

The Gospel messenger
Williamston, N.C. [s.n.]

[Find this Book Online: https://hdl.handle.net/2027/dul1.ark:/13960/t4qk02d9t](https://hdl.handle.net/2027/dul1.ark:/13960/t4qk02d9t)

Digitized by
INTERNET ARCHIVE

Original from
DUKE UNIVERSITY



Public Domain

We have determined this work to be in the public domain, meaning that it is not subject to copyright. Users are free to copy, use, and redistribute the work in part or in whole. It is possible that current copyright holders, heirs or the estate of the authors of individual portions of the work, such as illustrations or photographs, assert copyrights over these portions. Depending on the nature of subsequent use that is made, additional rights may need to be obtained independently of anything we can address.

Generated through HathiTrust on 2026-03-27 05:45 GMT

Duke University Libraries



D01854063R

Generated through HathiTrust on 2026-03-27 05:45 GMT
<https://hdl.handle.net/2027/dull.ark:/13960/t4qk02d9t> / Public Domain

DUKE UNIVERSITY LIBRARY
DURHAM, N. C.



Rec'd _____

Generated through HathiTrust on 2026-03-27 05:45 GMT
https://hdl.handle.net/2027/dul1.ark:/13960/t4qk0z09t / Public Domain



Digitized by the Internet Archive
in 2014

<https://archive.org/details/gospelmessenger3839hass>

Vol. 38

No. 1

g.
THE GOSPEL MESSENGER

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

Williamston, North Carolina.



PUBLISHED MONTHLY.

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

JANUARY, 1916.



All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C.

Write communications with pen, and on only one side of paper.

Money should be sent by money order or registered letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving THE MESSENGER should notify us.

Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

If the MESSENGERS are not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

JANUARY, 1916.

TABLE OF CONTENTS.

Poetry.

Divine Inspiration of the Scriptures.....	1
---	---

Correspondence.

Elder J. H. Fisher—Mercies.....	1
Elder F. W. Keene—Divine Consolation.....	3
George D. Conklin—Natural Trials and Spiritual Joys.....	5

Editorials.

By Elder S. Hassell:

Beginning of Volume XXXVIII.....	7
Questions and Answers.....	14
Remarkable Providences.....	16
"The Babylonish Garment".....	24
If in Arrears and Convenient, Please Remit and Renew.....	24

By Elder J. E. W. Henderson:

"He Opened Not His Mouth".....	8
--------------------------------	---

By Elder J. H. Oliphant:

"Speaking the Truth in Love".....	10
-----------------------------------	----

By Elder G. W. Stewart:

Mercy.....	12
------------	----

Extracts.

Walter A. White.....	25
F. F. Smith.....	25
Mrs. O. B. P. Adams.....	26
Mrs. M. V. Bulloch.....	27
Mrs. W. H. Daniell.....	28

Selections.

The War and German Rationalism.....	28
America's Present Duty.....	29
A Drifting Church.....	30
The Right Preparedness.....	30

Obituaries.

Mrs. J. A. Boyd.....	31
Change of Address.....	31

INDEX TO VOLUME XXXVIII.

X
Pev
G 676M
U. 38-3

POETRY.

- | | |
|--|--|
| <p>A Confession in Simple Verse, 201.
At the Cross, 108.
Christ Our Peace, 33.
Crucifixion of Christ, 233, 329.
Christ Crucified, 265.
Christ's Second Coming, 336.
Divine Inspiration of the Scriptures, 1.</p> | <p>Gethsemane, 161.
Love of God, 97.
Love to the Church, 207.
Peace with God, 65.
The Enthroned Lamb of God, 129.
The Glories of Christ, 297.
The Angels' Song, 361.</p> |
|--|--|

CORRESPONDENCE.

- | | |
|--|--|
| <p style="text-align: center;">A</p> <p>Adams, Mrs. O. B. P., 26.
Avriett, James, 226.
Adams, Eld. J. E., 295, 306.
Adams, Mrs. C. B., 322.</p> <p style="text-align: center;">B</p> <p>Bullock, Mrs. M. V., 27.
Burton, Mrs. M. J., 58.
Bartlett, Eld. E. B., 59, 105.
Broom, Eld. W. S., 61, 228.
Bragg, Mrs. E. A., 227.
Barron, Eld. J. W. F., 323.
Boswell, Eld. G. W., 324.
Brumbach, Mrs. Lucy G., 352.
Barfield, Mrs. Maude, 375.
Board, Miss Lillie, 392.</p> <p style="text-align: center;">C</p> <p>Conklin, George D., 5, 191.
Cash, Eld. Walter, 34.
Chastain, Eld. W. A., 58.
Carr, Judge J. D., 60.
Chilton, Mrs. R. J., 119, 189.
Calloway, J. R., 151.
Chick, Eld. F. A., 202.
Carmack, W. J., 227.
Coats, Eld. J. T., 391.</p> <p style="text-align: center;">D</p> <p>Daniell, Mrs. W. H., 28.
Daily, Eld. John R., 167, 279, 301, 324.
Dale, J., 169, 352.
Dulin, Mrs. A. L., 227.
Dean, J. B., 294.
Dorsey, Mrs. Lou J., 97.</p> <p style="text-align: center;">E</p> <p>Everett, Mrs. Bettie G., 119.</p> <p style="text-align: center;">F</p> <p>Fisher, Eld. J. H., 1.
Farrow, Eld. R. S., 152.
Ford, Eld. S. V., 295.</p> | <p style="text-align: center;">G</p> <p>Gilbert, Eld. M. L., 260, 368.</p> <p style="text-align: center;">H</p> <p>Hassell, Eld. S., 60, 350.
Higsons, Mrs. S. M., 88.
Haynes, J. W., 89.
Hardy, Eld. L. H., 106, 279.
Harrington, Eld. W. B., 130.
Heard, Eld. Walter J., 260.
Henderson, Eld. A. H., 293.
Holmes, W. A., 295.
Henderson, Eld. J. E. W., 350.
Haile, J. R., 390.
Hoskins, C. W., 391.</p> <p style="text-align: center;">J</p> <p>Johnson, Mrs. C. E., 352.</p> <p style="text-align: center;">K</p> <p>Keene, Eld. F. W., 3, 65, 132, 297, 334.
Koen, Eld. A. P., 190.
Keith, A. M., 323.</p> <p style="text-align: center;">L</p> <p>Little Flock Church, 39.
Leonard, Mrs. S. J., 119.
Lee, Mrs. Lucy A., 190, 261.
Little, Eld. W. M., 330.
Lowe, Mrs. C., 390.</p> <p style="text-align: center;">M</p> <p>Milton, T. N., 58.
Mount Pleasant Church, 58.
Merrell, Eld. W. P., 85.
McGinty, J. F., 118.
McGee, Mrs. Loulie, 118.
Medhurst, E., 161.
McLeod, Mr. and Mrs. D., 189.
Moore, Miss Cleona, 261.
Mahurin, Eld. C. M., 294.
Mahurin, Mrs. C. M., 319.
Mitchell, Eld. W. M., 363.</p> |
|--|--|

818943

- N
- New Hope Church, 59.
- O
- Oliphant, Eld. J. H., 38, 306.
- P
- Patton, Mrs. Mary, 87, 351.
 Pipkin, C. G., 89.
 Philpot, J. C., 233, 265.
 Petty, Eld. M. E., 319.
- R
- Ruffner, Eld. L. T., 88.
 Rockett, M. R., 226.
 Rowland, Mrs. Adele, 319.
 Ridgway, W. A., 320.
 Ross, Eld. C. J., 321.
- S
- Smith, F. F., 25.
 Scallorn, F. M., 62.
- Satterwhite, Eld. J. T., 68, 84.
 Swain, Eld. Henry, 102.
 Stinson, Eld. J. T., 152.
 Spitler, Wesley N., 189.
 Smith, Mrs. Annie, 294.
 Sparks, T. M., 391.
- T
- Taylor, Eld. J. A., 88.
- W
- White, Walter A., 25.
 Williford, Eld. M. B., 60.
 Whitley, Mrs. B. Z., 61, 171, 362.
 Waddle, Eld. George, 88.
 Whitten, A. S., 120.
 White, G. W., 120.
 Woodall, B. J., 226.
 Walton, Mrs. G. T., 352.
 White, Mrs. Verbie, 373.

EDITORIALS.

- By Eld. S. Hassell*—Beginning of Volume XXXVIII, 7; Questions and Answers, in every number; Remarkable Providences, in every number except Dec.; "The Babylonish Garment," 24; If in Ar-rears, Please Remit, 24, 318, 350; "The Weapons of Our Warfare Are Not Carnal," 40; Regeneration, 41; Mount Carmel Baptist Church Case, 57; Following After Peace and Edification, 70; Fair-ness and Kindness, 83; The Lovingkindness of the Lord, 109; Pro-tracted Meetings and Secret Orders—Later and Fuller Informa-tion, 122; "The Things Concerning Me Have an End," 134; The Wonder of Wonders, 135; A Recent, Western, and Progressive Custom, 144; Anti-Christian Secret Oath-bound Societies, 144; "The Christian Baptist," 146; "Laying Up Treasures in Heaven," 147; Trial and Decision of Mount Carmel Church Case, 148, 224; The Believer's Song of Praise to the Lord, 173; The Wisest Are the Humblest, 208; Elder John R. Daily's Book on Secret Socie-ties, 225; Sound Faith and Practice, 246; Presbyterianism, 256; Methodist Discipline, 256; A New Edition of Eld. J. H. Oliphant's Practical Suggestions for the "Common People," 257; "A Discus-sion on the Public Worship of God," 280; Not Arminians, 289; J. Dale's Acrostics, 3d page of cover; Baptism of My Only Daughter, 3d page of cover; "God Our Saviour," 307; The 151st Annual Session of the Kehukee Association, 337; "What the War is Teaching," 343; Is the U. S. Population Increasing Faster Than Church Membership? 344; "Three Cents a Day," 344; Latest Reli-gious Statistics of the World, 345; The Angels' Song, 376; "Ish-mael, or The Origin of the Red Man," 386; "The Clergy Live Easy Lives," 386; Twenty-Five Per Cent Advance in the Cost to Me of Printing THE GOSPEL MESSENGER, 387; Close of Volume XXXVIII, 389.
- By Eld. J. E. W. Henderson*—"He Opened Not His Mouth," 8; The Goodness of God, 42; What Shall We Render, 72; This World is Not Our Home, 110; Death Abolished, 136; The Church, 174; The Foxes, 176; Thoughts on Regeneration and Temporal Apostasy, 209; Suffering with Christ, 247; Christ the Saviour of the World, 284; Our God, 309; The Gospel of Christ, 311; The Lord's Mes-sage and Promises to the Church, 338; Winter and Summer, 378.

By Elder Lee Hanks—Strife About Words, 45; Desire Peace Upon a Scriptural Basis, 112; The Goodness of God, 139; Divisions, 211; Encourage All the Gifts, 250; Carnality, 314; The Mystery of Godliness, 341; God is Supreme, 380.

By Eld. G. W. Stewart—Mercy, 13; It, 48; Conservatism and Progressiveness, 74; Questions Answered, 141; About the Ministry—Questions Answered, 252; A Pleasant Meeting, 286; Peace, 382; The Fruits, 389.

By Eld. J. H. Oliphant—"Speaking the Truth in Love," 10; "The Election of Grace," 44; Antinomianism, 140; Graciousness and Holiness of God's Salvation, 181; Over-Zeal, and Lack of Zeal, 182; Twenty-third Psalm, 214; Trial is the Divine School for the Ministry, 249; Peace, 313; Kind and Wise Words, 384.

SELECTIONS.

America's Present Duty, 29.
A Drifting Church, 30.
A Difference, 192.
A Prayer of Fenelon, 194.
Bread Every Day, 333.
Baptism and Open Communion, 393.
Demoralizing Effects of War, 229.
Fourteen Keeps, 194.
God's Acre, 358.
Menace of the Movies, 195.
Passing Away, 193.
Preparedness, 228.

Preach the Word, 332.
Science and the Bible, 90.
Study to be Quiet, 192.
The War and German Rationalism, 28.
The Right Preparedness, 30.
The Bible, 90.
The Healing Christ, 90.
True Prayer, 194.
The Great European War and its Results, 354.
The Last Tear, 393.

OBITUARIES.

A

Allen, Asa J., 62.

B

Boyd, Mrs. J. A., 31.
Bush, Mrs. Susan A., 62.
Byrd, Eld. N. B., Jr., 152.
Benton, Mrs. Cynthia O., 195.
Barron, Hiram W., 326.
Branan, Mrs. Gillie, 356.

C

Cook, Mrs. Mary E., 63.
Crowley, Raymond, 94.
Cox, Deacon William G., 325.

D

Denney, Mrs. T. J., 93.
Dyers, Deacon F. C., 326.

E

Estes, D. P., 325.

G

Guthrie, Mrs. M. A. E., 262.

H

Howard, Mrs. M. L., 355.

I

Inman, John W., 91.

L

Leonard, Mrs. S. J., 93.
Laseter, John H., 327.

M

Murray, Mrs. Annie, 196.
Maddox, Mrs. C. B., 394.
Mitchell, Mrs. Bertha E., 395.

N

Nance, Eld. C. T., 261.

P

Pulley, Mrs. E. M., 153.
Puckett, Deacon J. T., 296 and
3d page of cover.

R

Roberson, Mrs. Margaret A., 356.

S

Seay, Eld. Henry, 92.
Smith, Eld. M. P., 122.

218943

IV INDEX TO VOLUME XXXVIII.

Smith, A. M., 154.
Spradling, Mrs. L. E., 395.

T

Thompson, Mrs. E. J., 197.

W

Whiteside, J. D., 91.
White, Eld. G. W., 123.
Whatley, Mrs. S. M., 154.
Weaver, A. J., 230.

NOW PUBLISHED IN FULL.

SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B. LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

ALLEN'S NATURE COMPOUND.

A safe vegetable remedy for Liver, Kidney, and Blood Diseases, Rheumatism, Neuralgia, Dyspepsia, Sick and Nervous Headache, Fever and Ague, Constipation and Skin Diseases. Your money back if you want it. Six months' treatment for \$1. Sent postpaid on receipt of price. Agents wanted. Not for sale by druggists. On receipt of a stamp we will send any person over the age of sixteen a generous sample free.

W. T. ALLEN MEDICINE CO.,
Greenfield, Indiana.

JAMIESON, FAUSSET AND BROWN'S COMMENTARY ON THE BIBLE.

This is the best critical commentary on the Scriptures now published. My edition, in six volumes, cost me \$15.00. I will send the complete work in two large octavo volumes, bound in cloth, by mail or express, prepaid, for Three Dollars and Twenty-five Cents. No minister can otherwise invest this amount of money to better advantage.

SYLVESTER HASSELL, Williamston, N. C.

THE GLORIOUS TRIUMPHS OF GRACE.

I will send the second edition of "The Glorious Triumphs of Grace" for 10 cents per copy, postpaid. Contains 190 pages and 13 chapters on our merciful God's rich grace, as it reigns in Election, Regeneration, Pardon, Justification, Adoption, Sanctification, etc.

W. S. CRAIG, Kearney, Nebraska.

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 38.

WILLIAMSTON, N. C., JANUARY, 1916.

No. 1

DIVINE INSPIRATION OF THE SCRIPTURES.

2 Peter 1:21.

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

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

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

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

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

ELIZABETH SCOTT (1763).

MERCIES.

DEAR ELDER HASSELL:—Your good paper has been coming to me ever since just before I was baptized by Elder J. G. Eubank, in Ohio, on the fourth Sunday in

January, 1893. I was living then, however, in Kentucky, and was ordained at Sulphur Fork Church, at Campbellsburg, Ky., in June, 1893, and soon after came to Texas, which was my native State.

I have been living here near Graham, Texas, for nearly sixteen years. It has been my pleasure to see some five or six churches grow up here in these parts, whereas there was only one when I moved here. There never has been any strife nor division among them, for which I really believe I have been thankful.

I am sending you a minute of our last Association (Mount Zion). You will see that while we never have had any separate organization, and each Church takes charge of the meeting on her own responsibility, and conducts all the business and services, yet we have never raised a bar of fellowship against our surrounding Primitive Baptists who hold to and use organized Associations, nor have any of them denounced us for so doing, that I know of. [Several other Primitive Baptist Associations are of this character. They are simply meetings for the worship of God. S. H.]

We feel like we desire to record the mercies of Almighty God, if we could, for upholding us and sustaining us all these years, and for giving us peace-loving men to be with us and preach to us, and men who have avoided hobbies on predestination and the New Birth and other deep and mysterious questions that have not needed so much discussion, as we believe. God's mercy was, no doubt, rich toward me in giving me a hope in 1875, and in leading me and helping and bringing me as an infant to the grace of Baptists in Kentucky, and enabling me all these years to tell in my little way of that triumphant mercy that makes no failures.

Yet this mercy is displayed in us who are failures, but Jesus makes sure.

The time is near, I think, when the triumphs and victories of Divine grace are to be made manifest in one condensed way, and where all the miracles of the past are to be repeated in an instant, to the consummation of this age and the ushering in of the Sabbath of glory.

The six days' week time of labor is to be no more, and the period of rest and restitution of all things must burst upon a benighted world to show forth the seven-

fold wisdom of God and the weight of His eternal glory upon all things. But I am a babe; I can not attain unto it. I grasp at it, but it is gone, and I am left lonely and wondering in sadness why I can not see and tell the fullness of God's mercies. God's wrath will endure for awhile, but His goodness and mercy shall endure forever.

How I have fed of late on "Warburton's Mercies"! This has been to me the deepest, sweetest, and strongest preaching that I have received in many days. He was, no doubt, a settled and chosen witness of the Lord Jesus Christ. These our God will have till the end of time. These witnesses with the church shall stand as a two-fold testimony of the sovereign mercy of God till all of His purposes concerning creation and man shall be perfectly fulfilled.

In this hope I am your poor servant and brother in tribulations,

J. H. FISHER.

DIVINE CONSOLATION.

BELOVED OF GOD:—I often find it for the welfare of my soul to hear of your welfare, and I at times find it good to tell another responsive heart my own exercises in things relating to our gracious God with whom we have to do.

Some days ago my spirit was so burdened with certain cares that are at times a burden indeed. In consequence of these things so oppressed was my heart the tears came into my eyes, my body appeared to be weakened. I saw the newly arrived newspaper lying on a chair. I snatched it up, thinking to bury myself in its tidings, and forget myself and all the trying providences of my God; (O, how stupid I am!) but as I took up the paper I saw my Bible. I felt that is far better. Oh! that my God would be gracious to me. I put aside the newspaper and took up the Bible, my heart was hungry for some word from the Lord. I am wearied with tidings of man's wickedness, with war, with its dreadful miseries, the hatred belching forth, not from the cannon's mouth only, but in the speech and writings of men. I sat down, opened the Bible, and these were the first words that I read: "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. Who hath measured the waters of the hollow of his hand, 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?" Isaiah 40:11, 12.

How quieting they were! My heart was eased, and lifted up in love, in trust in God. Surely this was the gracious work of the Comforter, the Holy Ghost.

I found also, as moment by moment I mused upon these words of the Holy Scriptures, that the sacred power of God was upon me producing humility, and a meekness of spirit before the Lord.

O! I know I am but a sinful, insignificant speck, and yet such a sacred comforting power I felt in those words that I was persuaded the Lord was mindful of me, that I was in his hand, that my life's minutest circumstance was subject to his good pleasure. "The very hairs of your head are all numbered."

How sinful then I felt is all my unbelief, my murmurings, my self-pity. Truly I felt to blush before the Lord, for I was ashamed of my distrustfulness.

"Nevertheless I am continually with thee; thou hast holden me by my right hand. Thou shall guide me with thy counsel, and afterward receive me to glory."

If the waters are in the hollow of God's hand, if he meteth out heaven with a span, O! then surely all my small affairs are in his power. All that is daily my hap happeneth according to his decree; and all in such measure as pleaseth him. I felt to repose in the power of goodness of the Lord, who, I hope, is my everlasting Friend. I think I know what it is to be casting all my care upon the Holy One of Israel; but I find that I need to be wrought of God to cast my burden upon Him. In the burden and heat of the day I need as did the Apostle Paul that God's grace should be exceeding abundant with faith and love in Christ Jesus.

And who, and what am I that God should so graciously work in my soul, and incline me unto himself; and give me everlasting consolation and a good hope through grace in the dear Redeemer? I am nothing, a sinful, base thing; I am among the things that are foolish, to be despised (I Cor. 1:26-28). (The knowledge of this is no

trifling thing; it is dreadful, humiliating. The more and more I see what I am in the flesh, the more I am ashamed, the more I loathe myself in my own sight.)

And yet I am constrained to believe that I am a vessel of mercy predestined to eternal glory by Christ Jesus. I see in my flesh no meetness for this inheritance of the saints in light; but he who hath wrought us for the self-same thing is God, who also hath given us the earnest of the Spirit: and I have hope that he who hath begun a good work in me will perform it until the day of Jesus Christ.

If then I have the right, the power to hope that my ultimate destiny is to dwell with Christ and his church in glory, afore prepared thereunto by the operations of his grace, by the blood and righteousness of the Lamb of God, and if in the resurrection at the last day I shall be found in my whole spirit and soul and body blameless ("Faithful is he that calleth you, who also will do it." 1 Thess. 5:23, 24), then I shall be like the glorified Saviour and shall see him as he is. If such a blessed hope is in my heart (1 John 3:3), then, in my pilgrimage unto this blessedness, let me trust in my God; let me endure hardness as a good soldier of Jesus Christ. O! let me be found cleaving to the Lord with full purpose of heart, glorifying him in my body and spirit which are his.

FREDERICK W. KEENE.

North Berwick, Maine.

NATURAL TRIALS AND SPIRITUAL JOYS.

WARWICK, N. Y., November 8, 1915.

Elder Sylvester Hassell:

MY BELOVED BROTHER:—A little later on than this, last year, I sent you my subscription for one year for THE GOSPEL MESSENGER, and it was my wish (though, perhaps, I did not particularly specify in regard to that) to have it commence about that time, either November 1st or December 1st, as that was the time that I, usually, wished my address changed from Warwick, N. Y., to Pine Bluff, N. C. But I believe you sent me some back numbers, though I don't know how many, as they came during my absence, while on a trip to Charlotte, N. C.,

and therefore I did not get to read them. I was sorry of this arrangement, though I ought to have mentioned it. So now you will find enclosed a money order for one dollar for my subscription for another year, beginning when my present year expires. I was very sorry that I did not get to your Association this year, as I so much desired to, but my miserable state of health, when I left Pine Bluff, N. C., last spring, and for quite a length of time after I arrived at Warwick was one cause of my failing to get there. I was glad to learn, from THE MESSENGER, that you had such a pleasant meeting, and that the Lord was pleased to manifest His smiling presence in that lovely manner as to make it such an enjoyable and profitable season. Very truly,

"The Lord can clear the darkest skies,
Can give us day for night;
Make *drops* of sacred sorrow rise
To *rivers* of delight."

It was a nervousness, accompanied with great depression of mind and spirits that was the cause of my unpleasant state of health. I am now in the pleasant enjoyment of my usually good health. I was not able to attend any of our four spring Associations, not even my own, "Warwick," though it was held at this place, and within a few hundred yards of my dwelling. I was too nervous. I was very glad that a kind Providence opened up a pleasant way for Elder and Sister Gold to attend.

I am very glad, my dear brother, that you are still the spared monument of God's unchanging love and mercy, and I sincerely trust are the pleasant and happy recipient of many of kind Heaven's unnumbered blessings and mercies. With my warm and unwavering love, I remain, very truly, sincerely, and very affectionately,

Your devoted, loving brother,

GEORGE D. CONKLIN.

P. S.—I will send you a postal when I desire my address to be changed.

G. D. C.

EDITORIAL.

EDITORS:

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

BEGINNING OF VOLUME XXXVIII.

The 38th volume of THE GOSPEL MESSENGER begins with this number.

The course of human affairs continues as it has since the fall of our first parents in the Garden of Eden, and the murder of Abel by Cain; and, though the wrath of God is revealed from heaven, in the Divine judgments of droughts, storms, and floods, volcanoes, earthquakes and fires, wars, famines, and pestilence, against the ungodliness and unrighteousness of men, yet, according to the prophetic Scriptures, human unbelief and wickedness will continue until Satan is bound and kept from deceiving mankind, and then, after a thousand years, Satan will be loosed again, and will stir up the unregenerate to their last rebellion against God and war upon His peo-

ple, and this will be followed by the resurrection of the bodies of the dead, and the final judgment, and the entrance of the human race upon their eternal state—everlasting punishment for the wicked and everlasting happiness for the righteous. These momentous truths are foretold by God in His Written Word, and are surely believed by the great body of His people, and by Divine grace will continue to be uncompromisingly maintained by THE GOSPEL MESSENGER, against all opposition.

S. H.

“HE OPENED NOT HIS MOUTH.”

“He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.”—Isa. 53:7.

The above prophetic declaration was spoken about seven hundred years before it was literally fulfilled, or before the birth of Christ, of whom it is a part of the testimony of God concerning the sufferings of our blessed Lord and Saviour.

Solomon tells us that there is a season to everything, and a time to every purpose under the heaven; a time to be born, and a time to die; and among other things he includes “a time to keep silence, and a time to speak” (Eccl. 3:7). So, in fulfillment of the Word of God by the prophets, “When the fullness of the time had come, He sent forth His Son, made of a woman, made under the law,” to fulfill His sovereign will and purpose in the redemption of His people that were under the law; and at the time and place appointed of the eternal Father, Christ was born. The New Testament Scriptures abound with testimony that Christ the Lord was actually born, and the Scripture was fulfilled: “Unto us a child is born, unto us a Son is given” (Isa. 9:6).

God, who had in former times spoken unto the fathers by the prophets, now began to speak to His chosen people by His Son, whom He had given a body in the likeness of sinful flesh, and a human mouth and tongue to speak His words in the human dialect of His people. Those holy lips and tongue were faithfully employed in testimony of Himself and of the Father who sent Him to redeem His elect.

But there is also a time to die, and our incarnate Saviour must needs suffer the penalty of the law under which His people had fallen in order to redeem them from its curse. The time of this event was also appointed and agreed upon in the counsel of God, and therefore Jesus said "The Son of man must be lifted up" (John 12:34).

Having come from the Father into the world, the very hour drew near when He must leave the world and go to the Father (Jno. 16:28). He said to His disciples, "Behold the hour cometh, yea, is now come, that ye shall be scattered every one to his own, and shall leave me alone; and yet I am not alone, because the Father is with me" (verse 32). After speaking these and many other words to His disciples, intimating His death, it is written (Jno. 17:1) that Jesus lifted up His eyes to Heaven (not simply *toward* Heaven, but all the way up to the infinite heights), and said: "Father, the hour is come," and once more began to speak in prayer, first for Himself and then for His apostles.

Following on, we find Jesus next in a garden with His disciples, where He was soon followed by Judas, the traitor, and a band of men and officers; armed with weapons, and clothed with authority to arrest the supposed malefactor; Jesus suffered the mob to bind Him and lead Him to Annas, father-in-law to Caiaphas, the high priest, unto whom the prisoner had been sent bound, and who, after he had briefly examined Him, sent Him to Pilate's judgment hall, by whom He was questioned as to His identity as King of the Jews, to which Jesus answered that He was a King, but that His kingdom was not of this world. In reply to the question, "Art thou a King?" Jesus said unto Pilate, "Thou sayest that I am a King" (Jno. 18:37). It is clear that every transaction of the Jews in connection with the matter under consideration bore testimony to the fact that Christ was the Son of God that should come into the world; for it is written in the 2d Psalm, "The kings of the earth set themselves, and the rules take counsel together against the Lord and against His annointed," etc., and in this way, in their ignorance, the Jewish Sanhedrin were now engaged, bent on the death of the despised and rejected Nazarene. The concluding record by John of the events

of that memorable day following the previous night of the bitter anguish of soul the exceeding depth of sorrow, the agonizing prayer of Jesus is found in the 19th chapter; the other three evangelists also record the same.

But although Jesus was so oppressed and afflicted under the burden of our sins and under the consequent curse of the law, He opened not His sweet and precious mouth in a single word of complaint against the will and counsel of God by which He was delivered for our offenses. In His terrible agony in Gethsemane He asked not that the eternal Father's will should be broken nor His eternal counsels be changed so as to avert the strokes of Divine wrath or to withhold the sword of infinite justice which was already falling with merciless severity upon Him. His mouth was indeed open to the Father in prayer, but not in complaint nor murmuring.

Sovereign love and mercy might have come to the rescue of the holy, harmless, and undefiled High Priest of our profession, but for the claim of infinite and inexorable justice, the flaming sword that guards the tree of life against the approach of guilty man, whose blood can never atone for his sin—this sword must be bathed in the blood of the Lamb who was brought to the slaughter, who, under the cruel mockings of his adversaries, opened not His mouth in remonstrance against their shameful and cruel conduct, but as a sheep before her shearers, He bore all those indignities in silence and meek submission to His Father's will, who was pleased thus to oppress, afflict, and bruise Him, to smite Him, all for the iniquities of His people for whom He was delivered unto death.

J. E. W. H.

“SPEAKING THE TRUTH IN LOVE.”

Eph. 4:15.

The Saviour left an example for us in His life—in baptism, in the Lord's Supper. I think that He reminded us of our sins in a manner that is an example to us in our behaviour, one to another. He told the woman at the well of her sins in such a way as to secure her reverence; and Paul's conversion is an example of it; the Lord told him of his sins in such a way as to secure his tenderest love.

“Let nothing be done through strife or vain glory” (Phil. 2:3). Nothing that we do through strife will bring good results. When you write a letter, do not mail it until you are sure that there is no strife in it (struggle for the mastery). If there is, it will settle no strife nor allay confusion, but rather make things worse. If we could weigh our words and look over our sentences for the blemishes of a vainglorious temper, and re-write over and over till there is not a trace of strife or vainglory in a single sentence, we may do good. “A soft answer turneth away wrath.” But a severe answer will add fuel to the flames. “The weapons of our warfare are not carnal” unless we descend into a spirit of controversy and strife.

“Dearly beloved, avenge not yourselves.” We exhibit the spirit of our Saviour when we answer rough and severe words with kind words, and, if spoken, let it be in kindness. We will overcome evil with good if we form the habit of letting our words be spoken in love. “Father, forgive them.” Here is a forgiving spirit—one that we need to have shown to us, and we never show more of the Christian spirit than when we are ready to forgive. “Strife” is a desire to triumph over another, and will never do any good. I do not intend to recommend an unstable spirit that defends nothing and stands for nothing, but a gentle, kind and Christian spirit that is coupled with firmness and a fixedness of principle. We weaken our cause when we seek to defend it with harsh and unkind words. We weaken our reputation as a minister or as a professor by using the methods of low grade politicians. We must be willing to admit that other men may be honest who differ with us about things—as honest as we are. They may be Christians, for whom Christ died, and has forgiven them and loved them, and will at last bring them home to glory. God forbid that we should nourish a spirit of strife and hate for them; but few of them need severe words, and most of those in error need to be taught the way of truth in a kind and gentle manner.

It is a high office to be a minister of the Gospel, and what we send out to be printed will advertise the spirit we are of, and if we make an unfavorable character for

ourselves by using harsh words and methods it will be to our greatest injury.

If a brother be overtaken in a fault, "ye which are spiritual restore such a one in the spirit of meekness." This is the way to reclaim the erring, and the only way. "Considering thyself lest thou also be tempted." Our brother may be wrong today, but we may be the erring one tomorrow; so let us "do as we would be done by" when we fall into temptation.

Let us remember that all are not strong to bear with the weak; some are "babes," and we must not expect too much from them. And we are not to lord it over others and dictate to others. "Be thou an example of the believers in word, in conversation, in charity, in faith, in purity." Show the spirit of a minister of the Gospel, and thus be an example to the flock. J. H. O.

MERCY.

Mercy! One of the dearest, sweetest, and most precious words in our language, in all human literature, and in the revelations of the most high God. So no wonder the Psalmist says: "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens." Ps. 89:1, 2.

The history and explanation of Mercy is the history and explanation of God's great salvation. The mercy of God in Christ is the sure and only well-grounded hope of salvation from sin and sorrow beyond the grave, and from the strife, toil and turmoil of this poor sinful life. We need mercy while we live and we need mercy when we come to die; and if we have the mercy of God in death the day of our death will be better for us than the day of our birth. If we have the mercy of God in death, poor, lonely, afflicted and forsaken though we may be here in this world, we have all we need, because it will be the exit from a world of sin and sorrow and an entrance into a world of endless joy with God, the spirits of just men made perfect and the companionship of angels. Lord, ever more give us Thy mercy, for Jesus' sake.

Blind Bartimeus, through mercy cries to the blessed Son of God for mercy, and in mercy the dear Administrator of mercy stops and calls for him, and in mercy restores the poor, suffering blind man to sight and then he follows Jesus in the way. (See Mark 10:46-52.)

Faith itself is a product or fruit of mercy, and of this faith Sir Humphrey Davy, the man of science, says: "I envy no quality of the mind or intellect in others—not genius, power, wit or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm, true religious belief to every other blessing; for it makes life a discipline of goodness; creates new hopes, when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life, even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and of shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation, and despair."

"Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their souls from death, and to keep them alive in famine." Ps. 33:18, 19.

Again: "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." Ps. 147:11.

So while the proud Pharisee stands and thanks God for his own goodness and enumerates his own acts of merit, the poor publican stands afar off and pleads for mercy, and goes down to his house justified rather than his proud despiser. Luke 18:11.

Martin Luther, the great reformer, says. "Merit is a work for the sake of which Christ gives reward: But no such work is to be found, for Christ gives by promise. Just as if a prince should say to me, 'Come to me in my castle, and I will give you a hundred florins.' I do a work, certainly, in going to the castle, but the gift is not given me as a reward of my work in going, but because the prince promised it to me."

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. In 1 Sam. 17:40, what may be represented by the staff, and the five smooth stones, and the brook, and the shepherd's bag, and the sling, mentioned in connection with David's killing Goliath? A. I am far from believing, with Emanuel Swedenborg, that every word and every syllable of the Scriptures has, not only a literal, but also a spiritual meaning; and, if it has, I do not believe that any human being has ever discovered it; and there is no end to the guesses that may be made as to such meaning. But where no such meaning is affirmed or intended, words meaning literal or natural things, may possibly be illustrations of spiritual things. In 1 Sam. 17:40, the staff may be an illustration of the support of God; the five smooth stones may represent the truth, the righteousness, the peace, the faith, and the salvation of God; the brook, the Spirit of God, out of which the five stones came; the shepherd's bag, the Word of God, which contains, in description, the five stones used by the soldier of Christ; and the sling, the power of God; and the true soldier always prays and watches. One stone, the truth, from the brook, the Spirit of God, applied by the sling, the power of God, prostrates the giant of error. See "the whole armor of God" described by the Apostle Paul in Eph. 6:13-18. Great Goliath depending on himself, is slain; but little David, trusting in God, conquers his enemy.

2. Q. In Amos 3:3, "Can two walk together, except they be agreed?" is it meant that God and His disobedient people cannot fellowship one another, or that His obedient cannot fellowship His disobedient people? A. The whole context proves that the meaning is that a holy God cannot fellowship even His chosen people in their darkness and disobedience (as in 1 John 1:5, 6); but it is also true that His obedient people cannot fellowship their brethren in disobedience (as in 1 John 1:7); 2 Cor. 6:14-16; 2 Thess. 3:6).

3. Q. What is the difference between the "soul" and the "spirit"? A. The Hebrew and Greek words, in the Scriptures, translated soul, spirit, mind, understanding, heart, and life, generally mean the same thing—the im-

material principle that man derived directly from God, being frequently employed to denote a particular aspect or function, or attribute of that principle. In Luke 1:46, 47 "soul" and "spirit" evidently have the same meaning. In only two passages of the Scriptures (1 Thess. 5:23 and Heb. 4:12) are "soul" and "spirit" distinguished; and, when distinguished, "soul" means the lower faculties of the mind which we have in common with inferior animals, such as thought, memory, feeling, and will; while "spirit" means the higher faculties of the mind, which we have in common with angels, such as reason, conscience, and the notion or knowledge of God and eternity.

4. Q. In Rom. 8:10 Paul says: "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness"; what does he mean? A. He means to say that if Christ be in us by His indwelling Spirit (see verse 11), although our body is death-stricken, sentenced to death, doomed to death, as good as dead, in consequence of our union with our sinning natural federal head, the first Adam (Gen. 2:17; 3:19; Eccles. 12:7; Rom. 4:19; 5:12-18; 6:23; 1 Cor. 15:21, 22; Heb. 11:12), yet our spirit, being in-dwelt and animated by the eternal Spirit of God, is instinct with everlasting life (John 3:6; 5:24; 6:47, 51, 54, 56, 57, 58; 10:28; 11:25, 26; 17:1-3, 21) in consequence of our union with our holy spiritual federal Head, the second Adam, the Lord from Heaven (Rom. 5:15-21; 6:23; 8:14-18, 28-39; 1 Cor. 1:30, 31; 15:22, 23, 47-49; Ephes. 1:1-14; 2:5, 13-22; Heb. 10:14-18; 1 John 5:11, 12). And as Paul in Rom. 8:10 declares that, by virtue of our union with the Holy indwelling eternal Spirit of God, our spirits are forever alive, so, in the next verse (verse 11) he declares that that same Divine and Almighty Spirit, that raised up Jesus from physical death, will also, in the same way, at last quicken or make alive our mortal bodies, and make them as immortal as the revived body of Jesus (1 Cor. 15:22-57; Philip. 3:20, 21).

5. Q. How do you understand Paul's comparison of the differing glories of natural things with the differing glories of our present and our resurrected bodies in 1 Cor. 15:35-50? A. That, as terrestrial bodies (those of men, beasts, fishes, and birds) and celestial bodies (those

of sun, moon, and stars) though made of the same elements, differ by the will and power of God, in their appearance, so our present and our resurrected bodies, though made of the same elements, will differ, by the will and power of God, in their appearance—our present bodies being sown or buried in corruption, dishonor, weakness, and mortality, earthly and natural, but our resurrected bodies being raised in incorruption, glory, and immortality, heavenly and spiritual. Those who, like the Sadducees, deny this wonderful change in our present and our resurrected bodies, and who affirm that our present mortal bodies will never be raised again, “do err,” says the Lord Jesus, “not knowing the Scriptures, nor the power of God” (Matt. 22:23-33), and, therefore, are certainly not qualified to teach anyone else, either by tongue or by pen. They ought to cease thus teaching and deceiving others until they know the Scriptures and the power of God. Hear no minister, and read no periodical that turns the essential truths of the Scripture into fables.

6. Q. Should a Baptist Church hold its two days' monthly meeting, and have preaching each day without a word of public prayer? A. I think not, and I never heard of such a thing. We are entirely dependent upon the Lord for the ability to worship Him; and we ought publicly to acknowledge such dependence, and beg Him for the gracious help of His Holy Spirit.

7. Q. It is good Baptist usage for a Church to commune when the two deacons are disagreed as to the order of the Church, one deacon considering that the Church is in order, and the other considering that it is not, and where less than half of the members commune? A. It is not; even if one member of a Church is in disorder, the Church should not commune. 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, 45.

WARBURTON'S MERCIES, No. 22.

I shall now relate another sore trial that I passed through, which was one of the keenest I ever had in all

my life, so much so that at times I felt as if my very heartstrings were breaking. It was respecting my youngest son, who is the youngest of ten children now living. I agreed with a person in Trowbridge, who was a tailor, to teach him the business, to whom he went for a few years. I expected he would learn his business and do well. But one day, on a Tuesday, which was the preaching night at chapel, he did not come home to dinner as usual; when I began to fear something was the matter; and though our people said that no doubt he was at his sister's, I felt such fears that all was not right that I sent to enquire if he had been at his work. The answer returned was, No; that he had not been there. O what a shaking and trembling immediately came upon me! I sent messengers up and down the town, but could get no tidings of him, neither could we hear of one soul in all the town that had seen him. How I got through the preaching the Lord knows, for I don't. I cannot recollect that ever he had up to that time slept a night from home in his life. If I recollect right he was in the sixteenth year of his age, the youngest of ten children now living; and being the youngest, I was over careful of him. We stopped up until one or two o'clock in the morning; but there were no tidings nor appearance of the lad; and indeed we might as well have stopped up all night, for what sleep we got. The day after we searched and enquired in every place that we could think of, but we could not hear of anybody that had seen or that knew anything about him. Here we were till Friday, about eleven o'clock, when a person came to our house to tell me that he had been seen in Salisbury, either on Wednesday or Thursday. The moment I heard this intelligence I sent for my son-in-law, hired a horse and gig, and borrowed ten pounds (\$50), and after dinner off we set for Salisbury, and I felt that I could have followed him if it had been across the seas. My soul was wrapped up in the lad that I felt determined I would never return more till I could find him. I set off from Trowbridge with a weighted down soul indeed. "Heaviness in the heart of man maketh it stoop." O how my soul went out to the Lord as we journeyed on, that he would direct me, and that we might go the right way; and whilst my poor soul was secretly begging that he would direct us right, how

sweet and precious did these blessed words break into my heart: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee." (Gen. 28:15.) Oh how my poor soul was revived! it was the first promise that had come to my soul since the lad ran off. O what confidence I had that I was doing right in going after the lad, and I felt firmly persuaded that God would direct us right, and that we should find the lad and bring him back in peace. So on we went till we got to the Half-way House, where we stopped to feed the horse; and just as we were getting up in the gig to start off again, a man stepped out of the house, and calling out to me asked me how I did, and then said, "I saw your son John yesterday, going on his road to Winchester." I stood astonished; and thought the man must be mistaken, but he told me he was not, for he knew him as well as he knew me, as he was a Trowbridge man that had been over to Winchester to work. So on we went again, with my soul resting on the sweet promise: "I am with thee, and will keep thee in the way thou goest, and will bring thee back in peace." We arrived safe in Salisbury, where we stopped all night, and early on Saturday morning we set off for Winchester, where we arrived, I think, about eleven o'clock, and enquired after him at what they term the house of call for tailors. We found that he had slept there on Thursday night, but the man told us he could get no work, and had therefore left for Southampton on Friday. After we had got a little refreshment we set off for Southampton, where we arrived, I think, about three o'clock, and found out the house of call, where I went in and enquired of the landlady, as I took her to be, if a young man had been there last night asking after work. But before I had time to say more, she answered, "Yes, and I see he is your son; he comes from Trowbridge, in Wilts." My bowels were so overcome that I could not contain my feelings, and I wept aloud. "O my dear child, my dear child," I cried, "had he anything to eat?" She told me that he had had something to eat, and had stopped there last night, "and I asked him," she said, "if he had not run away from a good home, for you appear to me not to be a common tramp"; to which he said that he had, and wished he was at home again, and what to

do he could not tell; but his father had a friend in Portsmouth, and he would start for that place in the morning, and if he could reach there he knew he could get something to eat. "I fully intended," added she, "to have given him a good breakfast this morning, but when I got downstairs he was gone." I went straight to the Inn where we had put up the horse, and found that in a few minutes they expected the Bath coach to come in, which was going to Portsmouth, and which came up directly. So we left the horse and gig, and took the coach for Portsmouth; and, being quite tired, and to my feelings, nearly worn out, I got inside; and there being no other inside passenger, I had it all to myself. Sometimes it came to my mind, "Perhaps he is dead in some ditch, and has dropped into hell, where there is no hope to a never-ending eternity." O how I did cry to God in that coach that he would remember his promise that he had caused my soul to hope in, and that he would not suffer the enemy to swallow me up; and what a blessed sweet pouring out of my soul I had from Southampton to Portsmouth, which, if I recollect right, is about twenty-one miles. I shall never forget that text coming into my soul when we got about half way from Southampton to Portsmouth: "As a father pitieth his children, so the Lord pitieth them that fear him." "O," cried out my soul, "what are my feelings to my poor child? why, nothing but love, tenderness and affection." And such was my love to my child, that it covered all his vileness and ungodliness. O what an overpowering sight I had of the electing love of God the Father fixed upon my poor soul from eternity to eternity! "O," exclaimed my poor soul, "I love thee because thou hast loved me." O the killing sight I had of the love, care, and pity of God the Son in taking all my sins upon himself, and carrying them to the cross and enduring all that curse and damnation that my soul had richly merited at the hands of a just God! He showed me his hands, and his feet, and his side; and a humbling sight it was. "O," cried I, "my Lord and my God! O wretch that I am, to crucify the Lord of life and glory!" O what a sight I had of the love, pity, and kindness of God the Holy Ghost in calling me, supplying me, upholding me, defending me, delivering me to the present moment out of all my miseries and troubles

that ever I had been in! "Goodness and mercy," I cried, "have followed me all my life long to this present day." O what a sight I had of my ungodly ways towards such a kind Father! I wept again and again, and exclaimed, "My dear Father, my child has never done anything against me as I have abused thy goodness; and how canst thou love such a wretch, that has been such an out-of-the-way wretch?" But how sweetly did he smile, and whisper in my heart with his still small voice, "I have loved thee with an everlasting love, and with loving-kindness have I drawn thee. I will be with thee in six troubles, and in the seventh will not leave thee; when thou passest through the waters, I will be with me, and through the rivers, they shall not overflow thee." My soul melted like wax before the sun, for every word he seemed to speak came with such power and sweetness, as all ended with *thee*: "When thou walkest through the fire, *thou* shalt not be burned, neither shall the flames kindle upon *thee*; for I am the Lord *thy* God, the Holy one of Israel, *thy* Saviour." The coach stopped in a few minutes, and I began to wonder where we were, and stepping out, I asked the coachman how far we were from Portsmouth, and he told me between two or three miles. I asked him if he knew a person of the name of Doudney, a tallow chandler, that lived at Mile-end, Portsea, and he replied that he knew him very well; so I told him to set me down there. But when I got into the coach again, my beloved had withdrawn himself, and on my fears came again with double force: "What will you do, if the lad is not at your friend Doudney's?" I began to shake and tremble from head to foot, and I felt as if it would be my death if I found him not there. Some professors wonder how it is that a man of God can be as strong as a giant one hour, and the next hour as weak and helpless as a worm, and shaken to and fro like a reed. But David knew something of it: "In my prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong; thou didst hide thy face, and I was troubled." (Ps. xxx. 6, 7.) Good old Hart knew the same; or else he never could have so exactly described it:

"But ah! when these short visits end,
 Though not quite left alone,
 I miss the presence of my Friend,
 Like one whose comfort's gone.

"I to my own sad place return,
 My wretched state to feel;
 I tire and faint, and mope and mourn,
 And am but barren still.

"More frequent let Thy visits be,
 Or let them longer last;
 I can do nothing without Thee;
 Make haste, my God, make haste!"

And my soul knows it too. O how my soul and body trembled when the coach stopped at my friend Doudney's door, for fear the dear lad was not there! In I went, without any ceremony whatever, and cried out, "Have you seen my child? is my child here? They did not answer my question, but seemed quite surprised at seeing me, and asked me to sit down. But I cried out, "Is my child here? if he is not here, I must be off again; for I cannot rest till I can find him." They smiled, and told me to look behind me in the corner. I turned round to look, and there sat my beloved child. O I thought my very soul would have burst through my body! I cannot tell a thousandth part of my feelings; but I believe there was not one dry cheek in the room. O I had hard work to keep from taking him up in my arms; and I could not help blessing and praising my God that had led me the right way. I suppose we had travelled betwixt eighty and ninety miles, and I do not know that we had gone a hundred yards from the way the lad had trod with his feet, save about ten of the last miles to Portsmouth. O what a night did I pass through of wonder, praise, and adoration to my God! I got to bed, and how precious did the sweet promise come again to my soul that propped it up in hope soon after we left Trowbridge: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee." And O how sweet did these words follow upon the back of it: "Has any good thing failed of all the Lord hath said?" My soul exclaimed, "Not one thing has failed; it has all come to pass." Sleep appeared to be entirely taken away with the goodness and glory of God. For four last nights I had had no rest for sorrow of heart, and now I could not sleep for joy of heart. I got, however, a little sleep towards morning, and when I awoke I could not for some time think what day it was. I seemed all confusion

for a time, as if I could not tell either where I was, or yet what day it was. It then came into my mind that I was at Portsmouth, and that it was Lord's day morning. "O," cried I, "what will they do at Trowbridge? for they have no one to go before them in the name of the Lord; and, poor things, they don't know where I am," for I had had no time, nor even thought about home; my thoughts were all swallowed up about the lad. But how powerfully did these words drop into my mind, "And he must needs go through Samaria." "Lord," cried I, "I left the few sheep in the wilderness, and have been after the lost one, and have found it; hast thou a poor lost sheep to find? hast thou sent me here to pick up some poor sheep of thine? He blessedly answered, "He must needs go through Samaria." So my friend Doudney got a chapel for me to preach in in the evening, and the words, if I recollect right, that struck me to preach from were these (Psalm cxlvii. 2): "He gathereth together the outcasts of Israel"; and a good time I think it was to some of the poor outcasts that were there. If I recollect right, on the Monday morning there came a person to my friend Doudney's and told me that he had brought me some good news, for his wife had been in great distress for some time, in so much so that she was driven to her wit's end, and had entirely given it all up for lost, when, some time ago, she had had a dream which was a very remarkable one. As near as I can recollect, this was her dream: She was standing on the seashore in the midst of the most terrible storm that she ever witnessed, expecting the sea to burst its bounds every moment and swallow her up. Never did she see such a terrible sea. By and by she saw a man walking on the waves of the sea, who came right to her and said, "The Lord will soon come and deliver you"; and such was the powerful impression of the dream that she declared, "If ever I see that man I shall know him if it is among a hundred people." "Before you came in the chapel," said the man, "we were got into our seat, and when you ascended the pulpit stairs, she whispered to me, 'That is the man whom I saw in my dream'; and truly the Lord did deliver her; and she has been blessing and praising him ever since." I was quite struck at hearing the circumstance, and could not help being aston-

ished at the wonder-working hand of God; for I had, indeed, in my mind, come to Portsmouth upon a tumultuous sea at times in my feelings. I had to preach on Monday evening at another chapel, and I believe the Lord was there, for I felt it a good time to my own soul; and I think some of the people did too, for they seemed to be all alive; and as I was coming down the aisle into the vestry, some one said one thing, and some another; but one person called out loud enough for me to hear, "If your son runs away again, tell him to come to Portsmouth." It was indeed a very sweet night. In the morning the lad and I took the coach and arrived safe at home in the evening with joy and gladness in the family and friends. But some thought I was very foolish to throw away all that money in rambling around the country after such a worthless boy; but, however, my feelings were quite different, for I had not the least guilt for what I had done, but joy and peace in seeing the good hand of God in going before me, and in bringing me back in peace. I think, if I recollect right, I had either two or three shillings out of the ten pounds I had borrowed, and I thanked the Lord in my heart that I had had enough. If I recollect right, the week after, which was in the spring of 1832, I had to go to Abingdon, in Berkshire, to preach at the opening of the new chapel which my much esteemed brother and friend Mr. Tiptaft had built. I recollect well I borrowed two pounds to go with, and went pretty comfortably, for I had not entirely lost all the savour of the loving-kindness of God in his goodness towards me in my journey after the lad. I preached in the chapel in the morning, and was to preach again in the evening, so that I did not go out to the afternoon service; and before we retired to bed, Mr. Tiptaft told me that they had had a collection for me in the afternoon, which quite struck me up, for I had never heard a hint of such a thing, and, as near as I can recollect, he said they had got ten pounds. "O," says I, with astonishment, "why, it pays the ten pounds that I borrowed in all my ramblings after the lad, and a few shillings to spare." O what a sweet hour I had in my bed to see the tender mercies of God. It was too great for such a worthless worm to look upon. In the morning, before I left, dear Mr. Tiptaft put five pounds into my hand. I

would gladly not have received it, but he insisted upon my taking it, and said that he gave it cheerfully, and he hoped that the blessings of God would rest upon me. I came home as full of the blessings of the Lord as ever my soul could hold. I had money to pay the twelve pounds I had borrowed, and three pounds to spare. O what a God is our God! Truly the cattle upon a thousand hills are his; the hearts of all men are in his hands; and all the gold and silver are his and at his disposal. My soul has seen and felt this hundreds of times.

