHN WARBURTON.

CLOSE OF VOLUME XXXVII.

With the present number the thirty-seventh volume of THE GOSPEL MESSENGER closes.

The year now ending has been one of unparalleled war and desolation in Europe, and of consequent distress among all nations, but also a year of abounding and astonishing mercies to the sinful people of our own nation. It is not because we are better than others, but because of His sovereign and unmerited goodness to us that He has favored us with peace and prosperity. O that He would also bless us with grace to be truly and humbly thankful to Him for His amazing mercies, and to be reverent, loving, obedient, and submissive to Him, and to be just and kind to one another and to other nations! And especially may His church, clothed with

the robe of her Redeemer's righteousness, and filled with His Spirit of holiness, show forth His glory amid the gross darkness of the world—the glory of His truth and love and purity and peace and salvation! S. H.

EXTRACTS.

BUFFALO, ALA., September 30, 1915.

Eld. S. Hassell:

DEAR BROTHER:—I enclose \$1.00 to renew my subscription for THE MESSENGER.

It is with no small degree of pleasure that we welcome the coming of THE MESSENGER to our home. Its sacred truths are very dear to us, who hope to have a like experience to its writers.

When but a child THE MESSENGER was treasured very highly by my father (Deacon S. G. Higgins), and I, too, found much comfort in reading the writings of Elders W. M. Mitchell and Respass, whose works yet follow them, to do honor to the God that led them. The present editorial staff are still led by the same God, and are prompted by the same charity, contending earnestly for the faith once delivered to the saints, and are admonishing that peace, unity, love, and fellowship exist among the churches and the saints of God.

May the Lord spare you many years to honor His name, is the prayer of your brother in hope,
J. T. HIGGINS.

PASO ROBLES, CALIF., December 22, 1914.

Eld. Sylvester Hassell:

DEAR SIR:—Please find enclosed \$1.00 in M. O. to pay for THE GOSPEL MESSENGER for another year.

It is a very great pleasure to me to read its contents, and I feel thankful for that privilege, as I have no opportunity to hear the Gospel explained so satisfactorily as THE MESSENGER gives it.

Sincerely,
MRS. ALMIRA KELSHAW.

JENNINGS, FLA., June 1, 1915.

DEAR BROTHER HASSELL:—Once more, thank the Lord, I am able to renew for THE MESSENGER. Find enclosed \$1.00. I hope to be able to get THE MESSENGER as long as I live, for I feel that God is directing its staff. About all the food I get now is from its pages. How sorry I am, dear Brother, to have to say to you that but few now are in the old paths at Bethel Church. I have been a member 55 years; but the so-called Progressives control the church now. They have a piano, a Bible class, and protracted meetings. O that God would caue them to seek for the old paths and walk and stay in them! On the 5th I will be eighty years old. My love to you all.

JAMES AVRIETT.

ROOPVILLE, GA., October 20, 1915.

Elder S. Hassell:

DEAR BROTHER:—I herewith send \$2.00, one to renew the subscription of W. C. Shadinger, R. 10, Carrollton, Ga., and the other for you.

I don't want to do without THE MESSENGER. I don't want to read it

at your expense. I am always pleased with its contents. I am glad, indeed, that it is not filled up with such stuff as *many* of our Brethren have and are falling into. Such as none but God's children can commit the blasphemy that is never forgiven. The sheep are the obedient, and the goats the disobedient children of God; wise and foolish virgins, same. Also dogs and sows. The law elements were to melt with fervent heat, etc., all through the Scriptures. Philosophising away the end of the world and the second coming of Christ, also virtually doing away with an eternal hell. These heresies have been gradually slipping in for twenty years. They, like all hurtful things, are started and fastened on the minds of the little ones around the fireside in the home, until the mind is ready to take it publicly from the pulpit. It comes on slowly and easy at first. They hint at, and see who sanctions.

There is another growing evil under the sun. There is a *growing* tendency to look up to the Association as a kind of supreme court, or perhaps a legislative body, to say to this church, "Do so and so," and it doeth it. The churches of Christ, which He hath purchased with His own blood, actually fearing an institution of men, and letting the acts of the Association actually bind and cause them trouble as to whether they will hold on to their pastor or drop him.

I want to live right, also in the love and fellowship of the Baptists the few days that I remain here; but I trust God will enable me to stand on the walls of Zion and cry aloud and *spare not*. It's hard, indeed, to have to "tell Israel of her sins, and Judah of her transgressions"; we should do it in love, to save, and not to destroy. May the God of all grace be with and sustain you in all your labors of love, and after a little while longer may we, with the Bride, be carried to our home above. Amen.

W. P. MERRELL.

COLUMBUS, GA., September 21, 1915.

Elder Sylvester Hassell:

DEAR BROTHER:—Inclosed you will please find postoffice order for \$2.00. Please accept this, not as full payment for THE MESSENGER, for its value to me cannot be estimated in dollars and cents. It reaches beyond that, for it often brings me food from a far country; and that lovely Christ-like spirit that is manifested by the dear children of God who contribute to its pages is often to me as cold water to a parched tongue. May the Lord continue His mercies to you in your declining years, and may you be strengthened by His grace; and, when the time of your departure has come, may you, like the great apostle Paul, be enabled to say, "I have fought a good fight, I have finished my course, I have kept the faith," etc. This, I hope, is my prayer for you, and also for all that love His appearing.

As ever, your Brother in Hope,

GEO. W. CARGILL.

TRIALS AND MERCIES.

R. 1, SUMMIT, GA., October 3, 1915.

DEAR BRETHREN AND SISTERS:—Last June a year ago I fell and broke my left arm, and it was dislocated in the wrist joint; it was not set right, and I cannot shut my left hand, and it is weak. On May 30th I was thrown down by a calf, and my left hip was broken. It is now going on five months and I have not been off the bed only a few times on a rolling chair. I am almost a total cripple on my left side. I was stout and fleshy when I was thrown down, and the weather was so warm that my back was scalded in two places.

I suffered a great deal for the first ten weeks. It does not seem that I could have borne it if I had not had help from a Higher Power. Bless the Lord! He has promised not to lay more on us than He will make us able to bear. Oh! He has been so good to me, a poor unworthy sinner. He has blessed me with so much good company. I have heard of people saying that they could not do without the Baptists, and I can truthfully say that myself—they have been so nice to me. All the neighbors and friends have been kind to me, for which I feel very thankful. I never can forget them, and I hope that the Lord will richly bless every one who has ministered to my necessities. My precious sisters and friends, how often you have made my poor heart overflow when you would come in with such nice nourishments, all ready for use! During this long period of affliction my dear old husband has been my nurse all those days and nights. After going all day, I was obliged to call on him at night, and, no matter how weak and faint the call was, it was answered. He was ever ready to come to assist me, no matter how feeble he was. My afflictions have taken away his privileges. He could not go to our Association. Oh! the bitter tears that I have shed. I would not hinder him from going to his meetings if I could help it. I will close, although the half has not been told. I ask an interest in the prayers of all praying people for us aged and afflicted ones—especially Elders Hassell, Hanks, E. R. Roberson, Isaac Jones, Dalton, Temples, and Newman. These dear brethren have visited us, and some of them have preached for us, and we enjoyed their company so much. Come again, brethren. We would be glad to have you visit us any time.

Your sister in hope of a better world,

(MRS.) S. M. ANDERSON.

R. 5, HATTIESBURG, MISS., June 25, 1915.

DEAR BROTHER HASSELL:—Find enclosed a money order for one dollar to pay for THE MESSENGER for another year, as my time was out the first of the present month, and we ought not to put off those things; for we are commanded to be not slothful in business, and provide things honest in the sight of all men. But I am sorry to say that few are obeying all the laws and statutes now. Oh, if all the people of God who have risen with Christ would read and obey the twelfth chapter of Romans, we surely would be in a better shape. Not but one thing to join after we are born of the Spirit. Seek the true church and be buried in baptism, which shows our blessed Saviour was crucified and buried and rose from the grave. And then we ought to walk in newness of life or in those good works which God ordained for us (Eph. 2:10). Look at Israel, how she suffered for all her sins, and how shall we escape if we disobey the laws of the gospel kingdom? It looks to me that we have good hearers and few doers. THE MESSENGER is a good paper, and I still want to take it. May the good Lord lead you by His Spirit to keep the paper sound.

Your brother, S. V. FORD.

BUELL, MO., October 2, 1915.

Elder S. Hassell—

DEAR BROTHER:—Yours is the only Old Baptist paper I know of that speaks out against the many innovations that are being tried to be brought into the grand old church. It seems that the day is close at hand when the church will be tried and purged, as so many of our preachers are drifting from the old way, the good way, the

way our fathers trod; and this drifting means trouble for somebody. I have made up my mind to stand in the old way, the way Brother Elkins and our fathers stood, it matters not whom I have to oppose or part company with. Wishing you and yours well, I am,
Your brother in hope, DAN W. HENSLEY.