JOHN WARBURTON.

NOTE.—This boy, John Warburton, Jr., afterwards became a subject of grace and a minister of the gospel, and wrote a most interesting account of his father's last days. S. H.

THE BABYLONISH GARMENT
OR
INNOVATION OPPOSED AND EXPOSED.

This is the title of a book of seventy pages just published by Elder G. W. Stewart, being an answer to Elder W. A. Chastain's Book and his *Monitor* article on the subject of humanly protracted meetings, and containing in full the Old School Black Rock Address of 1832.

Eld. Stewart's book seems to me a complete answer, from Scripture and from history and from present-day facts, to all of Eld. Chastain's arguments in favor of modern humanly pre-arranged, proselyting, protracted meetings. The Primitive Baptists of the East still believe in the *scripturalness* of the principles of the Old School Black Rock Address of 1832, which I am glad Elder Stewart has published in full and in large print in his pamphlet. The book may be had for twenty-five cents, postpaid by mail, from Elder G. W. Stewart, Akron, Hale Co., Alabama. Send money (not stamps). S. H.

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. And person who desires THE GOSPEL MESSENGER, and who can not pay for it, may have it without charge.

SYLVESTER HASSELL.

EXTRACTS.

MUSELLA, GA., R. F. D. No. 1, Box 30.

Eld. S. Hassell:

DEAR BROTHER:—I inclose you post-office order for \$1 to renew my subscription to THE MESSENGER. I hope I appreciate THE MESSENGER. If I am not mistaken, I consider it first this side of the Bible. O if true believers would only show their appreciation of the editor of THE MESSENGER—and thanks to God for such a gift from Him to defend and contend in love, patience, and gentleness for His cause and people here on earth—they would have it in their homes.

Pray on and write on, dear brother, for I am sure as God's Word is sure that there is a welcome awaiting you by the King of Kings in that home where there are no toil and sorrow, and where the One that gives gentleness, patience, and forbearance will own you as one of His that He suffered and died for.

O that the Lord's people might awake to the things here in this kingdom that pertain to their good and His glory.

Your brother in hope,

WALTER A. WHITE.

109 GREENWICH AVENUE, ATLANTA, GA., November 23, 1915.

Elder Sylvester Hassell:

DEAR BROTHER HASSELL:—Inclosed please find my check for \$2 in payment for THE GOSPEL MESSENGER for two years ending May, 1916. Please excuse me for this delay in remitting, as I find it difficult to keep up with my little business matters as I formerly did before I lost my eyesight.

About seven years ago I had the misfortune to lose my sight, and it seems to me that this is one of the severest trials and troubles that can afflict the human family; yet, through the goodness and mercy of our Heavenly Father, I have been spared, and through His mercy which endureth forever I feel that I have enough at all times to be thankful for. For instance, I have the pleasure of meeting and associating with the dear brethren and sisters in the church, who are ever ready to speak words of comfort and pleasantness. I am

blessed, also, with dear, kind brothers and sisters in the flesh, who are ever ready and willing to lend a helping hand and encouragement on the journey here below. These are some of the blessings for which I feel to be thankful. And I desire to make special mention of my dear sister Emily, who has done an extra share in caring for me in my afflictions; she has so faithfully ministered to me in my earthly needs and wants and consoled me in my afflicted and almost helpless condition.

THE GOSPEL MESSENGER is a good little paper, and brings in its pages good news and glad tidings of Jesus and His love, giving cheer and comfort to its readers, and is surely a very welcome visitor wherever it goes. I enjoy the experiences and other communications of the brethren and sisters. We wish for THE MESSENGER a successful career, and may it do much good by its influence and publication, and may you be spared long to continue this work.

Your brother in the Lord, I hope, T. F. SMITH.

OGLETHORPE, GA., November 29, 1915.

DEAR BROTHER HASSELL:—Your editorial in December MESSENGER, "Sleeping Believers Should Awake and Arise and Obey the Commandments of Christ," is so full of valuable instruction in righteousness, and covers so much ground in so few simple words, I desire to express to you my appreciation of the ability you seem to have of so thoroughly understanding the teaching of the Scriptures, and also your ability to explain them in so simple a manner that a child, it seems, could understand. Not that the alien sinner can be brought to repentance through your power to understand and explain the true meaning of many valuable portions of Scripture, for "without faith it is impossible to please God," and we read that faith is the gift of God: so, then, we see that it is God who is the author and finisher of the faith of the elect of His own choosing. The people He ordained should be conformed to the image of His Son. Those He created in Christ Jesus unto good works should do as Paul admonishes, "If ye be risen with Christ, seek those things which are above and not the things of earth." And, as you say, "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."

Paul again says, in II Timothy 3: 16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." And I think it is well for our ministers to admonish on these important truths of the Bible.

Unworthily, ORIE BELLE PATTEN ADAMS.

P. S.—Since writing the foregoing, I have finished reading THE GOSPEL MESSENGER, December number, and I find many expressions for which I feel glad. Brother Stewart's article is so full of words fitly spoken; Warburton's experiences bring so vividly to our minds the real Christian experience. Your remarks in "Close of Volume XXXVII" seem so full of truth and soberness.

Praise the Lord for such evidences as these, that He is yet reserving to Himself men and brethren that will not bow to the image of Baal.

O. B. P. A.

EXPERIENCE.

Elder Hassell:

SPRING HOPE, N. C.

DEAR BROTHER:—As I have been asked to write my experience, I will try, by the help of the Lord, to do so, after my feeble way. I have never written it but once, and then not for publication. I am a poor, afflicted sinner—have not seen a well day in twenty-five years; my mind is feeble, so I will not write it in the best language, but will tell it as best I can. I was brought up by my grandfather, Moses Baker, and my grandmother. My parents died when I was two years old. I was always a rude child, but obedient. I loved my grandpa and grandma, and always obeyed them. They were good old Primitive Baptists. My grandpa died when I was ten years old, and I think my troubles began then. I thought more about my soul. I wanted to be a good child and go to heaven and see him again, and live with him. I knew my mother was in heaven, and wanted to go where she was. As I grew up I would talk to my grandmother about many things in a serious way. I finally commenced reading my Bible and going to church more, and I was often going to protracted meetings, but never seemed to gain any consolation. I went then to the Primitive Baptists and there I fell in love with the members. I wished I could be like them, for they seemed so happy, I loved them. Right there was all the place I loved to go. Well, I thought I was such a sinner that they did not love me and never would. I felt to be a cast-out. I was going along from a neighbor's house one evening and it came in my mind with so much force, as if some one had spoken the words, Christ Jesus came into the world to save sinners, of whom I am chief. I felt miserable. I felt that if I could be some better, He would save me, but I was the chief of sinners. I tried to pray and tried to read my Bible more; I kept up trying to do the best I could. I had a dream. I was at a large building, and a large crowd of people were there. We were all out in the churchyard. I looked off over the crowd to the far-off woods, and saw a large fire; it looked like it was over two hundred yards long; it was coming on rapidly toward us. I thought it was judgment day. I fell down on my knees, and I prayed with all my heart to be saved from that fire. I did not know where any of the people were. I was alone. After I prayed a while, the fire was all gone. I awoke, and these words, as if some one spoke them, came to me: See the salvation of God, for He has saved you. I felt better and tried to praise the Lord as best I could. I was sitting in my door one evening after the dream, meditating on it and wondering if it was a sign I was saved. I studied so hard I was lost or unconscious of everything going on around me; and I saw myself walking along a narrow, straight path, just as white and straight as it could be. I was alone, and the world was at my back or behind me, I knew, but did not look to see. I then came back to my mind, jumped up, and went out to see what had become of my three little children. I found them playing and happy. Well, I wanted to join the Old Baptist church; I wanted to be with the good people, the ones I loved. I would go to church and think, Well, I will go tell them, what little I have to tell, and it may be they will give me a home with them. But I would not go; it seemed like I could not. Several times I tried to go to them and see if they would receive me, but I could not. I was so afraid I was not fit to be with such good people. I went on this way about two years, and during that time two of my little children died, leaving me only one. Oh! how miserable I was. I felt that I wanted to die. After I became more reconciled to the Lord's will in taking my little ones, I went to the church, and to my joy they received me. I was baptized the next day, on Sunday, and I

never have been so happy in my life as I was that day. Our dear, precious old pastor came to me and said, "You are a live Christian," and took my hand; but he said to me, "You will not be this way all the time; your warfare will begin." I thought I could never be any other way than happy, but I have found long ago that he was right. I was baptized by Elder William Barnes; our regular pastor was Elder Bennett Pitt. I can't remember the year I was baptized, but I have been a member over forty years; was about twenty-two or twenty-three when I joined. I love, I hope, all the children of grace. I hope you will remember me in your prayers.

Your humble, unworthy-feeling sister in hope,

MINNIE V. BULLOCK.

GAINESVILLE, TEXAS, November 1, 1915.

Elder S. Hassell—

DEAR BROTHER:—You will find one dollar enclosed in this to pay for the good old MESSENGER another year. My subscription will be out the first of January, 1916, and I don't want to miss a number. I am now in my ninetieth year, and greatly afflicted with rheumatism. I can't see much, nor have I been able to get out of doors since last April. I can see to read a little at a time, and the dear MESSENGER and *Signal* and *Trumpet* are a great comfort to me. I have been reading THE MESSENGER over thirty years. I would love to write you some of my feelings, but I can't see well enough, and my hand is drawn so badly. I desire you and the editors of THE MESSENGER to pray for me and Mattie, my daughter. We live alone; she is near sixty-three years of age, and I am in my ninetieth year. My husband has been dead fourteen years.

Your old sister, the least, if one at all, MRS. W. H. DANIELL.

SELECTIONS.

THE WAR AND GERMAN RATIONALISM.

Whether the present war will result in putting an end to German militarism it is difficult at this time to say. It is easier, perhaps, to say it will mark the end of German Rationalism. If this result is secured, it will not altogether have been fought in vain.

It goes without saying that a large part of the work done by Luther in Germany has been undone by a class of men, who, while professing an ardent love for religion and the Scriptures, have contributed their best time and thought to the task of undermining the foundations of the Christian faith and robbing Christianity of its rightful authority over the minds and hearts of believers. The result was what might be expected. The Protestant church of Germany became moribund. Its religious fervor became a thing of the past. Evangelical Christianity was dead. The life had been crushed out of Lutheranism by the deadly strangle of Rationalism.

And for this the Germans are themselves to blame. Says Bishop Hurst, in his "History of Rationalism": "German Protestantism cannot complain that Rationalism was the work of acknowledged foes; but it is bound to confess, with confusion of face, that it has been produced by her own sons; and that English Deism and French Atheism were welcomed and transmitted into far more insidious and destructive agencies than they had ever been at home."

And these Teuton destructionists performed their work so well that, to quote the same eminent authority, "instead of striving to

build up a land that had been so long cursed by the blight of the Papacy, and had not yet been redeemed a full century, this evil brought its full quota of poison into the university, the pulpit, and the home. Nor did it cease, as we shall see, until it corrupted nearly all the land for several generations. Today the humblest peasant (from Germany) who steps on our shores at Castle Garden will stare in wonder as you speak of the final judgment, the immortality of the soul, or the authenticity of the Scriptures."

For the last hundred years a continuous stream of deadly theological gas has proceeded from Germany and has poisoned the thinking of students of sacred things in the seminaries in both England and America. The American mind seems to have been peculiarly susceptible to it. Men affected a certain air of mental superiority after they had been drinking at the polluted springs of German thought. It was thought a mark of low intelligence not to have one's speech flavored with the poison of Rationalism.

But a change of thinking is imminent. This mad war has sent the German mind to searching deeper than the vari-colored books containing the diplomatic correspondence of the warring nations for the cause of this awful cataclysm. An able German writer confesses that "the Christianity of Germany is not without guilt" for the war. He says: "Infidelity, rejection of the Word, works of the flesh, social democracy, monism, and a rationalistic theology were eating their way into the vitals of the church, and have called down the wrath of God upon us."—*Methodist Times, in the Bible Champion, of New York.*

AMERICA'S PRESENT DUTY.

Thus far God in wondrous mercy has kept America out of actual participation in the present war that is desolating so many lands and homes across the sea. Not a few of us are inclined to sit in judgment on the nations involved in the war, and to think of ourselves as a people of superior righteousness because we have kept out of it. Many see in the war and its calamities and in our separation from it, an opportunity to boast of our superiority to the other nations. We do well to deeply ponder our Lord's words, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered these things? I tell you nay; but, except ye repent, ye shall all likewise perish." (Luke 13:2, 3.) No, it is not of our righteousness but of God's mercy that thus far we have escaped, and in these awful calamities that are overtaking other lands and peoples we should see, not an occasion to boast, but we should rather hear a call of God to us to repent. America is frequently spoken of as a Christian nation, but it is not a Christian nation. It is not governed by Christian principles either in its commercial life or its political life, or in its international relations. As a nation we have departed from God. Our religious life is largely formal; our prayer simply a means of securing some selfish end. God is speaking to us in thunder tones, "Except ye repent, ye shall all likewise perish."

There is also a call in these appalling horrors which are devastating the European world, not merely to us as a nation, but to us as individuals; a call for us to examine ourselves; to go carefully into our lives, not merely our outward lives, but our inward lives; a call to discover whether we are really right with God or not, and if not, to repent. God is showing us how little worth living for and how fleeting are earthly wealth and honor and pleasure. He is bidding us by His providences, as He has always bidden us in His Word, "If then, ye be risen with Christ, seek the things that are above,

where Christ sitteth on the right hand of God. Set your mind on things above, not on things on the earth." (Col. 3:2, 3.)—*The King's Business, Los Angeles, Cal.*

A DRIFTING CHURCH.

The course of this world is downward; and as a church becomes worldly or world-like, it no longer stems the tide, but drifts downward with the current. Observing men see this, while those who do not discern the signs of the times think that their boat stands still while the shores move up stream, and imagine that the ocean is rising when they should know that their ship is sinking.

Dr. Howard Crosby said: "The church of God is today courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred inclosure of the church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock. The Romish church was wrecked on the same. And the Protestant church is fast reaching the same doom."

When the church is satisfied with the letter instead of the spirit; with forms instead of worship; with giving instead of living; with church ornamentation instead of holiness, she may be assured that she is reaching the Laodicean level, where one of two things remains to be done—repentance and immediate return to God, or ejection, as too monstrous to be endured by Him who cannot look upon sin with the least allowance.

"Let a church," said Dr. Wayland, "have nothing to rely on but its antiquity, its wealth, its conservatism, the piety of its founders, its polar distance from all excitement and irregularity, and the social position of the members of its society, and although it may have a very respectable standing with the world, it is recorded in the book that shall one day be opened: A church having a name that it liveth, and is dead."

The need of the church is not more wealth—she is being cursed more than blessed with it now; not more learning—for she is getting to be wise above what is written already; not more members—as her members far exceed her piety; but her need is power from on high—the power, the Spirit. And this can be had for the asking, if men remember from whence they are fallen, and repent and do works meet for repentance.—*H. L. H., in The Christian, Boston, Mass.*

THE BEST PREPAREDNESS.

Suppose the United States were fool(?) enough to use half the money it is talking of spending on gunboats and general "preparedness" and send food, clothing, relief of all sorts to the sufferers from this war, to the widows and orphans of the soldiers, both of Teutons and Allies, shiploads of them, keeping it up till the war ends—who imagines that any of the contending nations would ever want to attack us? You can disarm a nation as you can a man, quicker by kindness than a message that you're ready for him. The trouble is, we are afraid to try this human, rational, perfectly practicable plan.—*Our Dumb Animals, 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. J. A. BOYD.

Mrs. Joe Annie Boyd, who was the daughter of Thomas Boyd and Emily his wife, was born October 5, 1890; was married February 18, 1914, to Mr. Harvey Waters; died September 17, 1915, aged twenty-four years, eleven months, and twelve days. She suffered greatly with typhoid fever. All that medical aid and kind friends and relatives could do was baffled. The Lord thought proper to take her home. The writer preached her funeral to a large and attentive congregation. I have never witnessed more love and sorrow manifested in my life. I shall never forget her kindness in waiting on me at her father's home before her marriage. She was perfectly devoted to the Primitive Baptists; and I had been expecting her to join the church at White Plains, but she plead her unworthiness and never united with any church; but I believe she had been immersed by the Holy Spirit and prepared for the fair mansions of glory on high. She leaves behind her to mourn their loss seven brothers and sisters—W. T. Boyd, J. R. Boyd, Mrs. Della L. Respass, John B. Boyd, Mrs. Lula M. Boyd, R. T. Boyd, Geo. C. Boyd,—an aged mother, and a heart-broken husband. I am satisfied in my own mind that she was taken to that sinless, tearless home where all but love is done away.

Yours in bonds of the gospel, N. H. HARRISON, SR.

Zion's Landmark please copy.

 CHANGE OF ADDRESS.

Elder W. J. Casey has removed from Dodd City, Arkansas, to Eros, Arkansas.

2,000 COPIES PRINTED—75 COPIES LEFT.

If you want a History of the Baptist Ministers, order soon. Nearly sold out. Price \$2.00.

As long as they last we will send this History, together with "Theodosia Ernest" and "Ten Days in Search of the Church," at the special price of \$2.75.

Books highly endorsed by Primitive Baptists everywhere. Order now from editor of this paper, or from

R. H. PITTMAN, Luray, Va.

 "IN PLACES OF DRAWING WATER."

Judges 5:11.

By Frederick W. Keene. Allegorical Narratives for the instruction and comfort of Babes in Grace. Neatly bound in cloth, 50 cents per copy, or five copies for \$2.00, prepaid. Can be had from this office or from Elder Frederick W. Keene, North Berwick, Maine.

Now PUBLISHED IN FULL.

SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B. LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

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

Plain Morocco, \$1.00; dozen, \$10.50.

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

Send all orders to

ALVIN CLARK, Wilson, N. C.

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

SPECIAL NOTICE!—THIRTEENTH EDITION.

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

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

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

THE GOOD OLD SONGS.

The Best of Hymns (719) in 464 tunes in seven shaped notes, carefully selected and edited by Elder C. H. Cayce. \$1.25 each, or \$13.75 per dozen, postpaid.

CAYCE & TURNER,

Martin, Tenn.

ANTI-SECRET-SOCIETY PUBLICATIONS.

For books and pamphlets against Secret Societies, at low prices, send for catalogue to the National Christian Association, 850 West Madison street, Chicago, Illinois.

Vol. 38

No. 2

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



PUBLISHED MONTHLY.

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

FEBRUARY, 1916.



All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C. Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter. Be certain to write names and post-offices plainly. Subscribers not receiving THE MESSENGER should notify us. Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free. If the MESSENGERS are not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

FEBRUARY, 1916.

TABLE OF CONTENTS.

Poetry.

Christ Our Peace.....	33
-----------------------	----

Correspondence.

Elder Walter Cash—Parable of the Bramble.....	34
Elder J. H. Oliphant.....	38
Little Flock Church—Supreme Court Decision.....	39

Editorials.

By Elder S. Hassell:

"The Weapons of Our Warfare Are Not Carnal".....	40
Regeneration.....	41
Questions and Answers.....	51
Remarkable Providences.....	54
Mount Carmel Baptist Church Case.....	57

By Elder J. E. W. Henderson:

The Goodness of God.....	42
--------------------------	----

By Elder J. H. Oliphant:

"The Election of Grace".....	44
------------------------------	----

By Elder Lee Hanks:

Strife About Words.....	45
-------------------------	----

By Elder G. W. Stewart:

If.....	48
---------	----

Extracts.

Mrs. Mary J. Burton.....	58
T. N. Milton.....	58
Elder W. A. Chastain.....	58
Mt. Pleasant Church Resolution.....	58
Elder E. B. Bartlett's Reply.....	59
New Hope Church Resolution.....	59
Elder E. B. Bartlett's Reply.....	59
Elder S. Hassell.....	60
Judge J. D. Carr.....	60
Elder M. B. Williford.....	60
Mrs. Bettie Z. Whitley.....	61
Help Needed for Elder W. S. Broom.....	61
F. M. Scallorn.....	62

Obituaries.

Asa J. Allen.....	62
Mrs. Susan A. Bush.....	62
Mrs. Mary E. Cook.....	63
Changes of Address.....	63

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 38.

WILLIAMSTON, N. C., FEBRUARY, 1916.

No. 2

CHRIST OUR PEACE.

"This man shall be the peace."—Mich. 5:5.

Peace by His cross hath Jesus made,
The Church's everlasting Head;
O'er hell and sin hath victory won,
And with a shout to glory gone.

Then why, dejected saint, dost thou
Thy sorrows nurse, thy head thus bow?
Eternal truth declares to thee,
This glorious Man thy peace shall be.

When o'er thy head the billows roll
And shades of sin obscure thy soul,
When thou canst no deliverance see,
Yet still this Man thy peace shall be.

In tribulation's thorny maze,
Or on the mount of sovereign grace,
Or in the fire, or through the sea,
This glorious Man thy peace shall be.

Yea, when thine eye of faith is dim,
Rest thou on Jesus, sink or swim;
And at His footstool bow the knee,
And Israel's God thy peace shall be.

JOHN KENT (1803).

CORRESPONDENCE.

PARABLE OF THE BRAMBLE.

(By request, published from the *Messenger of Peace*, St. Joseph, Mo.)

"And when they told it to Jotham, he went and stood in the top of Mount Gerizim, and lifted up his voice, and cried, and said unto them, Harken unto me, ye men of Shechem, that God may hearken unto you.

"The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us.

"But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees?

"And the trees said to the fig tree, Come thou, and reign over us.

"But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

"Then said the trees unto the vine, Come thou, and reign over us.

"And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

"Then said all the trees unto the bramble, Come thou, and reign over us.

"And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon."—Judges 9:7-15.

The parable of the bramble sets forth a general principle which applies to the human family under the general conditions of society and governments. But, of course, it was meant more especially for the instruction of the church, not for any particular age, but to all ages, as the dispositions and natures of men remain much the same for all time. Changed conditions as to human progression in education and training do not change the hearts of men, nor alter their dispositions. The fine traits of character which were exhibited in Jonathan and David are as rare now as when the jealous heart of King Saul was filled with murderous intent as he saw the hearts of the people going out after David.

Because of these facts there will be "Abimelechs" in the church occasionally to the end of time, and each of these cases is illustrated in the parable of the bramble.

Perhaps it would be best to first study the historical incident that gave rise to this parable. It was in the time of the Judges. Since the crossing of the Jordan into the promised land Israel had had no king like the nations around them. The God of Abraham was their King, and His laws the only statutes needed, though regardless of all the efforts made by Joshua to keep them prominent before the people, they were continually breaking away from them and going after the idolatrous nations by which they were surrounded. When they did this the Lord allowed the nations around them to conquer them and oppress them until they would cry to the Lord for relief, then He raised up a deliverer who would restore the service of God and deliver the people from their oppressors; and these men were called Judges.

Such a deliverer was Gideon, who delivered Israel from the Midianites, and for the forty years he judged Israel the land had quiet (Judges 8:28).

But Gideon died "in a good old age," "and it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a-whoring after Baalim, and made Baal-berith their god." It was at such a time as this that Abimelech, a son of Gideon by a maidservant, aspired to rule over Israel and use them to his own advantage. There is no account that God called him for any purpose; it was his own ambition calling him for a selfish purpose.

When the judges had been called, they were not called to rule as kings, but to render a service to Israel. But the scheming Abimelech did not care about the service of God. He did not care for Israel as a nation, nor did he appeal to Israel for elevation to the throne. He began by working up a party which could be aligned for him on selfish principles. He went to his mother's people, as he could count on them desiring to have one of their number in an elevated position. See Judges 9:1-3. He got his own people to misrepresent the situation to the men of Shechem. He said, "Speak, I pray you, in the ears of all the men of Shechem, whether is better for you, either that all the sons of Jerubbaal [Gideon was called Jerubbaal], which are three score and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh."

This was a misrepresentation of the situation, for there is no evidence that any of the sons of Gideon had any idea of reigning over Israel. It had been proposed to Gideon (Judges 8:22, 23) that he rule over Israel, and his sons to follow him; but he spurned the idea. "And Gideon said unto them, I will not rule over you, neither shall my son rule over you; the Lord shall rule over you." But Abimelech got it well circulated in Shechem that they all wanted to rule; and on account of kinship the men of Shechem preferred him, not that his character recommended him. But they enlisted to put him over all of Israel as a ruler without consulting or considering the desires of the rest of the nation.

"And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him." From this it is plain that Abimelech was not concerned about the loyalty of Israel to the God of their fathers. He took the money that had been given in offerings to an idol, and how unlikely that he would try to correct the evil of idolatry or defend Israel against it! How unfit he was to reign in Israel!

Then he gathered an army of "vain and light persons." They were as likely, and more so, to engage in pillage and murder than they were to conduct honorable warfare. But they were just such persons as suited the purposes of Abimelech. "Like leader, like followers."

The first act of the would-be ruler was to get rid of those whom he had misrepresented, and of whose standing he was jealous. "And he went unto his father's house at Ophrah and slew his brethren, the sons of Jerubbaal, being threescore and ten persons, upon one stone; notwithstanding yet Jotham, the youngest son of Jerubbaal, was left; for he hid himself." Abimelech does not allow that it might be best to compare his claims with those of his brethren for preferment. With men of this class there is only one thought, and that is to get possible opposition out of the way, even if it must take murder to do it.

But God in His providence will provide that the evil designs of wicked men shall be made known, and that His judgments against them shall be certain. Jotham escaped, and though it may have seemed cowardly to hide himself, he showed later that he was not a coward; for when the wicked design of Abimelech had been carried

out and he was made king by the Shechemites, then Jotham "went and stood in the top of Mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you."

Then he delivered the parable which is quoted at the head of this article. Now let us try to apply the lesson which it was intended to convey to our time and in the church, the Israel of God in a visible way.

"The trees went forth on a time to anoint a king over them." There is a disposition always among men, and it is in the church, to select a dictator who will rule over them. His sayings and acts are taken as a standard, if he will allow it, and made a law for others. This condition makes it possible for designing men, Abimelech-like, to secure a following. But faithful and wise servants of the Most High will neither appeal to this weakness, nor suffer it to lead them to be disloyal to the great King of Israel. They will say as did Gideon, "I will not rule over you," or, in the language of Jotham's parable:

"And they said to the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees?"

The disposition of brethren to have a king has often been a great temptation to those who have been blessed with gifts to edify the church, and some have fallen thereby. They forsook the fatness of the gospel which was in their gift, with which they had been blessed for the benefit of the church, to lead a faction or to dictate to others, and Abimelech-like were led on to murder—that is, to destroy their brethren.

But how could the olive tree ever find a higher position than to furnish oil? How can the minister of the gospel find a higher place than when preaching the gospel of peace in love, in all its fullness and power? He who will be greatest in the kingdom of Jesus must be servant of all; so taught the lowly Nazarene.

In Jotham's parable he has the trees make their offer of promotion to the fig tree, after the refusal of the olive tree, and then to the vine. These all preferred their field of real usefulness to the proposed place of dignity and pomp. The fatness of the olive tree, the sweetness and fruit of the fig tree, and the cheering wine of the vine illustrate the beauty, glory and utility of the right use of the gifts of God in the church—each one in his place. As Gideon said, we do not need kings and men to rule over us, but only to produce fruit which shall be to the glory of God, and to have the Lord rule over us.

What a glorious sight to see each tree standing in its place, laden with luscious fruit! And how unnatural and contrary to their right sphere of being for one of them to assume authority over the others! And so it is in the church. All are members one of another, and none should think of lording it over God's heritage. Should this condition be preserved, all would be peace and harmony. It is selfish ambition that brings trouble. When one begins to serve self, instead of putting out the best there is in him for the benefit of others, as did the olive tree, the fig tree, and the vine, then he is of the class of Abimelech. But let us see further about the parable.

"Then said all the trees unto the bramble, Come thou, and reign over us." This lesson may show us a truth in two directions; first as to the church, then a personal application might well be made, for all have something of the bramble nature. The bramble does not bear good fruit, but thorns; it stands in the way and impedes progress, and makes stubborn resistance against being pushed aside when effort is being made to clear the way. As before remarked, all

have the bramble nature, but some manifest so much of it that they are like to brambles themselves. Like Abimelech, they seem to take after their mother's people most, which is the low-born side. They do not seem to have the high ideals of Gideon. They are ambitious in a selfish way, and like the seditious spirit that took hold of Miriam and Aaron, they are constantly saying that the Lord has spoken by them as much as by others, and so they are entitled to the same recognition.

The bramble character is like this: To show a disposition to rule, but not bear fruit to the furtherance of the kingdom of Jesus. The mother who asked Jesus that one of her sons might sit on His right and the other on His left in His kingdom showed the bramble spirit—a spirit which, like the bramble, never rises much above the earth and earthly things.

A great many of our church troubles have their root in the bramble nature. A minister or a member has ambitions to rule; he begins his work on kindred spirits and through them, by their repeating the stories that he tells, others are influenced. And, like Abimelech, these bramble characters do not feel that they can rise except on the downfall of those who do have a standing in the church. So insinuations are thrown out which in truth misrepresent the characters of those whom the bramble has marked to bring down. Abimelech insinuated that the seventy sons of Gideon all wanted to rule, and would rule if he was not put in position to rule. Then as soon as he gained a following he set out to kill those whom he imagined stood in his way. So often this is the case with the aspirants in the churches who are moved by the bramble spirit. They attempt to destroy the influence and reputation of those who are to the church what the olive tree, the fig tree, and the vine are in the parable. And as it was in Abimelech's case, though he was in reality only supported by the Shechemites, the rest of Israel just standing by in apparent indifference and letting him carry out his designs, so, too often in the church, those who could have influence in checking the evil and upholding the right, make no effort in that direction.

It is astonishing what power these bramble characters can sometimes employ. As was said by the bramble in the parable: "And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow. And if not, let fire come out of the bramble and devour the cedars of Lebanon." What great swelling words are these! It seems absurd at first that any should get under the shadow of the bramble, and be driven by its threats, but have we not seen it so? All too often those who are like Abimelech's followers, "vain and light," seem to be in the ascendancy. Those who bear the oil, the figs, and the grapes so dislike confusion that they bear in silence rather than enter into contest with the bramble. Then, too, there are always numerous scratches and wounds from coming in contact with the brambles.

But the end of the parable, and the illustration of it, show that the judgments of the Lord are sure; for it is the destiny of the bramble and the bramble nature to be burned. Jotham said, "If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you; but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech."

And so it resulted. "Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren;

and all the evil of the men of Shechem did God render upon their heads; and upon them came the curse of Jotham, the son of Jerubbaal."

This ought to make us fear the bramble nature in our own bosoms lest it lead us to deal unjustly with the house of Israel. And how true it is that those who have been drawn together by selfish motives will become enemies as soon as their selfish interests conflict. The unselfish love between David and Jonathan was life-enduring, and trials could not sever them; but Abimelech and the men of Shechem soon came into mortal combat. They schemed together to overthrow the just, and soon they were scheming against each other and carrying news back and forth. See Judges 26:38.

"And when the men of Israel saw that Abimelech was dead, they departed every man to his own place." When the brambles are all cleared away, then may we have the fruits of peace; this is true in the church as well as in our own bosoms. "The fruit of righteousness is sown in peace of them that make peace." Brambles do not bear spiritual fruit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (ELDER) WALTER CASH.

CRAWFORDSVILLE, IND., December 27, 1915.

DEAR BROTHER HASSELL:—In all our association together I have felt unworthy of the kindness you have shown me. I have loved your writings, and felt impressed that you are a blessing to our people. The January MESSENGER seems to me to be a good one. Elders Stewart and Henderson both were blest with the right spirit and wrote good. Also Elder J. H. Fisher's article and "Warburton's" were good. I wish to be led by the Lord, but I travel "in the night much of the time." Sometimes I think I see some evidence that the Lord is caring for me, and it is a sweet comfort to me; but I do often feel forsaken, and my preaching is often in a cold, formal way that seems to be of but little use to the Lord's people. When I was young, I thought if I lived to be old, I would get to be strong and a better man, but I have not done so. I am indiscreet at times, and imprudent, and of no importance to the cause.

It is wonderful how that men become so concerned about truth, and want to know it and want to tell it, and make great sacrifices to do so. One hundred and fifteen years ago my grandfather began preaching in North Carolina, later moved to Indiana, and his son began preaching before his father's death; so that one hundred and fifteen years he and his son and grandson have been preaching. Elder J. T. Oliphant, of Fort Branch,

Ind., I think, began before grandfather's death. I am sure he began before uncle's death; so that for much over a century we have been preaching.

I feel willing that all this labor and care shall come to an end.

I would love to see a prayerful spirit in all our people for the good of Zion, and to feel it in myself.

J. H. OLIPHANT.

CRAWFORDSVILLE, IND., January 7, 1916.

I have received quite a number of letters commending what I have written on the subject of peace in your paper. I wish to thank all for loving approval. We want peace, but we want it on just and worthy principles—a peace that loves truth.

J. H. OLIPHANT.

DECISION AS TO THE OWNERSHIP OF LITTLE FLOCK CHURCH HOUSE AND GROUND IN SEBASTIAN COUNTY, ARKANSAS.

On January 3, 1916, the Supreme Court of Arkansas reaffirmed the decree of the Chancery (County) Court that Elder J. B. Little, of Abbots, Ark., and the members with him are the lawful owners of the meeting-house and ground of Little Flock Church, in Sebastian County, Ark. Having read carefully the briefs and the evidence on both sides, this seems to me a just decision.

S. H.

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want **THE MESSENGER**, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"THE WEAPONS OF OUR WARFARE ARE NOT CARNAL."

2 Cor. 10:4.

The weapons with which beasts and natural men and nations fight against each other are fleshly, material, and murderous. Many nations of the Old World, the Eastern Hemisphere, crazed with pride and jealousy, selfishness and covetousness, fear and hate, are doing their utmost to exterminate each other, and have turned their fair lands into deserts and graveyards and hospitals, and have made millions of widows and orphans, a righteous God thus suffering them to punish one another for their wickedness; and, while only a few millions of dollars need to be spent for the additional protection of our nations against these impoverished and

exhausted lunatics, yet a few of our people, crazed like the bleeding and dying empires of Europe, and having no faith in God and the right, want many billions of dollars to be expended for that purpose, thus not only bankrupting our nation, but also, what is far worse, militarizing our population, debasing their high ideals of friendship and peace and civilization, and tending to make us brutes and demons, and to convert the world into a place of torment.

But the Apostle Paul, in 2 Cor., 10:3-5, is addressing the people of God and especially the ministers of Christ, who have been born of and are indwelt by the Holy Spirit of life and light and love, and of whom he says that their "weapons of warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exerteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." The true ministers of God are spiritual warriors, and fight "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12); and, therefore, in their contentions for God, they should not use pride, arrogance, boastfulness, scorn, ridicule, sophistry, untruthfulness, dishonesty, envy, jealousy, malice, and bitterness; but, in the Spirit of Christ, they should use meekness and gentleness, kindness, scriptural truth, faith, prayer, and patience, and the love of God and of His people which is in their hearts, and which shone most gloriously in the life of the Lord Jesus. Then we would have heavenly peace among us, and spiritual prosperity would abound in the Zion of our God.

S. H.

REGENERATION.

Among the great majority of Primitive Baptists there is not, and never has been, and I hope never will be, any angry and divisive contention in regard to regeneration. It is a mysterious work of God, which we are to hold just as it is set forth in the Scriptures. It is the operation of the Spirit of God in the spirit or heart or inner

man; the impartation of a new and divine and holy life and nature to us, convicting us of sin, and revealing in us Christ as the Lord our righteousness, making us children of God, new creatures in Christ, trees of righteousness bearing fruit unto holiness, members of the mystical body of Christ. Though sin still dwells in our mortal bodies, grace, a mightier king, habitually reigns over sin, and will entirely purify our spirits from sin when they leave these bodies at the time of physical death, and will make new and spiritual and holy our bodies themselves in the resurrection morning at the second personal bodily coming of Christ to the world, to take us in our glorified and reunited spirits and bodies to heaven, our eternal home, to be forever with Him and like Him.

The views expressed by Elder C. H. Cayce, in *The Primitive Baptist* of November 16, 1915, in his editorial on Regeneration are the plain teachings of the Scriptures, and represent, as I understand, the belief of nearly all Primitive Baptists. S. H.

THE GOODNESS OF GOD.

I hope, D. V., to devote this article to the expression of such thoughts as may occur to my feeble mind on the subject of the goodness of God, the only true and living God, bestowed on the children of men.

The Holy Scriptures abound with testimony to the fact that God is good, and that there is no unrighteousness in Him; and one of the inspired witnesses says, "O taste and see that the Lord is good;" another says, "The Lord is good, a stronghold in the day of trouble." In one of the Psalms the following words are repeated several times: "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men." And in another place, the Psalmist says: "I had fainted except I had believed to see the goodness of the Lord in the land of the living." [I quote from memory, as I cannot read the Scriptures, owing to dimness of sight.]

Every heavenborn soul is qualified to respond to the testimony of the gospel of the grace of God when he hears it, "God is good to all, and His tender mercies are

over all His works." Those who have tasted the goodness of God in the forgiveness of their sins can truly bear witness to the riches of His grace in the deliverance of "their souls from death, their eyes from tears, and their feet from falling." Ps. 116:8. Under such experience as the above, the sorrows of death and pangs of hell are removed, and a sense of divine love fills the soul with joy and peace; thus the dear child of God is made strong in the Lord, and in the power of His love, and filled with joy unspeakable and full of glory, he feels, as David expresses it, that "The earth is full of the goodness of God."

God is great in goodness and good in greatness, "Who humbleth Himself to behold the things that are in heaven, and in the earth." Ps. 113:6. He is good in His very nature and being, and good in every dispensation of His providence and grace; good is He in His electing love, in choosing His people in Christ before the foundation of the world, that they should be holy and without blame before Him in love; good in having predestinated them unto the adoption of children; good in the gift of His only begotten Son, and in blessing them with all spiritual blessings in heavenly places in Christ; good in "appointing them unto salvation through sanctification of the Spirit and belief of the truth."

I realize that this subject is too great, too deep and wonderful for me to write upon; and the effort is attended by humiliating thoughts of my imperfections and sinfulness, and the following lines of the poet serve to express my feelings at this time:

"Fain would my soul with wonder trace
Thy mercies, O my God,
And tell the riches of Thy grace,
The merits of Thy blood."

But, in view of my own vileness, ignorance, and unworthiness, I am forced to adopt the following sentiment, and confess my folly in the attempt, and say—

"Vain the attempt, what tongue can speak
A subject so divine?
Do justice to so vast a theme,
And praise a love like Thine?"

Dear reader, have you tasted and seen that the Lord is good? that He is merciful to your unrighteousness,

and been enabled to feel that He will remember your iniquities no more? O how sweet was the taste of His fruit when He brought you to the banqueting house, when you sat down under His shadow with such great satisfaction and delight, putting a new song in your mouth, even praise to His name; 'twas then that the earth was full of the goodness of God to your soul; then it was that you felt the presence of a heavenly treasure in an earthly vessel with such fulness of joy that there was no room for fear of harm or danger; but you were a partaker of the good word of God and the powers of the world to come. Heb. 6:5.

These exercises of the mind are given and received as evidences of a new heart, a clean heart, and a new life, which God freely gives to the people of His sovereign choice through the redemption which is in Christ Jesus, the pouring in of the oil of divine grace by which they are saved; it is the application of the merits of the blood of Christ which cleanseth from all sin, and purges the conscience from dead works to serve the living God in newness of the Spirit.

By this holy ministration, the sinner is made whole, free from the law of sin and death; it is the hearing of the word of Jesus and life in Him that raises up from a state of death in sin.

When the children of God believe in the Lord Jesus Christ by the working of the mighty power that raised Him from the dead, they are sealed with the Holy Spirit of promise, which is the earnest or pledge of their inheritance until the redemption of the purchased possession—their mortal bodies.

J. E. W. H.

“THE ELECTION OF GRACE.”

Rom. 11:5.

In uniting with the church a sister first told us how she had hated the doctrine of our people—how utterly unreconciled to it she had been. She would hear our people state the doctrine and their arguments in favor of it, and she told how bitterly she despised it all. But she became concerned about herself, and as she saw her own sins and her inability to do good, she became more and more afraid the doctrine was true. She spoke of

hearing a sermon that was convincing, and said she cried all the way home over it, thinking, "Is it possible that it is true and that I must believe it?"

She told of being convinced that the hold sin had upon her rendered her unable to perform conditions of salvation, and how her confidence in "the work system" grew less and less, and she saw that grace alone was suited to her condition, and her hatred for the doctrine died, and she came to see things in it that were suited to her needs; and, at last, that no other doctrine was adapted to her state. She felt the burden of her sins pass away, and was blest with hope in the Saviour, and "all things became new" to her, and the things she had hated she now loved, and she loved the people that believed it. Experience is a great teacher, its teaching is longest remembered and best understood.

My own experience was much like the above. I, too, was utterly opposed to the sovereignty of God in election and redemption, and like sentiments, but I was divorced from all conditionality in salvation in my experience, and all through life I am confirmed in this sentiment: "By grace are ye saved." I love this sentiment dearly, and will, I trust, to the end of my stay on earth.

J. H. O.

STRIFE ABOUT WORDS.

2 Tim. 2:14.

A strife about words to no profit is condemned by the Apostle and should not be engaged in among the servants of God. We have known of sad contentions, and unpleasant divisions caused by a strife about words.

Our people are pretty well agreed on the fundamental principles of our faith, if all would just stop there and not exchange the sweet fellowship of the Church of God for a hobby or some pet theory. We feel sure that in some instances there have been too many bars against good brethren, and not enough labor to reclaim. Much of the strife is about words to no profit.

We hear of things that seem really simple and childish for Christian people to dispute over. We often strain at gnats and swallow camels—fall out over minor dif-

ferences, over some local custom, or parable, or some expression, and retain drunkenness, covetousness, adultery, etc.

Some dispute over sin and wickedness being a fruit of God's decree. Where is there any profit in it? The great concern with us is, "Am I predestinated to be conformed to the image of the Son of God?" That is enough. Why fall out over that which does not concern nor profit us? Some dispute over regeneration, claiming that it does not make a man better morally; the renewed spirit is the *real* child of God, and there is no more change in the body influentially in regeneration than the water changes a glass that it is in, etc. There is no profit, no comfort, nothing elevating to us in such teaching. It is new and confusing. The great concern with each of us is, "Am I a child of God?" "Will heaven be my home at last?"

Grace teaches us to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present evil world. The law is written in our new heart, and we obey from the heart; we do good from a good heart; we do righteousness because we are righteous in heart; the good man out of the good treasure of his heart bringeth forth good things. We are working out manifestly what God has wrought in us. A man lives an honest life because he is honest in heart. The truth is in his heart and he loves it and loves to speak it. A man steals because he is a thief at heart. A man cannot choose righteousness and hate unrighteousness with a wicked heart. A man that has a will to serve God is one in whom God works to will and to do of His good pleasure. Judas betrayed the Lord because he was a devil and a murderer, and manifested outwardly what was in him. Out of the evil treasure of his heart he brought forth evil things. John leaned his head on the bosom of Jesus, because he loved Him. That love was shed abroad in his heart by the Holy Ghost which was given unto him. There is a cause for every effect. Good works or fruits come from a good tree. Righteous actions come from a righteous subject. God's children hate sin and love righteousness. They love the brethren, which is an evidence that they have passed from death unto life. God's

children are complex beings, and serve God as such. These are mysteries we can never fully explain, and we need much love and forbearance. John 3:7. Brethren strive about hand-shakings. I heard of a church dividing because they did not extend the new member received the right hand of fellowship three times. We do not see that the Bible says how many times it shall be done. It is a sad mistake to make a law of a custom, and it is wrong. In some places they do not extend the hand at all; in some places one time, and in some twice. We never saw it three times. Where we joined they extended the hand when received only. That is our custom here. There is nothing in this to cause confusion. Love is kind, tender, and forbearing. Some make a hobby of annihilation of the wicked? Is there any good news in it? No. It is not the gospel then. Let it alone. Do not agitate such heresies. Some want to spiritualize so much that they will almost explain away the resurrection of the body and our future happiness. Paul says, "If only in this life we have hope in Christ, we are of all men most miserable." See the following: Ps. 73:24; Luke 23:43; Phil. 1:21, 23; 2 Cor. 5:1-6; Rev. 14:13; Ps. 49:15; Job 19:26-27; Isa. 26:19; Dan. 12:2; Ps. 16:9; Luke 20:25, 26; John 5:28, 29; 6:29; 11:25; Rom. 8:11; Phil. 3:21; 1 Thess. 4:14-17; Heb. 9:15-28; Ps. 49:14; 1 Cor. 2:9; Rom. 2:7; Rom. 5:17; Heb. 11:9, 10; 2 Tim. 4:8; Rev. 7:15-17; John 17:22, 28; Rev. 21:4; Ps. 16:11; Col. 3-4; Matt. 25:34; 1 Pet. 1:3-4; 1 Cor. 15:1-48.

These are a few Scriptures that should be of great comfort to the Lord's people. We cannot understand why any will labor to explain away the very basic principles of our blessed hope that awaits us after the sufferings and turmoils of life are over. How sweet and glorious the anticipation of just a few more tears, a few more heartaches, and scorching fevers, then the blessed Jesus will call us up higher and gloriously immortalized and spiritualized we shall praise Him forever, where the wicked cease from troubling and the weary are at rest.

L. H.

IF.

If apostasy and a general drifting away from original Baptist principles, practice, consistency, and good order, and if a number of or nearly all of our publications are silent or indifferent concerning these things and refuse to speak out against them, shall we, too, be silent about such things because they are?

If certain publications take up local church troubles and inject them into their columns before the whole Baptist family, when not one in a hundred understands the trouble or is specially concerned in the matter, and in this manner use their columns to make a bad matter worse and to greatly multiply the trouble and spread abroad discord to our own shame and reproach, shall we follow their example?

If there are certain men today in the ministry whose character is *bad*—whose drunkenness and other immorality is a burning shame and reproach to our people—whose bad example and shame will be thrown in the face of our posterity for the next quarter or half century—whose very existence among us is in most gross and violent disregard of God's law concerning the character and qualifications of the ministry as taught in 1 and 2 Timothy, Titus and other places, and such things are winked at, tolerated and merely mourned over by the great mass of our people, and really nothing done actively and with determination to put away such evil or wicked persons from among us, shall we, too, tolerate and endure such things?

If God's law requires the minister, preacher, or bishop to be blameless in behaviour and character and have a good report of even them that are without (see 1 Tim. 3), where are the churches or ministers on earth that have a right to recognize and use a minister that has *not these qualifications*?

If, in the time of trial, affliction, temptation, sorrow, and distress, former friends, with whom we had taken sweet counsel, and of whom we hope for better things, turn away from and against us, and misrepresent us; shall we for that reason give up in despair? (See Heb. 12:3-9; 1 Pet. 4:12; 1 Cor. 10:13.)

If ministers in their travels, tours or journeys among the churches, find the churches or ministry in trouble, strife, confusion, and discord, shall they go on and preach the word, or shall they plunge or butt into the local trouble and tell them how to settle their trouble, and by taking sides, make the breach wider, and then when the trip is over, write up a long account of their tour and tell about the local trouble they found in certain sections and churches and tell who is right, etc.?

If churches are sovereign or independent disciplinary bodies under Christ, their great Head and Husband, within the limits and bounds which He has prescribed, why should they be subject to the jurisdiction, power, rule of advice of Associations, councils, or Elders in other States and sections of the country?

If there is trouble, contention, and division among the Churches and ministers of certain sections relative to certain doctrines or points of order, and where such doctrines or points of order have not been definitely settled or passed upon by our people, and ministers or Elders, or editors at a distance or in other States are appealed to for advice or to express their opinion concerning the matter and to say which party or faction is right, should such ministers, Elders or editors wait till they give each side a careful and impartial hearing and investigation, and till they are called upon by each party and by all concerned to express such opinion, or should they express an opinion concerning the matter and take sides on hearing only one side of the trouble?

If the churches and ministry in a certain section are in trouble about local matters, shall they, contrary to their own sense of justice and understanding of sound doctrine and good order, suffer themselves controlled by foreign dictation, or by Elders in other States hundreds of miles away?

If Churches, Elders or other brethren, privately, or as it were in secret or caucus, agree to carry out or put through an Association or Church conference certain schemes, plans, or measures, contrary to or not in harmony with the usual discipline, rules of conference or decorum of Churches, conferences, or Associations, are they not acting like scheming and corrupt politicians?

and are they not worse, because we have a right to expect better things of them?

If it is wrong for one Primitive Baptist Church to receive excluded members from another Primitive Baptist Church, without official labor and investigation, we should not do such things, should we?

Now, if this is not and has not been the general rule among our people, early and late, and recognized and advocated by our people in all sections of our country by such Elders as the Hassells, Respass, Gold, Mitchell, Henderson, Pitt, Dalton, Morris, S. F. Cayce, C. H. Cayce, Lee Hanks, and in the Ramah Council of 1902, Providence Council of 1912, in Church Order put out in 1913, and by the Old Baptists generally against the so-called "Progressives" of Georgia, who rejected the time-honored rule in defense of their spurious church sovereignty, I am anxious to know it.

If there have been any exceptions stated to this general rule, will some brother or friend be kind enough to cite me to such instances in our literature?

If there are those among us now that are rising up and opposing this general rule and with the so-called "Progressives" claiming that "each Church is its own boss," that each Church is so independent of every other Church that it can do as it pleases and no other Church has a right to labor with it officially, etc., and that the disciplinary principle taught in Mat. 18:15-18 has no application to Churches, etc., is it not evident that they are *apostatizing*?

If there are in certain instances, exceptions to the general rule just referred to and quoted, who are to be the judges of such instances and apply the exceptions, the ministry and Churches among whom the trouble exists, and who are, therefore, most familiar with the real facts in the case and understand them best, or Elders at a distance, hundreds of miles away?

If, when we see the sword coming (Ezek. 33: 1-7)—see a new doctrine, scheme or theory of doctrine or order coming, that is sure to cause trouble and division, and refuse to take a definite, determined and zealous stand against it, and refuse to warn our brethren against it and get on the fence, or like the old man when the bear came, crawl up into the loft—or, if we stand idly,

indifferently, silently by and see the fundamental principles of the grand old Church go down before the destroying blast of innovation or apostasy, are we valiant for the truth upon the earth? (Jeremiah 9:3.)

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. Is there any such Scripture as "I will be with thee in six troubles, and not forsake thee in the seventh?"
A. No, not exactly. The nearest approach to this language is Job 5:19: "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." As was common with the Jews, definite numbers are here put for indefinite. Seven was used by them to denote completeness; so that the meaning in this passage is that the Lord will deliver His people in all their troubles (as in Psalm 34:6, 15, 17-19). No real evil or harm shall ever touch them; for even their afflictions, though many and grievous for the present, will afterwards yield to them the peaceable fruit of righteousness, will refine and purify them, and work for them a far more exceeding and eternal weight of glory (Heb. 12:5-13; Rom. 8:16-18, 28, 37-39; 2 Cor. 4:15-18; Mal. 3:1-4).

2. Q. In Rom. 5:20 the Apostle Paul says, "The law entered, that the offence might abound"; what does he mean? A. He means that the revelation of the will of God was given in the Mosaic law, that the transgression of that law by the carnal mind of fallen man, in his enmity and opposition to its holy, just, and severe requirements, might be more manifestly or consciously abundant in thought, and word, and deed, and thus convince the awakened sinner that he can never be justified by any apparent but imperfect righteousness of his own, but that he must be justified before a most Holy God, by the perfect righteousness of a Divine Redeemer. That this is the meaning of the Apostle Paul in this passage is proven by his language in Rom. 3:9-31; 7:7-25; 8:7, 8; and Gal. 3:16-29.

3. Q. On page 542 of your Church History you say: "In the last year of his life Mr. John Wesley (born 1703, died 1791) published a letter in which he wrote: 'I

live and die a member of the Church of England, and no one who regards my judgment or advice will ever separate from it' ;" what is your authority for this statement? A. Two standard works, *The Life and Times of Rev. John Wesley*, published in 1870, in three volumes by Luke Tyerman (an English Wesleyan minister and author, born 1820, died 1889), volume 3, page 635; and *A History of England in the 18th Century*, published in 1878 to 1890, in eight volumes, by William Edward Hartpole Lecky (an Irish historian and publicist, born 1838, died 1903), volume 2, page 688.

4. Q. On page 46 of "The Babylonish Garment," published by Elder G. W. Stewart, he says: "Elder Hassell quotes Elder [John] Leland as saying that 'The most successful preaching was two-thirds Calvinism and one-third Arminianism';" what is your authority for this statement? A. Thomas Armitage, born August 2, 1819, at Pontefract, Yorkshire, England, and died January 20, 1896, at Yonkers, Westchester County, New York. "He became a Methodist preacher at the age of sixteen; emigrated to America in 1838; joined the Baptists in 1848, and was pastor of the Fifth Avenue Baptist Church, New York, from that year till January 1, 1889." In 1887 he published "A History of the Baptists," which was revised and enlarged in 1890. My copy of the Revised Edition contains 605 royal octavo pages, and was printed in 1893 by Bryan, Taylor & Co., of New York. I do not know the present price, but I think that it can be bought from the Baptist Book Concern, 650 South Fourth Avenue, Louisville, Kentucky. On page 408 Mr. Armitage gives a picture of Elder John Leland, and says of him: "There was little of the sensational about him, but a tender unction often moved the crowds that followed him and led them without resistance to the atoning Lamb. He had many struggles of mind as to the most successful way of addressing sinners and of leading them to repentance. He was a Calvinist [he should have said a moderate, modified, or professed Calvinist], but would not be bound by the methods of Gill; neither did Wesley or Andrew Fuller suit him; and for practical purposes he thought that two grains of Arminianism with three of Calvinism made a good proportion

in preaching." That is, Elder Leland thought that a mixture of two-fifths of Arminianism and three-fifths of Calvinism made a good sermon. This is a larger proportion of Arminianism than I ascribed to him in my remarks about him quoted from memory. Two-fifths exceeds two-sixths (or one-third) by one-fifteenth. My "Church History" was published in 1886. I did not see a copy of Armitage's "History of the Baptists" till 1896. If I had known, in 1886, of his statement about Elder Leland's preaching, I would have put it in my History, because I recorded therein *the exact truth* from all sources, so far as I could learn it, whether I or any one else liked it or not. Feeling my accountability to the omniscient, omnipotent, and eternal God of truth, I wrote not a romance, but a history. Two-thirds of the sermons of Mr. C. H. Spurgeon, of London, during the 19th century, were Calvinistic (or predestinarian), and one-third were Arminian; and he collected, in the Metropolitan Tabernacle of London, a Church of six thousand members. On page 509 of Mr. Armitage's "History of the Baptists," he says: "About 1830 a general awakening was seen in our Churches, and what were called 'two days' meetings' began to be held, to pray and labor for the conversion of sinners. These were so marked in their effects that the time was prolonged to four days, and last of all to 'protracted meetings,' without regard to length of time." It was in September, 1832, that our sound and faithful Northern brethren met at Black Rock Church, about twenty miles north of Baltimore, Maryland, and condemned these modern methods of setting a time for the Holy Spirit to operate on sinners to increase the membership of the Churches. Nothing in history can be more certain than the *recent* origin of the *humanly* prearranged protracted meeting *custom*, and that its object is to induce sinners to make a profession of religion and join the "Church." In the last quarter of the 18th century, Elder Leland, as an individual traveling preacher, may have *occasionally* had protracted meetings, but such a *custom*, to add members to "Churches," was not introduced by any denomination till the 19th century.

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. 23.

I quite expected that my boy had felt enough to cure him from ever running away again; and I was constantly striving to impress upon his mind the awfulness of disobedience to parents, and the awful end it might bring him to. I was satisfied that he was not destitute of natural convictions, and I did hope my advice would have the desired effect; but alas! alas! I found there must be a mightier voice than mine to be heard and felt that could be of any real use to him; for after this he ran away four times, from a good situation, to tramp the country. The sorrows and griefs of myself and family were unspeakable; but the fifth time, I think exceeded all. At times I never expected but that it would be my end, and yet sometimes I had blessed testimonies that it would end well to my comfort and his eternal salvation; for I had for years a strong impression upon my mind that he was a vessel of mercy before prepared unto glory; and I have lived to see that those impressions were from God. The last time he ran off he was with his uncle in the north of England, and doing very well; but as it had been for many years, so it was here; a good situation was no use to him, for he was fully bent upon nothing but rambling about the country, with scarcely anything either on his back or in his belly. When his last fling happened I was from home, but tidings reached me that John had left his uncle's, and passed through Trowbridge, and told his sister that he was determined he never would see Trowbridge again, but was fixed and settled in his mind that he would cross the seas, and never see one of them again. O what a thunder clap was this news to my poor soul! O how my poor soul did cry to the Lord! "O Lord, hold thou me up, strengthen me by thy Spirit's might in my inner man. O Lord, keep me in my senses." And, bless the dear Lord! he did give me strength just equal to the day, but none to spare. His promises can

never fail: "Thy shoes shall be iron and brass; and as thy day is, so shall thy strength be." And so I found it. When I arrived home it was all nothing but gloominess and sorrow, for I found the lad was gone off, fully bent upon nothing but destruction; and O how clearly I saw that none but God could ever stop him; that if I were to follow him again, and find him, I could not change his heart; and that that was entirely the work of God, and not mine. And O what power and strength did I feel from that text, "Cast thy burden upon the Lord, and he shall sustain thee, for he shall never suffer the righteous to be moved." O what a lift was this to my poor burdened soul! how easily I could cast the lad into the hands of God, that has angels, men, and devils at his beck, that has fixed "hitherto, but no farther." O what an easement I found in my mind! for I never could freely leave him before this in the hands of God. I had read the passage again and again, and tried, with all my might, to cast this burden upon the Lord; but I found it a very different thing when the dear Comforter spoke it into my soul; it dropped then like rain, and distilled as the dew. How my very soul has been disgusted at hearing poor blind, hardened, presumptuous, empty professors of religion exhort the poor, cast-down, burdened child of God: "Why don't you take the promises? why don't you cast your burden upon the Lord? Don't dishonor a kind God by disbelieving him." Poor blind bats! they know nothing of what it is for the promises to take them; and are utter strangers in experience to what Paul saith: "It is God that worketh in us both to will and to do of his good pleasure." And so I have ever found by soul experience; for when the Lord has gone before me, I could follow; and when he has held me up, I could stand; when he has given me faith, I could believe; when he bears witness with my Spirit that I am his, I can say, Abba, Father; when his presence causeth mine enemies to flee, I can shout victory; yea, I can do all things through Christ which strengtheneth me; but without him I am at a point, and neither men nor devils can overthrow me in it, I can do nothing. It matters not what liberty, joy, peace, or confidence I have enjoyed, when God leaves me to the devil and myself, I find I am nothing but earthly, sensual, and devilish. I am a living witness that in my

flesh there dwelleth no good thing, and I am confident of it that every one that is taught of God is a living witness of its truth. O what sweetness I felt in throwing the lad into the hands of him who carries the keys of death and of hell; and how sweetly did these words drop into my soul, "Hitherto, but no farther." O I saw that neither the devil nor sin could break the bounds of God's eternal decrees, either in providence or grace; and I saw it as clear as the day that the lad could go no farther than what God had fixed. And O the blessedness of two verses of Kent's hymns that flowed like honey out of the rock into my soul, and ratified in my heart that the dear lad, notwithstanding all, was one of God's elect:

"There is a period known to God,
When all His sheep, redeem'd by blood,
Shall leave the hateful ways of sin,
Turn to the fold and enter in.
At peace with hell, with God at war,
In sin's dark maze they wander far,
Indulge their lusts, and still go on,
As far from God as sheep can run."

My very soul felt confident that he was one of the purchased flock, which Christ had purchased with his own blood, and from this moment my soul was led to cry from day to day: "O Lord, turn the devil out of the lad's heart from reigning, and enter in thyself, and take possession of his soul as thy palace." Here I was from day to day: "Turn him out, Lord; turn him out, Lord." The old devil roared sadly at this, and if the Lord left me a single moment, he vowed vengeance against me if I did not shut my mouth; but I kept crying on, "Turn him out, Lord; turn him out, Lord." But it pleased the Lord to hide his face from me; and on the devil came, and pointed it out to me that the Lord had given the lad up to him, and he had taken possession of him, and that he would go on headlong in sin till he dropped into hell. But this was fresh matter for prayer; and how my soul did wrestle till sometimes both body and soul were in an agony; and how these words cut through my soul like a sword: "Pray not for this people." I thought I must have sunk never to rise up; and so I must, had not God brought a little encouragement just at the moment respecting the poor woman that came to Christ for her daughter. O what encouragement did it bring! "Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with

a devil." O how my soul cried out again and again, "O Lord, thou heardest and answeredst the cry of the poor woman for her dear child that had a devil; and wilt thou deny me my request for my poor lad that the devil is dragging about out of one sin into another? My dear Lord, I confess I am but a dog before thee, but do let me pick up a few crumbs under the table." And the dear Lord, bless his dear name! let a few crumbs drop from the table, that did my very soul good; for he whispered into my heart these words: "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." O how my soul adored and thanked him that he did not disdain such a poor dog! In my feelings, I washed his blessed feet with my tears, and wiped them with the hair of my head. And how precious did these words flow into my heart: "They that sow in tears shall reap in joy; wait upon the Lord, be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." And I felt it good to hope and quietly to wait for the salvation of God. "For the vision is for an appointed time; though it tarry, wait for it, because it will surely come; it will not tarry"; and I felt as confident that the lad would be brought to a knowledge of the truth as I was of my own existence. How precious did that sweet hymn of Kent's come again into my soul, especially the last two verses, and I sang it with heart and voice.

JOHN WARBURTON.

MT. CARMEL BAPTIST CHURCH CASE.

Five years ago Mount Carmel Baptist Church, at Luray, Va., was forced by the Burmanite or Means Baptists to go into court to prove their title to their meeting-house and ground; and the court decided that the *anti-Means* members were the genuine Old School Baptist Church of Mount Carmel. As shown in an advertisement on another page, Elder R. H. Pittman, of Luray, Va., proposes, if enough persons wish it, to publish a book containing all the important evidence, the lawyers' briefs, and the Court's decision; the book to cost \$1.00 or \$1.25. If you wish a copy, write him, and let him put down your name as a subscriber. No money need be sent now.

S. H.

EXTRACTS.

LA FAYETTE, ALA., Dec. 3, 1915.

DEAR BROTHER HASSELL:—I send you remittance for the dear GOSPEL MESSENGER another year. It comes regularly every month, laden with good news. I have been a reader of THE MESSENGER ever since the first edition. I think it is one of our best periodicals. I can't understand how any Primitive Baptist can give it up after reading it one year, as those that want it and can't pay for it can have it free. Perhaps this will be my last renewal, as I am nearly eighty-two years old. How good the Lord has been to me all these years, though I haven't sailed on flowery beds of ease, but have been blessed so much more than I deserve. I have only two children—a son in La Fayette, Ala., and a daughter in Orlando, Fla. I have fourteen grandchildren, all so kind to me. I know I shall reap that I sow, and I have tried, by the help of God, to be careful about the sowing. How I desire that our people, as a mass, would read and search God's Word more! Surely the strifes and divisions would cease. We are told to love one another as He loved us; he that loveth is born of God, because God is love. If we do not love our brother whom we see, how can we love God whom we do not see? There are so many precious promises in God's Word for the obedient child, and we should all live so as to claim them as ours. Life is short, and we are to be rewarded according to deeds. How I miss Brother Luckett's writings! He, like me, will soon pass away. May God bless and spare you many years in your noble work, is the sincere desire of my heart. Remember me and mine at a throne of grace.

Your sister, I hope, in Christ, MARY J. BURTON.

RICHLAND, FLA., Dec. 9, 1915.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—I am enclosing one dollar for THE GOSPEL MESSENGER. I do not intend to discontinue taking it as long as I am able to pay for it, for I dearly love to read and sometimes re-read its pages. I do hope that all that have not renewed for another year will, and encourage others to subscribe for the paper. May the Lord bless and sustain you many years yet to keep on with the good work. With best wishes, as ever, yours in hope, T. N. MILTON.

[FOR PUBLICATION IN YOUR PAPER BY REQUEST.]

SPRINGFIELD, ILL.

DEAR BROTHER:—Since I have been publicly condemned by Elder Stewart and Elder Bartlett in a pamphlet recently published, the churches I am pastoring and the brethren, as well as myself, feel it right that we make the following statements for publication, that our people may know whether or not I have twice misrepresented Elder Bartlett. I send you an act of the two churches, with a request that you publish them in your paper. The Mt. Pleasant Church especially request that a copy of their resolution be printed.

Yours in hope of a better world, W. A. CHASTAIN.

RESOLUTION OF MT. PLEASANT CHURCH, MO.

WHEREAS, Our pastor, Elder W. A. Chastain, gave an account of our Association and a meeting following it, in the *Messenger of Peace* for September 15, 1915, page 406, as follows: "Elder E. B. Bartlett, of Buell, Mo., remained over and continued the meeting, preaching every night until Friday night, and we had two additions to the church." And,

WHEREAS, Elder Bartlett, in a pamphlet recently published by Elder G. W. Stewart, Akron, Ala., denies this being a true statement, and feeling it our duty to defend our pastor and ourselves, therefore,

Be it resolved, That we, the Mt. Pleasant Primitive Baptist Church, do, by unanimous vote of the church, approve and certify that Elder Chastain's statement is a true and fair statement of facts; that Elder Bartlett preached Monday night, Tuesday night, Wednesday night, and Thursday night, *until* Friday night, but not including Friday night. It will be noted that Elder Chastain did not state the places of preaching.

Be it resolved, That a copy of this proceeding be sent to the *Messenger of Peace*, *Primitive Monitor*, *Zion's Advocate*, and *Primitive Baptist* (for publication), and that we, by special act, send and request a copy to be printed in THE GOSPEL MESSENGER, published by Elder S. Hassell, Williamston, N. C.

Done and signed by act of the Mt. Pleasant Church at her regular meeting of business, this 4th day of December, 1915.

(Signed) C. F. ACUFF, *Lentner, Mo., Mod. Pro Tem.*
(Signed) L. T. CARTER, *Madison, Mo., Clerk.*

REPLY TO MT. PLEASANT CHURCH.

With regard to the meeting at Mt. Pleasant Church. One would think, from the statement of Elder Chastain in the *Messenger of Peace* that we had such a good meeting that I *just remained over at the church on purpose to continue the meeting right on*. That is the way it seems from his statement, and as he says "*until Friday night*." Why does he say "*until Friday night*"? Why stretch it out to "*Friday night*"? The statement of Mt. Pleasant Church is, "but not including Friday night." Now, anyone can see that Elder C.'s statement in the *Messenger of Peace* is misleading.

Now, the facts in the case are: After the Association was over, I having been informed that there would be a meeting at the old home church of Elder Sutton (deceased) the next Saturday and Sunday, and having a desire to visit that church, at the invitation of Elder Chastain, I *remained over to visit Elder Sutton's old home church, and not to continue the meeting at Mt. Pleasant*. The Association closed on Monday about noon. Elder Chastain and myself and others went to a brother's house in the neighborhood of the church. And, as I had not preached on the stand at the Association, and the brethren and sisters desiring to hear me, they asked me to preach at the brother's house that (Monday) night, which I did. Then, some of the brothers suggesting that, as I was expecting to stay in that part until Friday, we have meeting at the church the next (Tuesday) night. So I told them that I had just as well be trying to preach as anything; so I preached Tuesday night, Wednesday night, and Thursday night at the church. Then Friday evening we boarded the train at Madison for Paris, Mo. I stayed all night Friday night with Elder A. D. Hutchinson in Paris. Saturday and Sunday I preached at the old home church of Elder Sutton, near Paris, Mo.

Now, compare Elder C.'s statement in the *Messenger of Peace* with the statement of Mt. Pleasant Church, which says "*not including Friday night*," and with my statement about my *remaining over* and continuing the meeting, and you will see that the statement in the *Messenger of Peace* does not fully state the facts, and is therefore misleading. Hence, I contend that Elder Chastain has misrepresented me.

Buell, Mo.

E. B. BARTLETT.

RESOLUTION OF NEW HOPE CHURCH, HINDSBORO, ILL.

We, the Primitive Baptist Church named New Hope, located at Hindsboro, Ill., do hereby certify that we held a six-days' meeting in the fall of 1914, beginning on Saturday before the fourth Sunday in November and concluding on Thursday following; that Elder Baxter Hale, Arenzville, Ill., preached for us on Saturday, Sunday and Monday, when Elder E. B. Bartlett, Buell, Mo., and Elder S. Flannigan, Springfield, Ill., both came and remained with us and preached Tuesday, Wednesday and Thursday following.

This statement is made for Elder W. A. Chastain, Springfield, Ill.

Done and signed by order of the church at her regular day of business, this 4th day of December, 1915.

(Signed) S. FLANNIGAN, *Springfield, Ill., Moderator.*
(Signed) M. C. FRANTZ, *Hindsboro, Ill., Clerk Pro Tem.*

REPLY TO NEW HOPE CHURCH.

With regard to the Hindsboro meeting I wish to reply that:

I had been invited to visit the church near Danville, Ill., on the fifth Sunday and Saturday before in November, 1914, and having been invited by Elder F. M. Reeds to visit his churches some time, I wrote him that he could arrange for me a few days before going on to Danville. Brother Reeds, being sick at that time, turned the matter over to Brother Frantz. The result was that I fell in company with Elder S. Flannigan on the way to Hindsboro; and, when we arrived there Tuesday, we met Elder Baxter Hale, who, we were informed, had preached there on Saturday, Sunday, and Monday. We knew nothing about this until we came to Hindsboro. No other appointment had been made for me; so I preached three days at Hindsboro. From the statement of New Hope Church, that "we held a six-days' meeting in the fall of 1914," those who are not familiar with the facts would certainly think that they were in the protracted meeting business *sure*. It is true, according to their own statement, that they had meeting at the church six days, *all told*; but it is also true that *Elder Baxter Hales' meeting was over when Elder*

S. Flannigan and I arrived there. The meeting that Elder Hale had was one thing, and the meeting that Elder S. Flannigan and I had was another. So if the Baptists of Hindsboro want to go to record as protracted meeting Baptists, all right with me. But let it be remembered that I still contend that I had nothing to do with any meeting there except the three days that Elder S. Flannigan and I were there. If they had held a month before I came and it was over when I arrived, how could it be said that I had anything to do with it, even if I did preach three days after this meeting was over? I still contend that the statement of Elder Chastain in his book *does not* fairly represent the facts in the case, but is misleading. If we were to hold our meeting at my home church Friday, Saturday, and Sunday, and Elder Chastain or some other minister should have sent an appointment for three days at the same church, and he would be there Monday, Tuesday, and Wednesday, I would not think of accusing him of engaging in a six-days' meeting; for our meeting would be over before he would get there.

Buell, Mo.

E. B. BARTLETT.

REMARKS.

From the full facts as stated by Elder Bartlett, it is plain that *he at least* did not intentionally engage in a prearranged meeting of more than three days at once place; but for this statement it might have been supposed that he did. And Elder Chastain, by his *brief* statement, may not have intended to mislead his readers. With these words I now desire to close the treatment of this subject in THE GOSPEL MESSENGER, which has never been published to disseminate or perpetuate strifes of persons and words.

S. HASSELL.

Elder Sylvester Hassell—

NEWTON, MISS., Dec. 21, 1915.

DEAR SIR:—Enclosed herewith find check for \$1.50, for which you will please extend my subscription to THE GOSPEL MESSENGER another year. To me THE GOSPEL MESSENGER is all that its name implies. Surely its editorial staff is of the very best, men of whom the world is not worthy. May each and all of you continue many years yet to administer spiritual things to God's humble poor, and may they not fail to administer to your temporal necessities.

Yours truly, J. D. CARR.

ROCKY MOUNT, N. C., Dec. 7, 1915.

DEAR BROTHER HASSELL:—I remember today that I have been receiving and richly enjoying your very interesting and comforting MESSENGER for a good while, and have not reminded you in any way how I have and do appreciate and enjoy it. Therefore I take this opportunity to do so in my feeble way, for I don't know how to tell you how much comfort it is to wife and myself. We look forward to the coming of every copy with pleasant anticipation, and never get disappointed, but always get a feast. We cannot get out much in the winter on account of our health, which makes us appreciate our papers so much. Wife has had a severe spell of sickness this fall; and, dear brother, I thought the time had come for the good Lord to take her from me. My hope was so far gone that I mourned for her as never expecting to see her revive again. But, thank our merciful, adorable Heavenly Father, in His goodness, mercy and pity. He has blessed me to see her enjoying usually good health, so she can be about in the house and go to her meals; and how I do desire to know how to show and express my thankfulness to Him who hath, doth, and I hope will continue to bless and deliver poor unworthy sinners like me! Brother Hassell, I send herein a check which I want to give you. I know this little sum does not pay you for the joy and comfort I derive from your gifted pen, together with that of others who write for your valuable paper, nor do I send it with that intention; for I receive your paper as a free gift to me, and I hope I send this in the same spirit to you. I wish I could see you, dear brother, and hear you preach; for you feel dear to me, and your preaching is so comforting and instructing that it is a great blessing to all of us who have the privilege of hearing it, just as your writing is. Brother Hassell, come to see us when you can. Wife joins me in love to you.

Your brother, M. B. WILLIFORD.

"REMEMBER THE POOR."

WASHINGTON, N. C., Dec. 24, 1915.

"And when they had come into the house, they saw the young child with Mary, His mother, and fell down and worshiped Him: and when they had opened their treasures, they presented unto Him gifts—gold, and frankincense, and myrrh."

My mind seems to be mostly on the latter part of this scripture: "and when they had opened their treasures," etc.

"Hail the blest morn! see the great Mediator
Down from the mansions of glory descend;
Shepherds, go worship the Babe in the manger—
Lo! for His guard the bright angels attend.
Brightest and best of the sons of the morning,
Dawn on our darkness and lend us Thine aid;
Star in the east, the horizon adorning,
Guide where our infant Redeemer is laid."

Oh! that blest morn, when these glad tidings were proclaimed: "Unto you this day is born in the city of David, a Saviour, which is Christ the Lord"! The hills of Judea rang with shouts of salvation, and those blest wise men whom God had enlightened the minds of, had gone, we know not how many miles and rough and rugged ways, following that star, that was guiding them. They believed the Word of God and, when the star appeared, they knew it; they had let nothing hinder them, had laid down all labor of every kind, leaving everything behind; they followed that star and it came and stood over the manger where the young child and His mother were. Oh, what must have been their joy on looking in and beholding! Oh, faith, that "faith that will not shrink though pressed by every foe, that will not tremble on the brink of any earthly woe"! "Faith is the brightest evidence of things beyond our sight." These men had the faith of God's elect. Faith led them to follow the star. They believed, and fell down and worshipped this little Babe; for they knew, according to God's Word, this was Christ the Lord. Then, "when they had opened their treasures, they presented unto Him, gold, and frankincense, and myrrh." They did this after falling down and worshipping Him. They saw how needy and poor He was, and His mother also. So they gave Him gold to buy what they needed, frankincense, a perfume, and myrrh, a cordial. Oh, how Mary's heart was cheered when God's servants were sent to comfort her! No doubt she felt to be almost a castaway, but now she was comforted. How many of God's dear children often have felt, and even now many are feeling, that way. So many orphans and widows neglected. Let those who profess to believe, do as these wise men, search till we find those who are destitute, and then administer to their needs. How many sad hearts this Christmas time! Oh, may we who can walk and work remember the poor and needy! God help us to walk after, to follow the beautiful example of the wise men.

Affectionately,

BETTIE Z. WHITLEY.

HELP NEEDED.

DUBLIN, TEXAS.

DEAR BROTHER:—I wish to call the attention of the brethren and sisters to Elder W. S. Broom's condition, and that they respond to his urgent needs. He has his right leg badly broken just below the knee, and the doctors say that it will be eight weeks before he can be up; and we have made arrangements to have him cared for at

three dollars per day, and this does not include his doctor's bill; and Elder Broom is without means to meet these expenses, and not any of us here are financially able to meet these expenses. Elder Broom is a noble, humble Baptist, and doubtless many have feasted on his preaching in days gone by; and now he is in sore need of a little mite from all, and we feel sure that he will receive a hearty response. He has a good place to stay; and is being well cared for, and surely there is no one who appreciates deeds of kindness more than he, and all who will kindly respond to his need will please send same to me and I will see that every cent is placed to his needs.

Yours in hope, A. N. WHITTEN.

DALE, TEXAS, Dec. 8, 1915.

Elder Sylvester Hassell—

DEAR BROTHER:—I notice that my time is about up for the dear old GOSPEL MESSENGER. You will please find enclosed one dollar for it another year. I have thought for several years, when renewing for THE MESSENGER, that this is my last renewal. But I am here yet and blessed with the privilege of renewing one more time. I am old and dim of sight, as you see by my writing. I am in my eighty-sixth year, but can see to read THE MESSENGER tolerably well. May the Lord's choice blessings abide with you and your staff, is my prayer.

Your poor old brother in hope. F. M. SCALLORN.

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.

ASA J. ALLEN.

Asa J. Allen, the son of Asa R. and Jane Allen, was born February 4, 1861. He was united in marriage to Margaret M. Mizell February 14, 1889. They lived together twenty-five years, eleven months, and twelve days. He united with the Primitive or Old School Baptist Church at Moratock, April 18, 1908, and was baptized the next day by Elder A. L. Harrison. He was taken with pneumonia, January 15, 1915, and died fifteen minutes to four o'clock a. m., January 22, 1915. He lived fifty-five years, eleven months, and thirteen days. He leaves behind a widow, one son, and one daughter, three grandchildren, three brothers, one sister, and a host of friends to mourn his death. We hope our loss is his eternal gain. He was loved by all who knew him; was a good neighbor, and kind husband and father. He was chosen clerk at Moratock Church, June 20, 1908. His remains were interred near his residence, about eight miles west of Plymouth, N. C., Sunday afternoon, January 24, 1915. I held the burial services in the presence of many relatives, neighbors, and friends.

Zion's Landmark please copy.

SYLVESTER HASSELL.

MRS. SUSAN A. BUSH.

Mrs. Susan A. Bush, wife of Dr. E. B. Bush, departed this life on October 7, 1915—just ten months after the death of her husband. My dear mother was born in Screven County, Georgia, September 20, 1850; and was married to my father, Dr. E. B. Bush, December 18, 1868. Ten children resulted from their union. She is survived by three sons and fifteen grandchildren, two nieces, and one nephew. My dear old mother lived as she died, trusting in God, upon whom she often called and of whom she often spoke. She joined the Primi-

tive Baptist Church in 1870, and lived a consistent member thereof from that time until her death. I can truthfully say that a dearer mother, a better neighbor, and a more loyal friend never lived than she was. She bore her sufferings without murmuring, and often spoke of the time for her to go being near. Father and mother had been residents of Colquitt, Miller County, Georgia (where both died), ever since 1874. Elder J. J. Byrd conducted the funeral ceremonies at the grave at the family cemetery near old Twilight, Miller County, Georgia. Written in sorrow by her oldest son, OLIVER B. BUSH.

MRS. M. E. COOK.

Mrs. Mary Emily Cook, daughter of Stanley Duggan and his wife, Sallie Coffield, was born in Martin County, North Carolina, October 23, 1842, and died, after four weeks illness of stomach and liver disease, at the home of her son, John S. Cook, in Williamston, at 5:45 p. m., December 9, 1915. She was married to John Edward Cook, December 24, 1868. Her only daughter, Sallie M., and her youngest son, James H., preceded her in death; and after them her husband died April 19, 1906. She is survived by her sons Henry, Thomas, and John. She professed faith in Christ, and was baptized by Elder C. B. Hassell in the fellowship of Skewarkey Primitive Baptist Church, near Williamston, July 8, 1877. She adorned her Christian profession with a godly conduct and conversation. She was reverent toward God, and friendly to her fellow-creatures; humble and sincere, quiet and gentle, true and patient. For many years she was very feeble; and in her last illness she suffered greatly from pain and nausea. She was perfectly willing to die, and longed for rest, and to drink of that pure water, clear as crystal, that flows from the throne of God and the Lamb. Everything possible was done for her by her children and kind friends and good physicians. She fell asleep so gently that it was hard to tell when she passed away.

In the presence of many friends, on December 10th, I held a short burial service at her home and at the grave. Her remains were interred beside those of her husband in the cemetery at Skewarkey. We believe that, as she hoped, when her liberated and purified spirit left its tenement of clay, she saw her Saviour and fell at His feet in lowly and loving adoration; and that when in person He comes again to the world, He will raise her body, and make it immortal and glorious like His own, and reunite it to her spirit, and take her home with all His saints, to be forever with the Lord.

SYLVESTER HASSELL.

CHANGES OF ADDRESS.

Elder W. M. Little has removed from Gap, Texas, to Gorman, Eastland County, Texas.

Elder John D. Curtis has removed from Mansfield, Georgia, to Starrsville, Newton County, Georgia.

"IN PLACES OF DRAWING WATER."

Judges 5:11.

By Frederick W. Keene. Allegorical Narratives for the instruction and comfort of Babies in Grace. Neatly bound in cloth, 50 cents per copy, or five copies for \$2.00, prepaid. Can be had from this office or from Elder Frederick W. Keene, North Berwick, Maine.

MT. CARMEL BAPTIST CHURCH CASE, LURAY, VA.

BAPTISTS, READ THIS.

Five years have passed since our people at Luray, Virginia, were forced into court and the noted Mt. Carmel Church case was tried. This trial proved who the Old School or Primitive Baptists are, and what they stand for. And it is thought well (as a matter of record for future generations and not in a spirit of pride or boasting) to publish this case in book form. Prominent and able men, such as Elders T. S. Dalton, C. H. Waters, and E. H. Burnham, testified in this case. Dozens of others well versed in Bible doctrine and Baptist history, also testified. This testimony, just as spoken, will be published, with the exception of testimony of a personal nature, which will be cut out. Argument of lawyers in brief, the decision of the judge, and possibly some pictures, will be included, which will make a readable, attractive, and useful book of several hundred pages, and will cost about \$1 or \$1.25. Only a small edition is contemplated, and I earnestly request all who read this notice and want the book, to write me to put their names down for a copy, if published. Please do this, for if the Baptists do not care for this record it need not be published. Send no money now, but write me promptly if you want a copy

R. H. PITTMAN, *Luray, Va.*

THE BABYLONISH GARMENT, OR INNOVATIONS OPPOSED AND EXPOSED.

A book of 70 pages, being an answer to Elder W. A. Chastain's book and his *Monitor* article on the subject of humanly pre-arranged protracted meetings, and containing in full the Old School Black Rock Address of 1832. The Primitive Baptists of the East still believe in the *scripturalness* of the principles of this able Address.

Price, postpaid, twenty-five cents. Send money (not stamps).

G. W. STEWART,

Akron, Hale County, Alabama.

NOW PUBLISHED IN FULL.

SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B. LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

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

Plain Morocco, \$1.00; dozen, \$10.50.

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

Send all orders to

ALVIN CLARK, Wilson, N. C.

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

Vol. 38

No. 3

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====

PUBLISHED MONTHLY.

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

MARCH, 1916.

=====

All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C. Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter. Be certain to write names and post-offices plainly. Subscribers not receiving THE MESSENGER should notify us. Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free. If the MESSENGERS are not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

MARCH, 1916.

TABLE OF CONTENTS.

Poetry.

Peace with God.....	65
---------------------	----

Correspondence.

Elder F. W. Keene—God is Above Satan.....	65
Elder J. T. Satterwhite—Sympathy with Fellow Members of the Body of Christ.....	68

Editorials.

By Elder S. Hassell:

Following After Peace and Edification.....	70
Questions and Answers.....	76
Remarkable Providences.....	78
Fairness and Kindness.....	83

By Elder J. E. W. Henderson:

What Shall We Render?.....	72
----------------------------	----

By Elder G. W. Stewart:

Conservatism and Progressiveism.....	74
--------------------------------------	----

Extracts.

Elder J. T. Satterwhite.....	84
Elder W. T. Merrell.....	85
Mrs. Mary Putton.....	87
Elder J. A. Taylor.....	88
Elder George Waddle.....	88
Elder L. T. Ruffner.....	88
Mrs. S. M. Higgons.....	88
J. W. Haynes.....	89
C. G. Pipkin.....	89

Selections.

Science and the Bible.....	90
The Bible.....	90
The Healing Christ.....	90

Obituaries.

John W. Inman.....	91
J. D. Whiteside.....	91
Elder Henry Seay.....	92
Mrs. S. J. Leonard.....	93
Mrs. T. J. Denney.....	93
Raymond Crowley.....	94
Changes of Address.....	94

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 38.

WILLIAMSTON, N. C., MARCH, 1916.

No. 3

PEACE WITH GOD.

“For He is our Peace.” Eph. 2:14.

Sons of peace redeemed by blood,
Raise your songs to Zion’s God;
Made from condemnation free,
Grace triumphant sing with me.

Calvary’s summit let us trace,
View the heights and depths of grace;
Count the purple drops, and say,
Thus my sins were borne away.

Now no more His wrath we dread,
He hath thus to Zion said,
“Since thy Surety paid thy score,
I behold thy sins no more.”

Sunk, as in a shoreless flood,
Lost, as in a Saviour’s blood,
Zion, O! how blest art thou,
Justified from all things now!

JOHN KENT (1803).

CORRESPONDENCE.

GOD IS ABOVE SATAN—TRUTH IS STRONGER THAN ERROR.

When I was about 16 years of age I found among the books in our home one very elegantly bound volume. I began reading it, was interested; I might say, I was charmed with its beautiful thoughts. I did not at first discern the pernicious tendency and purpose of the whole volume, and even when I did begin to see the drift of this venomous composition, out of curiosity I continued reading to the end. It was Volney’s “Ruins, Reflections upon the Revolutions of Empires”—a notorious classical infidel writer.

I thought when I had done reading that it had done me no harm. Indeed in those days I began to think I was so well grounded in the doctrine of Christ, so scripturally fortified in all points that all the arguments of infidels and atheists, and also Arminian religionists could make no impression whatever upon me. But about six years afterwards I suffered much from these pernicious writings. I was passing through some trying providences, and I was also in a low condition spiritually. The Bible was as a sealed book to me; not a morsel of food, not a word of good cheer could I read. I prayed and prayed, but the heavens over me were as brass. I became wretched indeed, then hardened, and all the past of my life as a believer appeared as a dream. I doubted its reality, its divine origin. I thought to myself it has been all fanaticism; I have myself made it all, and now it is at an end. I sighed over it all, just a sigh. Then I became dreadfully harassed with the hellish darts of Satan, who hurled at my soul challenges, and insinuations, "Where is now your God? If there were a God, would He not hear your prayers? Where is your precious Jesus that you have professed to know, and to be in such intimacy with? It is all a farce, a delusion; the Bible is only cunningly devised fables; there is no God. Christ crucified is all foolishness, like all other religions." Then Satan hurled at me and tormented my soul with the sophistries of that cursed book of Volney's.

I had no heart, and I found no words to pray. I felt that were useless; for how did I know that God is and that Jesus Christ ever liveth to make intercession for transgressors? I found that all my reasoning powers were not sufficient to repel the arguments of Volney, so I was as one thrust through, cast down in the battle, and trampled under the feet of my foes. But I sighed and moaned over my condition. O, sometimes I sighed and moaned unto God, after Jesus. Yes, there would spring up thoughts in spite of Satan, in spite of Volney, in spite of all my vileness, hardness of heart, and unbelief, that surely God is, Jesus is; surely my past hope and comfort in Him as my Saviour and friend was not a delusion. I would say to myself, Surely it was a gracious power, beyond what is mine, beyond all the power of creatures, that so wrought in one, moving me, a vile sinner, toward God with a broken and contrite heart; and that also

wrought such blessedness in me of forgiveness, justification, and hope of eternal life through the knowledge of Him, the precious Saviour, Jesus Christ. But in a few moments I would sink again in the deeps, bemoaning myself; just about hopeless. I was in this condition three months. All this time I constantly read the Bible, every day, and I was preaching every Sunday. Some one may ask, How could you do it? I can now see that it was surely of the Lord that I did so. I preached what the Scriptures taught; I declared things according to my past experience; but I was plagued all the time with dreadful fears that there was no divine origin to it, that it all was imaginary, an idle tale. To tell all the particulars of this battle, and how out of weakness I was made strong, and was triumphant over all my foes, Volney included, would occupy too much space; but I must tell you a little of it to the praise of the glory of Jesus Christ, the same yesterday, today, and forever. One day as I was walking along a street in the city where I lived, burdened and cast down, I began thinking about what were the scriptural evidences of divine life in the soul. In a sort of theoretical way I scanned the subject. Then I questioned myself, What proofs have I of any such evidences? I said to myself, I have none. All that I can discern are a few faint sighs, and once in a while a few feeble longings after Jesus the Saviour. I thought, if there is any spiritual life in my soul it is very low. But would there be, though ever so weak, any sighs and longings after the living God if there were no life? And in the twinkling of an eye my answer was, I am not dead in trespasses and sins. I almost shouted the words out. Then I felt my heart to be warming with fervent longings toward Jesus, the dear Lamb of God; my hardness was gone; I was broken and contrite in heart before the Lord, confessing my vileness, telling Jesus my wretchedness. O my trust was in the blood and righteousness of Christ. This was my breastplate, and for my helmet the Holy Ghost put upon me the precious hope of eternal salvation. I felt God pardoneth all my iniquities; He is my God, my Friend, my Rock; I know that He is, and that He is my Salvation.

I stood and faced my foes. Where were all my sins, all the tauntings of the Devil, all the cunning craftiness, and mighty reasonings of the infidel? They were fled,

they were scattered as the chaff before the wind, they were trodden under my feet; for Christ and His everlasting gospel were now in me, not in word only, but in power, in the Holy Ghost, and in much assurance. A little while after this I espied in the bookcase the elegantly bound Volney's Ruins, but its elegance stirred up no pity in my heart; I took hold of it, and into the fire it went.

About nine months ago some unknown person sent me about forty volumes of religious works, all in excellent bindings, and some of them costly books. I glanced through them, that was enough. I burnt and destroyed them every one. Could I not have sold them, given them away? No! They were full of false teachings, heresies.

Some of the brethren long ago had a bonfire of books.
Acts 19:19.

FREDERICK W. KEENE.

North Berwick, Maine.

SYMPATHY WITH FELLOW MEMBERS OF THE BODY OF CHRIST.

"Who is offended, and I burn not?"—2 Cor., 11th chapter, latter clause of 29th verse.

I think the Apostle Paul means here that wherever, whenever and by whomsoever offense came to the great cause of truth it was also an offense to him. Being a citizen of that holy city, if any dared to trespass upon her holy precincts, he burned, was moved, concerned, until "he that hath done this deed be taken from among you" (1 Cor. 5:2). The apostle could not be indifferent when false apostles, deceitful workers, gave offense in doctrine and in practice or in order.

In the first clause of this same verse he says, "Who is weak and I am not weak?" Being vitally united to the body, he *felt* the weakness of the weak, and the offenses of the offended. Where is better evidence that I am a member, and a living member, of the body of Christ than for me to "remember them that are in bonds as bound with them; and them that suffer adversity as being yourselves also in the body?" Heb. 13:3. Again, What is better proof that I am not in the body or, if so, I am a dead member, than when offenses come I am not offended? "If thy right eye offend thee, pluck it out."

It is astonishing how many can remain quiet while

from many quarters such gross insults are given this "holy nation," this "chosen generation," and far worse than being quiet, many, very many complain at the faithful when disturbances occur. They are ready to say, If you had been quiet, then all would have been peace. Crying peace, peace, when there is no peace.

"Who is offended and I burn not?" It is not a personal offense; if so, we have a rule plainly laid down in the 18th chapter of Matthew; but, when the great fundamental principles of the doctrine and order of the household of faith are being deceitfully handled, who can hold his peace? Let us hear Jeremiah 20th chapter, beginning with the 7th verse:

"I am in derision daily; every one mocketh me. For since I spake, I cried out, I cried violence and spoil because the word of the Lord was made a reproach unto me, and a derision daily. Then I said I will not make mention of him any more, nor speak any more in his name. But his word was in mine heart as a burning fire, shut up in my bones, and I was weary with forbearing, and I *could not* stay." Read the remaining verses of this chapter. We should never take offense from any Church or brother upon mere difference in customs or notions, etc., for in these things charity thinketh no evil, beareth all things. We should give none offense, neither to the Jew nor to the Gentiles, nor to the Church of God, but should please all men in all things, not seeking our own profit but the profit of many. We should be "slow to wrath," "not soon angry." We should strive to know what things we should *not* hear, no not for one hour, that the truth of the gospel may continue with us, and also to know what we *should* bear without taking offense.

"Who is offended and I burn not?"

J. T. SATTERWHITE.

LaFayette, Ala., January 10, 1916.

REMARKS.

In 1 Cor. 12:25, 26, the Apostle Paul says: "There should be no schism in the body; but the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

S. H.

EDITORIAL.

EDITORS:

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want **THE MESSENGER**, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

FOLLOWING AFTER PEACE AND EDIFICATION.

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

This is the heavenly exhortation of one of the most wonderful, wise, humble, unselfish, and devoted servants of God that ever lived—of one who spoke by the infallible inspiration of the Holy Ghost. It is the language of a sound and a gracious mind; and opposition to it proceeds from below, and is "earthly, sensual, and devilish, producing envying and strife, confusion and every evil work" (James 3:13-18).

We see a natural illustration and demonstration of these Divine and eternal truths in the present unparalleled European war, which threatens to desolate the world. The advance of Romanism (idolatry, supersti-

tion, oppression, and corruption), so-called Higher Criticism (rejecting while it pretends to receive the Written Word of God), a denial of the Divine, full inspiration of the Scriptures, of the Trinity, of the personality of the Holy Spirit, of the divinity, virgin birth, sinless life, miracle-working power, atoning death, justifying resurrection, triumphant ascension and prevailing intercession and mediatorial reign of the Son of God, and of His second personal coming to the earth to raise all the dead, and to judge the world in righteousness, and to justly consign the wicked to everlasting punishment, and graciously receive the righteous into everlasting blessedness, the increasing prevalence of infidelity and atheism, worldliness and irreligion, crime of every kind, materialism, mammonism, and militarism—these awful evils abound in Europe, and have brought down the righteous judgments of a holy God upon it, arrayed almost half of its great nations against the other half, destroyed, in twenty months, thirty billion dollars worth of its property, killed or wounded or captured fifteen millions of its men, spread to all the continents of the globe except South America, and may involve in its ruin our own country, which has the same abominations in it. Certainly our rulers ought most carefully and persistently to avoid, in their dealings with other nations, all things leading to war and destruction, and follow those things that tend to peace and edification.

And so, in the relations of our members and Churches with one another, our people should most cautiously and prayerfully avoid all appearance of evil, every, even the slightest, departure from the straight edge of Bible truth, from the *doctrine* and *practice* of Christ and His Apostles. To this end, they should humbly and prayerfully search the Scriptures, and not depart, by a hair's breadth, from what is taught therein. These fundamental truths are clearly and concisely laid down in the Articles of Faith of our Churches. Standing alone upon Christ, the Rock of Ages, as set forth in the Scriptures and in our Articles of Faith, we will have peace, heavenly and abiding peace, and we will be edified in love, and we will glorify the God of truth and love and peace (Eph. 4:11-16).

S. H.

WHAT SHALL WE RENDER?

"What shall I render unto the Lord for all His benefits toward me?" Psa. 116:12.

The Psalmist was surely in a happy mood when he wrote the above interrogatory. His soul was happy and overflowing with love to God, and was what the apostle calls "strong in the Lord, and in the power of His might." He was in the light and glow of divine love which came from God and filled his heart and flowed upward to God, whose love had embraced him from everlasting in the covenant of redemption, "ordered in all things, and sure." The sure mercies of David "had been poured out upon him, and his was the joyful experience of a soul set free from the bondage of sin and death by the law of the Spirit of life in Christ Jesus." Rom. 8:2.

After professing his love for the Lord (verse 1), the Psalmist proceeds to specify some of the chief benefits that he had received as the reason of his love and reverence. He had been exercised by the Spirit of supplication, and the Lord had graciously answered his prayers, and delivered him from the sorrows of death, the pains of death, and from trouble and sorrow; and coupled with this wonderful display of the power and grace of God, in the 103d Psalm the following benefits of sovereign grace are mentioned: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." O my soul! can a child of God ever forget all these divine benefits? Be ye admonished, dear child of God, by the experience of such blessedness, and forget not, for "Streams of mercy, never ceasing, call for songs of loudest praise."