ROUTE 3, BOX 18, JACKSONVILLE, N. C., Sept. 27, 1915.

DEAR BROTHER HASSELL:—Enclosed you will find a money order for one dollar, which pays for THE GOSPEL MESSENGER another year. I truly enjoy reading your paper, and have not missed getting a single copy.
Very truly yours, (MRS.) G. T. WALTON.

TECUMSEH, OKLA., May 15, 1915.

DEAR BROTHER HASSELL:—While renewing my subscription once more, I wish to express my gratitude to God for His preserving care another year and to assure you and the readers of THE GOSPEL MESSENGER that I still take comfort in reading your editorials and the communications contributed to its columns by the many able and spiritual brethren and sisters. Indeed, it is like news from a far country and like the experience of my own soul, when I read of the joys and sorrows, the hopes and the fears and the spiritual exercises of those who base their hopes of salvation upon the merits of Christ, and have no confidence in the flesh. I enclose one dollar to pay for THE GOSPEL MESSENGER another year
(MRS.) P. E. DAVIS.

Elder Sylvester Hassell—

CHEROKEE, TEXAS, October, 1915.

MY DEAR BROTHER:—Please give notice in THE MESSENGER that I have bought one-half interest in the *Baptist Watchman*, and will gladly send sample copies to all who desire it, and will appreciate any subscriptions sent us. The price is one dollar per year.

Yours in love, S. N. REDFORD.

MARTINSBURG, WEST VIRGINIA, July 5, 1915.

Elder S. Hassell—

DEAR BROTHER:—Enclosed you will find postoffice money order for one dollar to renew my subscription to THE MESSENGER, which comes to our home each month filled with sweet comfort. Yet how careless I have been in not sending in the money sooner, as I see my time expired with the May number, and I do not want to be in debt for my paper. I know times are hard and money scarce, but think most of us could spare a dollar for our paper, and not let the editor be burdened, if we were willing to deny ourselves some things that we could do without. May the Lord's choicest blessings rest upon you, and may you be spared many more years to publish the paper, which is truly a gospel messenger, is the wish of a poor unworthy brother, who begs an interest in your prayers.

Unworthily, A. M. COMPTON.

REDUCTION IN PRICE.

Eld. J. S. Newman, McGirb, Texas, will hereafter sell David Benedict's *Fifty Years Among the Baptists* for 75 cents per copy. This book is by a leading New School Baptist historian, and demonstrates, beyond all controversy, that the Primitive or Old School Baptists are the original Baptists.
S. H.

OBITUARIES.

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

G. W. SMITH.

G. W. Smith was born November 5, 1836, and died September 11, 1915, making him seventy-five years, ten months, and six days old when he died. He married Miss Luincie Jane Allen (who in affliction and sorrow survives him) July 5, 1866, with whom he lived happily until death. To that union were born eight children—four girls and four boys—six of whom still live. G. W. Smith served about four years in the cruel War Between the States in the sixties, and, according to the testimony of comrades in arms, made a valiant and faithful soldier. He lived about all of his long life on the same tract of land owned by his father when he died, hence he was well, and I can truly say *favorably*, known by the people generally. He was noted for his industry, energy, and honesty, and while he was not wealthy according to the usual acceptation of the term, he was always a successful and prosperous farmer, raising an abundance of corn, meat, syrup, etc., to supply his farm, and I am confident that he never thought of getting or acquiring anything except by straightforward, honest dealing. His peculiarities and traits of character were such as to render him one of the most highly esteemed and popular men of the common people I have ever known. While not a professor of any religious body, he was a firm believer in the doctrine of salvation by grace alone and an unswerving friend of the Primitive Baptists, and we have cause to believe that while we mourn his loss here he is where the wicked cease from troubling and the weary are at rest, and where asthma and distressing coughs never can come. We married sisters (daughters of Elder J. T. Allen, of honored and precious memory), and for nearly forty-two years we were acquainted, and during that long period of time, and during which we passed through many pleasant scenes, some bitter trials, temptations, afflictions, and sore bereavements, he was always my friend, and in his death I feel that I have lost another one of my best friends, and it is in tears that I pen these lines to his memory. Sister Luincie Smith, his companion, who is now sadly afflicted, is a faithful member of the Primitive Baptist Church, and may it please the Lord to kindly remember, heal, and comfort her and all the living members of the family, who were so devoted to him as wife and children, and, if according to His heavenly will, enable us all to say as did His servant Job, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord."

G. W. STEWART.

MRS. MARY DEES.