Trouble and sorrow is a bitter experience, which is the common heritage of the Lord's people in this world, is sanctified by the power of divine grace for their benefit; though often so heavy, so overwhelming that they almost despair, yet they are sustained by Him who learned obedience by the things which He suffered, and was made perfect in their redemption from destruction through sufferings. So the afflictions of the children of God bring them to Him in the Spirit of supplication,

and he hears their cries, and inclines His gracious ear unto them; and therefore will they call upon Him as long as they "live by the faith of the Son of God, who loved them and gave Himself for them."

Now what shall I render unto the Lord for all His benefits toward me? What have I to render but praise and thanksgiving and love to my great and adorable Benefactor? Shall I not take the cup of salvation, filled with joyful memories of free and unmerited salvation, which came to me without money and without price, and with reverence and godly fear serve Him, and continue to call upon Him, and trust in Him as long as I live?

It should be borne in mind that, even if all these exercises of the soul be present and in constant exercise with us, they are themselves benefits bestowed upon us and are but evidences of a gracious state, and should never be regarded as a recompense to the Lord, nor by any means required as a means of redemption or condition of the salvation of the soul; because it is emphatically declared in the Holy Scriptures that salvation is by grace and grace alone. Yet under the light and influence of the Holy Spirit, and feeling the sense of the pardoning love and mercy of God, a sense of obligation, a desire to render whatever might be required is presented to the mind; hence the inquiry, What shall I render unto the Lord for such great, unmerited favor? The heaven-born soul is made willing in the day of His power to render obedience to the holy precepts of the law of Christ, and apt, as Saul of Tarsus, to inquire after the will of the divine Master—Lord, what wilt thou have me to do?—but is sent away to learn his duty and to learn obedience by suffering the will of God, and thus we are brought into fellowship with the sufferings of Christ. Again, we should remember that we can render no equivalent for the divine benefits received from our Creator, however much we may love and should love Him, because He first loved us. But we are taught by the apostle to yield ourselves as servants of righteousness unto holiness and our members as instruments of righteousness unto God. This course of life and conduct includes the act of paying our vows unto the Lord *now* in the presence of all His people, in the courts of the Lord's house, in the midst of Jerusalem.

J. E. W. H.

CONSERVATISM AND PROGRESSIVISM.

By Conservatism in this article I mean the doctrine or practice of a firm, steadfast, consistent, and immovable continuance in the doctrine and order or practice of the Church of God as it was established by Jesus, the great Head of the Church, and His Apostles, the Princes ruling in judgment, and that the doctrine and order thus ordained is to be reserved and maintained by the Church, without addition or subtraction, amendment or abridgment, so long as time shall endure, or the Church continue in this militant state.

It has been truly said that the "Apostolic Church at Jerusalem was the model after which the other New Testament Churches were fashioned, and that the same pattern must regulate the constitution, membership, and rights of the Christian Churches down to the present time." And further says this writer: "Human constitutions may admit of amendment but the Divine enactment, not being capable of improvement, can never be amended. To know, therefore, what a Christian Church should be *now*, we have only to learn what was *essential to it then*."

"*Progressivism*," as used in this connection, means the opposite of *Conservatism*, and is about synonymous with *Apostasy*, or a departure from original principles and practice. *Apostasy* has been the great and besetting sin of the people and Church of God ever since the foundation of human society, and the first Progressive sermon ever preached was preached to Eve in the Garden of Eden, to which she lent an attentive ear, and so became the first Progressive, and the result was she and Adam both became Progressives and progressed out of the Garden. In that first progressive sermon there was something *new* suggested—something in opposition to *Conservatism*, the established order of things and the old custom of continuance in the good old way of God's commandments.

The Progressives, not content with the beaten route in early times after the flood, decided to try Progressivism—something new—a brand new plan, and so went to building a tower whose top should reach heaven, but in

their new effort had their language confounded, and it has been confounded ever since.

Sarah of old, impatient, and not content with God's ways and promises, under the influence of Progressivism, persuaded Abraham, her husband, to make a *special new*, unauthorized effort for the furtherance of the Lord's plan and for the fulfillment of His promise, made a miserable failure, and brought a mocking Ishmaelite into the family, to their annoyance and her own sorrow.

Under the influence of Conservatism, faith and confidence in God's promises, Abraham offered up his darling son, accounting that God was able to raise him from the dead. See Gen. 11, 16th chapter, and Heb. 11.

Moses, the Conservative, was meek, patient and steadfastly adhered to the Law of the Lord, and exhorted all Israel to obey the Law of the Lord, and to not go off after other gods—new things; but Aaron, the Progressive, dishonored Moses, the law-giver, disobeyed God, tried a new plan, and then when told of his inconsistency tried to deny it and make Moses believe that it was the result of a miracle. (See Ex. 32 :4, 24.) For this departure and transgression about three thousand of the Israelites were slain.

But time and space will not now allow me to speak particularly of Joshua, Samuel, David, Barzillai, Micahiah, Mordecai, Ezra, Nehemiah, Jeremiah, Daniel and other prophets and faithful servants of God, who, rather than apostatize and go the progressive way of turning away after new things, after innovation, chose rather to "suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt."

* * * "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

G. W. STEWART.

(To be continued.)

QUESTIONS AND ANSWERS.

1. Q. How can an infant, before its natural birth, be "born again?" A. The Greek word "anothen" rendered "again," in the King James version of John 3:3, 5, means, literally, "from above," as it is rendered in the margin of these verses, and in the text of John 3:31, and is the same as "of the Spirit," as is shown in John 3:6, 8, and "of God" (as in John 1:13); God is a Spirit, and is above all other beings (John 4:24; 3:31). John the Baptist was filled with the Holy Spirit before his natural birth (Luke 1:15, 41).

2. Q. What is the besetting sin—"the sin that doth so easily beset us" (Heb. 12:1)? A. It may be the sin of unbelief or apostasy, against which the Apostle, in this Epistle, frequently and earnestly warns the Hebrew Christians, and which is the root of all other sins; or it may be that particular sin to which each believer is most prone—pride, or ambition, or covetousness, or malice, or worldliness, or resentment, or evil speaking, or unkindness, etc.

3. Q. When is the body regenerated? A. In the resurrection, at the second personal bodily coming of Christ to the world (Philip. 3:20, 21; 1 Cor. 15:22, 23, 52-57; 1 Thess. 4:16,17). At present the work of regeneration or circumcision is in the spirit or heart (John 3:6; Rom. 2:29).

4. Q. How does the springing up of the seed sown in the earth illustrate the resurrection of the body (1 Cor. 15:36-38)? A. The covering of the seed sown in the earth dies, but its germ or essence or substance survives and, by the will and power of God, springs up, through the dead covering, into a new and beautiful body, identically the same in substance, and yet different—a blade, a stalk, an ear, and the full grain in the ear; so the dead body of a human being is buried in the earth, and decays, like the covering of the seed, but its germ or essence or substance remains, and, by the will and power of God, it will, at the last day, spring up into a new and far more beautiful, and glorious, spiritual, heavenly, immortal, and incorruptible body, the same and yet vastly changed, like the bodies of Enoch and Elijah and of the living

saints then on earth, and like the glorified body of Christ.

5. Q. Is there a period of time between the resurrection of the righteous and the resurrection of the wicked? A. When the two resurrections are mentioned in the same passage, that of the righteous is always mentioned first, and that of the wicked is mentioned last (Dan. 12:2; John 5:28, 29; Acts 24:15); the resurrection of the righteous or the blessed dead is called, in the original, a resurrection *from* the dead, from those who still remain dead, the first resurrection (Philip. 3:11; Luke 20:35; Acts 4:2; Rev. 20:6; see also 1 Cor. 15:23; 1 Thess. 4:16). In Rev. 20:1-10, it seems that there will be a thousand years between the resurrection of some of the righteous and the resurrection of the wicked; but in Matt. 25:31-46, Acts 17:31, and 2 Thess. 1:7-12, and Rev. 20:11-15 it seems that the righteous not already raised and the wicked will be raised at the same time. The time of the fulfillment of prophecies future to us is uncertain to us but not to God.

6. Q. Will the saved sinner be brought into judgment after the resurrection of the body? A. As shown by the Scriptures cited in the answer to Question 5, all mankind will appear before the judgment-seat of Christ (Rom. 2:5-16; 14:10; 2 Cor. 5:10); but the chosen, redeemed, and regenerated people of God will be washed in the blood of Christ, clothed with His righteousness, filled with His Holy Spirit, conformed to His perfect image, and accepted in Him, God's beloved Son (1 John 1:7; Isa. 61:10; Matt. 5:6; John 7:37-39; Rom. 8:29; 1 John 3:2; Eph. 1:6); their sins are blotted out, covered, subdued and cast into the depths of the sea, and remembered no more (Isa. 43:25; Psalm 32:1; Micah 7:19; Jer. 31:34). Christ is not only their Judge, but their Saviour, Advocate, and Friend (Matt. 1:21; 1 John 2:1; John 15:14; Matt. 11:19), and the Lord their Righteousness (Jer. 23:6; 33:16; 1 Cor. 1:30). The *evidences*, at the last day, that He has loved them with an everlasting love, and has atoned for their sins by His death, and justified them by His resurrection, and drawn them by His loving-kindness to Himself, and made them like Himself, will be that they have loved Him in His saints, and ministered to them in love (Jer. 31:3; Eph.

1:7; Rom. 4:25; Matt. 25:31-40). Having made an end of their sins, and having given them repentance and forgiveness for their sins, He will mention their sins unto them no more (Dan. 9:24; Acts 5:31; Heb. 10:17).

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. 24.

My head, and heart, and hands bowed down before his blessed Majesty, and said, "Thine is the kingdom, and the power, and the glory for ever and ever. Amen and amen"; so it is, and so it shall be. This was a precious lift. Here I had been about three weeks, up and down, in and out, before I could hear any real tidings about him, where he was, or what he was doing; and the first real account that I heard was that he had passed through Taunton on his way for Exeter, and stopped at a friend's house one night in Taunton. They had done all they could do to persuade him to return home; but no, he was fully bent never to come home again. As soon as these tidings came, I had another dreadful shake, and the devil came on again ten times more violently, if possible, than ever. "Now," says he, "where are your prayers? where is all your confidence that he is a vessel of mercy? see how he is still going on, filling up his cup; and when it is full, he will be cut down, and hell will be his portion." And O how that text shook me to pieces: "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." Here I shook like a leaf; my belly trembled within, and my lips quivered, and I staggered and reeled to and fro like a drunken man, and I was at my wit's end. Upon the back of this came these awful words, which I thought had completely finished me: "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Whether I was in my senses or out of my senses for a short time I know not, but I

was up in my little shady arbour in the garden, and I thought I could not have crawled into the house. I did at last get into my room, but I looked like a leaf from trembling from head to foot. "O," cried I, "if I am deceived in what I believed were answers to prayer respecting the lad, I must be deceived in my own salvation"; and I felt myself utterly sinking into despair. I took the Bible up with trembling, and did from my heart feel a real groan and sigh: "O Lord, if it can be consistent with thy sovereign good pleasure, let me pick up one crumb. O Lord, if it is but one crumb, my soul shall bless thee for it." And at last I ventured to open the book, and the place where I opened it was the 11th chapter of Isaiah. O what glory and grandeur shone in reading the first three verses! My very soul was so overpowered with the glories of Christ for a few minutes that I quite forgot the lad and everything else under the sun. I was quite swallowed up in the glories of Christ. When I came to the fourth verse, O how my soul did go forth with blessings and thanksgivings unto his dear name, and what a melting of heart in reading it! "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." O how my very soul shouted, "Is there anything too hard for the Lord?" but when I came to the sixth and seventh verses, O I felt as if my very soul must have burst through my body: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox." O how my soul did dance and shout, "Five of God' shalls, that are firm as the everlasting hills, and never were forfeited yet." O how my soul thanked him and adored him, and how sweet did these words flow into my soul, "Thy prayers are heard, and come up before me; I will bring the leopard home, and he shall be heartily glad to lie down with the kids, and a little child shall lead him"; and I felt as confident that God would

bring the lad home, clothed and in his right mind, begging for mercy, as I was confident there was a God. O how I kissed the dear feet of my Lord! I washed them with my tears, and wiped them in my feelings with the hairs of my head. I blessed, praised, adored, and thanked him, till my very body was so faint that I hardly knew for a few minutes whether I was in the body or out of it. O how my poor soul shouted out, "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord will be a light unto me." Poor lying devil! he had taken his flight; and his hellish troop within had all scampered into their dens; and not one of them durst show his head whilst their master was there. Truly I had no mercy on the lying devil, but set my foot upon his neck, and cried, "Would to God I could kill thee outright." Here my soul was kept for about a fortnight, with my mind stayed upon God, waiting to see the good hand of my God, when the postman brought a letter from the lad to say that he was a soldier in Plymouth barracks, that he was in the very bands of hell night and day, and that hell from beneath was moved to meet him at his coming. O how my very soul melted, and my tongue exclaimed, "He is brought to dwell with the lamb, and the leopard is willing to lie down with the kid." I wrote the dear soul a letter with my heart full of love, and told him that if the Lord had made him sick of his ways in very deed, and he had a desire to come home, I would purchase his discharge. By the same post I wrote a letter to Mr. Triggs, though he was a perfect stranger, personally to me, but I had heard frequently that he was a minister of God, and preached the truth; and I told him the circumstances of my writing to him, and begged of him the favour to go to the barracks and see the lad, and then let me know what he thought of him, and whether he believed he was really brought to see and feel the error of his ways, and to be heartily sick of them; and this is a copy of the letter from Mr. Triggs, in answer to mine. O the sweetness it was to my soul:

"Dear Brother and Companion in tribulation in the kingdom and patience of our Lord and Saviour Jesus Christ: grace be unto thee, and peace and love be multiplied from God our Father and the Lord Jesus Christ, the Son of the Father in truth and love.—I received yours on Monday evening, and the contents of it filled my heart with sorrow, having children of my own over whom my bowels yearned, and I was constrained to weep before the Lord on thy account; and

I do find, as well as you, that it is through much tribulation we must enter the kingdom of God; and as we have passed through much already, and the Lord has helped us hitherto, surely it does give us confidence in him, the faithful God, that what he hath promised he will fulfill: 'I will never leave thee, nor forsake thee.' I find that the Old Testament saints trod this path that you have been in, and I am not out of the same, namely, great and sore troubles on account of their children. See the good old Jacob, the great and heavy troubles he met with! he thought death to be sure to him as the result, when his daughter played the whore, and his sons committed murder; but the Lord his God was with him, and soon met him again at Bethel; and it is written, 'Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.' Witness David, with his ungodly Absalom, and the grief he caused him; yet his mercy was (and ours stands the same) 'that the Lord had made an everlasting covenant with him, ordered in all things, and sure; this was all his salvation, and all his desire.' We are poor, short-sighted creatures, and in the paths of tribulation we are very apt to say that all these things are against us; while we find, afterwards, that in the hands of the Lord the very trouble is one of the all things that work together for good; and I fully expect that my poor tribulated and sorrowing brother will find it so in this case, relative to his prodigal son.

According to your request, I went to the citadel yesterday (Tuesday) morning, and enquired for your son, and I found he was at drill. I waited until it was over, and then I saw him and made myself known unto him, and said I had a letter from his father, and I wished to have some conversation with him. He told me that he had no time then, as he must get ready for parade; so I gave him my name and where I lived, and desired him to call on me, which, accordingly, he did last evening about six o'clock, and, from what I could gather from his conversation there is certainly a great change taken place for the better. I asked him whether he was going on now in his old-ways of sin and rebellion; to which he said, no, he could not, for a few weeks ago all his past life and actions were brought before him, with the shortness of time, and the awful circumstances of eternity; and that he had tried to stifle these things by getting into company, but that it was always uppermost; he was completely miserable, and he thought there was no mercy for him. His companions are all on him; and their filthy conversation, cursing and swearing, made the barrack room a complete hell to him, and he was just the same within. He wanders about by himself, and can get no comfort. I told him to make free at my house, as I loved him for his father's sake, and would do anything for him that I could to give him comfort. Who can tell? I have just given you a brief sketch of circumstances. He told me that he had written to you by return of post. I hope that this will give my brother a little comfort above his sorrow, and it may be that the dear Lord will bring back his dear John to the bosom of his father, as manifested to be a vessel of mercy before prepared unto glory; and this will more than compensate for all the sorrow he hath given you. Cheer up, my brother, there is hope in Israel concerning this thing, so that you will receive him as your own bowels. I saw the adjutant and one of the sergeants, and they spoke in the highest terms of the good behaviour and sobriety of your dear John, and that he had conducted himself well since he had been in the regiment; that he had merited their esteem, and they said he was sure to do well, and get on. I was very glad to hear the statement, and, no doubt, you will be; yet John says that he cannot live in such a hell. Now, dear brother, I am ready to act for you as you think fit; if you wish

to buy his discharge, I will go to the commanding officer and make the inquiry for you relative to the sum required, and how it must be paid, where and when, for I do feel an anxiety to get him out of such a place and shall feel an honour conferred upon me to be enabled to act on your account in these your troubles. Give my love to the parson's wife, and tell her to be of good cheer, and that she may rejoice yet that her last-born son is born of God. My love in the Lord to those who love our Lord Jesus Christ in sincerity and truth among whom you minister. The good and gracious Lord bless and comfort you, and support you under all your troubles and sorrows, knowing it will soon be all over, and every trouble left behind, and earth exchanged for heaven. The promise is sure to all the seed, and our God changeth not.

Thine in the precious Lord Jesus,

"A. TRIGGS."

Never can I forget the melting I had in reading this letter. I had to put it down three or four times before I could get through it. Never was my heart so broken in reading a letter in all my life; and my dear wife and two daughters that are at home, I do not know which of them wept the most. O the kindness, the love, and feeling that my dear brother Triggs manifested to one so unworthy! It knit my soul to him in a moment; and we were one spirit. Scores of times has my soul begged the best of blessings to rest upon him and his. As soon as we could we procured his discharge; and the poor prodigal returned home, and a hearty welcome he had; and I soon found the work was of God, and that the lion could lie down with the lamb, and a little child could lead him. Poor thing! he was sorely chastened out of God's law for weeks after he got home; but the Lord in tender mercy broke his bonds asunder in his own time, and brought him to hear and feel the joyful tidings of a free and full forgiveness of all his cursed abominations through the application of the precious blood of Christ to his soul; and he knew what it was to sing with delight and joy, "Bless the Lord, O my soul, and all that is within me, bless his holy name; bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies." O how my soul did rejoice and thank and adore my God when I heard of the glad tidings that God had visited him with peace and pardon. He walked for a short time at large, and on the 29th of April I baptized him with some others; and truly I felt it an affecting time, and so did many others. I believe amongst about nine hundred people there were few with

a dry cheek; and to this day I am fully satisfied the work is of God. O the wonder-working God for such a worm as I! Never, I think, had I a sorer trouble, heavier conflicts with the devil, nor was I ever deeper sunk at times in despair; and never had I more transporting joy, and clearer discovery how God had answered my poor prayers in all my life. O what a wonder-working God is our God! he can turn what we fear will be the greatest curse into the greatest blessing, the barren wilderness into a fruitful field, a dungeon into a palace, a miserable sorrowful night into a glorious morning, frowns into smiles, starvation and famishing into feasting. Never can I at times, when the dear Comforter brings it to my remembrance, forget the wonders and glories of God, who has caused it to work together for my soul's good and the eternal salvation of the lad. It is that that crowns the whole; and my poor soul has sung scores of times since the lad has come home, "Crown him, crown him Lord of all." O what sweetness it is when we can give him the glory. My poor soul could not help times and times breaking out and singing with the poet,

"O! for a heart prepared to sing
To God, my Saviour and my King;
While with his saints I join to tell,
My Jesus has done all things well.

"How sovereign, wonderful, and free,
Is all his love to sinful me!
He plucked me as a brand from hell:
My Jesus has done all things well.

"And since my soul has known His Love,
What mercies has he made me prove;
Mercies which all my praise excel:
My Jesus has done all things well."

JOHN WARBURTON.

FAIRNESS AND KINDNESS.

We should not be unfair or unkind towards any human being, especially towards our brethren; but, according to Christ's perfect law of love, we should do to others as we would have them do to us.

Our ministers of the Middle West say that, though they sometimes have meetings of more than three days, yet, at these meetings, they preach and talk and act just

as our ministers of the East and South; that they do not proselyte or rush their hearers into the churches, and that is proved by the fact that the membership of their Churches is declining. I am glad to receive such an account of these meetings. Of course, at a meeting of one, two, or three days, over-zealous ministers may try to give a hope to those who do not have a good hope through grace, and then endeavor to induce such graceless persons to join the Church; but this seems much more likely to be done at a meeting of several days; and we would be glad if this *modern custom* were abandoned.

In regard to some of our members in the Middle West belonging to secret orders, such as "Masons" or "Farmers' Alliances," I am glad to learn that our ministers there do not belong to such orders, and that only some of our male members do, and that this has been allowed for fifty years, even in the constitution of some Churches, so that it is a hard matter to get rid of, and it will take time to do it. I am very sorry for this. In the East and South affiliation with Christless, secret, oath-bound societies has not been allowed by our brethren. It has been well understood that those who belong to such orders must quit them when they are received into a Church of Christ, and, in their supreme love of God and His people, they do so willingly and at once; and, if any of our weak members are enticed into any of these orders, they are given their choice, either to quit the secret society or to be excluded from the Church.

May the Lord give all our members the grace to love Him more supremely, and one another more fervently, and, under all circumstances, to be fair and kind towards each other, so that we may glorify Him by dwelling together in the unity of the Spirit in the bond of peace.

S. H.

EXTRACTS.

LAFAYETTE, ALA., January 16, 1916.

DEAR BROTHER HASSELL:—In December, 1915, GOSPEL MESSENGER you give an extract from a letter of Elder W. P. Merrell, and what he wrote in that letter was of such importance to me, and I believe to the Baptists generally in this country, that I wrote Elder Merrell to know more fully of the heresies in his section as set forth in the extract you gave. I ordered twenty-five extra copies of the Decem-

ber MESSENGER, and I distributed them among our people; for I knew it was the very heresy that has divided our Association of Churches, and brought confusion where there has been peace. I had known for several years that — was “teaching things he ought not,” and that it was not the doctrine of “God our Saviour.” But as I seldom heard the man preach I remained quiet to a great extent. Many brethren would frequently tell me of his strange ideas, but he had gotten such a strong hold upon the people that I trembled at the thought of the consequences when these things were exposed. Finally, on the fifth Sunday in June, 1913, in my absence he preached at Macedonia Church, which I was then serving (and had served for almost thirty years). In his discourse he said Cain was a child of God just as Abel, and at this time, and formerly, as the brethren testify, many other strange and wicked characters were held up as the children of God, just as he here said about Cain, etc. So you see in principle it is just the false doctrine that Elder Merrell mentions in his letter to you. I wrote this preacher a note and asked him why he said Cain was a child of God, and I here quote from his letter of reply to this question:

“Yes, I said at Macedonia, the fifth Sunday in June, that I believed Cain was a child of God, and I want to tell you why I said it. In Gen. 4:1, Eve said, ‘He was from the Lord.’ ‘He was a human,’ one of the ‘Adam family,’ and if one part of them belongs to the Devil and the other part belongs to God, then you have the ‘two-seed doctrine.’ As Elder Merrell says, ‘this universalism is closely linked with all these other errors.’” Later I heard him preach a funeral in which he quoted, “For as in Adam all die, even so in Christ shall all be made alive.” And in his comment upon this passage, about three times, with all the emphasis he could give it, he made this mean that all who died in Adam were saved in Christ, and then spoke indifferently of what he termed “*Another Crowd*,” and that if you knew much of these you would have to go out of the Bible, etc. Here is the “two-seed” doctrine as I understand it. In the same discourse he said: “The body of the deceased is like a grain of corn; when planted in the ground the stalk comes up, but the old husk is no more.” I could no longer hold my peace, so for several months, whenever I preached, I condemned this false theory, as those who heard his discourse were members of the churches and congregations I served. The Churches took up the matter with this man’s Church, but he had them ignore every thing; and when, finally, he made a statement upon the charges, his statement was in perfect harmony with the doctrine he preached. He then said: “I do believe the doctrine of election, but I don’t know how many; it *may be all, as far as I know, for the Bible don’t say.*” He and his Church have been dropped from our fellowship. But he continues his work among the people, denying the charges against him and charging all who differ with him as doing it out of a spirit of envy and jealousy.

Now, Brother Hassell, I mention this so all can see why I so much appreciated Elder Merrell’s letter, which I enclose with this and ask you to publish in THE GOSPEL MESSENGER, if you please.

J. T. SATTERWHITE.

ROOPVILLE, GA., December 2, 1915.

ELD. J. T. SATTERWHITE, *Lafayette, Ala.*

DEAR BROTHER IN THE LORD:—I received your kind and most welcome letter. I was somewhat surprised to get a message from you, especially to receive such hearty approval of my scribble as published in THE MESSENGER. I never once thought of having it pub-

lished; if I had, I would have said a great deal more. The time is here for every man of God to define his position, and where he stands as to the fundamental principles of the doctrine of God our Saviour. Now, Brother S., I feel my inability so sensibly that it is with fear and trembling that I try to speak or write on the things pertaining to the kingdom of God. Yet there is an inward prompting that moves me to forsake all earthly things to tell others about the unsearchable riches of Christ. And by the grace of God I am determined to tell it as I understand it, whether any one else tells it that way or not. I had enough sore trials, afflictions, and adversities before I was made willing (in the day of God's power) to search for the right way of the Lord, and walk therein, and not follow men, or be a striker. Paul said, "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" I belonged to the cavalry, and there was a *certain* sound to rise in the morning, mount your horses, forward march, dismount to fight, etc. If the trumpeter had given a wrong, uncertain sound, there would have been confusion in the camps, and perhaps some good soldiers *killed* or badly hurt. At any rate, when a battle was to be fought, if the watchman at night had given the sound to retire, go to bed, while the enemy is coming, the result would have been all off into captivity, killed or wounded. It is quite likely that that unfaithful watchman would have been court-martialed and put to death, or punished severely.

If I be indeed a watchman, the responsibility is so great and the sentence so severe of giving an uncertain sound, and the confusion that follows so great that I desire and study (under the great Teacher) to learn all the certain sounds that my limited capacity can grasp, and that is all that is required.

The troubles that you speak of are surely all caused by the trumpet giving an *uncertain* sound. It will always bring confusion and distress into the camps of Israel, and God is not the author of it. "Thy children shall all be taught of the Lord, and great shall be their peace."

Now, Brother S., God doesn't teach *you* that Christ is coming back here bodily and raise the bodies of all His children and fashion them like unto His glorified body, and prepare them to sing grace forever and ever in glory, and teach *me* the reverse, that all that goes to heaven is that eternal child that came from God, and at death goes back to Him, rises from the dead body, and the body goes back to dust, and that is the last of it. If that was true, Paul was mistaken when he said, "Christ Jesus came into the world to *save sinners.*" The spirit is born of the Spirit of God and never dies. It is the sinner's body that dies, and if it is not raised from the dead it is evident that the sinner is not saved. Paul would have been mistaken in all his epistles. To deny the resurrection of the body would undermine and destroy the whole plan of salvation, and overthrow the faith of many of the little ones in Israel. So if you advocate and contend for the true, and I the false, it is evident that we haven't been taught by the same teacher; and this would certainly bring confusion and distress to the household of faith. This universal salvation is closely linked to all the other errors; some even claiming that Judas is saved in heaven. If that were true, then there are devils in heaven, for Christ said Judas was one; also thieves, for Judas was one, and suicided, and went to his own place—"the place *prepared* for the Devil *and* his angels." Another error is virtually denying the second coming of Christ by saying that it has reference to His coming in spirit to His people under the gospel; that, when the Son of Man comes in His glory and all the holy angels with Him, and all nations shall be gathered, etc.,

the angels are the ministers of the gospel; that the gospel separates the obedient from the disobedient children of God; that the sheep are the obedient, the goats the disobedient children; that the joys and punishments pertain to experience in this life. Same with wise and foolish virgins, wayside, stony ground, thorny and good ground hearers; that the good ground are obedient, the other class disobedient Christians, and so on, *on, on*.

I have never heard any one tackle the wheat and tares; I suppose because the Saviour explained it. If the others are true as taught by those people, that one is in the same line. I am sorry indeed to hear of the trouble and distress among our people in your section. The Saviour said, "It is needful that offenses should come, but woe unto that man by whom the offense came." I used to be troubled about that declaration of the Saviour, but Elder Cook's explanation satisfied me. That is, if the Church never becomes offended, no matter what is preached, the candlestick would certainly be removed. If a preacher advocates false doctrines, and after the first and second admonition the Church does not become offended to the extent of rejecting and excluding the offender, the Church itself becomes an offender. If a member steals, it is *needful* that the Church become offended to the extent that they obey God and make that one "as an heathen unto them," and "put away that wicked person from among them." It certainly is necessary for Churches to act in all disorders, both in faith and practice.

Brother Satterwhite, when I commenced this scribble I thought I would just write a few lines in answer to yours. I thank you for pamphlet. I hope if they reorganize it will be on a scriptural plan. All the Churches agree to meet annually with a sister Church for the worship of God; send letters to inform all of their standing; appoint a committee to arrange the order of the services; agree where and when to meet next time. Moderator of the Church always acts as moderator of the union; clerk also, with privilege of assistant. In fact, a church meeting, inviting all orderly Baptists present to seats, as we already do. Yes, I would be glad you could visit and preach among us. I would like to be with you at LaGrange, and may do so. I have no appointment at that time, the 2d, but will have a call, I guess.

I have been afflicted with pains this year; failed to attend Churches regularly last winter; gave up two; served only two this year, but I am very well now. Look over a poor little one's mistakes with charity.

May the Lord visit afflicted Zion, and save us for Jesus' sake.

W. P. MERRILL.

REMARKS.

Against these outrageous perversions of the Scriptures, which Elder Merrell condemns, I have earnestly contended in THE GOSPEL MESSENGER for twenty-four years. Elder J. R. Respass abhorred them just as I do. There is an eternal difference between the saved and the lost.

S. H.

WOOSTER, ARK., January 8, 1916.

DEAR BROTHER HASSELL:—I had suffered many sore trials, and felt very rebellious, when the January MESSENGER came, and I feel that its contents were blessed to my good. I especially enjoyed the article of Elder Keene (as I enjoy all his writings, and those of Elder Stewart and Elder Oliphant, and Warburton's Mercies), and I felt chastened and humbled and resigned to the will of the dear Lord who, though He suffered far more than I, never opened His

mouth in complaint. Although I was so unworthy, I felt to have a sacred nearness to the Lord, and such a free access to a throne of grace that I could with confidence plead for His forgiving love and His continued mercies, and how good it was to feel that He was still mindful of even me, a poor rebellious worm of the dust! How I desire to praise, honor, and adore Him for His unspeakable love, goodness, and mercy to me, the chief of sinners! I desire the prayers of the people of God. May He grant peace and prosperity to you and to all the editors and contributors of THE MESSENGER.

Your sister in hope,

(MRS.) MARY PATTON.

Elder Sylvester Hassell—

DANVILLE, GA., December 27, 1915.

ESTEEMED BROTHER:—Please find enclosed a check for THE GOSPEL MESSENGER till October, 1916.

I certainly do appreciate THE MESSENGER. Its pages are always replete with news that is interesting to its readers. It is the only periodical that I read through without stopping. It is the clearest of animosity of any paper I read, and I know it contains more truth than half the papers published.

May the blessing of heaven be yours. May the New Year find you in health and prosperity. May you long be spared to publish the Truth and comfort your readers, is my prayer.

J. A. TAYLOR.

WASHINGTON C. H., OHIO, January 11, 1916.

Elder Sylvester Hassell—

DEAR BROTHER:—I see by reading THE GOSPEL MESSENGER that you are not receiving enough from its subscribers to pay current expenses. I would be so glad if our dear brethren and friends would remember you, pay up their subscriptions, and help the circulation of THE GOSPEL MESSENGER, for surely it publishes the truth if I know anything about the truth. May God's richest blessings be with you, my dear brother.

Your unworthy brother in hope of a better country,

GEORGE WADDLE.

MILLERSPORT, OHIO, January 28, 1916.

Elder Sylvester Hassell—

HIGHLY ESTEEMED BROTHER IN CHRIST:—Enclosed please find one dollar, for which credit me to the dear old GOSPEL MESSENGER. My appreciation for it has not abated. May the Lord abundantly bless you, the dear associate editors, and all who may read it.

I am sorry our precious dear brother, Elder Henderson, is so afflicted. I enjoy his articles, together with all the associate editors' writings, and know full well it will not be long until some of them will be released from their labors of faith and love. One by one we are passing away. May the Lord support you, and preserve you long to publish THE MESSENGER.

Yours in love,

LEWIS T. RUFFNER.

241 W. 132d STREET, NEW YORK, N. Y., December 16, 1915.

DEAR BROTHER:—Mr. Higgons has reminded me that our subscription for THE MESSENGER for 1916 is due. We do not want to miss any, so I enclose one dollar for same.

I have never recovered from my illness, but feel that this earthly tabernacle is being gradually undermined and weakened, so that I am obliged to lay aside various duties and feel that time is short

with me, and I feel a desire that God may so manifest to me my interest in His eternal salvation that, come when death may, I shall be enabled to leave a testimony that all is well.

"Their pardon some receive at first,
And then, compelled to fight,
They find their latter stages worse,
And travel much by night."

That you may be preserved for your arduous labor in strength of mind and body, and be a successful advocate and minister to the faithful in this evil day when men's passions seem to overcome all good, is the desire of yours,
SARAH M. HIGGONS.

MURFREESBORO, TENN., January 11, 1916.

Elder Sylvester Hassell—

DEAR BROTHER HASSELL:—We want to assure you of our love and esteem, and our appreciation of your labor to make THE MESSENGER the best magazine we read. It is the truth as we believe it. May our Heavenly Father continue to bless you with His loving presence and guide us all who believe in Him. Remember us in your prayers.
Your brother in hope, JOHN W. HAYNES.

GOD'S ENRICHING LOVE.

ROBY, TEXAS, January 17, 1916.

DEAR BROTHER HASSELL:—I thought I would come on this beautiful snowbound morning and talk with you on God's enriching love and mercies. I certainly feasted upon Brother John Warburton's last recitations of God's mercies. Though in a distant land, the mercies shown him remind us of our received mercies along life. To me, the Bible is a recital of God's mercies to His children. Some were obedient and some were disobedient, but all were the recipients of God's mercies, more or less—together with a recital of His many chastisements of the disobedient, carefully punctuated with doctrinal truths which apply to or against the wicked as well as for God's children. No other book has such a divine arrangement. No other book was so prompted by God's holy, lighting and enlightening Spirit. The story of Abel, though short to the natural mind, is a carefully prepared recital of God's mercy to Abel, perhaps, the remotest in the "former sea"; and we know not when it will be that we will be allowed to hear of God's last mercy shown; but we know time will be no more ere God's mercies cease. Yea, the last moment of eternity, should such a moment be contemplated by feeble mortals, will demand our liveliest, unalloyed and unstinted praises to our God. God can, and often does, take the worst of us and by leading us by His unerring lovingkindness cause us to be the meekest, quietest, and most useful of His children. Yea, His love, that foreknew, elected and predestinated poor mortals to be conformed to His image, is transcendent. He often takes the vilest of men and changes the thoughts of their mind in a night's time. He puts a new song in their mouth. Their conversation is changed. God's love is not bounded or circumscribed; it can reach the pauper as easily as the billionaire; the skin-clothed Eskimo, the kinky-haired African, and the Mongolians of every land are as much entitled to God's electing and regenerating grace as the most golden-haired blonde—Swede or Angle—that ever lived.

Hoping you may be spared yet many more years to comfort the weary and strengthen the weak, I am, I hope,

Your little brother C. GROVER PIPKIN.

SELECTIONS.

SCIENCE AND THE BIBLE.

Alfred Russell Wallace, the co-discoverer with Darwin of "Natural Selection," says: "Things as they are cannot be accounted for except by a divine influx of three different stages." And so this great scientist tells us again, as other scholars have done before, that the story of the creation of the heavens and the earth and the reconstruction of the earth as revealed to and recorded by Moses in Genesis 1, and both science and the Bible agree. It is remarkable to note that Moses records three distinct stages in the creation story of Genesis 1, each of which is characterized by the peculiar use of the Hebrew word "*bara*," which means to create out of nothing, or to bring into existence a new thing. This word is used in the creation of matter (Genesis 1:1), in the creation of life (Genesis 1:21), and in the creation of man (Genesis 1:27). Thus science and revelation harmonize in setting forth these three different stages." God's Book and God's world have both the same author.—*The King's Business, Los Angeles, Cal.*

THE BIBLE.

The *London Times* recently published the following: "The Bible! What is it? To this stupendous question there is but one equally stupendous answer. It is the written Word of God. It is God speaking to men individually and collectively, through the instrumentality of other men, specially inspired for the purpose. It is the authoritative revelation from God of supernatural things and things of God and of eternity. It is the one fountain of truth."—*The Christian Herald, New York.*

THE HEALING CHRIST.

The Son of Man came to destroy the works of the devil. All the sin, sorrow, and pain, and sickness, and misery which Satan had wrought, He labored to undo. The lame, the halt, the blind, the leprous, the palsied, all felt the magic of His touch and the majesty of His presence. The power of His word broke the spells cast by spirits of darkness, and the touch of His hand gave health to the suffering. His spoken word rebuked disease and caused pain to depart, and the touch of the hem of His garment had in it more of health than all the medicines which mortals could compound.

What a life was that He lived during those three and a half years in which He manifested the wonder-working energy that dwelt in Him. The record amazes us by its constant change of scene and development of new and marvelous powers, until, like the amazed disciples, we are ready to exclaim, "What manner of man is this, that even the winds and the seas obey Him?" And yet the work He wrought was only the beginning, for His church through all the ages have taken up and perpetuated that which He began. By the hands of apostles, prophets, and saints, He has been working His wonders of beneficence through all the years that are gone. And even this is but the beginning, for the day shall come when the power of Christ shall be not only known among the hills and fields of Judea and of Galilee, but the will of God shall be done in earth as it is done

in heaven, and through the wide world shall be known the power of Him who heals the sick, who raises the dead, who conquers demons with His word, and whose kingdom shall come, and whose will shall be done in earth as it is done in heaven.—*The Christian, Boston, Massachusetts.*

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 W. INMAN.

John W. Inman was born March 25, 1851, in Indiana; died at his home in Bancroft, Mo., November 23, 1915, aged 64 years, 7 months, and 28 days. He was buried at Orrsburg, Dodaway County, Mo., November 25th. His funeral was conducted by Elders M. E. Young and C. J. Carmichael. He was married to Sarah I. Oliphant, daughter of the late Elder R. A. Oliphant, October 17, 1880. He joined Indian Creek Church of Primitive Baptists, near Silverville, Ind., when about twenty-one years of age. He came to Nodaway County, Mo., in 1882, and soon after placed his membership with West Union Church. At the time of his death his membership was with the Sugar Creek Church, having removed it from Rock Creek last August. He was never able to attend church after that time. He lived and died firmly believing in the doctrine of grace. He bore his afflictions with patience, reading the Bible as well as studying the hymns of the gospel hourly all through his sickness. His faith in God was unshaken to the end. He often spoke of his departure, and was fully reconciled that the will of God be done. He leaves a devoted wife and many other relatives to mourn their loss. He was a true and faithful husband. Many Baptists have taken shelter under his roof, and were ever welcome at his table; it afforded him much enjoyment to have his brethren at his home. In all his dealings he was conscientious, upright and honorable, holding that honesty was the only correct rule, and that it would win in the end. Few, perhaps, were more intimate with him than the writer, and no one was more welcome in my home than Brother Inman. His absence leaves a pang in my heart, and I miss keenly his pleasant correspondence. We have lost a dear friend and precious brother, whose companionship was wholesome and his testimony that of having been with Jesus, which assures us that he rests in the land of his fathers, the New Jerusalem. May the Lord's presence ever be with the bereaved wife, reconciling and leading her in her declining years.

W. M. SHARP.

J. D. WHITESIDE.

The subject of this sketch was born in Bibb County, Ga., September 12, 1870, and died December 12, 1915, making his stay here 45 years and 3 months. At the age of 27 he married Miss Pearl McCowen, and for eighteen years sweetly and lovingly blended together as hand in hand they walked together, meeting the problems and responsibilities of life, till, on a bright Sabbath morning, the 12th of December, as the sun was just beginning to send forth his rays and dispel the darkness of the morning, the death angel, who had been hovering over this dear suffering brother for hours, said, "Enough." Jimmie, raising his eyes toward heaven, said, "Jesus, I am coming," and, glancing toward his dear wife and children, said "Good-bye."

His heart ceased to beat, his spirit departed and was borne away on the snowy wings of God's love, where it will await the resurrection morn, then to be reunited with the risen and glorified body and be forever with the Lord. Too much cannot be said of this good man; to know him was to love him. He leaves a wife, two sons, and two daughters, who feel bereft, indeed; but they sorrow not as those without hope. Both of his daughters belong to the Old Baptist Church. About three years ago the writer led father and the oldest daughter into the water together, and buried them beneath its liquid waves. No man loved the church better or held the truth in higher esteem than Brother Whiteside. His walk was so exemplary. It is so hard to give him up, not only for his family, but also for his brethren and friends. Yet we must all bow to the decrees of Him who doeth all things right, and we cannot even say, Jehovah, what doest Thou? Monday eve, December 13th, his body was laid to rest in the cemetery at Sardis Church, in the presence of his bereaved family and a great concourse of sorrowing friends, Elders J. A. Monsess, J. M. Woodward, and the writer each taking part in the funeral service.

"One less at home—

A sense of loss that meets us at the gate;

Within, a place unfilled and desolate;

And far away, our coming to wait;

One more in heaven."

His pastor, WALTER J. HEARD.

Landmark and Primitive Baptist please copy.

ELDER HENRY SEAY.

We, the Primitive Baptist Church of Christ, Mt. Olive, at Drayton, S. C., order the following written in memory of our departed brother, Elder Henry Seay, and be it *Resolved*, that a copy be spread on our Church Book, and a copy be sent to Elder Hassell to publish in THE GOSPEL MESSENGER, and that our other papers please copy.

Elder Henry Seay, son of Elder William and Martha Seay, was born September 3, 1877, and died December 12, 1915, making his stay on earth 38 years, 3 months, and 9 days. He was married to Ivey Smith, and to them were born two children, a boy and a girl. The boy and his wife died a few months before he died. Elder Henry Seay joined the Primitive Baptist Church about twenty years ago; and in all these years he never caused the church one minute's trouble. His life was above reproach. He was first ordained deacon and then to the great work of the ministry by Elder Daniel Seay and Elder William Seay and Elder Jonas Arrington. Elder Henry Seay was a sound Old Baptist preacher, both in doctrine and practice. He always preached that salvation was unconditional on the sinner's part; that Christ died for the elect, and they would all be born again in time, and gathered home, and that all of the mystery Babylon's followers and branches and institutions would not hasten the new birth one moment. His experience appeared in THE GOSPEL MESSENGER for August, 1903; and some of his published writings appeared in *The Primitive Baptist* and others of our papers. Our dear brother died of consumption. He bore his sufferings with patience. He said, while sick, that he wanted no funeral sermon preached over his body, and that he wanted them to put plain clothes on him, and to put him in no hearse, but to take his body to the grave in an old-fashioned one-horse wagon. And he went himself while sick to a man that sold tombstones, and told him what kind of stone he

wanted put up at his grave, and that he wanted these words written on the headstone, "Henry Seay, a Sinner Saved by Grace." Our dear brother leaves one child, a father, step-mother, two brothers, one sister, the Church, and many relatives and friends to mourn his absence from among us; but we feel very sure that he is now gone where the sweet Sabbath will never end, where the Sun of Righteousness is shining all the time. Elder H. H. Roberts spoke words of comfort to us all. Then the body of our brother was laid to rest in the silent grave till Jesus comes and will change his mortal to an immortal body, and take him home with all the blood-washed family. We say, dear brother, Farewell till we meet over there.

Done by order of the Church.

ELD. DANIEL SEAY, *Mod.*

S. O. FLEMING, *Clerk.*

O. F. FLEMING,

JAMES MISSETT,

Committee.

Primitive Baptist, Primitive Monitor, Messenger of Peace, Baptist Trumpet, and Baptist Watchman, please copy.

MRS. SARAH JANE LEONARD.

Our dear mother, Mrs. Sarah Jane Leonard, daughter of Frank and Mary Pemberton, was born December 6, 1830, in Baldwin County, Ga., and died December 23, 1915, at her home near Canton, Cherokee County, Ga., aged 85 years and 17 days. In 1850 she was married to father, Ben. I. M. Leonard, and in 1860 they removed to Cherokee County, Ga. To them were born eleven children, of whom only one, when young, died. Her husband died forty-two years before her. She was a widow indeed, of a sorrowful spirit, always missing her dear husband, saintly, humble, kind, and self-sacrificing, and patient. While young, she joined the Missionary Baptists at Black Springs, in Baldwin County; but, when she moved to Cherokee County, she put her letter in at Mt. Olive, but this Church went down about twenty years ago, when she joined the Old Baptists, and was baptized by our pastor, Elder B. L. Abernethy. She was always glad to have her brethren and sisters and children and friends visit her. Being much afflicted with spinal disease, she could not attend her meetings in her last days. She took THE MESSENGER, and loved to hear it read. We feel sure that she has entered into heavenly rest, and we hope to meet her again in that better and brighter world.

Written by her heart-broken son and daughter,

Canton, Ga.

WILLIE AND VIRGINIA LEONARD.

Primitive Baptist please copy.

MRS. T. J. DENNEY.

Mrs. T. J. Denney (*nee* Elizabeth Barrow) was born November 9, 1853, was married October 9, 1870, and died September 27, 1915, making her stay on earth nearly sixty-two years. It is indeed with sad hearts we try to write a few lines in loving memory of one of the sweetest Christian women it has ever been our privilege to know. Sister Denney was not related to us in the flesh, yet how nearly related we were in the spirit words can never tell. God gave us that relationship and He alone knows the sacredness of it. That sweet kinship we prize and thank God for blessing us to know and be permitted to claim as a sister such a great and good woman. She went to the Primitive Baptist Church at Emmaus, Troup County, soon after her marriage, with an open profession of her Lord and Master, and was baptized by their pastor, Elder A. B. Whatley, deceased. She loved

her Church and its doctrine. She was faithful to her convictions and true to her friends. Her home was always open to strangers, and her heart and hands were spread wide to the afflicted and unfortunate. She was a woman of strong mind, broad charity, and abounding hospitality. We wish to say here that Sister Denney's life after we knew her was wrought with such divine humility that it was a light and comfort to us all. Our God be praised for giving to the world—even more to us—such a sweet sister in hope with whom we were permitted to live for a while! Now that she is gone, O! Father, if it can be Thy will, fill the vacancy for us. Her place, 'tis true, can never be filled as she filled it, but we can pray to be reconciled to say, "Thy will be done." Her afflictions being complicated, there could be no permanent relief. She bore her sufferings with great fortitude, never murmuring or complaining, but cheerful and thoughtful of those around her. The Lord blessed her to be able to walk through the house and sit on a chair till the day of her death. Her chief joy was to have her dear husband and children near her. Her constant prayer was to God to go with her through death, remembering her loved ones and begging him to be with them and help them with His sustaining grace. We feel that too much couldn't be said about this dear sister, but space forbids.

MRS. A. B. WHATLEY.

MRS. G. A. PHILPOT.

Read and adopted in conference, December 4, 1915.

RAYMOND CROWLEY.

My dear son, Raymond Crowley, was born August 9, 1895, and, after ten days illness of pneumonia, died December 22, 1915, in the Infirmary at Florence, Ala., where he had been going to school. Everything possible was done for him; but our lives are in the hands of God, and what He does is right. He was aged 20 years, 4 months and 13 days. He was buried December 23d beside his little brother and sister, in the Rowland Graveyard, Elder G. W. Berry conducting the funeral services. Raymond was an obedient, kind, and truthful boy, and a great lover of home. We hope that the Lord has mercifully taken him to heaven, and that, by Divine grace, we shall see him again in that holy and happy place.

His sorrowing mother,

(MRS.) B. A. CROWLEY.

Kennedy, Ala.

Signs of the Times please copy.

CHANGE OF ADDRESS.

Elder Joseph Ford has removed from Seneca, Kansas, to R. 3, David City, Nebraska.

"IN PLACES OF DRAWING WATER."

Judges 5:11.

By Frederick W. Keene. Allegorical Narratives for the instruction and comfort of Babes in Grace. Neatly bound in cloth, 50 cents per copy, or five copies for \$2.00, prepaid. Can be had from this office or from Elder Frederick W. Keene, North Berwick, Maine.

ANTI-SECRET-SOCIETY PUBLICATIONS.

For books and pamphlets against Secret Societies, at low prices, send for catalogue to the National Christian Association, 850 West Madison street, Chicago, Illinois.

MT. CARMEL BAPTIST CHURCH CASE, LURAY, VA.

BAPTISTS, READ THIS.

Five years have passed since our people at Luray, Virginia, were forced into court and the noted Mt. Carmel Church case was tried. This trial proved who the Old School or Primitive Baptists are, and what they stand for. And it is thought well (as a matter of record for future generations and not in a spirit of pride or boasting) to publish this case in book form. Prominent and able men, such as Elders T. S. Dalton, C. H. Waters, and E. H. Burnham, testified in this case. Dozens of others well versed in Bible doctrine and Baptist history, also testified. This testimony, just as spoken, will be published, with the exception of testimony of a personal nature, which will be cut out. Argument of lawyers in brief, the decision of the judge, and possibly some pictures, will be included, which will make a readable, attractive, and useful book of several hundred pages, and will cost about \$1 or \$1.25. Only a small edition is contemplated, and I earnestly request all who read this notice and want the book, to write me to put their names down for a copy, if published. Please do this, for if the Baptists do not care for this record it need not be published. Send no money now, but write me promptly if you want a copy

R. H. PITTMAN, *Luray, Va.*

THE BABYLONISH GARMENT, OR INNOVATIONS OPPOSED AND EXPOSED.

A book of 70 pages, being an answer to Elder W. A. Chastain's book and his *Monitor* article on the subject of humanly pre-arranged protracted meetings, and containing in full the Old School Black Rock Address of 1832. The Primitive Baptists of the East still believe in the *scripturalness* of the principles of this able Address.

Price, postpaid, twenty-five cents. Send money (not stamps).

G. W. STEWART,

Akron, Hale County, Alabama.

NOW PUBLISHED IN FULL.

SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B. LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

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

Plain Morocco, \$1.00; dozen, \$10.50.

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

Send all orders to

ALVIN CLARK, Wilson, N. C.

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

REDUCTION IN PRICE.

Eld. J. S. Newman, McGirt, 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.

EDITH AUSTIN'S INQUIRY.

Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or \$2.00 per dozen by express, or \$2.25 by mail.

Send all orders to the author, Eld. P. T. Oliphant, Buena Vista, Ind.

THE 4 B. B. B. B. MEDICINE.

This medicine is good for the blood, the nerves, the liver, the kidneys, and the stomach. Price \$1.00 per box, or 6 boxes for \$5.00.

Agents wanted.

Address,

MRS. CHAS. M. REED,
R. 1, Box G, Connersville, Ind.

THE GOOD OLD SONGS.

The Best of Hymns (719) in 464 tunes in seven shaped notes, carefully selected and edited by Elder C. H. Cayce. \$1.25 each, or \$13.75 per dozen, postpaid.

CAYCE & TURNER,

Martin, Tenn.

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.

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. 38

No. 4

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====

PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE.

SINGLE COPY, 10 CENTS.

APRIL, 1916.

=====

All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C. Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter. Be certain to write names and post-offices plainly. Subscribers not receiving THE MESSENGER should notify us. Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free. If the MESSENGERS are not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

APRIL, 1916.

TABLE OF CONTENTS.

Poetry.

Love of God.....	97
At the Cross.....	108

Correspondence.

Mrs. Lou J. Dorsey.....	97
Elder Henry Swain—"Be Not Conformed to This World".....	102
Elder E. B. Bartlett—An Earnest Appeal for Peace.....	105
Elder L. H. Hardy—Charity.....	106

Editorials.

By Elder S. Hassell:

The Lovingkindness of the Lord.....	109
Questions and Answers.....	114
Remarkable Providences.....	115
Protracted Meetings and Secret Orders—Later and Fuller Information.....	122

By Elder J. E. W. Henderson:

This World is Not Our Home.....	110
---------------------------------	-----

By Elder Lee Hanks:

Desire Peace Upon a Scriptural Basis.....	112
---	-----

Extracts.

J. F. McGinty.....	118
Mrs. Louie McGee.....	118
Mrs. S. J. Leonard.....	119
Mrs. Bettie G. Everett.....	119
Mrs. R. J. Chilton.....	119
A. N. Whitten.....	120
G. W. White.....	120

Obituaries.

Elder M. P. Smith.....	122
Elder George W. White.....	123

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 38.

WILLIAMSTON, N. C., APRIL, 1916.

No. 4

LOVE OF GOD.

“God is Love.”—I John 4:8.

Come, ye that know and fear the Lord,
And lift your souls above;
Let every heart and voice accord
To sing that God is love.

This precious truth His Word declares,
And all His mercies prove;
Jesus, the gift of gifts, appears
To show that God is love.

Behold His patience lengthened out
To those who from Him rove;
And calls effectual reach their hearts
To teach them God is love.

The work begun is carried on
By power from heaven above;
And every step from first to last
Proclaims that God is love.

O may we all, while here below,
This best of blessings prove,
Till warmer hearts, in brighter worlds,
Shall sing that God is love.

GEORGE BURDER. (1784)

CORRESPONDENCE.

EXPERIENCE.

I have a desire to write you a sketch relating a little of what I hope has been the Lord's dealing with me.

I was raised by devoted Primitive Baptist parents. My father was J. A. Maxwell, an humble minister of the gos-

pel from my earliest recollection until he was summoned up higher on the 12th day of October, 1906, at the age of 80 years and 12 days. He died strong in the faith of salvation by grace, free unmerited grace, for that alone is all that can reach a poor lost, ruined, condemned sinner's case. I was his youngest living child; was born August 10, 1874. My parents taught me to be honest, truthful, and respectful toward everybody, advised me the true and right way, but never tried to teach me religion. I attended their meetings regularly each month on the third Sunday. Also attended the Missionaries quite often, as they were only one-half mile from father's, and sometimes would attend the Methodists five miles from home. I cared nothing for any of the preaching, but had a great desire to see the Methodists shout, but never did. I didn't want to be a member of any church. I was of a lively nature, and I wanted to learn to dance more than anything else. My parents were very much opposed to our attending parties, but brother would go anyway, and I would want to go so bad that sometimes I would ask father and mother, "May I go?" and they would very reluctantly consent. As I didn't often venture to ask, they hated to refuse; but father would tell me if I stayed away from these things I would never have them to grieve over; but my grief then was because I couldn't go every time I would like to have gone. But, knowing father was opposed to these things, I would not ask him to let me go unless it was at my cousin's house, so I never attended but three dances. But while at the third one, on the floor, engaged in a square dance, I was arrested very suddenly, and all pleasure in the game ceased to me. O! how wretched I felt! I could not content myself at all. I felt to be lost and banished forever from all Christian people, and all my sins rolled up black and heavy on my benighted soul. Where could I go or whither flee to escape just vengeance due to me? Oh, what a relief it was to me when I got home in my room all alone, where I could try to beg the Lord to have mercy on my poor sin-sick soul. I was killed to all former enjoyments. I could see nothing but folly in the life I had led—oh! miserable girl that I was. This was in the fall of 1892. I wanted to be in company then with the dear saints of God. Oh! how sweet it was to hear

them tell their hopes and fears, but how unworthy I felt to sit in their midst, and I didn't want them to know I was interested, as I felt they knew I was too sinful to be in their company. I have slipped in the closet that is made by the chimney to listen to them talk in the sitting room when father's dear yokefellows and other brethren and sisters would be there. In a few weeks after my conviction Brother J. C. Williams, of Emmanuel County, Ga., had appointment at father's church, en route to the Flint River Association. I felt too mean to go, but as father and mother had always prepared for us to go, and I had no excuse to stay at home, I felt it would look disrespectful for me not to go. So I went, and from some cause his discourse was directed to me. His text was, Ep. 5:25. It seemed my deaf ears were made to hear and blinded eyes to see, and I believe that was the true gospel that Jesus Christ set forth. I had always believed father was a Christian and true minister, if there were any, as he was one of the most pious model men living. But I could not understand any explanation on the Scriptures. Father had his eyes operated on several years before this, and, while they were too weak to use, He would have me read the Bible to him, but it was all a sealed message to me. However, after being convicted I had a longing to read the Scriptures, and they seemed to unfold such rich, sweet promises to God's little children. O! how I long to be numbered with them, but I felt too unfit and felt that it would be an offense for me to ask for a home among them; that they couldn't help but reject me should I offer myself. But I couldn't help but feast a little on the sweet passage, Math. 5:6, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." For surely the meat and drink I had once enjoyed would not digest any more, and I was so hungry and thirsty and longing for only a crumb from the dear Master's table to relieve my tortured mind. There was no rest for me. I felt out of place everywhere; it seemed there was no one like me. I didn't want to go any where, only among the good old Baptists, and felt they all knew I was not fit to be there, but I would get in behind the good old sisters, they looked so lovely to me, and I felt so much better than I did out among the world. The members always sat on each side of the stand, and

the young folks out in front, but then I would rather get in the corner, if possible, where no one would see me, for I can't describe how I did feel, and I thought I looked as awful as I felt. I was in this condition until August, 1894. I took typhoid fever, and was real sick for several days, and my burden of sin weighed me down so low it seemed I could not live long without relief. And it seemed a battle of armed men gathered around my bed and I was scared and begged for help. Then a little band of Baptists flew in at my east window and knelt around my bed in prayer, and the men vanished and all seemed so calm and sweet I felt sure the Lord was with me, and I wanted to tell my dear sister that was sick at the same time with the same fever, but when she was able to be brought up into my room I couldn't for fear I would deceive her, I felt her to be such a sweet Christian. I felt this all a delusion in my fevered condition, and I wanted a brighter evidence. I often tried to implore God when I retired at night to give my burdened soul release by some sweet assurance that I was among His chosen few. I believed from reading the inspired word that He did visit His people in dreams and visions, and oh! how I did long for some lift out of the miry clay, for I felt helpless and hopeless without His divine aid. At last I dreamed of being at an Association and going to a place on a large public highway to spend the night. There was quite a crowd there among whom was our beloved Elder J. J. Byrd, of Alabama. Early next morning he and my youngest sister and I went for a walk, but we did not walk the broad road, but crossed over it and tread a narrow little path—the most beautiful *straight* path I ever beheld. And ere long we came to a large mansion, not made with hands, most glorious to behold. As Brother Byrd led the way and we were entering in, a number of my relatives, former associates and friends came dashing by and invited me to go with them. They were in a fine vehicle and said they were having a jolly good time; they were going out in the big road (most of them were members of the Missionaries), but I refused to go, and they reached out and caught me and went sailing on, dragging me, but at last I got loose and ran back to the mansion where Brother Byrd and sister were. Brother Byrd was looking through a large book

and said, "This is the Lamb's Book of Life." O! I exclaimed, "Is my name written there? is my name written there?" As I repeated this most important earnest question I awoke, finding it a dream. But oh! how calm and happy I felt. My burden of sin and anxiety was removed to a great extent, but oh! how I longed for a home with the dear people of God. I desired to be baptized and I would promise to offer myself to them but went home time and again, breaking my promise to God, and oh! how miserable I would feel that He would not allow me another opportunity. So my burden for baptism and a home with the true Church of God grew so heavy I could find no rest at all for my weary mind. Unworthy and unfit as I was, I feared they would reject me, and tried to think my case would be worse after offering myself. During this time Brother J. C. Williams had written me regarding my love for the dear Old Baptists, and lovingly admonished me to take up my cross and follow Jesus, saying he was impressed to visit our country once more, and asked me, should he be permitted to come, would I discharge what I felt to be my duty while he was there. I told him I could not promise as I had broken so many already; I didn't know what I would do. So he came and was at father's church on the fifth Sunday and Saturday before in October, 1898, and on Saturday he gave an opportunity for members. Oh! I can't describe my feelings. I wanted to go so badly, yet I wanted it to be a regular meeting when I went, so I made this excuse to myself, but I was the most miserable creature living. I went to sister's to spend the night, but could not content myself at all; so I went and told my husband to let's go home. He asked me why. I told him I felt so bad I rather be at home. He said he didn't think I would feel any better or be satisfied at home. So we staved, but it seemed to me I could not live much longer without relief. I knew it was not the custom to give opportunity for members on Sunday, so I was forced to go to my dear old father next morning and tell him I wanted to offer myself to the church and didn't feel I could live without relief. So he gave an opportunity, singing such a sweet, appropriate song—"Come Ye Sinners, Poor and Wretched?" I could linger no longer but resolved to go and tell my feelings as best I could

and leave my case to their good judgment, and to my great joy they received me, also Brother J. T. Connell, my sister's husband, and we were baptized that afternoon by Brother J. C. Williams. There I buried a burden and received a sweet relief that has been a great pleasure to me. Although I have not had the sweet privilege of being associated with the dear saints in over 12 years, I love them as dearly as I did the day they received me and can never be satisfied isolated from them, but truly hope to meet them on that shining shore where separation is known no more.

Trusting the Lord to guide us through this world of sin and sorrow, and desiring an interest in your humble petitions, I am,

Your little sister in hope, LOU J. DORSEY.
San Simon, Arizona.

“BE NOT CONFORMED TO THIS WORLD.”

Romans 12:2.

Ever since the day of Cain and Abel there has been a distinguishing difference between the peoples of Adam's race in the world. That difference consists, not in their natural appearance, in stature, in color, race or nationality, but it consists in their peculiar tastes, sentiments and relationship to the worship and service of God. The one always wants to bring the production of his own hands in sacrifice to God, while the other would bring the best of the flock, or what God has graciously blessed him with. That difference in peoples is yet in the world today, and we can see it when they come together in the worship of God. What makes this difference? From whence does it come, and why? For “who maketh thee to differ from another?” 1 Cor. 4:7. None can consistently or scripturally argue that there is any other but God who is the author of this difference. God even makes this difference sometimes between brothers and sisters in the flesh. God calls from among the sons of men, by the effectual working of His mighty Spirit, His own elect, putting His law in their hearts and writing it in their minds, saying, “I will be unto them a God, and they shall be unto me a people.” This work is done

in the heart without the aid or help of man in any way whatever. The individual then is transformed from this world into the kingdom of Jesus Christ. His tastes, sentiments and affections are changed from what they formerly were. He no longer loves the things he once did, but now loves the things he once hated and despised. This makes the difference then between him and other men. He is now a "peculiar person, zealous of good works." It is a very strange thing indeed that a man who has been so transformed can again get in love with this world and the things of the world so as to be swallowed up in those things; yet this very thing is true of the children of God. The text says to God's children, "Be not conformed to this world." Now I reason that it would be useless and out of place for the Apostle Paul to give us this command or restriction if it were not possible, yea probable, that we should be conformed to the world. This is the one thing that has proven a snare to God's people in every age of the world. What sad experience we find upon record of God's people when they became so conformed to the world as to be swallowed up by the world. What solemn warning was given by Moses, Joshua, David, Jeremiah, and all of God's servants of old, to His chosen and peculiar people, in regard to this very matter. See their many trials, pains and sufferings for their disobedience to these warnings and commands. Think on these things which are written for our learning and admonition. In this day and age in which we live there are determined and persistent efforts being made by the world to make inroads upon the Church of God, the pillar and ground of the truth. What a struggle it is to keep the world out of the Church! How careful her walls must be guarded, and how diligent, faithful, and watchful her true and tried shepherds and watchmen ought to be! How does the world encroach upon the church? you may ask. I answer, by her members becoming "conformed" to the world. The children of Israel often complained at the simple, quiet service of God, and wanted things like other nations had. Wanted to be "conformed" to the world. Just so in this day we have those who become restless, discontented and dissatisfied with the simple order of God's house, and undertake to have things like the world.

Often it becomes our painful duty to say, like Joshua of old, to many of God's children, "If it seems evil unto you to serve the Lord, choose you this day whom ye will serve, * * * but as for me and my house, we will serve the Lord." Sometimes it is the case that only the "seven thousand" are left who have not bowed the knee to Baal, but in them is the order. The "seven thousand" kept the old ship of Zion in order when the storm of 1832 came upon it. The whirlwinds of "Meansism," "two-seed-ism," "federal government," organs, protracted meetings, secret orders, alien baptism, imposters, selfish, covetous, worldly-minded preachers seeking their own glory and aggrandizement; all of this has sorely tried the old church, but yet there are those, thank God, who have not been conformed to this world. Those who have gone out from among us, who have been conformed to the world, are taking on more and more of the world until gradually they are being swallowed up by the world. Jesus says, "The world knows us not because it knew Him not. Marvel not if the world hate you. The world will love her own." As the child of God begins to conform himself to the world the world begins to love him, but the closer you stick to order and walk with God the worse the world hates you. I attended an Arminian meeting recently and was called upon for public prayer, but I refused. They thought strange of me, and thought me selfish and bigoted. There are some so-called Primitive Baptists around here, however, who will partake with them, offering public prayer, and on some occasions will go into their pulpits and choirs. It is needless for me to say that they are friendly to that kind of Baptists, and why? because they are "conformed" to this world. That kind of a Baptist wants some sort of school or class to carry their children to every Sunday, because the world has it, and they want to conform to the world. Non-conformity is the one thing which brings down the hatred of the world upon the Church of God. Shame upon the preacher who would try to make the Church conform to the world just in order to add to her ranks numbers, and to himself glory, and his pockets gold; yet it is being done under my own observation by those whom I once esteemed as good Primitive Baptists. I am hated and despised by them and published to the

world in a certain Georgia publication as an imposter and turncoat, for no other cause or reason than the fact that I will not go to these excesses with them and be "conformed" to this world.

Submitted in the interest of the cause which I love dearer than even my own life. HENRY SWAIN.

Graymont, Ga., February 1, 1916.

AN EARNEST APPEAL FOR PEACE.

I desire to write on the above subject. What shall we *do* and *say* for peace? How shall we *act* for peace? These are the questions we should think about and write about. First, let me say: Paul says, "Take heed to thyself," etc. We should not harbor malice in our hearts against any one, and especially our brethren. I am glad that I hold no malice against *any one*. Next, we should be forgiving. We should be ready to forgive those who have done us wrong. I thank God that He has given me a forgiving spirit. It is wrong for us to allow the world, the flesh, and the Devil to dictate the things that we shall say and do. We are all human, and the battle between the flesh and the spirit is almost constantly raging within us. I feel day by day the need of God's grace to keep me. I have learned long ago that I cannot keep myself. I must depend upon God to keep me. We should bear all that we can. And we should be forbearing; we should hold ourselves in check. Paul says, "I keep my body under, and bring it into subjection, lest when I have preached to others I myself should become a castaway." I don't want to do anything that will bring reproach upon the dear Old Baptist Church. If I do, my brethren will cast me away from their companionship and fellowship. Oh! what would I do without the companionship and fellowship of the dear Old Baptists? I feel that I cannot live without you. I am perfectly willing to sacrifice anything that I might hold to of a worldly nature, however dear it may be to me, for peace among the children of God—except the principles of our doctrine and practice that have ever been dear to the hearts of God's dear children in all ages. I *cannot* and, by the help of God, I *will not sacrifice them; no, not even*

for peace. This is strong language, but I feel that it is right. Thousands of God's dear children have fought the battle for the doctrine and practice of our people who are far more worthy than myself, and have gone home to glory; and oh! may I be found following in the same well-beaten path—that "straight and narrow path." Paul says, "If eating meat make my brother to offend, I will eat no meat while the world stands." Therefore, if we are holding to anything of a worldly nature or to some worldly institution that is offensive to our brethren, let us, for the sake of peace and for the good of the dear old Baptist cause, separate ourselves from it, whatever it may be. Oh! let us have peace at any cost? *No, a thousand times, No;* for peace cannot be had only when *principle* is the *foundation stone*. There is no compromise to be made with error in any form; neither let us try to make peace by killing our brother. Let us not destroy each other, supposing that it will make peace. Supposed peace, devoid of *principle*, is like a fire buried under a heap of rubbish, which will lie smoldering perhaps for years, but after a while will break forth in its fury and devour those who come near it. We cannot have peace in our churches with all the institutions of the world, the flesh, and the Devil in it. The Church will have to lower her *standard* of truth to keep them, and when she does so she stoops from the high and lofty position where she was placed by her Husband and Lawgiver. So, then, let us lay aside those worldly institutions and the innovations of man, and be satisfied with the dear Old Church just as she was at the beginning, and we will then have peace that will be peace *indeed*—peace that will *stand* the *test*.

E. B. BARTLETT.

Buell, Mo., February 2, 1916.

CHARITY.

My mind is somewhat impressed with *charity*. What is it? We are often told that it is love. However it is not love *for* one another but love *to* one another.

The love of Christ for His people led Him to come to them in flesh and blood, and to bear their sins, and to die

for them, that they by Him might live pure and holy before God in love.

In our sins we had no love for God and His righteousness. We were enemies to God by wicked works. Some of us persecuted Him and His people and put some of them to death. Did that make Him hate us? No. His love went down beneath us in the pit of corruption into which we had fallen, and He brought us up out of the pit and out of the mire and clay. He set our feet on (our faith in) the Rock and He put a new song in our mouths, even praise to God.

Now He has sent His Spirit down from the court of glory to be our Guardian, our continual Guide, to lead us in paths we have not known, and to lift us up when we are cast down, to feed our hungry souls with food from heaven, to lead us to the fountain and give us the Water of Life to drink, to put on us the Robe of Righteousness which our dear Jesus wrought out on the cross. Oh! the power of charity!

When this love is thus manifested it makes us love one another. It gets between us and the flesh. We see the faults which are yet in the flesh, and it hides a multitude of them. The work of Jesus and His love in that brother or that sister shines brightly enough in our love that we are ready to pass off the things of the flesh. We think of Jesus and His love to us. We think of our own rebellions against Him and His way and teachings; of how we parley with the flesh and turn our backs on Him and yet He loves us, He chastens us and forgives us. We resolve that we will not again be so rebellious and unfaithful, that we will live more unto the God who has so loved us and kept us, and who does yet keep us. But the first we know we are again in the ditch and all begummed up with its filth, and we loathe ourselves and don't know which way to turn to wash off this corruption. We are in no condition to appear before One so high, so holy, and we cannot go anywhere else. There we stand and hate our carelessness and forgetfulness that have gotten us in all this trouble.

Does our Lord cast us off as we see we so much deserve? No; He pours out His blessings on us and takes away all our filth, and speaks kindly to us. Why does He do this? Because He loves us and nothing can sepa-

rate us from the love of God in Christ Jesus our Lord. This is *Charity*.

Have we that love for our brethren? Our Lord said that we should forgive them seventy times seven in one day. What shall we do the next day? Forgive them seventy times seven, and again the next day and the next to seventy times seven days. That is if love, the love of God, yet abounds in our hearts. When that love ceases then we may cease to forgive. Will it ever cease? Will God ever cease? GOD IS LOVE. We love one another because God dwelleth in us. It is Christ we love, and if we love Him we love His habitation. Know ye not that your bodies are the temples of God? Then we love the bodies of our brethren because our Jesus dwells there.

'Tis true that our brethren do wrong; they do us wrong. But do we do no wrong? or are we so perfect that we are immune from wrong? Lord, deliver us from so unholy a thought. Think of the many wrongs we do against our dear Lord and of how merciful He is to us; thousands, it may be, in one day, and He forgives it all. Can my brother, my sister, do so much to me in a whole lifetime as I do against my Lord in one day? Surely not. Then if charity in Him forgives me so many sins and continues to do this every day, all the time, and that charity dwell in me, will I not forgive my brother his few sins against me? Else how shall I pray, "Forgive me my sins as I forgive those who sin against me?"

Oh for love one to another!

Yours in hope,

L. H. HARDY.

Atlantic, N. C.

AT THE CROSS.

Zech. 12:10.

Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health and peace possessing
From the sinner's dying Friend.
Here I'll sit for ever viewing
Mercy's streams in streams of blood;
Precious drops my soul bedewing
Plead and claim my peace with God.

JAMES ALLEN. (1757)

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

THE LOVINGKINDNESS OF THE LORD.

The Lord mercifully shows His lovingkindness to His people from the beginning to the end of their earthly career. To them He is unmerited and infinite Love. The gracious gift of His redeeming Son and renewing Spirit to them is a perfect proof of this. While gross darkness enshrouds others, the light of His holy presence shines in their hearts; and the Spirit of life is within them even when that light does not seem to shine. He attracts them to Him in prayer or praise or service or submission. Though afflicted and poor, they trust in Him; they cannot trust in any other. They will not bow down to the idols of the world. Our Heavenly Father's chastening of His children is in love—it is universal and remedial, and, though grievous for the present, the object and

end is that they shall live, and be partakers of His holiness—that they may serve Him more humbly and devotedly here, and be ready, when He calls them, to leave all else and ascend, above sin and sorrow, into His loving, blessed, and everlasting presence. Therefore, in all things, we have abundant reason to praise the Lord for His lovingkindness. S. H.

THIS WORLD IS NOT OUR HOME.

Dear children of God: While it is true that we are *in* the world, yet not *of* the world, as our Saviour hath testified. True, this world is our temporal abode, but not our final or eternal home. But, thanks be unto God for the assurance that "We have a house not made with hands, eternal in the heavens." This world is doomed to destruction; it is reserved unto fire against the day of judgment and perdition of ungodly men. "The earth and the works therein shall be burned up." 2 Pet. 3:7-10. How good, how desirable it is that we should have riches that are everlasting, indestructible, and imperishable reserved in heaven for us! Our nature is proud of a home on the earth, fond of the toys of art by which our homes are adorned and made comfortable and attractive, and we strive to build and improve our temporal abodes as if we were destined to live here and occupy them forever, failing to observe the sad truth that "Man that is born of a woman is of few days and full of trouble," and failing to realize the solemn declaration that the earth and the works therein shall be burned up, and seeming to ignore the fact that herein we have no continuing city, even though we sing "We've no abiding city here."

But whatever our works may be, whether wrought in wisdom or folly, with good or evil intent, they are perishable and will perish; for, when our great eternal Father shall have accomplished His holy purpose, He will be glorified in the destruction of the earth and the works thereof as well as in that of the creation of the heaven and the earth in the beginning. Gen. 1:1. 'The family of God are to be removed from earth to heaven, from time to eternity; from this world of sin and sorrow to a world of eternal glory, a state of holy perfection that knows no

change; to a place prepared for them and for which they will be prepared by grace divine.

Whatever we may imagine what that home may be, or how we shall appear within the portals of our house from above, it remains true that both the home and the family within shall be perfect, glorious, infinite, and therefore satisfying to all the glorified host for whom our blessed Saviour died and redeemed by His blood. Thus let the song begin on earth:

“My heavenly home is bright and fair,
No pain nor death can enter there;
Its glittering towers the sun outshine;
This heavenly mansion shall be mine;
I'm going home, I'm going home to die no more.”

Reverting to the present sinful world, the place of our temporary abode, what a contrast we see and experience daily, and how different the sentiment of our song—

“Beset with snares on every hand,
In life's uncertain path I stand;
Saviour divine, diffuse Thy light
To guide my doubtful footsteps right.”

and—

“This world is not my home;
This world's a wilderness below—
This world is not my home.”

But, beloved, our Heavenly Father has put us here for a purpose of His own glory, for He tells us by the prophet that He will be glorified in the earth; and that, although darkness shall cover the earth and gross darkness the people, declares that He will arise upon His people, and His glory shall be seen upon them. And that all things work together for their good. He is now leading us through rough places, yet we have His promise that He will make rough places smooth before us, and crooked ways straight. But alas for our weakness and imperfections! “We know what He appoints is best, yet murmur at it still.”

May the Lord so open our eyes and ears that we may see, hear and profit by the lessons which He is now teaching in the school of dire affliction and by terrible judgments upon the nations of the earth, and may we learn obedience to Christ by the things which we suffer; “For though He were a Son, let learned He obedience by the things which He suffered.” “He humbled

Himself and became obedient unto death, even the death of the cross." May He bless the suffering saints to wait patiently till Jesus comes, and then we'll all go home, and spend one eternal day with Him in glory.

J. E. W. H.

DESIRE PEACE UPON A SCRIPTURAL BASIS.

We are glad to see almost a universal desire for peace among our dear people. None should be willing to exchange unity for division and confusion. Divisions are of the flesh and are the result of following the promptings of our carnal nature. In order to establish solid and lasting peace we must do so upon a sound scriptural basis. We must all remember that the dove, the undefiled, is but one. The Church of God is and should be one everywhere. In order to preserve that unity we must all remember that we are the body of Christ and members in particular, and what is wrong in one church is wrong in every local church on earth. If it is wrong to fellowship theft, drunkenness, adultery and gambling in one church, it is wrong to fellowship it in a sister church. There is a blessed tie that unites all the members of the Church of God and we should love one another too well to do anything or introduce any measure that will cause alienation or sow seeds of discord. We should all be cautious not to ride hobbies, or make a good brother an offender for a word. We have babes in Christ and some who are weak in the Church that need to be tenderly nursed and fed on the sincere milk of the Word until they get strong enough to eat the strong meat. How tenderly the mother will nurse her feeble infant! If the Church was nursing the weak ones better and assuring them of our love to them, there would be more unity.

Years ago we knew good churches to declare non-fellowship for non-associationalists. This was too far-reaching. That action would, at that time, have excluded our venerable and most precious brethren, Elders W. M. Mitchell, J. H. Oliphant, G. W. Stewart, J. J. Byrd, J. E. W. Henderson, and many others. That act excluded those Elders and their churches who did not

belong to an Association. This is certainly unscriptural; and even if those good brethren had been guilty of an offense they should have been tenderly labored with in love to reclaim them. Worldly courts do not hang a man without a hearing with testimony from both sides. This is hanging without trial or allowing the accused to make any defense. This is certainly wrong. They violated no law. We could not endorse such discipline then and cannot yet. It would have cut us off from our precious brethren with no fault in them. Pilate said, "Take ye Him (Jesus) and crucify Him; I find no fault in Him." His enemies could say, "We have a law, and by our law He ought to die." We should be careful about making laws to govern the Church of God. The Lord is our Lawgiver, and His law is perfect. Many good brethren see the evil effects of one-sided councils to make laws, and for a few to form themselves into a council and set up righteously excluded members and set aside the church that excluded them. This is a dangerous precedent indeed for our people. Primitive Baptists should recognize no discipline except that executed by the Church of God. This is scriptural and safe. If errors get into churches let churches assert their rights and execute gospel labor to save. Preacher bossism is dangerous and should not be tolerated. Preachers are servants and not lords. If preachers get wrong they should lay their gifts at the altar and first get right before offering their gifts. Human customs should not be made a law. If observing certain forms or customs you are none the better, and omitting them you are none the worse, why you can all go on in love, but not force them as laws. Let us all stand in the way and see and ask for the old paths, where is the good way and walk therein, and we will find, peace, rest, unity and fellowship. Let us all stand by the scriptural positions contended for by our people in 1832; for our people regarded it safe then and it will be safe for us today. We may admit one little departure after another until we will lose our visibility. Associations, as gatherings to worship God, are scriptural, but when they undertake to execute discipline, non-fellowshipping Baptists by the wholesale, with no church labor, they are unscriptural. Mistakes have been made by Associations acting as

higher courts, taking up excluded members or factions of a church to the dividing of the Association. This is certainly wrong. If a church divides, the Association should "hands off," and let them keep their trouble at home, and all the rest stay together. If they need help to settle, sister churches can aid them in that section. Plurality of wives or husbands cannot be tolerated by our people, or immorality. We need godly people in our churches, who serve the Lord from a principle of love, and who love one another with pure hearts fervently. We should keep ungodliness out, and have great tenderness and forbearance with each other when we are agreed on the grand essentials. When we united with Old Baptists we severed our connection with the world; now let us not love the world nor the things of the world, or unite with any of their societies, religious or secret, for they are all anti-Christian and their mission is to divide and confuse and lead to degeneracy. Let us all then return to the Lord and follow Christ Jesus as Head and Exemplar, as little children, and there will be a sweet restoration of lasting peace. We need no Achans nor Agags in Israel. Let us all come together upon a loving scriptural basis, regardless of the sacrifice, and there will be a glorious jubilee in Israel. L. H.

QUESTIONS AND ANSWERS.

1. Q. What do the chief emblems in the first chapter of Ezekiel represent? A. I think that the four living creatures represent the true ministers of God in the four quarters of the earth, quickened, enlightened, and directed by the Spirit of God; and that the face of a man represents their humanity; the face of a lion, their courage; the face of an ox, their patience; and the face of an eagle, their discernment and the loftiness of their thoughts of God; and that their four wings represent their swiftness and strength to obey God; and that the outer wheel represents the providence of God, and the inner wheel His grace; and that the man seated upon the sapphire or blue or heavenly throne represents the Lord Jesus Christ, in His divine humanity, bright and

pure; and that the bow about the throne represents the everlasting covenant of redemption.

2. Q. What history tells of the birth, life, death, resurrection, ascension, and second personal coming of Christ to the world? A. There is no other authentic history of these momentous events except the Old and New Testament Scriptures.

3. Q. What is regeneration? A. It is the impartation of spiritual or eternal life to a human being.

4. Q. What part of that work takes place in time? A. The impartation of such life to the soul or spirit or hearts of men (Rom. 2:29; Jer. 31:33).

5. Q. When is the body regenerated? A. At the final resurrection at the second personal coming of Christ to the world (Rom. 8:23; Philip. 3:20, 21).

6. Q. Will the saved sinner be brought into judgment after the resurrection of the body? A. All of the elect, redeemed, and regenerated people of God will be justified and accepted in the perfect righteousness of Christ (Jer. 23:6; 33:16; 31:34; Acts 13:39; Rom. 3:24; 1 Cor. 1:30; Eph. 1:6). The *evidences* of their justification in Christ will be that they loved and ministered to Him in His suffering saints (Matt. 25:31-46). S. H.

REMARKABLE PROVIDENCES.

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

WARBURTON'S MERCIES, No. 25.

Bless his dear name, he cannot do wrong, let unbelief say what it will. Infinite wisdom cannot err; neither can boundless love and mercy be unkind. This I have proved for nearly twenty-four years at Trowbridge, and out of all my troubles, trials, miseries, griefs, and sorrows, God has delivered me; not because I have been so faithful, watchful, humble, and obedient; for, I speak it to my shame, never a more disobedient wretch the Lord has in his family. O the numbers of times I have believed that my cursed rebellion had so greatly provoked the dear Lord that he never could bear with me

much longer, nor would ever help me more; but, bless his precious name! though we believe not, yet he abideth faithful; he cannot deny himself; and so I have proved for twenty-four years that the precious words that nailed me at Trowbridge came from God: "Abide in this city, for I have much people here;" "The cattle upon a thousand hills are mine; the gold and the silver are mine; thy bread shall be given thee, and thy water shall be sure." So that I can say to the honour of my God, that to this day he has fulfilled his promises to the very letter. Not one good thing has failed me of all that ever he hath said unto me; it is all come to pass, notwithstanding all the opposition I have met with from men and from devils. And here I am, a poor helpless worm, confident of this one thing, that it is by having obtained help of God that I continue unto this day; and I have ever found to the present hour, when my soul has been helped to cast all its burden upon the Lord, he has sustained me; but whenever I have been leaning to an arm of flesh, I have been disappointed. And I cannot help here mentioning one circumstance, which strikes my mind, that happened before I began to preach. I had a very kind friend who had often helped me in my distress, one who knew the Lord, and had never denied me a favour in time of need; so that I considered him a sure place to take shelter in a time of particular need in providence. We were one day stuck fast till I had got my work out, and I set off to borrow seven shillings of him till I had finished my work, having no doubt that he would lend it to me, and that we should have a sweet conversation into the bargain of the precious things of God. But when I came to ask him the favour he was very cross, and told me he could not keep on lending me money, and he was afraid I was leaning upon him; and he did not feel his mind at liberty to do it. O what a knockdown blow was this! I crept out of the house like a thief, with my poor soul broken to pieces, and into the fields I got, where I roared like a bear. "Now," says the devil, "it is all over; you have not one bit of bread in the house; God has left you, and the children of God have turned their backs upon you, for they see through you, that you are nothing but a mumping hypocrite, making a profession of reli-

gion for a crust of bread." I felt as if I must sink into despair. "O Lord," cried my soul, "I know not what to do." And O how sweet and glorious did these words sound in my heart: "Cast the net on the right side of the ship, and ye shall find." I dropped down on my knees, and cried out, "Dear Lord, what a fool I am! I have been throwing the net on the wrong side. Why, dear Lord, I see thou art the right side." And O how sweetly did he speak with a smile: "Cast thy burden upon the Lord, and he shall sustain thee; for he shall never suffer the righteous to be moved." O what blessed satisfaction and peace did I feel in leaning and trusting to the Lord; and I could and did sing unto the Lord; "It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes." If I recollect aright, the day after, my friend came to acknowledge his fault, and he said he could not think how it was that he could be so unfeeling, and treat me so very ill. I told him the cause was in myself; that I had been casting the net on the left side of the ship, and mentioned to him the blessing the Lord had made it to my soul. O the times that I have been in similar trials, when these words have been a blessing to my soul: "Cast the net on the right side of the ship, and ye shall find." I never found it fail yet; and when the dear Comforter brings to my remembrance the wondrous kindness he has done for us as a church and people at Trowbridge for these twenty-four years, I am constrained to cry out, "What hath God wrought!" For our chapel has cost us upwards of eighteen hundred pounds. If I am not mistaken, I have begged out of our church and congregation about five hundred and forty-five pounds; and for two or three of these last years we have had two hundred pounds debt remaining, but this year we have entered into a subscription amongst ourselves to clear off the two hundred pounds, and we have already got considerably above one hundred pounds, and have every prospect that the rest will be obtained before the end of the year. "Is anything too hard for the Lord?" It is astonishing what God can do by the most unlikely of means! I have had to endure all sorts of reports; and some have said that I have been trying to

get the chapel out of debt that I might have it for my own private property; and I have been told there are some who believe this report to be true. Well, it is of little consequence what these poor creatures believe, as respects poor unworthy me; but I have no more power over the chapel, as private property, than our pew-opener, nor half so much, for he is one of the trustees, and I am not; neither have I ever wished it, nor ever desired it. The chapel belongs to the church forever, as freehold property that can never be sold, nor even mortgaged.

JOHN WARBURTON.

EXTRACTS.

WEST POINT, GA., Route 3, December 23, 1915.

Elder Sylvester Hassell—

DEAR BROTHER:—I am enclosing my check for \$2 to pay up my arrearages and extend my subscription another year to THE GOSPEL MESSENGER. At the same time I am asking you to change my address from LaGrange, Ga., to West Point, Ga., R. 3. I should have attended to this matter long ago, but have neglected to do so.

In THE MESSENGER for December, 1915, under the heading "Close of Volume 37," my mind is drawn back to the days of my youth, for at that time I loved the truth if I ever have, and was one of the first subscribers to THE GOSPEL MESSENGER, receiving No. 1 of Vol. I, and kept it up for a number of years, but have not been a continual reader. Well do I remember when you took editorial charge of it. I lost interest in it, as it seemed your writings were too deep for me; but as the years passed on and I again began to notice THE MESSENGER, my interest was rekindled in its contents and has continued until I prize it above any of my papers and can truly say that, according to my judgment, it is the best, soundest, and most ably edited of any Primitive Baptist periodical that comes under my knowledge. I am always glad to get it, and its contents are read with much earnestness, especially your editorials and those of your able assistants. I feel that at this time every true Baptist should be wide awake to the conditions that are confronting our organization, for it seems perilous times are upon us and we cannot be too careful, for there are many "lo heres" and "lo theres," and every one should be ever watching where he steps, or he may unawares be led into confusion and disorder. I feel that there will be some who will stand firm in defense of the true principles of the gospel, ever ready to stand by it and, if necessary, lay down their lives. I feel that the corps of editors of THE GOSPEL MESSENGER are true and tried men and can be depended on to teach the truth as it is in Jesus. May the Lord preserve them is my prayer.

Your little unworthy brother, and if one at all, pray for me.

J. F. MCGINTY.

GAY, GA., January 7, 1916.

DEAR BROTHER HASSELL:—Enclosed you will find \$1 to pay for THE MESSENGER as my subscription is nearly out and I sure do want

it to continue. I have always loved it from a child. When my father had it in his home I always looked forward to its coming with so much pleasure, and it is still that way with me; it does not come often enough.

I hope this will find you feeling well.

Your unworthy sister,

MRS. LOULIE MCGEE.

CANTON, GA., R. 4, January 21, 1916.

DEAR BROTHER HASSELL:—As I am renewing for THE MESSENGER, I will write a few lines for its pages.

I am in my eighty-fifth year and very feeble. My eyesight is so I can't read THE MESSENGER, but my oldest daughter reads it for me, and I love to hear it read. I hope you may live long to edit the paper. As for me, I feel that my sun is sinking fast; but while my race is nearly run, I hope I have a hope that is anchored where my Forerunner is gone to prepare a sweet place where there will be no more widow's battles to fight. I was left a widow when I was forty-four years old, with ten children, and the most of them small, and was left in debt on a very poor farm. Now, dear brother, you know I have experienced some of a widow's battles, but the good Lord has been good to me. I have raised all my children but one little bright-eyed boy of three and a half years old that got lost, and I never found him until we found his little bones and clothes. Six of my children belong to the Old Baptist Church and the other four I do hope to see them come home before I go hence.

I hope that you may be still blessed of the good Lord and to go on feeding His poor hungry sheep, and at last will hear that welcome message, "Come home, weary one." MRS. S. J. LEONARD.

RALEIGH, N. C., January 31, 1916.

DEAR BROTHER HASSELL:—I get much comfort from the pages of THE MESSENGER and anticipate its coming laden with good things, which are indeed reviving for poor needy ones like me. I love the doctrine of grace, if not deceived, and the way the MESSENGER editors proclaim it, as well as the spirit they maintain for so sacred a cause. The two numbers for this year are especially good to me. May the God of love and mercy enable each of its writers to maintain a humble firmness, a peace-loving and God-honoring spirit.

Affectionately,

BETTIE G. EVERETT.

NASHVILLE, TENN., January 4, 1916.

DEAR BROTHER SYLVESTER HASSELL:—In a blessed hope beyond this vale of tears I still have the sweet privilege of sending \$1 money order for the dear little GOSPEL MESSENGER one more year as I don't see how I can give it up. I have been taking it nearly ever since before dear Brother Mitchell and Brother Respass were the editors. I am now in my eighty-second year, but am still blessed with eyesight, and I dearly love to read its pages. It is about all the preaching I get to hear now, as I am so deaf I can't hear preaching any more. Send it to the same place—Marshall County, Tenn., Annis Station, in place of Lewisburg. My daughter still lives at my old home place. I am now with my daughter that lives here at Nashville. I live among my children. My son Walter takes the *Signs of the Times* and my daughter takes THE MESSENGER and I get to read both periodicals—and Brother Thompson's little *Monitor* also; they are all good preaching to me.

I hope you and all the other editors and all who write for your MESSENGER will not forget to pray for me—an old weak sinner saved by grace, if ever saved at all, and not for any good works that I have done, for it doesn't seem that there is anything good in me.

MRS. R. I. CHILTON.

DUBLIN TEXAS February 21, 1916.

Elder Sylvester Hassell—

DEAR BROTHER:—Will you please give space in THE GOSPEL MESSENGER to express our thanks to those of your readers who have so kindly remembered us in taking care of Elder W. S. Broom. We would write to each one separately, but as we have so much writing to do we trust that each one will take this as a personal acknowledgment for their favor, and can assure them of our thankfulness for their deeds of kindness.

Elder Broom is now with Elder A. P. Koen, Hamilton, Texas, and is yet very feeble. When at a throne of God's grace, the poor unworthy writer desires to be remembered.

A. N. WHITTEN.

LET BROTHERLY LOVE CONTINUE.

The Scripture of Divine Truth abounds in exhortations to the people of God to love one another. And as the lively oracles are given us as a lamp to our feet and a light unto our path, we will notice, briefly, a few of the many passages which are found in the Word of God setting forth the duty of brotherly love. Says our Saviour, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34.) "This is my commandment, That ye love one another as I have loved you." (John 15:12.)

According to the plain import of the above language we are to love one another as Christ hath loved us. The love of the Saviour was such that he laid down his life for his people. But we not only have this important duty set forth both by the precept and example of the Saviour, the Apostle Paul testified the same when he wrote to the Ephesian brethren, "Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." (Eph. 5:1, 2.) It is only by walking in love that we can give evidence that we are born of God, for the beloved disciple testifies to this when he says, "Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God." (John 4:7.) Here we are taught that the love wherewith we are to love one another is of God, and that every one that loveth is born of God and knoweth God; and this love which is of God we are to evidence to the world by walking in love, and thereby brotherly love will continue. For this, "Let us consider one another, to provoke unto love and to good works." (Heb. 10:24.) By ministering to the wants of others, relieving strangers, clothing the naked, supporting the weak, visiting the sick, in obedience to the precept and example of Christ we give evidence that we are born of God, and that the same Spirit that prompted the meek and lowly Jesus while on earth to go about doing good will bear testimony with ours that we are the children of God, because we love God and keep his commandments." We are not to do good to a few only, but the Apostle Paul requires us "to do good unto all men, especially unto them who are of the household of faith." (Gal. 6:4.) We are not to do good

unto all men for the hope of gain, but to imitate our blessed Master who went about doing good—

Alike to friend and to foe,
To the sick and to the poor.

The Saviour's examples correspond with his precepts, and we are taught by him not to love our neighbor and to hate our enemy. On this point he says, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matt. 5:43, 44.) Such a spirit as this is none other than the Spirit of Christ which moves the hearts of God's people to love one another, yea, and even to love their enemies.

Brethren, have we that spirit? The Spirit of Christ is a spirit of love—of love to God and man. It is by manifestation of this love that all men are to know that we are the children of God, for, says the Saviour, "By this shall all men know that ye are my disciples if ye have love one to another." (John 15:35.) "God is love," and all his people should be a loving people, for they are taught of God to love one another. "Finally, my brethren, be strong in the Lord and in the power of his might." (Eph. 6:10.) "Put on, therefore, as the elect of God holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts to the which also ye are called in one body, and be ye thankful." (Col. 3:12-15.) "Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger and clamor and evil-speaking be put away from you with all malice, and be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you." (Eph. 4:29-32.) "And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (II Peter 1:5-8.)

Brethren, are these things abounding in our midst? Are those who are bought with the precious blood of Christ "walking" in love as the dear children of God? Do they consider one another, to provoke unto love and to good works? If so, why so much coldness? Why so much indifference and worldly-mindedness? Why is the house of God forsaken by so many? Is it because there is no beauty there? No lovingkindness to be thought of in the house of God? Says David, "Beautiful for situation, the joy of the whole earth, is Mount Zion." "We have thought of thy lovingkindness, O God, in the midst of thy temple. How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and flesh crieth out for the living God."

Dear brethren, when brotherly love continues and the Spirit of Christ is sought, cherished, and cultivated, then there is beauty in the house of God; then there is lovingkindness to be thought of there. Let us, beloved brethren, put on charity as the bond of per-

fectness, for it is this which binds together all other Christian graces, and this makes the Christian character complete.

"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. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good, and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

Brethren, yet brotherly love continue.

G. W. WHITE.

PROTRACTED MEETINGS AND SECRET ORDERS. LATER AND FULLER INFORMATION.

I am sorry to learn that, in the minds of at least some of our brethren in the Middle West, protracted meetings are considered practically a failure unless new members are added at those meetings, which shows that with these brethren such additions are the chief objects of these meetings, as is the case with the religious world; and I am still more sorry to learn that not only do male and even female members of some churches there, but also several ministers, belong to secret oath-bound orders, and do not wish to get rid of these great evils in the churches. I rejoice to see that Elder John R. Daily, of Indianapolis, makes a statement in *The Primitive Baptist* that he will not hold funeral services in the case of a person over whom secret lodges perform their ceremonies. All of our faithful ministers there should make a similar declaration, and thus check this awful evil which threatens the corruption and destruction of our people. "What fellowship hath righteousness with unrighteousness, or light with darkness, or Christ with Belial, or the believer with an infidel, or the temple of God with idols? Come out from among them, and be ye separate, saith the Lord." (II Cor. 6: 14-18.)

S. H.

OBITUARIES.

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

ELDER McP. SMITH.

RESOLUTIONS OF RESPECT.

The following tribute of respect is submitted for publication to the memory of our dearly beloved brother of Robersonville Church, Martin County, N. C.:

Be it resolved

First. That in the death of our dear brother McP. Smith, the church has sustained a great loss. He was so faithful, so meek and humble we feel that his place in our church will be heard to fill; while our loss is so great, his gain is greater in the happy exchange from the militant to the triumphant heavenly state of eternal bliss. His devoted wife sustains the loss of a husband and a companion indeed; also his only living daughter, who has lost her father, we extend our deepest sympathy in their sad bereavement.

Second. That a copy of these resolutions be placed upon our church record and a copy be sent to the bereaved family, also a copy be sent to *Zion's Landmark* and to THE GOSPEL MESSENGER for publication.

Done by order of the church at our February meeting, 1916.

R. A. BAILEY,

J. L. ROBERTSON,

Committee.

ELDER GEORGE W. WHITE.

The subject of this sketch was born in Crawford County, Georgia, June 16, 1838, and departed this life within a few miles of the place of his birth on the 9th day of September, 1915, being in his seventy-seventh year. He was the son of the late William B. White and his wife, Allie Rowe White, daughter of Elder Joshua Rowe, long since dead. Elder White was admitted to the fellowship of Elam Baptist Church in 1858, and was ordained to the ministry in 1866. He served through the entire period of the Civil War, being severely wounded at the battle of Seven Pines, fought in defense of Richmond. Elder White was a man of unimpeachable, fearless, and uncompromising character. Even during his service in the armies of his country his life was marked by the most rigid and exemplary conduct; and though at that time a mere youth, he engaged in public worship, leading the services whenever opportunity presented itself. Besides his usefulness as a minister of the gospel, he served his county for nearly forty years as public surveyor. He was a great admirer of Elder Sylvester Hassell, and though a communicant of the new school order of Baptists, often remarked that, as a writer, Hassell is as safe as he is learned. And he never failed to go to hear Elder Hassell preach when in this county. He was buried at Mount Carmel Church, with many friends and relatives present to pay their last respects to him. He was never married. One brother and two sisters are left to mourn his departure.

His Brother,

W. B. WHITE.

HYMN AND TUNE BOOKS.

(Fourteenth Edition.)

For use in Old School Baptist Churches.

Both round and shape note, 70 cents per single copy, \$6.50 per dozen. Transportation prepaid.

This book can be furnished in limp-leather binding, with name of owner in gilt letters, for \$2.25.

Send orders to Elder S. H. DURAND, Southampton, Pa., or to Elder P. G. LESTER, Floyd, Va.

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 \$1.00 each.

NEWMAN & COLLINGS,

McGirk, 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 \$1.00 each. Send money to Elder J. S. Newman, McGirk, Texas.