Mary Dees, consort of John Dees, was born in Butler County, Alabama, April 16, 1843; was married to John W. Dees in 1860; united with the Primitive Baptist church at Fort Dale, in Alabama, about the year 1860, and was baptized by Elder B. Lloyd, and moved to Texas in 1878, where she, with her husband, settled in Angelina County, where they lived and were loved and respected by their friends and neighbors until their demise. They were separated by death only for a short time, the husband passing away on the 13th of last January, and she was called to her reward on the 29th of September, 1915.

Sister Dees suffered intensely in the last few years of her life, and was totally blind for the last ten years, yet with all her affliction she was cheerful and uncomplaining, and bore her afflictions with patience and Christian fortitude. She was punctual in the attendance of her church meetings, always filling her seat there when not providentially hindered. She loved to entertain her brethren at her hospitable home; and, though her natural eyes were darkened, her eye of faith was bright and clear. All was done for her in her last sickness that could be done by loving hands and skillful physicians, but her work was done, and the Master had called her to her happy reward. Her children have lost a kind mother, the community a good neighbor, and the church a faithful member. But to the bereaved and sorrowing ones I would say, Weep not as those who have no hope, "for if we believe that Christ died and rose again, them also for whom Christ died will God bring with Him." Her funeral was attended by a large concourse of friends, and the writer tried to comfort them from Job 18:18. May the Lord bless the bereaved.

A. M. STARLING.

By request.

MRS. MARTHA C. GOINS.

Mrs. Martha C. Goins was born March 3, 1838, and died June 27, 1915, at her son's, J. W. Goins. She was 77 years, 3 months, and 24 days old. She was the daughter of Geo. W. and Leabtie Crouch; was married to J. L. Goins in 1856. She leaves five sons—J. A. Goins, of Omaha, Ga.; Geo. W. and T. S. Goins, of Columbus, Ga.; J. W. and C. L. Goins, of Fortson, Ga.; thirty-six grandchildren; twenty-seven great-grandchildren; one brother, four half brothers, and one half sister to mourn for her. Her husband died at Richmond, Va., in 1864. She was left with her children to rear. She lived to see them all grown and married. Mother was not a member of the church, though a strong believer in salvation by grace. The burial was conducted by Deacons W. M. East and G. W. Corgar, who spoke to the comfort of the bereaved. Two of her granddaughters sang very sweetly "Asleep in Jesus! Blessed sleep!" The burial was in the family cemetery near the home.

Mother's death was doubly sad on account of the death of one of her great granddaughters on Monday a. m. before mother died Sunday a. m., 27th—little Sarah Marie Buck. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." May the grace of the Lord Jesus Christ abide with her loved one left behind, any may we all meet her above is the prayer of one of her sons.

Fortson, Ga.

J. W. GOINS.

MRS. SARAH DAVIS.

Mrs. Sarah Davis, wife of B. Davis, was born in Lafayette County, Tennessee, July 17, 1837, and died April 12, 1915. She joined the Primitive Baptists at Elm Ridge, in Kaufman County, Texas., in 1887, and was baptized by Elder K. F. Polk. Two children survive her. Sister Davis lived a consistent member, always filling her seat at church when not providentially hindered. Weep not, dear children, as those who have no hope.

Written by her pastor.
Edgewood, Tex.

W. W. SLAUGHTER.

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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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FINAL ANNOUNCEMENT.

DEAR BROTHER:—By your kind permission I am making this final announcement to the readers of THE GOSPEL MESSENGER, who are afflicted with catarrhal poison of the head, lungs, stomach, bowels, kidneys, bladder and womb, especially bladder and female troubles. I will send my three-months' treatment as follows: My regular fee will be charged—half down, balance in thirty days. Medicine furnished and delivered by express, charges prepaid. If a second treatment is needed, I will send it without any additional fee, the patient pay what the medicine would cost at a drug store and express charges. *Any one* not able to pay my regular fee, and will make a statement to that effect, signed by an Old School Baptist minister in good standing or a notary public, can get the treatment by paying what the medicine would cost at a drug store and the express charges. Old School Baptist ministers and widows can get the treatment for what the medicine would cost at a drug store and express charges. Those who will send in all the regular fee with the order I will give them a year's subscription to either *The Primitive Baptist* or GOSPEL MESSENGER. If they prefer a song book I'll send a book, "The Good Old Songs." Two-cent stamp must accompany all letters of inquiry.

Respectfully, E. A. GULLEDGE, M.D.,

tf

221 Marshall St., Martin, Tenn.

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