BABYLONISH GARMENT.—What a number of noted Elders of the South have to say about it in extracts from letters received:

"Wish that every Primitive Baptist would avail themselves of the benefit of the labor you have bestowed in defense of the principles of truth and righteousness and exposing the corrupt and peace-destroying innovations now so active among the people of God."—*Eld. J. E. W. Henderson, Ala.*

"I most heartily endorse the pamphlet. It is able, sound, and points out the only safe course for our people * * * and I am sure it will be endorsed by the great body of our people."—*Eld. Lee Hanks, Ga.*

"The contents and sentiments of the pamphlet I deem as sound as the Bible teaches, or as good Old Baptist order demands, and it has my candid approbation and endorsement from start to finish."—*Eld. M. E. Petty, Ala.*

"It is the sentiment of my heart, if I know myself, and sets forth the faith and practice of the old Church clearly."—*Eld. J. W. Howell, Ala.*

"I wish every Old Baptist in the world would read the pamphlet."—*Deacon A. L. Lazenby, Ala.*

"I have read your pamphlet through, and I heartily endorse it from start to finish."—*Eld. J. R. Willis, Miss.*

"I have read your pamphlet, and can say from my heart, if ever I've said anything from my heart, here's my hand, for I certainly do endorse it."—*Eld. J. M. Palmertree, Miss.*

"I have read your pamphlet with deep interest and endorse every sentence of it."—*Deacon W. A. Ridgway, Ark.* (nearly a hundred years old.)

"I cannot recall any little book that I have read at any time that I think is as able, interesting and conservative as this one. I cannot see how any Old Baptist can object to your position without objecting to the Bible."—*Eld. James Duncan, Miss.*

"I feel that you are on the right line and contending for the practice of the Old Baptists, and Old Baptists everywhere, where they are in order, will appreciate your labor along this line. * * * I do not know what Eld. C. calls himself, or what Old Baptists call him, but if he were here in middle Georgia we would say he is a progressive of the deepest dye."—*Eld. W. J. Heard, Ga.*

"I think they will be read with interest and appreciated by all orderly Baptists."—*Eld. Lytle Burns, Ala.*

"If all our ministers had been as faithful as you and your lamented brother, Eld. J. T., the Old Baptists would not have been in the condition they are today."—*Eld. J. T. Blanchard, Miss.*

"I said to Eld. Coats and others, that we should be thankful to God for the gift He had bestowed on you in defending our people against the erroneous and hurtful things which have crept in among us."—*Eld. J. E. Adams, N. C.*

"I am so glad you have published this pamphlet. You have completely unmasked the Arminianism in the protracted meeting business."—*H. Temple, Ga.*

"I consider your pamphlet one of the most masterly, unanswerable arguments upon the topics discussed that I ever read from any man's pen, and it affords me great pleasure to aid you in any way I can to circulate them among our people."—*Eld. Henry Swain, Ga.*

I have many other letters containing words of approval which I highly appreciate and which I would like to mention, but think those given are sufficient.

These pamphlets are going rapidly, and at the present rate of distribution the supply will soon be exhausted. 25 cents per single copy.
G. W. STEWART, AKRON, ALA.

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.

By Frederick W. Keene. Allegorical Narratives for the instruction and comfort of Babes in Grace. Neatly bound in cloth, 50 cents per copy, or five copies for \$2.00, prepaid. Can be had from this office or from Elder Frederick W. Keene, North Berwick, Maine.

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.

NOTICE.

I have remaining about fifty copies of "Should Children of Primitive Baptists Attend Sunday School?" in board cover at 40 cents per copy. (The limp covers are all sold.) This binding is substantial and attractive; and every Primitive Baptist should have a copy in their home. The cost to me has been every cent I am asking for the book. My time and labor has been freely given to the cause.

D. W. OWENS, Hersman, Ill.

Please send all orders to me at the above address.

MT. CARMEL BAPTIST CHURCH CASE, LURAY, VA.

BAPTISTS, READ THIS.

Five years have passed since our people at Luray, Virginia, were forced into court and the noted Mt. Carmel Church case was tried. This trial proved who the Old School or Primitive Baptists are, and what they stand for. And it is thought well (as a matter of record for future generations and not in a spirit of pride or boasting) to publish this case in book form. Prominent and able men, such as Elders T. S. Dalton, C. H. Waters, and E. H. Burnham, testified in this case. Dozens of others well versed in Bible doctrine and Baptist history, also testified. This testimony, just as spoken, will be published, with the exception of testimony of a personal nature, which will be cut out. Argument of lawyers in brief, the decision of the judge, and possibly some pictures, will be included, which will make a readable, attractive, and useful book of several hundred pages, and will cost about \$1 or \$1.25. Only a small edition is contemplated, and I earnestly request all who read this notice and want the book, to write me to put their names down for a copy, if published. Please do this, for if the Baptists do not care for this record it need not be published. Send no money now, but write me promptly if you want a copy

R. H. PITTMAN, *Luray, Va.*

THE BABYLONISH GARMENT, OR INNOVATIONS OPPOSED AND EXPOSED.

A book of 70 pages, being an answer to Elder W. A. Chastain's book and his *Monitor* article on the subject of humanly pre-arranged protracted meetings, and containing in full the Old School Black Rock Address of 1832. The Primitive Baptists of the East still believe in the *scripturalness* of the principles of this able Address.

Price, postpaid, twenty-five cents. Send money (not stamps).

G. W. STEWART,
Akron, Hale County, Alabama.

NOW PUBLISHED IN FULL.

SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B. LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

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

Plain Morocco, \$1.00; dozen, \$10.50.

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

Send all orders to

ALVIN CLARK, *Wilson, N. C.*

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

REDUCTION IN PRICE.

Eld. J. S. Newman, McGirb, Texas, will hereafter sell David Benedict's *Fifty Years Among the Baptists* for \$1.00 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.

EDITH AUSTIN'S INQUIRY.

Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or \$2.00 per dozen by express, or \$2.25 by mail.

Send all orders to the author, Eld. P. T. Oliphant, Buena Vista, Ind.

THE 4 B. B. B. B. MEDICINE.

This medicine is good for the blood, the nerves, the liver, the kidneys, and the stomach. Price \$1.00 per box, or 6 boxes for \$5.00.

Agents wanted.

Address,

MRS. CHAS. M. REED,

R. 1, Box G, Connersville, Ind.

THE GOOD OLD SONGS.

The Best of Hymns (719) in 464 tunes in seven shaped notes, carefully selected and edited by Elder C. H. Cayce. \$1.25 each, or \$13.75 per dozen, postpaid.

CAYCE & TURNER,

Martin, Tenn.

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.

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.

Co-Educational.

Established 1879.

GILLIAM'S ACADEMY.

1915-1916.

One of the oldest private high schools in North Carolina, with accredited relationship with the leading colleges and universities of the South, with excellent courses in bookkeeping (Eastman System), shorthand (Ben Pitman System), typewriting, piano, harmony, voice, and expression. Diplomas awarded all graduates. Single course in any department, with board, room rent, fuel and lights, \$104.00; double course, \$125.00, and may be paid on easy installments. Primitive Baptist patronage earnestly requested. New catalogue just out. Write today. Address

JOHN W. GILLIAM, *Principal*, or
J. W. GILLIAM, JR., *Business Manager*.

ALTAMAHAW, ALAMANCE COUNTY, NORTH CAROLINA.

P. S.—Send us a list of prospective students from among your acquaintances. Write names and addresses plainly. J. W. G., Jr.

THE GLORIOUS TRIUMPHS OF GRACE.

I will send the second edition of "The Glorious Triumphs of Grace" for 10 cents per copy, postpaid. Contains 190 pages and 13 chapters on our merciful God's rich grace, as it reigns in Election, Regeneration, Pardon, Justification, Adoption, Sanctification, etc.

W. S. CRAIG, Kearney, Nebraska.

"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.

ENDORSEMENTS.

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.

200 E. 22d St., Baltimore, Md.

P-1-
June - 1916
Mrs. W. H. Edwards

Vol. 38

No. 5

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====
PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE.

SINGLE COPY, 10 CENTS.

MAY, 1916.

=====
All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C. Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter. Be certain to write names and post-offices plainly. Subscribers not receiving THE MESSENGER should notify us. Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free. If the MESSENGER is not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

MAY, 1916.

TABLE OF CONTENTS.

Poetry.

The Enthroned Lamb of God	129
---------------------------------	-----

Correspondence.

Elder W. B. Harrington—Experience	130
Elder F. W. Keene—Submission to God.....	132

Editorials.

By Elder S. Hassell:

"The Things Concerning Me Have an End"	134
The Wonder of Wonders	135
A Recent, Western, and Progressive Custom.....	144
Anti-Christian Secret Oath-Bound Societies.....	144
"The Christian Baptist".....	146
Laying up Treasures in Heaven.....	147
Trial and Decision of Mt. Carmel Church Case.....	148
Questions and Answers	148
Remarkable Providences	149

By Elder J. E. W. Henderson:

Death Abolished	136
-----------------------	-----

By Elder Lee Hanks:

The Goodness of God	139
---------------------------	-----

By Elder J. H. Oliphant:

Antinomianism	140
---------------------	-----

By Elder G. W. Stewart:

Questions Answered	141
--------------------------	-----

Extracts.

J. R. Callaway	151
Elder R. S. Farrow	152
Elder J. T. Stinson	152

Obituaries.

Elder N. B. Byrd, Jr.....	152
Mrs. E. M. Pulley	153
A. M. Smith	154
Mrs. Susan M. Whatley	154

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 38.

WILLIAMSTON, N. C., MAY, 1916.

No. 4

THE ENTHRONED LAMB OF GOD.

Rev. xxi. and xxii.

Forever on Thy unveiled Throne,
O Lamb Divine, enrobed in light,
Thou life and love and joy unknown,
Dost shed while ages wing their flight;
The cherubim before Thee bow,
The fullness of the Godhead Thou!
Thy uncreated beauty greets
The longing eyes that, upward gazing,
Feast on Thy smile, that ever meets
Thy saints that wait before Thee praising.

Head over all! 'tis Thine to reign;
The groaning earth with joy shall see
What ages sought, but sought in vain,
The balm for all their woes in Thee;
Eyes fixed on Thee shall dry their tears;
Hearts stayed on Thee shall lose their fears,
Fair innocence and love shall breathe
Their fragrant breath o'er vale and mountain,
And Faith pure altars shall enwreath,
And nations bathe in Calvary's fountain.

Crowned Lord of lords, Thy power shall bring
All Thine Thy glory to partake;
Thyself enthroned Eternal King,
Of them Thy love shall Princes make;
And Priests that in the Holy Place
Shall serve, adorned and full of grace;
The Church, Thy queenly Bride, shall stand
In vesture like Thy brightness shining,
Content to clasp Thy royal hand,
All other love for Thine resigning.

O Love beyond all mortal thought!
 Unconquerable by flood or sea!
 Love that, through death, to man hath brought
 The life of Immortality!
 Thou dost enkindle Heaven's own fire
 In hearts all dead to high desire.
 Let love for love our souls inflame,
 The perfect love that faileth never;
 And sweet Hosannas to Thy Name
 Through heaven's vast dome go up forever!

RAY PALMER. (1868.)

Ray Palmer was the most famous sacred poet of America. He was born in Rhode Island, November 12, 1808, and died at Newark, N. J., March 29, 1889. His best known hymn, "My faith looks up to Thee, Thou Lamb of Calvary, Saviour divine," was written in 1836 (Tune, Olivet), and has been translated into more than twenty languages. The above are the four closing stanzas of his sublime poem beginning—

"O long and darksome was the night
 That in dull watches wore away,
 With moon and stars alone to light
 A world bewildering and astray."

CORRESPONDENCE.

EXPERIENCE.

DEAR BROTHERS AND SISTERS:—While reflecting upon the bloody war in Europe, and of the many sorrows, groans, and heartaches, my mind was drawn out in sorrow especially for the many little innocent children who have been made fatherless and homeless since the war began. I feel that we who are blest with peace should always remember those poor suffering ones in prayers to God, who has promised to be a father to the fatherless and a husband to the widow. I feel that I can testify in part to such glorious promises in my experience. If you will bear with me, I desire to write a short sketch of my life, and how I feel God has cared for me when I was not sensible of the same, hoping that God will guide my pen.

I was born in Martin County, near Williamston, N. C. My parents were H. D. Harrington and Elizabeth Bowen, his wife. When I was about six months old, it pleased God, who doeth all things well, to take my dear mother from this world of sin, that the kind affections of a mother should never be shown to me any more. How sad it is for children to lose their mothers! But, dear children, you who have passed through such trying scenes, remember the word of God, "All things work together for good to them that love God, who are called according to His purpose." I was carried from place to place for two years, when God opened a home for me. For surely He directs the steps of man that lead to good. My father gave me to W. A. Hardison and wife, Lucy J., who reared me to manhood and always provided well for me. Since, I have had many sorrows and comforts to pass through. My first real trouble was conviction for my sins, which took place about five years ago, when I hope I was shown what I was by nature, and what I must be by grace. My next serious conflict was concerning the ministry, which has caused me to fear and tremble many times since, feeling that I was nothing but a mere blank before the people. I have been led on down to the present time through many sorrows, but always try to thank God that it is as well with me as it is.

Dear brethren, when I run over my past life, I find it a life of sin, and to my sorrow find myself practicing the same day by day. If it were not for the free grace of God, I feel that I should sink down in despair. But what a comfort to think of the promises of God!

Now let us through the Spirit ever contend for the faith that was once delivered to the Saints, and strive to keep the unity of the Spirit in the bonds of peace, ever looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before Him, bore all of our sins upon the cross, and is now at the right hand of God to make intercession for us, who are but dust and ashes before Him. Therefore comfort one another.

Your unworthy brother in hope of eternal life,

W. B. HARRINGTON.

SUBMISSION TO GOD.

NORTH BERWICK, MAINE.

I do not know what is before me, the path I am to walk in, the steps I am to take; but it will be as the Lord our God hath decreed. And as I think upon His name, and know that he is all-wise, and all-gracious, I am comforted by the persuasion that He is my Father and I am his child. Why should I wish my future days to be any otherwise than as He has appointed? It is true that I have thoughts of the future—I should, if it is the Lord's will, like this and that. Many things arise in my mind concerning "the morrow," but I find it such a relief, so comforting when I am favored to carry my thoughts of tomorrow and cast them before the throne of God and the Lamb; and there I leave them, saying, "O Lord, thou knowest the perplexities of my life; thou knowest I have neither power nor wisdom to direct my steps. Fold me unto thyself, and guide me in that way that seemeth good in Thy sight." How great is the mercy and kindness of God to me, that I, a miserable sinner, should be given such sacred moments of trust in God, and acquiescence of soul to all his sovereign good pleasure concerning me. Says Job, "He performeth the thing that is appointed for me, and many such things are with him."

"I know not if the dark or bright shall be my lot,
 If that wherein my soul delights be best or not;
 It may be mine to drag for years Toil's heavy chain,
 Or day and night my meat be tears on beds of pain.
 But this I know, where'er I go, there is a hand divine
 That holds me still 'neath every ill, whatever lot be mine."

Ah, but how different when I am taken captive by an evil heart of unbelief! Then, amidst straits, when the way is hedged in, when burdens weigh us down, and all our little plans are frustrated, then we become hardened, and from our sinful hearts hard thoughts of God arise; we are restless and fretful. True heartfelt prayer in the soul is about dried up, and in stubbornness of spirit, in unreconciliation to his providences we go on frowardly. O, how unlovely is this in a ransomed sinner, called by grace unto the fellowship of God's dear Son! This is not cleaving with full purpose of heart unto our precious Christ, who hath loved us, and washed us from our sins

in his own blood, and hath made us kings and priests unto God and His Father. O, the Lord knows how to subdue our perverseness, to bring us lowly, contrite, trustful, and loving at his feet. He does not utterly cast us off. Erskine says—

“Whate’er thou found’st Him at thy best,
He’s at thy worst the same,
And in His love will ever rest—
Thy Husband holds His claim.”

“Whom the Lord loveth he chasteneth, and he brings us, healed of our backslidings, in the sweetness of his pardoning love, to surrender all our wishes and plans, and to say, in our chastened and also comforted hearts,

“Choose thou the way, and still lead on,
Nor leave me till I say, Father, Thy will be done.”

There is so much in us that should make us of a lowly mind before our God. We are frail, sinful, vile in our Adamic nature; and constant teaching and abounding grace from God are needed that we may walk humbly with Him. Yes, lovingly, confidingly, and in our dependent frailty to come up out of the wilderness leaning on our beloved, leaning on him alone.

“Friendship is in his chastisements, and favor in his frowns.” And when my chastened soul has been brought again at the feet of the Lord, I chide myself for my backslidings in heart: for my unbelief, my coldness, my wanderings away from my dear Saviour and my God. Then I implore the Lord to keep me close to him, confiding all the day long in his wisdom and grace, and that he will carry me through the rugged straits that attend my journey home.

Yes, Christ is in my soul, the hope of glory.

FREDERICK W. KEENE.

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want **THE MESSENGER**, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

“THE THINGS CONCERNING ME HAVE AN END.”

Luke 22:37.

This is the language of our dear Saviour on the night before His crucifixion. He had just said, “This that is written must yet be accomplished in Me, and He was reckoned among the transgressors,” quoting from Isa. 53:12. No doubt He meant that the sufferings which the prophets had foretold that He must endure for our sins would soon come to an end, as they did the next day—the reproaches, the persecutions, the numbering with malefactors, the stripping from Him of His outer garments, the casting lots for His inner vesture, the piercing of His hands and feet, the wounding and bruising for our transgressions, when He had none of His own, the rejection by His people, their scorn and mockery of Him,

His being forsaken by God, His death and burial for our sins, the only way in which we poor sinners could be saved from sin, and live forever with Him in glory. All these awful scenes were soon to be enacted; and, if the disciples loved Him, they would rejoice that His inconceivable sufferings were soon to be ended, and He was to go to His Father, and sit at His right hand until all His enemies should be made His footstool (John 14:28; Psalm 110:1; Heb. 1:3, 13).

And so the sufferings of all God's redeemed people, which, though many and grievous, are far less than those of their Lord, are only momentary, and will soon end in the brightness and glory of heaven, and will, by contrast, make their rest and blessedness in the holy and peaceful and loving presence of their Heavenly Father, far sweeter and more glorious than they would otherwise have been, and their likeness to Christ, their purity and happiness will be everlasting, and they will render unto God all the glory of their salvation.

In the same way the sinful joys and vanities and ambitions and cruelties and lusts and strifes and wars of the ungodly, so far as their gratification is concerned—emperors, kings, princes, presidents, governors, generals, officers, and private individuals, rich and poor, learned and unlearned, will soon end in death and everlasting punishment, the unimaginable horrors of the lake of fire, the second death, when nothing can hide them from the great wrath of an omnipresent, omniscient, and almighty God. May the Lord now warn and constrain His sinful people to flee from the wrath to come, and to seek shelter in the sufferings of His incarnate Son. S. H.

THE WONDER OF WONDERS.

All true science, reason, legal evidence, and archeology (the testimony of the unearthed and deciphered monuments of antiquity) tend to establish the divine inspiration and infallibility of the Old and New Testament Scriptures. The last of the ablest opponents of Christianity are dead and gone. Ignorance and imagination and conceit and hatred of spiritual and eternal truth were their chief characteristics. But those who are born of

God and enlightened by His Spirit are perfectly assured that the Bible is His Written Word. Receiving that Word, they believe implicitly in all the stupendous miracles recorded therein. Assured of the sole eternity, infinity, trinity, spirituality, and immutability of God, they do not doubt His creation, out of nothing, of the universe of matter and of mind, His control of all things, the original innocence and the fall of the first pair of human beings, the consequent involvement of all their posterity in sin and ruin, the provision, made before the foundation of the world, for the everlasting salvation of all the elect of God, by the death of His Son and the power of His Spirit, His choice of the Israelitish nation as His peculiar people and His marvelous dealings with them, His prediction, by type and prophecy, of the glories of the gospel dispensation, the preëxistence, virgin birth, sinless life, atoning death, justifying resurrection, triumphant ascension and session of His Son, the Lord Jesus Christ, at the right hand of the Divine Majesty, the regeneration of all His chosen by His Holy Spirit, the return of Christ in His risen and glorified body to this world, His raising all the dead from their graves, His righteous and final judgment of them; and His consignment of the wicked to everlasting burning and punishment, and His welcoming of the righteous into the everlasting glories of heaven.

Under the teaching of the Spirit of God, all these mighty wonders are readily believed by a human being who has been divinely taught *the wonder of wonders, the miracle of miracles*, that he or she, *the very chief sinner*, has been eternally loved and chosen and redeemed and regenerated by the God of all grace, and is being certainly prepared and kept by the Lord for a blessed, a righteous, and a glorious immortality, when he or she will be like and with Christ, and will see and serve and glorify Him perfectly and forever!

S. H.

DEATH ABOLISHED.

"And you hath He quickened, who were dead in trespasses and sins."

The eternal God is the only being that hath life-giving power; all life that ever existed or ever shall exist is de-

rived from Him and imparted by Him; He is the One only true and living God, the Creator of all things, the Supreme Ruler of the universe. God can create and destroy, can kill and make alive. The Lord God created the heaven and the earth, and by the word of holy inspiration He declares that He will destroy them. 2 Pet. 3:10.

God's will is His law and rule over all the universe, and He, by His almighty power and infinite wisdom, will accomplish all His good pleasure in all things and in all ages, even to all eternity. The Lord is not only infinite in power and wisdom, but also in goodness, mercy, grace and love. He tells us by one of the holy prophets that He will not always chide, neither will He keep His anger forever; and by the holy apostle, that He is rich in mercy, and that His love is so great that we were embraced therein even when we were dead in sin. Eph. 2:4, 5. But how did we become dead in sin? Let the apostle answer: "By one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." Rom. 5:12.

Thus we see how that the Ephesians became dead, and thus it is with all men. And they are bound to remain dead until God, who is rich in mercy, for His great love quickens them into a state of life with Christ and saves them by His grace. And now, we ask, What have the dead to do in order to realize this wonderful change of condition? What on earth *can* he do, and what is he required to do in order to be saved from death in sin?

Some one may answer, as Arminians usually do, That faith and repentance are required of the sinner as conditions of salvation; but they fail to prove by the Scriptures that these are the voluntary acts of the creature; for it is clear from the following testimony that faith and repentance are alike the gift of God: "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast." Eph. 2:8. For the source of "belief" see Eph. 1:19; note that their belief was effected by the working of the power of God, which he wrought in Christ when He raised Him from the dead. And it is written in one of the Epistles that belief is a gift, saying, "For it is given unto us in the behalf of Christ, not only to believe on Him, but also to

suffer for His sake." (I quote from memory, as I can not see well enough to read.) As to repentance, it is written that God hath exalted Christ at His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. I am not afraid to affirm that each and every Christian qualification is the gift of God just the same as "The gift of God is eternal life, through Jesus Christ our Lord."

In this chapter it is shown to the discerning Gentile Christians, first, their fallen and degraded state in the flesh, how filthy they were by nature; and, second, how wonderfully they had been raised up, even from death under the law unto the union and citizenship of Zion and the fellowship of the Jewish brethren, and moreover to the victorious faith, and made qualified subjects of the militant Kingdom of Christ, and heirs of immortal glory, even joint heirs with Christ. Both Jews and Gentiles were thus raised up and made to sit together in heavenly places in Christ, being made heirs according to the hope of eternal life. What a wonderful change of state and condition it is, to be raised up from a state of death in sin to life in Christ, even life everlasting in the heavenly kingdom. How faithful and obedient we should be to God over all who is rich in mercy to all that call upon Him in truth.

Our dear Saviour said that "As the Father raiseth the dead and quickeneth them, even so the Son quickeneth whom He will."

Now to the holy brotherhood of the present age I will say, The text at the head of this article applies to you. "You hath He (God) quickened who were dead in trespasses and sins." This sovereign act of the eternal Father either has or will extend to every subject of electing grace, and link them together inseparably as joint heirs of God, even with Christ the eternal Heir of all things. What more could have been done for us than our heavenly Father hath done and will do for our everlasting peace and joy? He tells us by the apostle that all things are ours, and we are Christ's, and Christ is God's. 1 Cor. 3:21, 22, 23. Then let us sing with the spirit and with the understanding also, "What more can He say than to you He hath said? You who unto Jesus for refuge have fled." Let us think of ourselves as having been

by nature children of wrath, aliens from the commonwealth of Israel and strangers from the covenants of promise, without God and without hope in the world; and at this point in the kingdom of apostate nature, God was pleased to extend to us sovereign mercy and the riches of His grace in Christ Jesus, and save us from the kingdom of darkness and translate us into the kingdom of His dear Son, His only begotten Son, whom He freely gave, that whosoever believeth in Him should not perish, but have everlasting life. And let us think of our great Benefactor as the chiefest among ten thousand and altogether lovely, who loved us and gave Himself for us, and redeemed us from sin and death; and remember our sacred obligation to honor Him by our obedience to His law and commandments.

J. E. W. H.

THE GOODNESS OF GOD.

The Lord is good. He is good in providence and good in grace. Just think of the power, wisdom, love, mercy, longsuffering, and omnipresence of our precious Saviour. The water we drink, the food we eat, the clothing we wear, the air we breathe, are temporal blessings that come to us from the great and all-bountiful hand of God. With all these temporal blessings being so abundantly showered down upon the human family, still crime and wickedness are on the increase. Man grows, if possible, more ungrateful to God for His mercies. With all these wonderful temporal blessings man murmurs, complains, and there is a general state of unrest in the greater portion of the human family. Our great and merciful God could snatch all beings out of existence in a moment. People complain at their homes, food, clothing, and there is a general tendency to ingratitude in man. Can we wonder at millions of dollars worth of property being destroyed by fire, and panics and pestilence visiting the nations as judgment being poured out upon people for their sins? Truly we, as a favored nation, may not be surprised at the judgment of God and His wrath being revealed from heaven against the ungodly. We who have experienced a sweet and blessed hope that some sweet day heaven will be our home, should be engaged in thanksgiving and

praise to God more and more, as we journey through this sinful world. How good the Lord is to love poor sinners like we are, to choose us in Christ, predestinate us to bear His blessed image, to redeem us from under the curse of the law, shed abroad His pure sweet love in our hearts, purging our conscience from dead works to serve the true and living God, leading us away from the vain allurements of the world to a sweet home in the church of God, where we can all sit together in heavenly places in Christ Jesus and patiently await the blessed summons, "Child, come home." Blessed thought! L. H.

ANTINOMIANISM.

There was a sect about four hundred years ago called "Antinomians." This sect was found by John Agricola. They held that we are not under obligation to live as the law directs; that good works do not benefit us in the salvation of our souls nor do bad works tend to our eternal ruin.

Indeed we are liable to extremes when we assert that works do not procure our salvation. We should not forget that good works are needful and useful, although not to put away our sins. Yet there is an important use for them. The design of God is that we should "be holy and without blame before him in love"; and to so explain as to leave out duty is ruinous. If our religious views are such as to weaken our estimate of obedience and duty we are antinomians in some degree. We are under the parental government of God if not exposed to his vindictive justice. The chastening of the Lord is employed with all his children, and if we are his children we are to expect his chastisements in disobedience. The true minister instructs so as to nourish devotion and piety; or, if not, his teachings will tend to Antinomianism. If we so hold to the doctrine of grace as to weaken our sense of duty we are wrong. While we do not regard obedience as a way of salvation, yet we see many reasons for devotion and piety. God's greatness and his goodness and our dependence on him are so many reasons why we should obey him and reverence him, and we should so preach as to nourish this spirit of obedience among us. The law of

God may not be over us as a covenant, yet it is the best possible rule by which to live. Regeneration does not set aside the propriety and duty of devotion to God, but strengthens it. The whole duty of man is to love God perfectly and his neighbor as himself. The law of God could not require less nor more than this, and the Lord's saved people desire to do this.

If we see our sense of duty and obligation to God growing feeble, we may deplore it as a calamity. We should try to live out our profession as the children of God.

J. H. O.

“I will that thou affirm constantly, that who have believed in God might be careful to maintain good works. These things are good and profitable unto men.” Titus 3:8.

S. H.

QUESTIONS ANSWERED.

DEAR BROTHER STEWART:—Will you answer through THE GOSPEL MESSENGER the following questions:

1. “Is it good order for a moderator of a church to cast the deciding vote in case of a tie vote in the church when that vote is upon fellowship?”

Answer: Yes, unless the church has a rule of decorum to the effect that in such cases the moderator, or pastor, shall not vote. I know that in Parliamentary Law there are many points of nice, fine, critical and technical distinction that our people generally (and myself in particular), are not familiar with, or in other words, that we are ignorant of. But we need not be ignorant of the law of the Lord, or discipline of the New Testament, if we study it as we should and ask wisdom and guidance of the Lord. So let us consider a general rule, or two, of the Gospel kingdom or Church. Listen: “Let all things be done decently and in order.” 1 Cor. 14:40. “Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.” 1 Cor. 10:31. So with these general rules before us let us illustrate: Suppose a church becomes divided over the Secret Order question, and in regular conference ten members vote to non-fellowship secret orders, or vote to make membership in such orders

a test of fellowship, and ten vote against it, and suppose that the moderator is in judgment with those opposing secret orders because Jesus, our great example and whom we are commanded to follow said, "IN SECRET HAVE I SAID NOTHING." John 18:20. "Be not unequally yoked together with unbelievers," said Paul (2 Cor. 6:14). And this, "Come out and be ye separate, saith the Lord," etc. Now, being fully convinced that the first ten are right in their judgment, I consider it not only the right, but the *duty* of the moderator, to vote with the first ten against the secret order proposition, and thus put the disorder out.

Hence in all cases in which, *grave, vital, or fundamental* principles are involved, in either doctrine or practice, and where the members of the church are in their judgment relative to the points involved, divided, and in voting are tied, my idea is that, taking the general law of discipline for his guide the moderator or pastor should vote to sustain sound doctrine and good order.

But, again, suppose the points of order, or questions, concerning which the church is divided and tied in their votes, are difficult, problematical, doubtful, perplexing, unsettled by the general practice of our people, or are rather indifferent, etc.; in such a case or situation, where there is a tie, I think that the moderator might very prudently refuse to vote, but instead, suggest to the church the necessity of having an adjournment, for the purpose of reasoning together more—of searching the Scriptures more, and praying to the dear Lord more earnestly for the guidance of the Holy Spirit and for that wisdom that God giveth liberally to all men (Spiritual men). James 1:5.

In conclusion I must confess my inability to point out, cite or suggest any iron-clad rule to govern us in such cases.

2. "Is it good order for a church to receive a member who is an Elder and has been excluded for a gross offense by a sister church which is ready to give said Elder a hearing when he will come before said church properly, or, as the gospel requires?"

Answer: No, indeed; unless the church receiving him, together with other sister churches, had been convinced that the Elder had been unrighteously excluded and had

labored officially with her for it, without any appreciable results, and had then officially withdrawn from the excluding church, or from the church which excluded him.

3. "Is it good order for the church receiving said Elder to hold him against a strong majority of churches opposing?" and

4. "Is it good order for said church and her pastor to refuse a petition from sister churches asking her, officially, to rescind her act of receiving said Elder?"

Answer: No. The fact is, an Elder guilty of a gross public offense should not be held, patronized, and recognized by any church, for such an Elder cannot be sustained Scripturally, for, if there is one thing condemned, and that, too, repeatedly and emphatically, it is a preacher or minister of bad character, and hence not having a good report of them that are without. Just read Paul's letters to Timothy and Titus on this subject, and especially 1 Tim., 3d chapter, and Titus, 1st chapter. A noted Elder once said: "The three ugliest things I ever saw were a hen setting in a bureau, a dog with his head in a churn, and an Arminian preacher in the pulpit," but he surely never thought of such a case as that now under consideration, for an Old Baptist Elder, guilty of gross public offenses, such as lying, defrauding, adultery, or drunkenness, standing up in the pulpit to preach to the people, is by far an uglier sight than any one of the three things just mentioned, and shows that the churches allowing, winking at, and tolerating such a thing are either careless, ignorant, and indifferent concerning their own duty and the glory of God, or else are in open rebellion against God's disciplinary law.

In conclusion, I feel that brethren in the midst of the troubles here indicated are far better prepared to know what to do than I am to tell them.

I dread to try to answer such difficult questions coming from my brethren in different places and sections. I wish I could be exempt from such questions, because I know, and you know, that I am liable to err, to be wrong, and hence give wrong advice or counsel; and besides all this, I am confident that there is now too much reliance, by the brethren and churches, upon Elders and editors at a distance, and too little reliance upon study of the Scriptures and upon the Lord and the guidance of His

Holy Spirit. But I do not want to complain, and I assure the brother that I have answered him the best I know how.

G. W. STEWART.

A RECENT, WESTERN, AND PROGRESSIVE CUSTOM.

The protracted meeting custom, among Arminian Baptists, is recent, for it started in 1830. Afterwards it was adopted by Western Baptists who were not Arminians. And in the present century it was taken up by the "Progressives" in Georgia. The object of Arminians, by this custom, is to regenerate sinners, but no power except the Holy Spirit can regenerate sinners; and the object of at least many of our brethren, by this custom, seems to be to excite people into a profession of religion, but the natural feelings may be thus excited. I do not believe that our brethren are Arminians, or that they would receive into their churches any persons who did not give satisfactory evidence that they had been regenerated. But it would be easier to reverse the current of the Mississippi River than to overcome the opposition of the great body of Primitive or Old School Baptists in the East and South to the recent, Western, and Progressive custom of protracted meetings.

S. H.

ANTI-CHRISTIAN SECRET OATH-BOUND SOCIETIES.

Even in the Apostolic Age, John tells us that there were many Anti-Christ (1 John 2:18)—many rivals and enemies of Christ, ignoring Him and His salvation, and, with diabolical audacity, assuming to put themselves in the place of Christ, pretending to be worshipers of God and saviours of men. Heathenism is honeycombed with these Secret Orders, composed of the worst of mankind, combined for robbery and murder. And so-called Christendom abounds in Anti-Christ Orders, the United States having eleven millions of men and women in these Societies. They are heathen religions, denying the divinity of Christ and salvation by His atoning death. They have a form of worship, using pretended hymns and prayers,

and reading from books considered sacred in the countries where these Orders are established, no matter what these books are. They inculcate only a *partial* morality and benevolence. They neglect the most needy objects of charity, whose nearest relatives are not members of the Societies. They give their officers lordly and blasphemous titles. They administer disloyal and bloody oaths. They waste precious time. All their worthless secrets can be bought for a few dollars from The National Christian Association, 850 West Madison Street, Chicago, Ill. They secure their members from prosecution or conviction for crime. Some of the greatest crimes have, in the present century, been committed by some of these Orders. They substitute the lodge for the Church, its vain and shameful ceremonies for the ordinances of Christianity, and membership in the lodge for salvation by the redemption of Christ and the regeneration of His Spirit. Secret Insurance Societies charge larger premiums as their members get older and poorer, and often fail without paying their beneficiaries anything. George Washington was inveigled into a Masonic Lodge in early life, but for the last thirty years of his life never attended a lodge but once or twice, was never a "Master Mason," and did not wish to be called a brother Mason, and considered the ceremonies of the lodge child's play, or foolishness. Christ is the only perfect example. He says, "*Swear not at all*" (Matt. 5:34); and "*in secret have I said nothing*" (John 18:20). And by His Apostle Paul He commands His people "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temples of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).

In Jer. 17:5, 7, the Lord says, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose

heart departeth from the Lord." But, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

For a great many years I have thought that *one* of the strongest proofs that the Primitive Baptists, who receive all the teachings of the Scriptures, are the true Church of Christ, is that they will have nothing to do with these Anti-Christian Secret Oath-Bound Societies.

The great majority of their members are profoundly ignorant of the infidel teachings of their leading authorities. Persons who honestly desire to know *the real character* of these "Secret Humbugs" (as they are well called by *The Christian*, of Boston, Mass.) should send thirty-five cents to Elder John R. Daily, 1022 Goodlet Ave., Indianapolis, Ind., for his book on Secret Societies, or one dollar for his book on Modern Secret Societies, to President Charles A. Blanchard, Wheaton College, Wheaton, Ill.; or take *The Cynosure*, a monthly magazine, published, for one dollar a year, against all Secret Societies, by the National Christian Association, 850 West Madison Street, Chicago, Ill. S. H.

"THE CHRISTIAN BAPTIST."

The Christian Union Quarterly is edited by Peter Ainslee, and published, at one dollar a year, by the *Christian Board of Publication*, 2712 Pine Street, St. Louis, Mo.

In the number for January, 1916, page 17, we are told that Thomas Campbell (father of Alexander Campbell), in his "Declaration and Address" said: "Our desire for ourselves and our brethren would be, that rejecting human opinions and inventions of men as of any authority, or having any place in the Word of God, we might forever cease from further contentions about such things, returning to and holding fast by the original standards, taking the divine Word alone as our rule, the Holy Spirit as our teacher and guide, to lead us into all truth, and Christ alone as exhibited in the Word, for our salvation; that by so doing we may be at peace among ourselves, follow peace with all men and holiness, without which no man can see the Lord. Nothing is to be re-

ceived as a matter of faith, or duty, for which there cannot be expressly provided a 'Thus saith the Lord,' either in express terms or approved precedent." Thomas Campbell came from Ireland to Western Pennsylvania in 1807; and Alexander in 1809; and in 1811 they formed "The Christian Association" at Brush Run, Washington County, Pa. In 1813 the Brush Run Church joined the Redstone Baptist Association, and in 1823 the Mahoning Baptist Association.

On page 20 of *The Christian Union Quarterly* for January, 1916, we are told that, for seven years [1823 to 1829 inclusive] Mr. Alexander Campbell published monthly "The Christian Baptist," in which he, "fighting the evils of the system of the day, opposed all organized religious work—Sunday Schools, Missionary Societies, Bible Societies, and a paid [or hireling] ministry. He looked upon all such organizations and methods as part of an ecclesiastical machine, which he felt called of God to destroy, as the prophets of old were called to break down the altars of Baal." But he ceased the publication of "The Christian Baptist" in 1829, and, in its stead he issued a monthly called "The Millennial Harbinger," which he continued to his death [in 1866]. In this periodical he changed his attitude towards the above unscriptural inventions of men, and, instead of opposing he supported these human institutions, concerning which there is not one word in the New Testament. S. H.

LAYING UP TREASURES IN HEAVEN.

The best way to lay up treasures in heaven, says one of our exchanges, in a recent "Missionary Number," is to save souls that go to heaven; and the next best way is to use your money to send others to save souls! This is the most astonishing perversion of our Saviour's command (Matt. 6:19-21), as shown by the entire context (Matt. 6:19-34). This passage seems to me to be illustrated and explained by Colos. 3:1-17; 1 Tim. 6:11-19, and 2 Pet. 1:5-11. If any souls reach heaven, it will be by the atoning blood of the Lord Jesus Christ and the renewing power of His Spirit, and men will have no part of the glory of their salvation, but God will have it all.

S. H.

TRIAL AND DECISION OF MT. CARMEL CHURCH CASE.

This book, advertised by Eld. R. H. Pittman, of Luray, Va., in this number of THE GOSPEL MESSENGER, is expected to appear in May (this month). It is a most interesting and valuable work, proving, beyond a doubt, that the Old School or Primitive Baptists were the original Baptists of this country. Those desiring the book should send \$1.50 to Eld. Pittman or myself. S. H.

QUESTIONS AND ANSWERS.

1. Q. The Lord Jesus Christ was perfectly holy in soul and body; what change did His body undergo in the resurrection? A. No doubt it was changed from natural to spiritual, from mortal to immortal. The risen body of Christ, while it could partake of food, appeared and disappeared suddenly at pleasure; and finally, independent of gravitation, ascended from the Mount of Olives to heaven, and a cloud received it out of the gaze of the looking disciples. The exact nature of this change is not revealed; but the bodies of the sleeping saints, and those of the saints then remaining on the earth, will undergo a similar change at the second bodily coming of Christ to this world, and will be made like His glorious body, by the almighty power of their Divine Redeemer.

2. Q. Who was the first pope of Rome, and when and by what authority was he made pope? A. Leo I, in 440, by his own authority (Church History, page 407). Cyprian, "bishop" of Carthage, A. D. 248-258, was the father of diocesan episcopacy and of Romanism. He represented the "bishop" as successors of the Apostles, the chair of Saint Peter as the center of episcopal unity, and the "Church" of Rome as the root of all (page 301). But the first pretended "bishop" of Rome to realize Cyprian's invention of the supremacy of Peter over the other Apostles, and the succession of the "bishop" of Rome to Peter, and consequently that bishop's supremacy over the whole "church" was Leo I in 440 (Church History, page 407). The Roman Catholics, with thousands of other lies, pre-

tend that the Apostle Peter was the first pope, and, with contradicting statements, pretend that other popes have succeeded him ever since; but, in the *Seculum Obscurum*, the *Obscure Age*, the dark period of Church History between A. D. 70 and 100, according to all reputable historians, are forever buried all claims to a personal or material succession to the Apostles (pages 18 and 302). There is not a word in the Scriptures to prove that Peter was ever put by Christ over the other Apostles (Matt. 16:19 compared with 16:23 and 18:18 disproves this), or that Peter was ever at Rome, or that the bishops of Rome were his successors.

3. Q. Was Jesus related naturally to the Gentiles? A. Yes. A Jew is a descendant of Abraham; the wives of Abraham, Isaac, Jacob, and his twelve sons were Gentiles, and so were Rahab and Ruth.

4. Q. How did the women of old prophesy? A. By public song, or in private, by prediction, and direction, and explanation (Exod. 15 Jud. 5 and 6; 2 Kings 22; 2 Chron. 34; Luke 2:36-38; Acts 18:26; 21:9). They were not to teach in a public way (1 Tim. 2:11, 12). I see no authority in the Scriptures for women's preaching. The custom was begun among the Quakers in 1655. 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. 26.

I am confident of it that whilst I have any work to do at Trowbridge, there I must abide; but sometimes I do verily think my work is done at Trowbridge, and it appears to me that I have preached all the people as dead and as barren as myself, and I have really thought that they would be glad to get rid of me. Sometimes I have tried to get it out of them if this was the case, but as yet they do not say it is; and here I am, after all the loving-kindness and tender mercies of a covenant God, as poor and helpless, as weak and worthless as ever I was in my life, a poor pauper upon the tender mercy of God, from

day to day, a poor sinner saved by grace, who has nothing else to boast of save the cross of our Lord and Saviour Jesus Christ. Surely goodness and mercy have followed me all my life long to the present moment. O the times I have feared I should never see the day that I could pay my debts! But blessed be my covenant God! I have lived to see it, and prove that not one good thing of all that ever he promised has failed, nor ever will fail. O the sweet moments I enjoy at times, when the dear Comforter is pleased to bring to my remembrance the tender mercies which he has caused to pass before me in the way! I can then say with confidence, "The Lord hath done great things for me, whereof I am glad." O the many precious times I have had in blessing and thanking my dear Lord for his providing, upholding, supplying, defending, and delivering mercies to one so very feeble and helpless, surrounded with enemies on the right hand and on the left, who have been for years so anxiously watching and waiting for my halting. But hitherto God has preserved me, to the no small mortification of some poor things; who have many, very many times been the means, in the hands of my God, to send me to a throne of grace, that God would teach me, guide me, and preserve me, in my goings out and comings in, so that I might have grace and strength given me every moment, and be enabled so to act, walk, and speak, that the uncircumcised might not have it to say, "Ah! ah, so would we have it." And, bless the Lord! he has preserved me to the present day, though not from the noise of their tongues, for this they use very freely and not sparingly. But this I trouble myself nothing about; it is but an empty noise, and I have ever proved that "the curse causeless will not come." A good conscience is a sweet and comfortable companion to go to bed with. O that my poor soul may ever be favoured with godly fear in sweet exercise, that my soul may live and serve God with reverence and godly fear; for our God is a consuming fire; and that I may ever be preserved from revenge; for the Lord saith, "Vengeance is mine, and I will repay." O what a sweet companion is godly fear! "The fear of the Lord is to hate evil." "Pride, arrogance, and the evil way doth he hate." "In the fear of the Lord is strong confidence, and his children shall have a place of refuge." "The fear of the Lord

is a fountain of life to depart from the snares of death." "The fear of the Lord is the instruction of wisdom; and before honour is humility." By the fear of the Lord men depart from evil." The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil. "By humility and the fear of the Lord are riches, honour, and life." "Let not thine heart envy sinners; but be thou in the fear of the Lord all day long; for surely there is an end, and thine expectation shall not be cut off." O my dear Lord grant me much of this godly fear in exercise in my poor soul, that I may daily be afraid of offending thee, and that my conscience may be kept very tender. O that I might honour thee more, love thee more, and live more to thy glory! I blush before thee, and hide my guilty head at my base ingratitude, cursed unbelief, wretched wanderings, hardness of heart, that I have been and still am the subject of, notwithstanding all the lovingkindness and tender mercies which thou hast bestowed upon one so unworthy. O let thy grace be sufficient for me, that I may war a good warfare against the world, the flesh, and the devil; that I may endure hardness as a good soldier of Jesus Christ; that the weapons of my warfare may not be carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

JOHN WARBURTON.

EXTRACTS.

MANASSAS, GA., March 3, 1916.

VERY DEAR BROTHER HASSELL:—THE MESSENGER has been a regular and welcome visitor to our home ever since it started over thirty-seven years ago, and I have often read one number that I felt to be worth more than the year's subscription. I feel sure that it has so far verified its caption, "Speaking the truth in love." While there have been many changes, and much falling away with grievous divisions among God's people, yet THE GOSPEL MESSENGER has held but one aim, contending for pure gospel truth, and has contended for it in love. I feel that it is a safe periodical to read; and, while I don't expect to read it much longer, yet I do hope and pray that it may continue on in the future as in the past, "speaking the truth in love." And I hope, dear brother, that the good Lord may spare you many years yet. I esteem the entire staff not only able but safe and reliable counselors, in whose hands I feel willing to risk THE MESSENGER.

While I know each of you are, like myself, in the evening of life, I do hope and pray that our dear Lord may spare each of you yet many years; and, as the outer man grows weak, may the inner man grow stronger; as your days, may your strength be. I would be glad to meet each of you, and hear you speak of Jesus and His love and mercy to poor sinners, for I have found Him a stronghold in time of trouble, an ever-present help in every time of need.

Yours in sweet confidence and love, J. R. CALLAWAY.

GALVESTON, TEXAS, 1820 AVENUE O, March 3, 1916.

Elder Sylvester Hassell—

BELOVED BROTHER IN THE LORD:—For some time I have been anxious to write a few lines to you by way of thanking you for your continued kindness in sending us THE GOSPEL MESSENGER, which has been a source of much comfort and consolation to myself and companion. I also enclose money order of one dollar to you as a present. Wish I could do more, for I do feel that it is greatly deserving to you. I have learned to love you and the dear writers from the very first MESSENGER I ever read, which was in the winter of 1888—a kind Brother and Sister Halbert, of Temple, Texas, loaned me several copies. I soon found they contained the very food I so much hungered for. God be praised for His mercy in providing me with heavenly food. Dear brother, I feel grateful to His precious name for the sweet promise in the Holy Scriptures—"I will never leave thee, nor forsake thee." This and many others have helped me through Christ to come this far on the uneven journey of life.

Yours in bonds, R. S. FARROW.

Elder S. Hassell—

STINSON, VA., March 13, 1916.

DEAR BROTHER:—Find enclosed money order for one dollar for my subscription to your paper for 1916. I hope you are well. I am not well, but have many reasons to rejoice and be thankful to the Lord for His mercies to me, a sinner. I do enjoy your good paper so much, and you are setting the rest of us such a good example of patience, ever speaking the truth in love. I want to follow your example in this matter, if I can. Without the help of the Lord we can do nothing; but if He is with us and strengthens us, we can then triumph over the lions; no enemy can then reign over us. Some of the sweetest hours of my life have been passed this winter, while I was so crippled with muscular rheumatism that I could hardly walk a step with two canes. May God bless you to long continue the publication of our MESSENGER of truth and love.

Your unworthy but loving brother, J. T. STINSON.

OBITUARIES.

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

N. B. BYRD, JR.

N. B. Byrd, Jr., was born November 5, 1864, and was reared by Primitive Baptist parents, who were very careful and strict in love toward their children. In his early life, at about the age of twenty, he joined the Church at New Hope, in the South Ouachita Association, near Spearsville, La., where his letter remained as long as he

lived. He was noted for his quiet disposition, which he, by the grace of God, possessed. He was an humble, sweet singer in Zion, and one who walked in the fear of the Lord. He was one against whom there could no charge be made except concerning his God. He was ordained to the ministry about May, 1900, by Elders Archey, Smith and Gatherin. He bore the afflictions of this life with patience. Though poor in this world, he was content with his lot. Finally he was taken with pellagra. He suffered very much, but he was reconciled, and talked of dying, and in his last hours he told those around him that he heard music in heaven, and asked them if they could hear it. He died May 28, 1912, leaving a wife and four children to mourn his death, besides a host of friends and relatives.

Written by his nephew,
Randolph, La.

R. W. RHODES.

MRS. E. M. PULLEY.

Mrs. Eliza M. Pulley was born in Washington County, Ga., October 4, 1840. Her parents were Arthur McAfee and Susie Mayo McAfee, who immigrated to Georgia from North Carolina in 1826. On January 18, 1859, she was married to Virgil W. Smith, of Warwick, Worth County, Ga. They made their home at Warwick till January, 1860, when they moved to Washington County, Ga., to live. Her husband, V. W. Smith, enlisted in the Confederate service in February, 1862, left home March 7, 1862, and died at Winchester, Va., in September of the same year, leaving her with two little girl children. One of her children died April 26, 1865; the other still survives. In September, 1869, she was married to J. H. Pulley. They were blessed with four children—two boys and two girls. One boy and one girl died when small; the other two are still living. On July 1, 1909, she was again left a widow. On September 5, 1915, she quietly passed away from this world. On September 6th she was laid to rest by the side of her husband in Mt. Gilead Cemetery. Her stay on earth was 74 years, 11 months, 1 day. She lingered nearly four years with that most fatal of all nervous troubles, locomotor ataxia. All that medical science knows to do for the disease was done for her. She gradually slipped away from us, growing weaker all the time, both physically and mentally. Oh, how hard it was to see her drifting away from us, and no help for it! But she was perfectly resigned and anxious to go to meet her Saviour face to face. She was a firm believer in salvation by grace. She has several times told the writer of her troubles when she was quite young. She said she felt heavy-hearted and very miserable, but did not know the cause. She would cry at night and could not sleep. Her mother would go to her and ask her what was the trouble, and she would answer, "I don't know." At last one night amidst her sobs a woman all in white, very beautiful, stood by her bedside and said to her, "You are a child of grace." That was all. The woman vanished, and her troubles also. She never offered herself to the church till Saturday before the second Sunday in August, 1875. She was received into the Primitive Baptist Church at Rutherford's Meeting House, where her parents lived and died. Later she moved near Mt. Gilead Church to live, and moved her membership there, where it remained till her death. She was always present at her church for services unless providentially hindered. Her children miss her, but feel that she is at rest; and they hope to meet and be forever with her in a Better and Brighter World.

Written by her daughter,
The Primitive Baptist please copy.

LIZZIE S. SMITH.

A. M. SMITH.

Alexander M. Smith, the subject of this sketch, was born in Seneca County, Ohio, July 1, 1846, where he lived until he was about sixteen years of age; after which the family came to Fairfield County, where he has since resided. He was united in marriage to Miss Rebecca Roades, of Licking County, Ohio, April 20, 1870. To this union were given seven children—four sons and three daughters: C. G. Smith, of Reynoldsburg, Ohio; Mrs. A. A. Tussing, Brownsville, Oregon; Wawklyn Smith, of Hilliards, Ohio; Mrs. Henry Taylor, of Pickerington, Ohio; Converse Smith, of Hebron, Ohio; Carl Smith, of Pickerington, Ohio; Mrs. Geo. Ebner, of Shepard, Ohio—all of whom survive him, with fourteen grandchildren, one brother, and one sister. The family and devoted wife and mother are left to make their way through life without his kind counsel. He was a kind father and devoted husband, a wise counselor, and a faithful friend. He obtained a hope in Jesus, professed faith in Christ, and united with the Primitive Baptist Church at Hebron, Ohio, where he was a faithful and devoted member until two years ago, when he and his wife placed their membership with the Primitive Baptist Church at Reynoldsburg, Ohio, where he faithfully fulfilled every duty devolving upon him as a member. He departed this life Monday, December 13, 1915, about 5:30 p. m., at the home of his son, Closson G. Smith, in the town of Reynoldsburg, aged 69 years, 5 months, 13 days. Funeral services were conducted by his pastor, Elder C. F. Stuckey, in the Presbyterian Church at Reynoldsburg on December 16.

Reynoldsburg, Ohio.

MRS. C. G. SMITH.

MRS. SUSAN M. WHATLEY.

Mrs. Susan M. Whatley departed this life January 24, 1916, at 6:30 a. m., lacking until February 8th being 77 years old. She was born in Newton County, Ga. She was a daughter of Thomas and Effy Curtis. She first married a Mr. John Estis, having two children born to them. Her husband and one child (Willie) died in Georgia, leaving her a widow about ten years, until February, 1873, when she was married to my father, Wm. H. Whatley. She was a sister to his first wife; and with her surviving son, Johnny, age 9 years, came with her second husband to his home in Lee County, Ala. Two years later Johnny died. Two children were born to her and my father—Edgar J. and Mamie A. C. In January, 1891, her second husband died, leaving her a widow twenty-five years more. In 1898 her most lovely daughter, Mamie, the life and light of the home, died—she telling a most beautiful Christian experience and a desire to be baptized, and admonishing her young lady relatives and friends to live right in this world, and bidding all around her bedside the most cheerful and happiest farewell I ever witnessed. She left her mother alone, in feeble health, with her only son, Edgar J. In December, 1900, her son married Miss Florence Mitchell, and with them she had a good home until death. They now have eight boys and one—the youngest—girl. She was very fond of her grandchildren, and requested her son to have some of the little boys stay in the room with her a few days before her death, as she was lonesome, while she still was able to be up. Her death was sudden and unexpected, they finding her dead in bed but still warm. I mention the foregoing brief history of her different bereavements, long widowhood and loneliness that her now little grandchildren might in after years, in reading this imperfect sketch, be more acquainted with the realities of life, and the tribulations of their aged grandmother.

while nursing and joining with them in their youthful and innocent glee. Also she was not idle, nor unmindful of them, as they found after her death four quilts pieced and the names worked on them with her own hands of the four eldest children, as follows: Gera, Virgil, Orrin, and B. B. She leaves two brothers—Elder John D. Curtis, of Starsville, Ga., and Bro. J. W. Curtis, of Mansfield, Ga.—and other relatives in Georgia. J. W. Curtis visited her a short time before her death, also attended her funeral at Mt. Olive, Lee County, Ala., conducted by her beloved pastor, Elder J. T. Satterwhite, in the presence of a large crowd of relatives and friends, who spoke on the subject, "Blessed are they that die in the Lord," and spoke very appropriately and comfortingly on the meek and quiet spirit which she truly possessed, and quoted from 1 Peter 3:4: "Even the ornament of a meek and quiet spirit, which is in the sight of God of great price." I submit this imperfect sketch as a memorial to her memory. My sister, who has lived near her almost all her life, joins me, also the other children, in this last token of love and respect.

Opelika, Ala., R. 8.

Unworthily, T. A. WHATLEY.

Mrs. Sarah Jane Leonard, whose obituary was in the March MESSENGER, died January 23, 1915.

TRIAL AND DECISION OF MT. CARMEL CHURCH CASE.

This suit, brought by the followers of Eld. E. H. Burnam, claiming to be the Old School Baptists, was stenographically reported, and contains much valuable Baptist history, testimony of about 35 living witnesses, argument of counsel, judge's decision, etc. The book clearly and interestingly sets forth who the Primitive or Old School Baptists are, and what they believe and practice. Well printed on good paper, substantially bound in black cloth with gold-lettered title, and ready for delivery in May. I find that on account of advance in paper, etc., my estimate of cost was a little too low, but I hope that 25 cents more on book will not discourage any prospective buyer. Price, \$1.50 per copy; one dozen copies to one person at \$1.25 per copy. Try to get up clubs. Please send orders to editor of this paper, or to the compiler,

R. H. PITTMAN, *Luray, Va.*

HYMN AND TUNE BOOKS.

(Fourteenth Edition.)

For use in Old School Baptist Churches.

Both round and shape note, 70 cents per single copy, \$6.50 per dozen. Transportation prepaid.

This book can be furnished in limp-leather binding, with name of owner in gilt letters, for \$2.25.

Send orders to Elder S. H. DURAND, Southampton, Pa., or to Elder P. G. LESTER, Floyd, Va.

ANTI-SECRET-SOCIETY PUBLICATIONS.

For books and pamphlets against Secret Societies, at low prices, send for catalogue to the National Christian Association, 850 West Madison street, Chicago, Illinois.

GILL'S COMMENTARY FOR SALE.

John Gills' Exposition of the Scriptures is the best and most spiritual that I ever saw. A well-preserved set, in leather binding, may be had for a reasonable price by addressing Brother *A. P. McInturff, Strasburg, Virginia*. The usual cost is from ten to twenty dollars, according to the size of the print and the books and the number of volumes. In nine volumes, in large print, the price is usually twenty dollars; in six volumes, in smaller print, ten dollars. A hundred years ago many Baptist churches presented a set of Gills' Commentary to their pastors. The truth is set forth in this work with unsurpassed learning and ability and soundness. S. H.

NOW PUBLISHED IN FULL.

SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B. LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

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

Plain Morocco, \$1.00; dozen, \$10.50.

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

Send all orders to

ALVIN CLARK, Wilson, N. C.

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

"IN PLACES OF DRAWING WATER."

Judges 5:11.

By Frederick W. Keene. Allegorical Narratives for the instruction and comfort of Babes in Grace. Neatly bound in cloth, 50 cents per copy, or five copies for \$2.00, prepaid. Can be had from this office or from Elder Frederick W. Keene, North Berwick, Maine.

NOTICE.

I have remaining about fifty copies of "Should Children of Primitive Baptists Attend Sunday School?" in board cover at 40 cents per copy. (The limp covers are all sold.) This binding is substantial and attractive; and every Primitive Baptist should have a copy in their home. The cost to me has been every cent I am asking for the book. My time and labor has been freely given to the cause.

D. W. OWENS, Hersman, Ill.

Please send all orders to me at the above address.

JAMIESON, FAUSSET AND BROWN'S COMMENTARY ON
THE BIBLE.

This is the best critical commentary on the Scriptures now published. My edition, in six volumes, cost me \$15.00. I will send the complete work in two large octavo volumes, bound in cloth, by mail or express, prepaid, for Three Dollars and Twenty-five Cents. No minister can otherwise invest this amount of money to better advantage.

SYLVESTER HASSELL, Williamston, N. C.

ALLEN'S NATURE COMPOUND.

A safe vegetable remedy for Liver, Kidney, and Blood Diseases, Rheumatism, Neuralgia, Dyspepsia, Sick and Nervous Headache, Fever and Ague, Constipation and Skin Diseases. Your money back if you want it. Six months' treatment for \$1. Sent postpaid on receipt of price. Agents wanted. Not for sale by druggists. On receipt of a stamp we will send any person over the age of sixteen a generous sample free.

W. T. ALLEN MEDICINE CO.,
Greenfield, Indiana.

THE MENACE AND CATHOLICISM.

The Menace, the anti-Catholic paper being published at Aurora, Mo., is proving to be the needed instrument for enlightening the people as to the encroachments of the Roman Catholic hierarchy. Great crises have in the past aroused men to action and to a realization of impending danger. *The Menace* has scented the danger menacing the United States in the form of the Roman Catholic Political Machine and is appealing to every true patriot to enlist with them in enlightening the masses. They have, in about three years, reached the phenomenal circulation of about one and one-half million weekly. This paper has among its supporters men and women of powerful influence throughout the United States. It should receive the support and approval of every Christian minister, every voter and citizen and every lover of the American principles of free education, purity, freedom of worship, freedom of speech and press, and all the rights a free people reserve to themselves. Remember, papal bans and curses are against all these! Which shall you stand for?

The regular price of *The Menace* is 50 cents per year in single subscriptions, or 25 cents each in clubs of four or more.

Address, THE MENACE, Aurora, Mo.

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,
McGirk, Texas.

REDUCTION IN PRICE.

Eld. J. S. Newman, McGirb, Texas, will hereafter sell David Benedict's *Fifty Years Among the Baptists* for \$1.00 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.

EDITH AUSTIN'S INQUIRY.

Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or \$2.00 per dozen by express, or \$2.25 by mail.

Send all orders to the author, Eld. P. T. Oliphant, Buena Vista, Ind.

THE 4 B. B. B. B. MEDICINE.

This medicine is good for the blood, the nerves, the liver, the kidneys, and the stomach. Price \$1.00 per box, or 6 boxes for \$5.00.

Agents wanted.

Address,

MRS. CHAS. M. REED,

R. 1, Box G, Connersville, Ind.

THE GOOD OLD SONGS.

The Best of Hymns (719) in 464 tunes in seven shaped notes, carefully selected and edited by Elder C. H. Cayce. \$1.25 each, or \$13.75 per dozen, postpaid.

CAYCE & TURNER,

Martin, Tenn.

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.

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.

Co-Educational.

Established 1879.

GILLIAM'S ACADEMY.

1915-1916.

One of the oldest private high schools in North Carolina, with accredited relationship with the leading colleges and universities of the South, with excellent courses in bookkeeping (Eastman System), shorthand (Ben Pitman System), typewriting, piano, harmony, voice, and expression. Diplomas awarded all graduates. Single course in any department, with board, room rent, fuel and lights, \$104.00; double course, \$125.00, and may be paid on easy installments. Primitive Baptist patronage earnestly requested. New catalogue just out. Write today. Address

JOHN W. GILLIAM, *Principal*, or
J. W. GILLIAM, JR., *Business Manager*.

ALTAMAHAW, ALAMANCE COUNTY, NORTH CAROLINA.

P. S.—Send us a list of prospective students from among your acquaintances. Write names and addresses plainly. J. W. G., JR.

THE GLORIOUS TRIUMPHS OF GRACE.

I will send the second edition of "The Glorious Triumphs of Grace" for 10 cents per copy, postpaid. Contains 190 pages and 13 chapters on our merciful God's rich grace, as it reigns in Election, Regeneration, Pardon, Justification, Adoption, Sanctification, etc.

W. S. CRAIG, Kearney, Nebraska.

"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.

ENDORSEMENTS.

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,

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.

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 \$1.00 each.

NEWMAN & COLLINGS,
McGirk, 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 \$1.00 each. Send money to Elder J. S. Newman, McGirk, Texas.

Vol. 38

No. 6

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====

PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE.

SINGLE COPY, 10 CENTS.

JUNE, 1916.

=====

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

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

The Gospel Messenger

JUNE, 1916.

TABLE OF CONTENTS.

Poetry.

Gethsemane	161
------------------	-----

Correspondence.

E. Medhurst—"Come Unto Me".....	161
Elder John R. Daily—Expressions of Gratitude.....	167
J. Dale—Forgiveness	169
Mrs. Bettie Z. Whitley—Sol. Song 1:7.....	171

Editorials.

By Elder S. Hassell:

The Believer's Song of Praise to the Lord.....	173
Questions and Answers.....	183
Remarkable Providences	184

By Elder J. E. W. Henderson:

The Church	174
The Foxes	176

By Elder Lee Hanks:

Steadfastness	179
---------------------	-----

By Elder J. H. Oliphant:

Graciousness and Holiness of God's Salvation.....	181
Over-Zeal, and Lack of Zeal.....	182

Extracts.

Mr. and Mrs. Daniel McLeod.....	189
Wesley N. Spittler	189
Mrs. R. I. Chilton.....	189
Elder A. P. Koen	190
Mrs. Lucy A. Lee.....	190
Geo. D. Conklin	191

Selections.

A Difference	192
Study to be Quiet.....	192
Passing Away	193
A Prayer of Fenelon.....	194
True Prayer	194
Fourteen Keeps	194
Menace of the Movies.....	195

Obituaries.

Mrs. Cynthia O. Benton.....	195
Miss Annie Murray	196
Mrs. Eliza J. Thompson.....	197

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 38.

WILLIAMSTON, N. C., JUNE, 1916.

No. 6

GETHSEMANE.

While Nature was sinking in stillness to rest,
The last beams of daylight shone dim in the west,
O'er fields by pale moonlight I wandered abroad;
In deep meditation I thought on my God.

While passing a garden, I paused to hear
A voice faint and plaintive, from one that was near;
The voice of the sufferer affected my heart,
While pleading in anguish the poor sinner's part.

I listened a moment, then turned me to see
What man of compassion this stranger might be!
I saw him low kneeling upon the cold ground,
The loveliest being that ever was found.

So deep were his sorrows, so fervent his prayers,
That down o'er his bosom rolled sweat, blood and tears!
I wept to behold him, I asked him his name;
He answered, "Tis Jesus! from heaven I came!"

"I am thy Redeemer! for thee I must die!
The cup is most bitter, but cannot pass by!
Thy sins, like a mountain, are laid upon me,
And all this deep anguish I suffer for thee!"

—*Anonymous.*

CORRESPONDENCE.

"COME UNTO ME."

[SUBSTANCE OF A SERMON PREACHED IN TAMWORTH ROAD BAPTIST CHAPEL, CROYDON, ENGLAND, ON SUNDAY MORNING, DECEMBER 20, 1915, BY MR. E. MEDHURST, OF CROYDON.]

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11:28.

It is quite clear in this chapter that in the days of the Lord Jesus Christ there were those who hated God and

godliness, for they accused John the Baptist of having a devil, and the Lord Jesus of being a man gluttonous, a wine-bibber, a friend of publicans and sinners; and is it not so today, even in this land of Bibles? Some say there is no God, some that Jesus was only a pattern man, and others deny Him altogether; some deny the Holy Spirit, while others ignore religion altogether, and live as they list. But, blessed be the Lord, there are still a few taught by the Spirit to love and serve Him in their day and generation.

The words before us are, I think, very much abused and misused in this our day, seeing they are said to be addressed universally to everybody. It certainly appears rather strange that learned men should so use this Scripture when it is in itself its own interpreter, describing the characters called in such plain and unmistakable terms. There need be no contention that everybody answers to the character described, for indeed they do not. How true it is that "God hath chosen the foolish things, yea, things that are not, to bring to naught things that are, that no flesh should glory in His presence." May the Lord help us to make a few remarks that may prove edifying and helpful, and also, if His will, glorifying His great name.

First.—The person that calls.

Second.—The person called.

Third.—The promise to such.

First. The person that calls, and I have no need to go farther than this chapter to find four grand proofs as to who He is. In the foregoing verses, 25 to 27, He is set forth as the Son of the Father, although Jesus does not directly say so in so many words; but who is that Son but Himself, the eternal Son of God, coequal and coeternal with the Father? I very much like the words of John Newton upon this subject, "How He became that, I cannot explain; but it is enough for me to know that He is that." Again, in this chapter, we have His name, Jesus. And who was that but Himself speaking in my text, and what a wonderful meaning has that name Jesus! No more and no less than the "*Saviour of the people of Jehovah*"; but again, in verse 10, we read, "Behold, I send My messenger before Thy face." We understand that John the Baptist is that messenger, but who is meant in

the words, "Thy face"; it is explained in Malachi iii, 1, "The Lord * * * even the Messenger of the covenant." Yes, that is He who saith, "Come unto Me."

But in the fourth place He calls Himself a "*Revealer*." What a descriptive word to apply to Himself! and truly it is so, for how ignorant we should remain were it not for His glorious revelations of the Father, and of other matters also. These four evidencing proofs must suffice for the present as to who the Caller is: (1) The eternal Son of the Father; (2) The Messenger of the covenant; (3) The Saviour of the people of Jehovah; (4) The Revealer of the eternal Father; and they clearly set before us this wonderful personage, who says, "Come unto Me." He has a perfect knowledge of the *person* He calls, and is in the position to meet the needs and requirements of that *person*, though, as stated in the description, in such a sad plight, and He lovingly, willingly, and, blessed be the Lord, effectually meets all requirements. So that this character proves by blessed and rich experience that the Caller is what He is set forth to be in the Word of God.

Secondly: The person called; and here I wish you to notice this little word—all. This is universal to the Church of God; but not so to all the world. The dear Redeemer had just been speaking of the "babes." The Church of God, interested in this glorious address, are made up of "babes" or as John hath it in his second chapter of the first Epistle, "children, young men, and fathers."

Here we get the three stages of experience of that one Church included in this little word—all; in whom this wonderful Person that calls has such an indescribable interest that He gave Himself for them, suffered, bled, and died to save them from everlasting damnation. Now their state and condition first: labour—all ye that labour—this to me is two-fold. It often turns out that when the Holy Spirit begins the good work of grace in poor sinners' hearts, they start off with the idea that they are to make matters right themselves with God, and with earnestness they set about it, reading the Word, attending the ordinances, saying their prayers, and that only with the object of pleasing God; but this conduct is sure to meet with absolute failure. Nevertheless, many attempts are made, and that with repeated failures, for

the Spirit leads and teaches these souls their vileness, sinfulness, weakness, and absolute inability to save themselves. The experience is very painful, continually meeting with disappointment after disappointment, till they become, as this word labour signifies, wearied out, strength gone, and ready to perish. All these are the very babes—children—that are called to come. But, secondly, I think our text applies to young men and fathers, who often labour under many trials, weights, distresses, so that they become quite wearied out. "He weakeneth my strength in the way," and they will say:

"Weary of earth, myself, and sin,
Dear Jesus, set me free,
And to Thy glory take me in,
For there I long to be.
Let a poor laborer here below,
When from his toil set free,
To rest and peace eternal go;
For there I long to be."

(*Gadsby's*, 386.)

But we have a further description given by the Lord of those he calls, "heavy laden," or "heavily burdened." Now this falls to the lot of all, more or less, of the Lord's people, in all the stages of experience already mentioned—children, young men and fathers—and this "heavy laden," I think, means chiefly a guilty conscience before God. My dear friends, what is so heavy as guilt? When the Holy Spirit convinces with Divine power that "Thou art the man," and look which way you will, you have to cry, "Guilty, guilty! Oh, that I had never sinned! Oh, that sin against light and knowledge! Oh, that I had never been born! Where shall I flee to hide me from the wrath to come?"

Ah, friends, I know what I am talking about, I have been this way, and the grief and sorrow that I endured for several years I have never been able to fully tell out. In the morning I wished for night, at night I wished for morning. I envied the brute creation, for they have no soul to be saved. I have been afraid to go near fire lest I should be caught and burnt to death and lost eternally. I have lain down and crawled by a pond of water lest if I walked I should fall in and sink, to rise no more, especially into the bottomless pit. I say then, that guilt of conscience before God is a very heavy burden, and do

what we will there is no relief until the following promise is experienced, "And I will give you rest."

The fearful apprehension of the justice of a holy God, the curses of a broken law, a felt sense of the wrath of God in the conscience, the fear of being consigned to everlasting destruction as the just deserts of this guilt, and the enemy coming in like a flood suggesting that you will be with him in the bottomless pit for ever—make the burden heavy indeed, and the soul finds that he or she is very heavy laden and wearied out, and the very character described by the Lord Jesus Christ Himself in this grand address, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Thirdly: We now notice in the third place the promise made to these poor things in this sad plight. We have in this promise a great "I," and referring you to the remarks made of Him at the commencement, we are quite satisfied that this great "I" is in the right place. And that He, having all power in heaven and on earth, and thoroughly understanding the case as before described, could say "I"; and to me it seems to say that no other person possesses the qualifications to meet the requirements of such a case. I mean no human being, whether pope or priest, let them assume what they may. No, it is true,

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

And so He has an authoritative right to say, "I will give you rest; and as I am able, I will also prove faithful in the performance of this My promise." You will notice that He says "I will." To me this is wonderfully adapted to meet this very exercised soul, because it does so come about in the experience of these persons. The Holy Spirit gives them faith to believe that He is able; but, says the soul, is He willing? Now many are like the man in the Gospel, Matthew viii, 2, "Lord, if Thou wilt, Thou canst make me clean." So you see the promise is wonderfully shaped to meet the distressed soul upon that point; but it is further stated by the Lord, "I will give." This rest is a rich gift, it is not by any works of righteousness which we have done; no, it is absolutely free, without money and without price, "from grace it proceeds, and

all is the Lamb's." I will give you— What? Me? Yes, thee. You see there is no change of person mentioned either in the giving or in the receiving, it is you—labouring, wearied, heavy-laden soul. Yes, it is for you. *You* are the very character My rest is intended for. What He, Jesus Christ, gives, is "rest." We read in Isaiah xi, 10, "And His rest shall be glorious." However much of this may apply to Himself, I feel that it also applies to that *rest* which He imparts and conveys into the very souls of His people by the Holy Spirit, who does take of the things of Jesus and show them to His people.

Now the Lord speaks to these persons, His word is with power, and He speaks that which meets the case. It may be, "Son, thy sins be forgiven thee," or "Daughter, be of good comfort, thy faith hath made thee whole, go in peace." It may be, "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee," or it may be the text upon which we are speaking. The Lord knows the case, and what to speak and when to speak to accomplish the end in the text, "to give rest"; and, bless His name, when He speaks, He quiets, calms, and gives rest. The fears are gone, the guilt is gone, the enemy is beaten, and the person exclaims with the Psalmist, "Bless the Lord, O my soul: and all that is within me, bless His holy name." And the whole Psalm (ciii) is very suitable to express their feelings. The Lord Jesus Christ does give rest to His people, and this rest is not confined to the early days of the journey heavenward. No, the child of God is often in a state of need, and can join with the man of God in Psalm cxvi, 7, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." So the Lord causeth His people to rest in His love, in His mercy, in His peace, in His pardon, in His righteousness, in His faithfulness, in His power, in His Word, and in His promises—and finally and lastly—to rest in the eternal home hereafter, for there remaineth a rest for the people of God, which rest is glorious, or as it reads in the margin, glory. The Lord bless these few remarks. Amen.—*The Christian's Pathway.*

EXPRESSIONS OF GRATITUDE.

DEAR ELDER HASSELL:—I hope not to take up space in THE MESSENGER that might be better occupied, but I desire to give some expressions of gratitude I feel for favors shown me. About twenty-seven years ago I was reading this good magazine and enjoying it much, while Elder Respass was editor. My family was afflicted and I was poor in this world's goods, so I wrote him I could not take THE MESSENGER any longer. I regretted to have to give it up. A few years later the esteemed editor came to Indiana to fill some appointments, one of which was at my home church, Mt. Zion. I was called away to a funeral the day he was there, and so could not be with him, to my great regret. The next morning, however, I took the train for Montgomery County, and went out to Union church, arriving after he and other ministers had gone into the stand. It was my good fortune to hear Elder Respass preach that one sermon. As we were about to separate that afternoon he said to me, "Brother Daily, as I saw you come into the house today I loved you. Now I intend to send you THE MESSENGER, and you shall not pay me anything for it." I told him I would pay him and begin again as a subscriber, but he would not accept of it. As long as he lived THE MESSENGER came to me—a welcome magazine. When the present efficient editor took charge of it it continued to come. I received it as an exchange while I published *Zion's Advocate*, in Virginia. On moving here it still came to me. Now, I do want to express my gratitude for all this kindness shown me. How unworthy I feel of such tokens of respect and love!

The Lord has been unspeakably good to me and mine. Our eight children are all married and settled down, seven of them being members of the Old Baptist church. Two sons-in-law and two daughters-in-law also belong. Wife and I are living quietly alone, completely wrapped up in one another's affection, surrounded by a loving band of brotherhood. Oh, why should such be our lot, why should our lot be cast in such pleasant places? We have had our sorrows in the past, and the Lord only knows what awaits us in the future. We care not for what we have passed through, and we are not curious as

to what may yet befall us. It is enough for the Lord to know. We do not need to. In a few days if I live I will be sixty-two, and she is a little past sixty. I was blessed with a sweet home in the dear old church at sixteen years old, and began trying to preach at twenty-one. She joined after we were married, and has been as true as gold refined. Our home has been a "Baptist Home" for these years, and is still one.

I have tried to help myself along so as not to be burdensome to my brethren. At the same time I can say I have neglected everything else I have undertaken more than I have my ministerial obligations. My dear brethren who know me can testify to that. Yet I have done so little, and the little I have done is done so imperfectly. Whenever I think of my duty to my dear Master I am compelled to think I have fallen far short of it. My poor life has been made up of imperfections and mistakes. My hope is to be on the right-hand in the great day with those I love, and if I am found there it will be through the grace and mercy of God alone. If it should turn out that I am deceived I shall have no room to complain, for I shall receive no more than my just deserts. All I may receive better than punishment will be entirely through the tender mercy and lovingkindness of the Lord. One thing I know, if I am permitted to join in the song sung by the redeemed every note will be in praise to the Redeemer's name.

I can thank the Lord for many things, for all I have ever received as blessings, but there is one thing I wish to mention here. I can thank Him that I have not been caught in the high whirlpool of error and have not been carried off after the world's notion of religion. Oh, how thankful I am for that! I have never had any feeling of temptation along that line, nothing of that nature has ever had any enticing appearance to me. My earnest prayer is that the Lord may keep me till I die.

Gratefully yours, JOHN R. DAILY.

INDIANAPOLIS, IND., April 12, 1916.

Elder Daily is one of our ablest and soundest and most faithful and esteemed ministers. My associations with him have been of the most pleasant character.

S. HASSELL.

FORGIVENESS.

RALEIGH, N. C. (Soldiers' Home),
April 13, 1916.

Elder Sylvester Hassell:

MY DEAR BROTHER HASSELL:—If one so vile may thus address you. My mind has been burdened for quite a while with the subject of forgiveness. I had thought that I would not write any more for publication, as my writing did not seem to meet the approval of my brethren, but I must write this. I have tried, in vain, to get out of it, and can't.

We, naturally, hate so much to have to forgive men their trespasses. But our Lord says: "Forgive, and ye shall be forgiven." But if we forgive not, what then? I would advise those concerned to look it up.

As a foundation for what I may hereafter write, see James 5:16. "Confess your faults one to another, and pray one for another, that you may be healed." Brethren, this is addressed to the twelve tribes scattered abroad, by the Apostle James. Do we get it? Do we profess to be a part of those addressed? If so, should we not take notice and govern ourselves accordingly? Are we whole and need no physician? Are we not sick and cold, and have we not done many things that it would not have been much better for us if we had not done and said them? I must answer that I for one have. Paul asked a question, "Are we better than they?" and answers it; "No, in no wise." But it does look to me that nearly, if not all, are very much better than I am. If not mistaken, I read sometime ago where a very precious sister said in her writings that she had never gotten to where she could say, with Paul, that she felt to be the chief of sinners. No, my sister, I cannot think that you ever persecuted the saints as Saul did and as I have done, and, therefore, you seem so much better than I am. Paul thought he ought to do many things contrary to the name of Jesus, and he says he did them. Have we done anything contrary to Him? Let us all answer truly: I feel that I, for one, have. We are ready enough to confess that we are faulty, as a rule, but how few of us are willing to confess to a brother that we have wronged him. If we wrong a

brother, we commit a fault and should confess it. Brethren, should we forgive, manifestly, where there is no repentance and where no forgiveness is asked? (Information desired.) In my heart I feel to forgive all, everything. Yet, I know I have suffered greatly.

Brethren, while I may not have been as liberal in giving as I should have been, I have never, knowingly, committed an act against a brother to defraud him; but have spoken evil at times under great provocation, when it would have been so much better to have trusted the matter entirely with the Lord. I hope that if I have ever given offense to any that they will forgive me, and that the Lord will forgive us all. So far as worldly pursuits are concerned, I am crushed, but, thanks to Him who I hope and believe has led me about, that I stood AA1 on Dun and Bradstreet's reports to the last, and that I owe no man anything but goodwill.

Brethren, how much better it would be for us all if we would always go to our brethren humbly imploring forgiveness when we have offended them in any way and always be ready to forgive them all their offenses wherein they may have offended us. If our provocation is really great would it not be much better for us to trust the matter with Him who doeth all things well, as I have intimated? The brethren don't know how vile I am and have always been in my nature; nothing good in my flesh. With the exception of the time when I feel that the Lord had pardoned my sins for His own mercies' sake, this is, perhaps, the only time in all my life that I could say from my heart that I fully and freely forgive all people all things. I know that it is not in my nature to do this, but I feel it in my soul, whether it be desired by anyone or not. And I pray God, if consistent with His will, that He forgive all for Jesus' sake. And, notwithstanding the fact, "One day in thy courts is better than a thousand," let me be forever excluded from my brethren if I be a stumbling block, or in any way a hindrance to the progress of the Church of Christ.

When I consider what my blessed Saviour has suffered for me I feel that I could say Amen to the Divine forgiveness of him who would slay me.

Humbly submitted in much love and earnest prayer.

J. DALE.

SOLOMON'S SONG 1:7.

601 East Main Street.,
WASHINGTON, N. C., April, 1916.

Elder Sylvester Hassell:

VERY DEAR BROTHER:—These words of Solomon's Song have been so continuously on my mind for the last two weeks that I think surely the Lord requires it of me to try in weakness to tell the church of God, scattered abroad, what I see in them. "Without Him I can do nothing." "I can do all things through Christ who strengthens me." The latter clause of verse seven of the 1st chapter of Solomon's Song—"For why should I be as one that turneth aside by the flocks of thy companions? Tell me, Oh! thou whom my soul loveth, where thou feedest, where thou makest Thy flock to rest at noon." Thy flock—the Church of God, Oh! where shall she rest amid all the trials, sorrows, afflictions, persecutions, toils, ups and downs of this weary life—which means at noon—these things burning, scorching, trying the poor soul in every conceivable way. But the scorching, burning heat of the furnace, and these trials are the furnace, are only designed by our tender heavenly Father to burn off the dross and make the pure gold shine to the good of His church, "the flock," and the glory of His name. Now, Why should I be as one, that is, like one that is veiled that I should turn aside by the flocks, go with the world for ease at present, instead of doing as I am commanded. This is to each child of God individually, and to the church, "Flock," collectively. I see the abomination of desolation spoken of by Daniel, the prophet, standing in the holy place, the church of God, "Thy flock"; then what is the result? The end is nigh. Oh! children of God, tear off your veils, don't turn aside with the daughters of Mystery Babylon, neither with those who are at ease in the world, for "Woe to them who are at ease in Zion." If God has impressed you to say anything, say it. If He has impressed you to do a thing, do it. He is God. There is only one God. Be not afraid of what will be said about you. Expect persecution; for "they that will live godly in Christ Jesus shall suffer

persecution." A clear conscience is like the man clothed in linen, with the writer's inkhorn by his side (9th chapter of Ezekiel), who said, "I have done as thou commandest me." I haven't turned aside. "Bring ye all the tithes into the storehouse." We are weak in the flesh, but God, whom we have professed to know, is strong. He has only to speak and 'tis done. He is a God of long suffering. But, dear children of God, I believe, with all my heart, I have received His blessings in obedience, and His judgments in disobedience, and my advice to each and every one is, Do as He has commanded you.

Affectionately, BETTIE Z. WHITLEY.

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.

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.

REDUCTION IN PRICE.

Eld. J. S. Newman, McGirk, Texas, will hereafter sell David Benedict's Fifty Years Among the Baptists for \$1.00 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.

THE GOOD OLD SONGS.

The Best of Hymns (719) in 464 tunes in seven shaped notes, carefully selected and edited by Elder C. H. Cayce. \$1.25 each, or \$13.75 per dozen, postpaid.

CAYCE & TURNER,

Martin, Tenn.

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

THE BELIEVER'S SONG OF PRAISE TO THE LORD.

Psalm 103.

In this noble and tender, sublime and precious hymn, which far surpasses, in interest and value, all the productions of the uninspired mind, the believer, at the beginning and the close, calls upon himself and then upon all the creatures of God as well as himself to praise the Lord for all His blessings. In the central part of the hymn, he describes the Lord as the righteous judge of the universe, revealing Himself, to His loved, chosen, and redeemed people, His humble, reverent, loving, and obedient children, who are sinners, as eternally and infinitely merciful to them, pitying them, remembering their

frailty and transitoriness, and removing their transgressions from them, saving them forever from their sins.

A subject of Divine grace, he desires, with his soul and all the faculties of his being, to remember evermore all the Lord's blessings, and to praise Him continually for them, His forgiving, healing, saving, crowning, satisfying, and renewing mercies. All unholy, all unclean, the Lord has freely forgiven all his iniquities, laying them on His sinless, suffering, bleeding, agonizing, and dying Son, and thus crucifying him, with the dear Saviour, to the reigning love and power of sin. Bowed down low with diseases, the Lord has mercifully and mightily healed him. Drawing near to the gates of death, the Lord has powerfully delivered him. An unworthy pauper, the Lord has seated him at His banqueting table, and crowned him, as though he were a king, with love and mercy. Hungering and thirsting, the Lord has richly supplied him with natural and spiritual food. Ready to perish, the Lord has revived his failing strength, and made him, like the elect and holy angels, eternally young, and will cause him, in the loving service of the God of his salvation, to "mount up with wings as an eagle, to run and not be weary, to walk and not faint" (Isa. 40:31). For these unmerited and eternal mercies the child of God will joyfully engage in an everlasting song of praise to his Divine Redeemer. S. H.

THE CHURCH.

The church is one body consisting of many members; each member is a vessel of mercy chosen in Christ before the foundation of the world and ordained to eternal life, which is the gift of God through our Lord Jesus Christ. The church is the body of Christ, the members are elect according to the foreknowledge of God the Father, redeemed by Christ from all iniquity, because they were His people by gift of God the Father before they fell in Adam or had actual existence—even before the foundation of the world, and were written in the book of God, of whom they were foreknown and predestinated unto the adoption of children by Jesus Christ according to the good pleasure of God's immutable will.

These members of the church were not only given to Christ in covenant, chosen in Him and predestinated unto the adoption by Him to the heirship of eternal glory, but all the means by which all this should be effectively carried out were ordained; every grace by which the chosen vessels of mercy shall be ultimately saved, was freely given in Christ before the world began. The sovereign, unchangeable love of God embraced the church, individually and collectively in Christ and gave them the graces of election, predestination, redemption, effectual calling, justification, and glorification; and in preparing them for a place in the building they are quickened and given eternal life, born from above, washed and made clean in the blood of the Lamb, and thus given to the Son of God to enter and dwell in the gospel kingdom, or church, of which Christ is the builder, head and lawgiver, who hath said, "All that the Father giveth me shall come to me, and him that cometh to me I will in nowise cast out."

The visible organized church on the earth is also one body, collectively; she has "one Lord, one faith, one baptism, one God and Father, who is above all, through all and in you all"; but this church, by divine authority, and for convenience in public worship, occupies many different places in the form of local organized bodies, yet but one in faith, all under the same divine rule of faith and practice, to wit, "The Scriptures of the Old and New Testaments."

In her organized capacity, the church, wherever located, is comprised of baptized believers in Christ, having been called with a holy calling, regenerated, born from above, and qualified by the Holy Spirit for a place in the organized church.

People of this character, when they hear the gospel of their salvation, believe it and enjoy it, because they have the witness in themselves, and the love of God in their hearts prompts them to obey the gospel by taking the yoke of Christ upon them.

The church is God's institution, not of the world; nor can the world either build nor destroy it; the principles upon which it is founded are divine; its organic laws are simple and plain, yet full and complete, needing no amendment, no change nor repeal, and perfectly adapted

to all ages and dispensations of time until time shall end. The immutable promise of God is the guarantee of the security and final salvation and glorification of the church; as it is written, "Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, and that He might present it to Himself a glorious church," etc.; and again, "And so all Israel shall be saved," etc. Paul. Yea:

"A thousand promises are wrote
In characters of blood;
And these emphatic lines denote
The ever-faithful God.

"Through these sweet promises I range;
And, blessed be His name,
Though I, a feeble mortal, change,
His love is still the same."

J. E. W. H.

THE FOXES.

"Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes."—Song of Solomon 2:15.

The first question that arises in my mind is, Who is the speaker, or first person? Secondly, What is meant by the foxes? Thirdly, Who or what are the vines? and fourthly, What is meant by tender grapes?

First. The speaker is the church, the people of God, any or all of them who feel dependent upon Him to arrest or restrain the influence of whatever things or principles included in the text under the figure of "foxes, the little foxes."

The form of expression signifies that they, the people of God, are not able to do what they desire should be done for them. The foxes, I think, represent the powers that oppose the interests of the children of God, and seek to overthrow, waste and destroy them. These enemies are at large, doing their mischief in many and various forms, and the sufferers are not able in themselves to arrest nor restrain their wicked devices; hence they appeal to the second person, the Supreme power, who is able and has promised to deliver them from the power of their oppressors.

The first mention made of foxes in the Bible is in the 15th chapter of Judges. Samson used a large number of those animals to destroy the Philistines' corn, vineyards, etc., and some infidel writer has mockingly said that Samson was the most successful fox-hunter the world ever knew, and we might add, that he also proved by his last act that he was one of the greatest infidel killers the world ever knew, therefore it is not at all strange that infidels cherish no fondness for his history. From this allusion it appears that foxes have been, at least once, employed on the right side, but on which side is their force employed today?

David said of the enemies of Christ, "They shall fall by the sword (the sword of the Spirit, which is the word of God); they shall be a portion for foxes." Psa. 63:10.

Now if all classes of mankind are subject to injury by them, the subject is at once interesting and vastly important; for we have no doubt but that animals in human form are represented by the figure under consideration. Our Saviour applied the term to Herod, saying, "Go, tell that fox," etc., Luke 13:32. Herod must have been sly and cunning, possessing traits of character that brought him properly under that appellation; and many such men have lived on earth since his day, and I am persuaded there are some now living who are as cunning and crafty as he.

The first Herod acted the fox when he said to the wise men from the east, "Go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also." He had no inclination to worship, but to destroy Jesus, the true Vine. Oh, how deceitful the human heart? But God soon removed that fox, so that the Babe of Bethlehem could return to Jerusalem. May the Lord again "take us the foxes that spoil the vines."

I remember reading a fable of the fox and the crow, when I was about ten years of age, which ran, in substance, as follows: A crow by some means got into a dairy and got a large piece of cheese, which she carried in her beak high up among the boughs of a tree. The hungry fox coveted the prize, but could not climb the tree, but resorted to a cunning device which proved successful. He told the crow that he had heard her sing on

some previous occasion and was delighted and charmed by her sweet melody; and now if she would renew his happiness by singing, just a little, he would be very grateful. The foolish, unsuspecting bird, deluded by such flattering compliments, opened her mouth to sing, dropped the cheese to the ground, and the cunning fox ran off with the prize.

Dear reader, beware of the flattering tongue; it is a deceitful and dangerous weapon; yet, sad to say, as a rule the human ear stands open to receive its poisonous utterances, deceived by it, spoiled and robbed by human guile, yet, ambitious for the praise of men, thousands are induced to sing for the foxes and take their pay in flattery and lose their cheese, and the foxes feast upon it.

The prophet Jeremiah, bemoaning the desolate state of Zion, said, "Because of Mount Zion, which is desolate, the foxes walk upon it" (Lam. 5:18); and wherefore was Zion desolate? Let the words of Jesus answer: "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, How often would I have gathered thy children together even as a hen gathereth her brood under her wings, and ye would not. Behold your house is left unto you desolate." (Matt. 23:37, 38). Therefore they were not gathered, but scattered, as it is today with the antitypical Israel. The foxes will soon walk over us, and will prosper for a while in their wicked devices; and unless the Lord interposes in our behalf they will cause us to sing the cheese out of our mouths, or the money out of our purses.

Having thus briefly defined the foxes, or those who act like foxes on a grand scale outwardly, it might be well to designate more clearly the vines which the foxes spoil, so I will apply the figurative term, "Vines," to the church organizations, and the grapes to the component members thereof. I am aware, however, that this application is in some particulars defective, yet the figure afforded in the text is sufficient to cover the general ground which I wish to occupy. Literally speaking, the grape may be dwarfed by injuries inflicted upon the vine; and again, the vines may be injured by plucking the tender grapes prematurely. Some church members are young and tender, not settled and confirmed in the doctrine of Christ as presented in the Holy Scriptures, and are more liable

to be deceived by the false teachers than those who are not only rooted, but also built up in Christ, and firmly settled in the doctrine of salvation by grace. But the most dangerous little foxes that spoil the vines are those which we carry with us every day, and are never absent from us; they are deeply seated in our carnal, depraved nature, and are always bent on the destruction of our peace. The children of God often, but vainly strive to dislodge these little foxes, but can not; and, like David, cry out in humble contrition, "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me" (Psa. xix, 12, 13). We can discover some of our errors, but not all of them; we may also sin presumptuously, knowingly, or willfully, but our very nature is so corrupt that the Lord alone can restrain us from its evil development. The little foxes are so deeply burrowed in our earthly nature that we can neither understand nor rid ourselves of their presence. But it is a blessed truth that the Lord hath put away our sins in Christ, and the blood of Jesus cleanses us from all sin. This is our only refuge of safety and hope of escape from the awful consequence of sin.

It is a sad truth that false prophets, or rather false teachers, "have seen vanity and lying divinations, saying, The Lord saith, and the Lord hath not sent them. And they have made others to hope that they would confirm the word" (Ezek. xiii, 4, 5, 6); but it is a pleasing and heart-cheering truth that the Lord hath sent forth many true and faithful servants to testify of His wonderful love and amazing mercy to sinners, and hath confirmed and commended His word of promise by the vicarious death of His Son.

J. E. W. H.

STEADFASTNESS.

We are commanded to be steadfast, unmovable always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord. There are many things that discourage us and cause us to look on the dark side and become incredulous, but the exhortation is to be "steadfast." Hold our ground. Don't give

away to the suggestions of Satan. We should fight the good fight of faith, and put on the whole armor of God. Some of us, when we entered the service of God, might have thought there will be no trials in the way; but all of us have long since learned that this world is not the Christian's home, and is no friend to grace. The world, flesh, and every Satanic power, with their deceptive snares, are all in full force against the church of Jesus Christ. Let Satan decoy a precious lamb astray, and he looks upon departures as "no harm" things. I am asked by departing ones, "What is wrong in a secret order?" "What is wrong in a Sunday School?" or a "salaried minister," a "musical instrument," a "protracted meeting," an "alien baptism," and many such things.

But has Christ authorized or commanded such practices? If not, let them alone. These are all poisonous weeds in the garden of the Lord. Our dear heavenly Father hath not planted them, and they shall all be rooted up. They cannot stay in the kingdom of Christ long at a time. Beware of little foxes that spoil the vines (peace of the churches), for our vines have tender grapes. Man-made laws or any practice that is unscriptural, that destroys our peace, should not be tolerated. Men may make persuasive arguments to carry their points and deceive many, but remember the Jew, Catholic, Protestant, and infidel all can make plausible arguments to the flesh, and these things are to try your faith. "Men of your own selves shall arise among you speaking perverse things to draw away disciples." They get among *us*, and are preachers that we love; but little by little they drift until they lead off a faction, and want to contend that they have gone nowhere. They are standing where the church has stood all the way, they claim. If they can find one dear brother of influence that made a mistake away back yonder, they will present that as a precedent for our people, when the brother perhaps ordinarily would not have had his own mistake. It does not matter how smoothly one may speak or present his departures, do not follow him. Each member should read the Scriptures for himself, and follow no man any further than he follows Christ. Preachers are responsible for these factions and divisions. Preacher bossism is dangerous. Preachers are servants and not lords. Peril-

ous times are upon us. There are many things to discourage us, but occupy a firm, loving position for the right. Do not turn to the right or to the left. Just hold your ground upon a firm Scriptural basis.

Remember, the church was once united, now they are divided or factionated in places. What has done it? Departures. Standing in the ways and walking in the old paths have never caused division. Think of Campbell, Fuller, and others speaking perverse things, and many followed their pernicious ways. Oh! that we could all humbly bow at the feet of Jesus, and confess all of our wrongs to Him, and one another, and henceforth be sweetly united in love, contented with the goodness of the Lord's house, and all at their post around about the camp. The devil tempted the Saviour; and think of the persecutions, whippings, and imprisonments of the apostles. But none of those things moved them. "He that will live godly in Christ Jesus shall suffer persecution." Oh! that we could all know the dear Lord's will concerning us, and do it. Be steadfast, and love one another.

L. H.

GRACIOUSNESS AND HOLINESS OF GOD'S SALVATION.

"To the praise of the glory of his grace."—Eph. 1:6.

These words emphasize "grace." Paul preached so as to do that—to give us the highest idea of grace. "Wherein he hath made us accepted in the beloved." It is plain that if he make us accepted in the beloved, he first makes us "acceptable." To be acceptable to God we must be sinless and pure, we must have a perfect righteousness. This is a precious truth to all that have seen and felt their own vileness. As we are in Christ, we are free from sin, we are in him as our sacrifice, and as God looks upon us in him, He sees our sins removed, and so we are "accepted," and we are acceptable, verse 7. "In whom we have redemption through His blood." "Eternal redemption," and, more, we have "the forgiveness of sins," and being redeemed from all our sins, and our sins forgiven, we are accepted of him.

"According to the riches of His grace." Here is another emphasis of "grace." Not merely "grace," but the

"riches of his grace." If we insist that the Saviour is "rich" in mercy, we must concede that we are poor sinners, justly condemned; for, if there be any excuse for our sin, or if we are on any account blameless for sin, we can not regard the mercy and grace of God as rich or as "amazing grace."

Verse 8, "Wherein he hath abounded toward us in all wisdom and prudence." God shows mercy and grace in our salvation, but he does it in wisdom, and in a prudent way. "Grace reigns through righteousness," so as to preserve and glorify his righteousness. It would be unwise and imprudent to save sinners in a way to destroy the law; so He saves in a way that honors the law. He makes the sinner rich and not proud. He adorns and beautifies his people, and at the same time he makes them meek and lowly. He abounds in grace, but does it in all wisdom and prudence.

J. H. O.

OVER-ZEAL, AND LACK OF ZEAL.

"Lord, I will follow thee whithersoever thou goest."—Luke 9:57.

This man was full of zeal, but perhaps had not counted the cost. If we count up all the cost when we start in the way of duty, and among the burdens we may consider are the trials on account of confusion, and strife, desertion of brethren who will forsake the way, our own imperfections will disturb us on our way, coldness of our churches, and many hindrances—to see and count it all would make us hesitate about starting.

We are not told how long or how far this man followed him. The answer of Jesus was discouraging to him: "Foxes have holes, and birds have nests, but the Son of Man hath not where to lay his head." As much as to say, I have no worldly reward to offer you—no salary—no worldly greatness. "I send you as lambs among wolves." This reply was suited to cool his zeal. I do not remember that anything else is said of this zealous man. Jesus then said to another, "Follow me" (Luke 9:59, 60). He replied, "Suffer me first to go and bury my father." Jesus said, "Let the dead bury their dead, but go thou and preach the kingdom of God." That is you are not to let any worldly duty or engagement interfere with your duty as a called servant of God. "Seek ye first the king-

dom of God and his righteousness." The first of these two men present, one over-zealous, and the second, one that is not zealous enough. If we could see the subject of ministerial duty right, and feel that we are called to it, we would not put it off till our financial condition would be so we could give the time. It is a little thing to be a financial loser, or to bear reproach, or to endure public opposition. The Saviour endured it all, and we ought not to complain if we, too, should "sail through bloody seas." All our sorrows will soon end forever. J. H. O.

QUESTIONS AND ANSWERS.

1. Q. If the soul is made sinless in regeneration, what is the meaning of Ezekiel 18:4 and 20, "The soul that sinneth it shall die?" A. By soul or spirit or mind is generally meant the thinking part of man, and in this sense the soul is not made sinless in regeneration, for "the thought of foolishness is sin." (Prov. 24:9.) The work of regeneration is *in* the inward part or heart or spirit of man (Jer. 31:33; Ezek. 36:25-27; Rom. 2:28, 29). By the soul in Ezek. 18:4, 20, as in many other passages of the Scriptures, is meant the person.

2. Q. In Jer. 23:6, it is said, This is his name whereby he shall be called, the Lord Our Righteousness; This *is the name* wherewith she shall be called, The Lord our Righteousness; why is it written "his name" in Jer. 23:6, and *the name* in Jer. 33:16? A. In Jer. 33:16 *the name* is in italics, showing that these words are not in the original but are supplied by translators. In Jer. 23:6 Christ is meant; and in Jer 33:16 the Bride of Christ, or the Church, is meant, as shown by the pronouns "he" and "she." The Church is the Bride of Christ, who is her head, and she is his body and is called by his name. There is a living and everlasting union between Christ and his Church. He bore and ended all her sins, and she is clothed with his righteousness and is accepted in him (Eph. 1:6).

3. Q. What is the meaning of the water baptism recorded in John 3:5, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God?" A. There is no reference here to water baptism; water is used as an emblem of the Spirit in its purifying power,

as in John 7:37-39, and in many other passages of the Old and New Testaments. This is proved by John 3:3, 6, 7, 8, and John 1:12, 13, and 1 John 5:1. Being born "of water and the Spirit," means being born of water even the Spirit, or the purifying power of the Spirit, being born of the Holy Spirit or of God, as shown by the passages as cited above. "Being born again" is literally being born "from above," that is, of God, who is above all others.

4. Q. What are your views on Heb. 6:4-6? A. If the ordinary version were correct, the language would prove the impossibility of the final falling away of the people mentioned, as they could not be renewed unto repentance, seeing Christ can never be crucified again. But in the original the words rendered if they shall fall away mean "and have fallen away"; so that the best Bible scholars, and the deepest students of this Epistle hold that the 4th and 5th verses describe only those who have a head knowledge and not a heart knowledge of Divine things, which is proved by verses 7-10, and Heb. 10:38, 39.

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.

MR. WARBURTON'S LAST DAYS.

PREFACE.

The following testimony to the loving-kindness and faithfulness of the Lord, in supporting and comforting on the bed of languishing, and blessing with so glorious and triumphant a death, his son and servant, the late Mr. Warburton, has been put into my hands that I might arrange it for the press and prefix to it a short preface.

My great esteem and affection for my departed friend, as well as my deep respect for him as so eminent a servant of God, made me at once accept the labor of love; and when I learnt that the little work would be published for the benefit of his bereaved widow and family, I felt a more than additional willingness to render any aid that

lay in my power, had it even demanded ten times as much of my time and attention. Indeed, I consider it a very high honour put upon me to be allowed to aid in presenting the church of Christ with such a testimony, and to be but as a servant to place on the table what, I hope, may be to many dear saints of God "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Light indeed has been my labour, for I have scarcely altered a word from beginning to end, and have made neither omission nor addition to these simple records. To have made the slightest alteration in the words which dropped from the dear man's lips would have been in my eyes, and I think in those of most of the readers, little short of sacrilege; and the connecting links are so brief, so unassuming, and so much to the purpose, that any recasting of them would have but marred their original strength and simplicity.

As I have undertaken the task of presenting the following pages to the church of God, I trust I shall be excused if I advert for a few moments to the circumstances under which I first came to know and love Mr. Warburton, that I may offer some valid reason for showing this my last friendly mark of respect and affection to his memory.

I shall never forget my first interview with him, which was some time in the year 1833 or 1834. I was at that time a minister in the Church of England, and fellow of a college at Oxford, but was living in a little vilage in Oxfordshire, named Stadhampton, which was one of the parishes then under my care. When I first went to Stadhampton, in the year 1828, it was with the intention of riding backwards and forwards to Oxford, and thus maintain my connection with the University, where I took pupils, and where I was looking for the highest offices in my College. But I soon found that there was no mixing together the things of God and man. Persecution from the heads of the College fell upon me, which much severed the tie, and broke to pieces the pleasing prospects I was indulging of worldly advancement. A great gulf seemed placed also in my feelings between my former friends and myself; and one day in particular, in the year 1829, as I was sitting on my horse, near the College gates, it was so impressed on my mind that Oxford was no place for me that I gladly turned my back upon it and went to

reside permanently at Stadhampton. A long and trying illness in the year 1830, from which indeed I have never fully recovered, was also made a means of deepening a sense of my own sinfulness and opening up the truth more clearly and fully to my soul; and the solitude of a country village, with an entire seclusion from all worldly society, much favoured prayer, meditation, and reading the Scriptures. Powerful temptations also assailed my soul, and trials and sorrows of various kinds were spread in my path. I mention these things not from any desire to dwell on personal matters, but to show how far my mind was prepared to break through those barriers of pride and prejudice which separate the Churchman, and more especial the Clergyman from the Dissenter, and make me desirous of seeing and hearing a man of God, out of my own narrow pale.

It was then some time in the year 1833 or 1834, that Mr. Warburton came to Abingdon to preach at the chapel of my dear friend Mr. Tiptaft, whom I had intimately known for some years previously as a brother clergyman, and whose secession a year or two before from the establishment had not broken or impaired our union in mind and heart in the great things of God. I went over, therefore, to Abingdon, about eight miles distant, to see and hear Mr. Warburton. I was then, and had been for some time, a good deal exercised in my mind about eternal things, and went with many fears, and under much bondage both on account of my position in the Church of England, which I was then beginning to feel, and the state of my own soul, which was, as I have hinted, then passing through various trials. Though reared in the lap of learning, and instructed almost from childhood to consider mental attainments as the grand means of winning a position in the world, I had, some six or seven years before, been taught by the weight of eternal realities laid on my conscience, to value grace as the one thing needful; and the trials and temptations I was passing through in a lonely village, separated from all society but that of a few people who feared God, had deepened the feelings in my breast. Under these circumstances I went to Abingdon, feeling my own want of grace, and therefore with more fears than hopes, as about to see and hear a servant of God so eminently possessed of it, and anticipating

rather a frown than a smile both in the pulpit and the parlour.

I afterwards learned that the poor dear man, having heard I was a man of great learning, was almost as much afraid of meeting the Oxford scholar as the Oxford scholar was of meeting him. But how much better grounded were my fears than his; and how much his grace outshone my learning!

He received me, however, with much kindness, and talked pleasantly and profitably on the weighty matters of the kingdom of God. I heard him very comfortably in the evening, and next morning after breakfast he would have me engage in prayer, which I did with a trembling heart, but seemed helped to express simply what I knew and felt. We afterwards went inside the coach together to Dorchester, about seven miles off, conversing the chief part of the way, and there we parted very affectionately. I do not wish to speak of myself, but I afterwards heard that my feeble lisplings had given me an abiding place in the dear man's heart, and laid a foundation for that friendship and union which have subsisted unbroken ever since between us.

In March, 1835, I was compelled, from the pressure upon my conscience, to secede from the Church of England, and was led by a singular providence, and in marked answer to a prayer by a friend on my behalf, to pitch my tent for a while at Allington, near Devizes, Wiltshire, where, in the following September, Mr. Warburton baptized me; and I shall never forget the power with which he preached that morning. Soon afterwards I went down to Trowbridge to supply his pulpit, and found there a gracious people, most of whom were his spiritual children. He several times supplied for me at Stamford and Oakham, after my lot was cast in those places, and there are those still there who can bear testimony to the power and savour with which he spoke. We have for many years generally met annually at the Calne anniversary, a well-known and remarkable gathering of the saints of God in that district of North Wilts, where we have been in the habit of preaching together, and I hope ever met and parted with renewed affection.

I have heard Mr. Gadsby preach as great, perhaps greater sermons; but I never met with a minister whose

prayer in the pulpit, or whose conversation out of it, was so weighty and savoury. Indeed, I never heard a man ever ask a blessing at the breakfast or dinner table like him. There was such a simplicity, such a reverence, and yet childlike approach unto God; such a savour in his few words, that it seemed to sanctify the meal in a peculiar way. Hundreds, perhaps thousands, have borne witness to the power and savour which rested on his ministry; but the blessing he has been made to the church of God will never be fully known until that day when the secrets of all hearts shall be revealed.

The crowning testimony is given in the following pages, wherein we see the aged servant of God supported amidst all the languishing of disease, blessed with what he had always contended for—a *feeling religion*, enjoying the presence and power of his dear Lord, and favoured with a glorious triumphant departure.

In life he stuck by a feeling religion, and in death a feeling religion stuck by him. His desire was, as a Christian, to experience the sweet inflowings of the love of God to his soul; and, as a minister, to debase the sinner, exalt the Saviour, and trace out the work of the Holy Ghost in the heart, from a feeling, living, and daily experience of it in his own conscience.

As he lived, so he died, never wavering from the truth, never carried about with divers and strange doctrines, never venturing beyond his depth, never speculating or reasoning beyond what he knew and felt for himself; ever seeing more and more in himself to loathe and abhor and ever more and more in the Lord Jesus to admire and love.

He has run his race, has fought a good fight, and finished his course with joy, and left us still to sigh and groan in the wilderness, but looking to the same Lord, and hoping in the same rich, sovereign, and super-abounding grace.

But I am writing a preface, and will therefore no longer detain my readers from what is far more worthy of perusal than anything which I can drop from my pen.

May the God of all grace, the God and Father of the Lord Jesus Christ, bless with the unction of the Holy Ghost the testimony contained in these pages to the souls of his dear people, and the manifestation of his own glory.

J. C. PHILPOT.

Stamford, May 5, 1857.

EXTRACTS.

MANASSAS, GA., December 29, 1915.

DEAR BROTHER HASSELL:—THE MESSENGER is still precious to me. I esteem it very much for the bold stand it takes in defense of the truth. Dear brother, pray for us. We hope to meet you on the other shore.

MR. and MRS DANIEL McLEOD.

CHICAGO, ILL., April 22, 1916.

450 North Monticello Avenue.

MY DEAR BROTHER:—Leaving North Carolina last fall, Father Keene came to Chicago and preached for us two Sundays. The illness of the woman who was boarding his aged mother called him back to Maine, so we saw very little of him. It was some little disappointment to us all that we couldn't have had him longer. Brother M. C. Reeves had lumbago at the time and didn't get to see him at all.

I now never expect to see a church formally organized here, yet we have had some good preaching here notwithstanding. About twice a year we have some preacher or other visit us. While our little meetings have few present, still I believe we have experienced many times that "Where two or three are gathered together in my name, there *am* I in the midst of them."

There were many things I have had in mind to write you, but lack of time prevents just now.

With warmest Christian regards from both my wife and myself,
WESLEY N. SPITLER.

NASHVILLE, TENN., April 12, 1916.

Elder Sylvester Hassell:

DEAR PRECIOUS BROTHER:—If one as unworthy as I may call one of God's dear servants by the sacred name of "brother": I have read so many good pieces in the pages of the dear little MESSENGER from your able pen and the pen of dear Brother Henderson and other editors, I have thought I would write and say how good and cheering they were to my soul. But the April number is specially good to me. Every one of the pieces is so good and edifying to me that I could not, it seemed, lay it down until I had finished all. It was all so good and true according to my understanding. I have wanted to tell you so often what a comfort your writing and dear Brother Henderson's was to me, but have not, for I thought it would be crowding out writing that was so much better that I have not written any until now, and now I am backward to send it, as I have never written only when I sent for THE MESSENGER, but have so often wanted to tell you how much I enjoyed reading those good and instructive pieces. I can't hear preaching, I am so deaf, but I do love to read the dear GOSPEL MESSENGER and the *Signs of the Times*. My son takes the *Signs of the Times*, and he brings them to me to read, and I enjoy reading all of them; they are good preaching to me.

I am getting old. I know I can't be here much longer. I was eighty-one my last birthday, January 30. I can't do very much but read. I can still see to read, for which I hope I am thankful to my Heavenly Father and for all His many past blessings. I feel that I am a poor unworthy sinner, unworthy of the least of His blessings,

but His blessings have ever been around me, and I cannot live without them.

Dear brethren, pray for me that I may hold out faithful to my journey's end.

A poor sinner saved by grace, if saved at all.

MRS. R. I. CHILTON.

HAMILTON, TEXAS, April 3, 1916.

Elder Sylvester Hassell:

MY VERY DEAR BROTHER:—I will send the two dollars you sent to Elder W. S. Broom just as soon as I learn where he is. I want to thank you, and also the dear colored brother, Elder John Westray, for your kindness to my precious Brother Broom. He was with me nearly five weeks, and was so humble and thankful for every kindness shown him. I will send him your kind good letter with the money you sent.

Dear Brother Hassell, I wish I could tell you how much I enjoyed the April MESSENGER. Every article in it was so good, it seems to me. The poetry and the four letters of correspondence were most excellent, also the editorials and all of it was good. We believe here just what is set forth in this paper. I have been reading THE MESSENGER for thirty-six years, and can truly say I endorse the principles it contends for. Will you please give our love to Brother Henderson and all the precious brethren and sisters who write for THE MESSENGER. Tell them I love them all, and felt in my poor heart while reading THE MESSENGER this morning to be very poor and weak, yet I felt to love them and you and desired to thank God for such humble and faithful brethren, and desired to ask you all to pray for me and mine, that God may help us love and serve Him right.

Brother Hassell, we greatly desire to see you once more; but if I never see you again in this world, I do hope to meet you in heaven, where we will be free from sin and trouble. I do feel to be so poor and ignorant and helpless, but yet I do desire to love the Lord and His dear people. Oh, my precious brother! do pray for me, that God may keep me from evil and give me wisdom to do His will and praise Him.

Your brother,

A. P. KOEN.

PASSAPOTANZY, VA., May, 1916.

DEAR BROTHER:—I've just heard from dear Sister Mamie Moore, Hampton, Fla. Cleone, her little girl and her only child, wrote me that they had had a serious accident. She was assisting Mr. Weaver to lift her mother from one bed to another, and in trying to get a full and safe hold on her she let her slip out of her hold, and she fell on her knees and feet, and it has almost killed her. She sent for a doctor, and now, some days since it happened, she is suffering agonies and is ten times worse than she's ever been. Says she's in the hardest time she ever knew; begs an interest in our prayers, that her precious mother's life may be spared. Brother S. B. Luckett knows of Sister Moore personally; do write to him about her condition; and all of you good people help them out in this dark trial. I sent her some cash myself last fall and have several times been to the public for help for her, and I'll now solicit aid wherever I go.

I trust you are well. My health has greatly improved, but I'm on a hop again; have a crippled limb.

In love, and asking to be remembered in your prayers.

MRS. LUCY A. LEE.

PINE BLUFF, N. C., Box 113, Friday, May 5, 1916.

Elder Sylvester Hassell:

MY BELOVED BROTHER IN A PRECIOUS HOPE:—I feel to write you a few lines for the dear GOSPEL MESSENGER if it meets your approbation.

By the kind and merciful providence of the ever living and unchangeable God, I am still the spared monument of His amazing mercy and unremitting care and the pleasant and happy recipient of many of kind Heaven's unnumbered mercies and blessings.

It is my expectation to leave here on Sunday evening next for the North; and, if it is the Lord's righteous will, to attend the four spring associations, commencing with the Baltimore, at Black Back, Maryland, on Wednesday, May 17th, and ending with the Warwick, at New Vernon, on Wednesday, June 7th, with the two following days. It would afford me a good deal of heartfelt pleasure, my dear Brother Hassell, could I meet you at these associations.

We feel to joyfully sing now, "For lo, the winter is past; the rain is over and gone," and all Nature appears lovely in her beautiful green dress, and the welcome springtime is here, bringing with her the melodious music of the many outdoor songsters, the sweet harbingers truly of spring. I am pleasantly and forcibly reminded, my dear brother, of the lovely and sweet lines that our dear father so frequently would start up and sing in the evening after tea, when he was accustomed to walk the floor for a short time. These lines were published in a small note-book, "The Young Choir," some seventy-five or more years ago. It was a very favorite melody in our musical family, and we, his loved offspring, were always ready to join our dear father with our voices, for it was a mutual evening's pleasure.

PLEASING SPRING.

Pleasing Spring again is here,
Trees and fields in bloom appear;
Hark! the birds with artless lays,
Warble their Creator's praise.

How the soul in winter mourns!
Till the Lord the sun returns;
Till the Spirit's gentle rain
Bids the heart revive again.

Lord, afford a spring to me;
Let me feel like what I see;
Ah! my winter has been long,
Chilled my hopes, suppressed my song.

Oh, beloved Saviour, haste!
Tell me all the storms are past;
Speak, and by Thy gracious voice
Bid my drooping soul rejoice.

With my warm and unwavering love to you, my dear brother, I am, Very truly, sincerely, and affectionately your devoted loving brother,

GEORGE D. CONKLIN.

SELECTIONS.

A DIFFERENCE.

During the apostolic age the churches undoubtedly raised large sums of money through the generosity and self-denial of the saints. What was done with this money? Some of it was given to those who were preaching the gospel, but much the larger portion was distributed among the poor. In our time, also, much money is collected among the churches of various denominations, but the poor and those who preach the genuine gospel receive very little of it. The greater part is used in building showy meeting-houses and hiring orators to entertain the people. Sanctified common sense, of which we hear so much nowadays, ought to suggest a more judicious expenditure of the Lord's means.

It is a significant fact that the early Christians built no houses especially designed for worship, only as every house in which they dwelt was a house of praise. Their business was character-building, not temple-construction. They invested in the souls of men, not in the wood and brick and "hammered stone." They proclaimed and lived the truth; consequently their success in any locality did not depend on their assembling in a fine chapel, with good music and a gifted preacher. They left such things to others, and for themselves preferred an outward poverty and simplicity, being fully satisfied to rejoice in spiritual riches.

We do not object to suitable houses for worship, nor to religious instruction for the churches; but let the former be plain, and the latter scriptural. Let the Apostasy have pagan architecture and pagan doctrines, and let Christians be done with all imitations of such ways. The admonition of Peter to Christian wives is equally applicable to the churches: "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—*The Octograph*.

STUDY TO BE QUIET.

Paul bid the Thessalonians to "earnestly study to be quiet." They needed the instruction in Greece, eighteen hundred years ago. We need it in America today. The world is full of tumult. The chariots rage in the streets; they jostle one another in the broadways. The stormy passions of a godless world clash like the rattle of armor in the scenes of mortal strife. Business leaps and tosses itself, and its votaries have as their motto, "Run or be run over." Politicians and statesmen steer their crazy barks amidst boiling waves and foam-covered rocks. Ambition leaps skyward, to fall finally as Satan fell, "like lightning from heaven." The wicked are like the troubled sea that has no rest, casting up mire and dirt. False prophets wander about like "raging waves of the sea, foaming out their own shame." War swells its clarion peal, and awaking hosts rush to the charge, the conflict, or the rout. Earth rings with the blaze of battle. Weeping and wailing, pestilence and death, follow in their train. Earth trembles beneath the thunder of artillery, and quakes at the charge of cavalry, or the tramp of armed men. Old resentments and hoarded grudges breathe out in cursing and hissing and gnashing of teeth; and amid all this seething, restless tumult, heralded by lightning,

driven by steam, and hurried by Satan, the world rushes to its final tumult, and man rushes to his last conflict—"the war of the great day of God Almighty."

Now, if ever, since the world began, the Christian should study to be quiet. It is a *study*, and a long one. It is a task. The tumult breaks on the ear. The pulses quicken at the bruit of war. Enthusiasm is contagious. Blood boils at the recital of wrongs, and the soul is aroused like the mettled charger by the trumpet's swell. Here the Christian forgets his heavenly calling and his divine trust. Here he should study to be quiet, to keep his heart and mind in peace.

Quiet is not idleness. Study to be *quiet* and do your own *business*, and to *work* with your own *hands*. Quiet is the work of a soul trusting in God—in no hurry while all eternity is before it, and in no doubt, since God Almighty rules the universe.

God is quiet in his workings. Mighty as are his vast machineries in nature, all move quietly in the fullness of His everlasting power. His Spirit is quiet as "a still small voice," though its working is wide as the world. The heavens are quiet, while they declare His glory. Comets, meteors, wandering stars rush and stagger in their courses, but the great orbs roll in quiet on their way. Christ, the revelation of God to man, was quiet in the days of His flesh. He did not strive nor cry, nor cause His voice to be heard in the street. We should be like Him. The waves fret, the deeps are quiet. The dry leaves rustle, the great mountains are serene. Little brooks babble, rivers roll silently and calmly on. Small machines rattle and clatter, great engines roll smoothly and in quiet. Hell's host may clamor and clash, heaven in quiet, and in all its chiming melodies, there is neither discord nor confusion. Earth will be quiet when God's will is done in it, as it is in heaven. "First pure and then peaceable."

The *world* is polluted, and can have no rest. Christians have purified their souls by obeying the truth through the Spirit. (I Pet. 1:22.) Hence they can be at peace. Oh, for the "peace of God that passeth all understanding" to keep our hearts and minds through Jesus Christ.—*The Christian*.

(Written by H. L. Hastings at the close of the Franco-Prussian War forty-four years ago.)

PASSING AWAY.

"Friend after friend departs." As the years go by, those that we have known in infancy, in childhood, in youth, and in maturity, one by one, pass from our sight. Yesterday they were with us, full of life and joy and love. Today they are gone, and our homes are desolate and our hearts are sad with the sadness for which earth has no remedy. The dearest and the nearest, the truest and the noblest, pass from us and are lost in the mists and shadows of the tomb, and we who linger behind are also passing away.

"Friend after friend departs,
Who has not lost a friend?
There is no union here of hearts
Which finds not here an end.
Were this frail world our only rest
Living or dying none were blest."

But through God's mercy and the light of the Gospel of His Son, we sorrow not even as others which have no hope; and beyond this scene of light and shade, of disappointment and affliction, there

comes a hope of resurrection and immortality. It is only a little while and the partings will be over and the meetings will begin; the toil will be ended and the rest will remain. The weariness, the pain, the poverty, the conflict ends, and then there comes the peaceful sleep, the quiet rest in hope, and the joyful awakening to an immortal life.

Let us rejoice then even in the midst of our afflictions. Weeping endureth for a night, joy cometh in the morning. Partings are but for a day, meetings are for eternity. Let us be of good cheer, and lift up our hearts and our heads. Redemption draweth nigh. A little while and we shall see our King, the King of Glory, the King who conquers death, and who ransoms His people, and who will bid them enter the joy of their Lord.

"O long expected day begin,
Dawn on this world of woe and sin;
With joy we tread the sacred road,
That leads to rest, to rest with God."

A PRAYER OF FENELON.

O Lord, I know not what I should ask of Thee. Thou only knowest what I want, and Thou lovest me, if I am thy friend, more than I can love myself. O Lord, give to me, thy child, what is proper, whatsoever it be. I dare not ask either crosses or comforts. I only present myself before Thee. I open my heart to Thee. Behold my wants, of which I am ignorant, but do Thou behold and do according to thy mercy. Smite or heal, depress, or raise me up. I adore all thy purposes without knowing them. I am silent. I offer myself in sacrifice. I abandon myself to Thee. I have no more any desire but to accomplish thy will. Lord, teach me to pray. I beseech Thee, dwell Thou, thyself, in me by thy Holy Spirit. Amen.

TRUE PRAYER.

An old writer has quaintly said: "God looks not at the oratory of our prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but He looks at their sincerity, how spiritual they are." Oh, for more *praying*, and less *saying* of prayers!

FOURTEEN KEEPS.

He will keep thee as the apple of His eye.
He will keep thee in all thy ways, lest thou dash thy foot against
a stone.
He will keep thy foot from being taken.
Lest any hurt thee, He will keep thee day and night.
He will keep thee as a shepherd doth his flock.
He will keep thee from the evil that is in the world.
He will keep thee from falling.
He will keep thee from the hour of temptation.
He will keep thee in all places whither thou goest.
He will keep thee in the way, and bring thee into the place He has
prepared.
He will keep the feet of His saints.
He will keep that which thou hast committed to Him.

—*The Christian* (Boston, Mass.).

MENACE OF THE MOVIES.

There is probably no institution that is doing more in our day to corrupt the morals, both of old and young, than the Movies. A very large proportion of the Movie plays exploit vice in its worst forms. They are attended by young men and women at the most critical period of their life. They arouse the vilest thoughts and passions. Their appeal is increasingly to that which is lowest and basest. They are proving the ruin of thousands of young men and women throughout the land, and are having a thoroughly demoralizing effect even upon men and women of mature years. Of course, there are moving picture exhibitions of an entirely different character, but the demand of the majority of those who attend the movies is for that which is vile, and the moving picture companies are in the business for money, and they know what pays. Even when pictures of a higher class are presented oftentimes something of the viler sort is worked in, and it is almost impossible to tell what one is going to see. Many of the worst plays have been those which professedly have been in the interest of warning the young of the results of certain forms of sin. This profession is usually utter hypocrisy. In at least one of our cities a movie play, to which the ministers were invited beforehand for their endorsement, and which some of them were foolish enough to endorse because it showed, in a way, the awful results of certain forms of sin, ran continuous performances for men and women up to and after midnight, with the evident purpose of luring the young of both sexes who were foolish enough to be on the streets at that late hour. While some of the results of sin were shown, the sin was of such a character that the presentation did more to awaken vile passions until they were irresistible, than it did to deter anybody from the gratification of the passions by the fear of evil results that might follow. In the city of Los Angeles the manufacturers of movie films combined to resent an attempt to restrain them in exhibiting immoral pictures. Their argument was that they were bringing millions of money to the city, and therefore they ought to be allowed to do as they pleased, no matter how vile and corrupting the pictures were that they put out. But the thirty millions of dollars of which they boasted that they were bringing to the city annually would be no compensation for the ruin of a single girl or boy. The highest ambition of many a high school girl is to become a moving picture actress, receive the applause of an evil-minded public and the large pecuniary remuneration that it is supposed one will secure in such a position. Any young woman who goes into such a work is exposing herself to awful danger. It has resulted in the ruin of many a young life. The attitude that serious-minded Christian people ought to take toward the whole institution is not difficult to discover, if one really wishes to please God. Every child of God should come out and be separate and refuse to touch the unclean thing. ((II Cor. 6:17).—*The King's Business* (Los Angeles, Cal.).

 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. CYNTHIA O. BENTON.

It is in genuine sorrow and a sense of weakness that I try to offer this tribute in remembrance of my aunt, Mrs. Cynthia O. Benton,

who was born September 19, 1846, and was married to J. W. Benton (date unknown), and departed this life March 28, 1916.

She was never identified with any church, but for many years was a firm believer in the doctrine as contended for by the Primitive Baptists. She was left a widow about ten years ago, and since then was a great sufferer, both physically and mentally, but was never heard to complain or murmur, but spent most of her rational times in reading her Bible or THE GOSPEL MESSENGER, to which she was a regular subscriber for many years. I think surely no better woman ever lived; but in the providence of "Him who doeth all things well" she has gone to rest; not dead, but asleep in Jesus. I thought, as they bore her away to her last resting place and laid her body in Mother Earth, how calm and peaceful must be her repose, and how no more storms of trouble or suffering can come to disturb her tranquil rest; and we who are left with hearts bowed down bid her sleep on, for the King of Glory hath gone there before her, and arose conquerer over death and the tomb. And faith bids us trust that on the morning of the resurrection she with all the ransomed of the Lord will come forth arrayed in the spotless garment of immortality to sing praises around the throne of God through all eternity.

While we mourn her departure, we feel as if she was "as a shock of corn ripe for the Master's use," and bow in submission to His will "who giveth and also taketh away," and pray that He sanctify this dispensation to our good and His glory; and His grace be sufficient for remaining days. And especially would we ask that His mercy and the presence of His Spirit be with our mother in old age and declining strength, for she must feel most heavily this bereavement. But thank God that over yonder in the better land we will read the meaning of our tears and know that these changes, Almighty Father, are but the varied God; the rolling years are full of Thee, and in Thy everlasting arms we bid her rest on, "Who hath left forever this crumbling clay"

Who hath changed earth's trial and loss, and moan
For the victor's palm and voice of praise,
And dwells in the light of the great white throne,
And joins in the songs which the ransomed raise.

Lutherville, Ga.

W. H. HURST.

MISS ANNIE MURRAY.

Miss Annie Murray, daughter of Brother and Sister B. F. Murray, was born in Houston County, Georgia, on April 10, 1891, and died January 30, 1916, making her stay on earth twenty-four years, nine months, and twenty days.

Annie (or "Scrap," as she was universally called) was a sweet, noble young lady, and numbered her friends by her acquaintances. Her sweet disposition and kind words for every one will be long remembered by her friends and neighbors. She had not joined the church, but was a constant attendant, and seemed to love and understand the truth. Knowing her as I did, I feel to say to her brothers and sister that your loss is her eternal gain. And while I know you miss her and miss the bright sunshine she brought into your home, yet He who let you have her for a few short years to brighten your home and better your lives has called "Come home." May His everlasting love so encircle your home and permeate the hearts of you dear sister and brothers that you may feel in your souls a spirit of perfect reconciliation towards Him who doeth all things well, is the prayer of your friend,

WALTER J. HEARD.

R. 3, Macon, Ga.

MRS. ELIZA J. THOMPSON.

Another mother in Israel has passed from this land of toil, trials, bereavement, and pain, and her spirit gone to accompany those in a heavenly home to await the resurrection from a mortal and terrestrial body to an immortal and celestial body to dwell forever in the presence of the Lord, where all is love, joy, and peace, and inherit the blessings as recorded in I Cor. 2:9, "But 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." Truly, Sister Thompson was one of that number. She was first a Miss Eliza Van; born in South Carolina; married first a Mr. Radney, having two children, Emma (now Mrs. Whatley) and Tullulia, who married Mr. John H. Mitchell, near Opelika, and died several years ago, leaving two children. Mr. Radney died during the Civil War. April 24, 1865, she married Mr. William F. Thompson, in Troup County, Georgia, they moving to Lee County, Alabama, in the Thompson Schoolhouse vicinity, and raising the following named sons: W. V. Thompson, now of Girard, Ala.; D. J., F. M., and C. C., of Covington County; J. E., of Birmingham, and A. R. She died in Lee County. I have known her from early childhood. She was one of the most noble and intelligent women of her day. In addition to her household duties she taught school a number of years in the community, where she so gracefully adorned the school-room, and with such executive ability governed and instructed those in her charge, which memory and honor to her will ever live in the minds of her many former students, I being one of the fortunate benefactors and schoolmates with all of her children.

In the fall of 1901 they moved to Covington County. In April, 1902, her husband died, and she wrote me, stating she had made three attempts to write an obituary for her dear husband, but her mind would run to me every time, and she asked me to write it, which I did. Later she moved back to her old community, she having a stroke of paralysis about six years before she died, aged 72 years and 10 months.

She greatly enjoyed hearing her pastor, Elder J. T. Satterwhite, and others preach, and the association of Baptists. I well remember probably her last trip to meeting last year. In the absence of the preacher, I and some others conducted the services, and at the close, she, very feeble and could hardly speak, gave me her hand and told me, "Go on; help hold up the cause; give and sing praise to the blessed Lord Jesus," and other such encouraging words of her trust, love, and interest in the cause.

She was buried at Mount Olive, Lee County, Ala., Elder J. T. Satterwhite conducting the service. Her two sons, W. V. and A. R., who, with their families, had so kindly cared for her during her last years of sickness, attended the funeral. I regretted not being able to attend on account of sickness.

T. A. WHATLEY.

Opelika, Ala.

 ANTI-SECRET-SOCIETY PUBLICATIONS.

For books and pamphlets against Secret Societies, at low prices, send for catalogue to the National Christian Association, 850 West Madison street, Chicago, Illinois.

TRIAL AND DECISION OF MOUNT CARMEL CHURCH CASE.

This suit, brought by the followers of Eld. E. H. Burnam, claiming to be the Old School Baptists, was stenographically reported, and contains much valuable Baptist history, testimony of about thirty-five living witnesses, argument of counsel, judge's decision, etc. The book clearly and interestingly sets forth who the Primitive or Old School Baptists are, and what they believe and practice. Well printed on good paper, substantially bound in black cloth with gold-lettered title, and ready for delivery in May. I find that on account of advance in paper, etc., my estimate of cost was a little too low, but I hope that 25 cents more on book will not discourage any prospective buyer. Price, \$1.50 per copy; one dozen copies to one person at \$1.25 per copy. Try to get up clubs. Please send orders to editor of this paper, or to the compiler.

R. H. PITMAN, *Luray, Va.*

Now PUBLISHED IN FULL.

SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B. LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

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

Plain Morocco, \$1.00; dozen, \$10.50.

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

Send all orders to

ALVIN CLARK, Wilson, N. C.

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

"IN PLACES OF DRAWING WATER."

Judges 5:11.

By Frederick W. Keene. Allegorical Narratives for the instruction and comfort of Babes in Grace. Neatly bound in cloth, 50 cents per copy, or five copies for \$2.00, prepaid. Can be had from this office or from Elder Frederick W. Keene, North Berwick, Maine.

HYMAN AND TUNE BOOKS.

(Fourteenth Edition.)

For use in Old School Baptist Churches.

Both round and shape note, 70 cents per single copy, \$6.50 per dozen. Transportation prepaid.

This book can be furnished in limp-leather binding, with name of owner in gilt letters, for \$2.25.

Send orders to Elder S. H. DURAND, Southampton, Pa., or to Elder P. G. LESTER, Floyd, Va.

Co-Educational.

Established 1879.

GILLIAM'S ACADEMY.

1915-1916.

One of the oldest private high schools in North Carolina, with accredited relationship with the leading colleges and universities of the South, with excellent courses in bookkeeping (Eastman System), shorthand (Ben Pitman System), typewriting, piano, harmony, voice, and expression. Diplomas awarded all graduates. Single course in any department, with board, room rent, fuel and lights, \$104.00; double course, \$125.00, and may be paid on easy installments. Primitive Baptist patronage earnestly requested. New catalogue just out. Write today. Address

JOHN W. GILLIAM, *Principal*, or
J. W. GILLIAM, JR., *Business Manager*.

ALTAMAHAW, ALAMANCE COUNTY, NORTH CAROLINA.

P. S.—Send us a list of prospective students from among your acquaintances. Write names and addresses plainly. J. W. G., JR.

THE GLORIOUS TRIUMPHS OF GRACE.

I will send the second edition of "The Glorious Triumphs of Grace" for 10 cents per copy, postpaid. Contains 190 pages and 13 chapters on our merciful God's rich grace, as it reigns in Election, Regeneration, Pardon, Justification, Adoption, Sanctification, etc.

W. S. CRAIG, Kearney, Nebraska.

"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.

ENDORSEMENTS.

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,

JAMIESON, FAUSSET AND BROWN'S COMMENTARY ON
THE BIBLE.

This is the best critical commentary on the Scriptures now published. My edition, in six volumes, cost me \$15.00. I will send the complete work in two large octavo volumes, bound in cloth, by mail or express, prepaid, for Three Dollars and Twenty-five Cents. No minister can otherwise invest this amount of money to better advantage.

SYLVESTER HASSELL, Williamston, N. C.

ALLEN'S NATURE COMPOUND.

A safe vegetable remedy for Liver, Kidney, and Blood Diseases, Rheumatism, Neuralgia, Dyspepsia, Sick and Nervous Headache, Fever and Ague, Constipation and Skin Diseases. Your money back if you want it. Six months' treatment for \$1. Sent postpaid on receipt of price. Agents wanted. Not for sale by druggists. On receipt of a stamp we will send any person over the age of sixteen a generous sample free.

W. T. ALLEN MEDICINE CO.,
Greenfield, Indiana.

THE MENACE AND CATHOLICISM.

The Menace, the anti-Catholic paper being published at Aurora, Mo., is proving to be the needed instrument for enlightening the people as to the encroachments of the Roman Catholic hierarchy. Great crises have in the past aroused men to action and to a realization of impending danger. *The Menace* has scented the danger menacing the United States in the form of the Roman Catholic Political Machine and is appealing to every true patriot to enlist with them in enlightening the masses. They have, in about three years, reached the phenomenal circulation of about one and one-half million weekly. This paper has among its supporters men and women of powerful influence throughout the United States. It should receive the support and approval of every Christian minister, every voter and citizen and every lover of the American principles of free education, purity, freedom of worship, freedom of speech and press, and all the rights a free people reserve to themselves. Remember, papal bans and curses are against all these! Which shall you stand for?

The regular price of *The Menace* is 50 cents per year in single subscriptions, or 25 cents each in clubs of four or more.

Address, THE MENACE, AURORA, Mo.

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,
McGirk, Texas.

THE 4 B. B. B. B. MEDICINE.

This medicine is good for the blood, the nerves, the liver, the kidneys, and the stomach. Price \$1.00 per box, or 6 boxes for \$5.00.

Agents wanted.

Address,

MRS. CHAS. M. REED,
R. 1, Box G, Connersville, Ind.

Vol. 38

No. 7

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====

PUBLISHED MONTHLY.

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

JULY, 1916.

All letters, remittances and communications should be addressed
to SYLVESTER HASSELL, Williamston, Martin County, N. C.

Write communications with pen, and on only one side of paper.

Money should be sent by money order or registered letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving THE MESSENGER should notify us.

Any one sending us five dollars for five new subscribers shall
have one copy of THE MESSENGER for one year free.

If the MESSENGER is not received the first or second week of
each month, please write at once for another copy.

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

The Gospel Messenger

JULY, 1916.

TABLE OF CONTENTS.

Poetry.

A Confession in Simple Verse.....	201
Love to the Church.....	207

Correspondence.

Elder F. A. Chick—The Gifts to the Church.....	202
--	-----

Editorials.

By Elder S. Hassell:

The Wisest Are the Humblest.....	208
Questions and Answers.....	216
Remarkable Providences.....	217
The Trial and Decision of Mt. Carmel Church.....	224
Elder John R. Daily's Book on "Secret Societies".....	225

By Elder J. E. W. Henderson:

Thoughts on Regeneration and Temporal Apostasy.....	209
---	-----

By Elder Lee Hanks:

Divisions.....	211
----------------	-----

By Elder J. H. Oliphant:

Twenty-third Psalm.....	214
-------------------------	-----

Extracts.

B. J. Woodall.....	226
M. R. Rockett.....	226
James Avriett.....	226
Mrs. E. A. Bragg.....	227
W. J. Carmack.....	227
Mrs. A. L. Deeln.....	227
Elder W. S. Broom.....	228

Selections.

Preparedness.....	228
Demoralizing Effects of War.....	229

Obituaries.

A. J. Weaver.....	230
-------------------	-----

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 38.

WILLIAMSTON, N. C., JULY, 1916.

No. 7

A CONFESSION IN SIMPLE VERSE.

DEVIZES, ENGLAND, 8th Sept., 1915.

MY DEAR FRIEND:—Before going to chapel today, I called on a dear old lady who was brought up in early days among the Wesleyans. She is now about 90 years old, and is constantly desiring to depart and be with Christ. She said, "I pray every evening that the coming night may be my last on earth." She showed me some lines written by another old lady, over 80 years old, which had so interested her that she had committed them to memory. I borrowed them to send them to you. Their simplicity and truth went to my heart, and perhaps you may care to insert them just as they are in the *Sower*. They make no pretence to poetical language; but they may be welcome and profitable to many readers. Your ever affectionate Friend,

J. P. WILES.

I was once far away from the Saviour,
As vile as a sinner could be;
And I wondered if Christ, the Redeemer,
Could save a poor sinner like me.

I wandered on in the darkness,
Not a ray of light could I see;
And the thought filled my heart with sadness,
There's no hope for a sinner like me.

And there in that dark lonely hour,
A voice sweetly whispered to me,
Saying, "Look unto Me, I have power
To save a poor sinner like thee."

I listened, and lo! 'twas the Saviour,
 That was speaking so kindly to me;
 And I cried, "I'm the chief of sinners:
 Canst Thou save a poor sinner like me?"

I then fully trusted in Jesus,
 And oh! now a joy came to me;
 My heart was filled with His praises,
 For saving a sinner like me.

No longer in darkness I'm walking;
 The light is now shining on me:
 And now unto others I'm telling,
 How He saved a poor sinner like me.

And when life's journey is over,
 And I the dear Saviour shall see,
 I'll praise Him for ever and ever,
 For saving a sinner like me.

The Sower, London, England.

CORRESPONDENCE.

THE GIFTS TO THE CHURCH.

[Republished, by request, from THE GOSPEL MESSENGER of July, 1883.]

REISTERTOWN, MD., May 15, 1883.

DEAR BRETHERN:—The teachings of the apostles are, that there is a variety of gifts bestowed upon the church for mutual comfort, and growth in grace and knowledge and love. These gifts are enumerated, Eph. iv. 11, as "apostles, prophets, evangelists, pastors and teachers." That is, he has committed unto men these varieties of gifts, which constitute them what they are, and make them, each in his place, useful to the church. These gifts are enumerated again, Rom. xii., 6-8, as prophecy, ministering, teaching, exhortation, giving, ruling, and shewing mercy. Again they are mentioned, 1 Cor. xii., 28-31, as "first apostles, secondarily prophets, thirdly teachers; after that, miracles; then gifts of healing,

helps, governments, diversities of tongues." To men called of God to be saints, and in themselves destitute of any spiritual power or gift, has God given these gifts for use. None of them are to be regarded lightly, or to be neglected in the house of God. These gifts were bestowed upon the church for her good in the very beginning of the gospel. If needful then, they most certainly are no less so now. One is no more needful than another. If the body is to be healthy and well developed, every nerve and bone and muscle and sinew must be called into exercise. Not one can safely be neglected. That the apostles, when setting in order the churches, put all these gifts to use, and enjoined upon all, to see that none were idle, is evident, from what we are told of the practice of the churches. That the practice was, for ALL to take a share—for instance, in public worship—is evident from the caution of the apostles, for the churches to avoid confusion in their meetings, by one only speaking at a time, 1 Cor. xiv., 30; also, from the language, verse 26, "EVERY ONE hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." The apostle, also, would guard against the danger of the churches neglecting these gifts, and would stir them up to their duty in this matter by exhortations not to forsake the assembling of themselves together, Heb. x., 25.

2d. The reason why I have called attention to this is, that it has been the case among most of our churches, that nearly every gift has been neglected, save the one gift of preaching. No meetings are held for the special use of these varieties of gifts among the churches; and if a brother has desired to speak and testify of the goodness of God on his behalf, at once the idea of preaching is thrown out, and the poor, timid man, who feels NO CALL to preach, but DOES FEEL a call to testify of what he has seen and heard, among his brethren, is frightened into silence, lest it should be said, "Brother so-and-so wants to preach." Now, brethren, there is utterly a fault among us in this respect. We unduly exalt the gift of preaching, to the exclusion of other gifts. In former days, "they that feared the Lord spake often ONE TO ANOTHER." In the early Baptist churches of this country, "*Conference day*" was looked forward to as a

day of really greater importance than the meeting on Sunday. And on "Conference day" no preaching was expected or desired, but the members generally each contributed his or her mite to the general treasury of joy and comfort which was experienced. I remember times of that kind that were sweeter seasons to me than any preaching I ever heard. In such meetings all varieties of gifts can be useful. One can tell of his present experience of joy or heaviness. Another can tell of something which he has seen and felt in the past. Another can speak of a view of some scripture which has been very precious to him. Another can bring a hymn as his or her experience, either to be read or sung. Another can interpret a text that has been revealed to him; and so each one is of use, and the store-house is full, and God blesses that meeting with his presence.

3d. Such exercises are mutually profitable to all. It is profitable for the pastor. If brethren will allow me, I will in this speak of myself. How many times have I gone to our evening meetings and church meetings hungry for some word from a brother or sister, feeling as I did, cold and empty and barren! And I have labored on in the exercises of the hour, wishing that some dear brother would say one word of comfort and cheer. They would say, "We want to hear, and you must speak." They forgot that I wanted to hear something, too. I wanted to know whether we were one in experience; whether my preaching was the feeling of their hearts; and I had a real hunger of soul to gain some testimony that it was so. I can recall seasons in my early ministry, when I was among churches which held such meetings, when, by the testimony of many, I was comforted above measure, and strengthened to preach with greater confidence the next day. So such meetings would be profitable to every pastor, and brethren would find his preaching richer and more suited to their need, and so the profit would return to the souls of the brethren themselves. Again, such meetings would be mutually profitable to all the brethren. A brother has a word within him burning like fire in the bones, and he longs to speak, and the speaking will refresh his soul, and there will be profit to himself. And some hungry soul will gather a crumb

from your hymn, psalm, text, experience, exhortation, or interpretation, which crumb the Lord has so blessed and magnified that it will satisfy all his need. And from that other, as he testifies to the comfort and instruction which he has received, you also will gain a blessing. We may say that each number of the MESSENGER constitutes a conference meeting. I contribute something, and a dozen others contribute something. If my words do one soul any good through the blessing of God, on the other hand I have got instruction and comfort from the rest, and so all have been benefited. The difference is, that in writing we are not face to face, while in the conference room we are, and this is so much the better.

4th. The benefits of such meetings are manifold. They make brethren to be better acquainted with each other in the Lord. They draw the hearts of brethren closer to one another. Paul had enjoyed such sweet communion with the church at Ephesus, that when they were about to part, they fell on his neck and kissed him, and wept because they should see his face no more. How closely their intercourse had united their hearts! These meetings are profitable for instruction, for comfort, for admonition. They serve to encourage, to strengthen, and to stir up the forgetful to a loving remembrance of their Saviour, of each other, of the salvation which they have felt, and of the obligations which they are under to honor and glorify God. Brethren who have thus met, bringing each his tithes into the store-house, have often found such a blessing poured out that there did not seem to be room to contain it. God owns and blesses such humble and childlike obedience to his word, while they who neglect his commandments bring leanness and dearth into their own souls. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it."—Prov. xi., 24-26. O, brother! has God given you one word, and do you withhold it? Be admonished; you are not only robbing your brethren, but you are wronging your own soul. Bring to his house the tithes

of that which God has given you, and prove the Lord, as he has said, Mal. iii., 10. It would be good, and a blessing would be found in it, if every church, large or small, living compactly or scattered, would meet in such meetings often, and speak one to another of the things of God. Try it, my brethren, and see if it be not so.

5th. I desire to speak of some things which may occur as objections in the minds of some. One says, "Is it not more profitable to have a good sermon, when the pastor is present? Does it not seem like a waste of time for brethren to be heard, who can say but little?" I answer most emphatically, No! else God has bestowed a waste of gift upon his church, and the apostles were grievously mistaken. Another says, "Will not this tend to introduce confusion by reason of brethren who are not wise bringing in novel ideas?" etc. I reply, Not a bit more danger than there is of the introduction of such things in the preaching of the word. And, besides, if God has commanded it, can we not trust him to guard well his church? A third good brother is afraid that such meetings will resemble too much, Methodist class-meetings. Let that brother consider that this would stop all preaching, and praying, and alms-giving—for the Methodists do all these things likewise. No! no! my brother, the fault is not in the act of preaching, nor in even the class or conference meeting, but in what is said there. Another dear, humble brother says, "I should like to hear my brothers and sisters, but I could say nothing to profit, myself." My brother, watch, lest the real feeling of your heart be this, "If I could say as much as the rest, I would gladly speak"; lest you be not satisfied with what God gives you to say, because it is little. This would be but fleshly pride, and must be crucified. Can you not bring a psalm, or a hymn, as your contribution to the general stock? Can you not say as much as this, "I am a poor sinner and nothing at all, but Jesus Christ is all and in all"? Can you not tell of some hour of darkness or trouble out of which the Lord delivered you safely? How such a narration, though broken and imperfect, might cheer some fainting soul!

Finally, brethren, let us beware of despising the day of small things. If a brother can bring but little, let us remember that it is what God has given him. Much of

the flesh, I fear, too often is found in this desire to hear great sermons, eloquent sermons, well delivered sermons. The natural ear may be pleased when there is nothing to feed the soul. And the bread of heaven may be given in abundance when the natural ear may find nothing to delight it. Let us look for the true bread from heaven. We may find it in some feeble brother's broken prayer or exhortation—in the hymn or text he brings—more than in the most eloquent of preaching.

I have written earnestly, brethren. I have long felt deeply about this matter. May the churches generally be led to think about it. And be not HEARERS of the word only, but be DOERS of it. As ever, I remain your brother in the gospel,
F. A. CHICK.

LOVE TO THE CHURCH.

Psalm 137.

I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

TIMOTHY DWIGHT, 1800.

President of Yale College 1795 to 1817.)

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want **THE MESSENGER**, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

THE WISEST ARE THE HUMBLEST.

This fact is one of the most certain truths of Divine revelation. There never have been any wiser men on earth than Abraham, Job, Moses, Joshua, Samuel, David, Solomon, Isaiah, Jeremiah, Daniel, John the Baptist, Peter, Paul, John the Apostle, and Jesus Christ; and, according to the Scriptures, these were the humblest of men. The Son of God, the God-Man, the Lord Jesus Christ, surpassed all others in humility (Matt. 11:29; Philip. 2:5-11). Without this grace of humility, there is no entrance into the kingdom of heaven (Matt. 5:3; 18:1-4). Pride was the condemnation of the Devil (1 Tim. 3:6); and it is one of the chief marks of all those who will be condemned to the same everlasting fire

(Matt. 25:31-46). The elect or holy angels are represented, in the Scriptures, as far humbler than sinful men. Christ, the Lord of all creatures, was wiser and humbler than any being that He made. There is more hope of a fool than of a man wise in his own conceit (Prov. 26:12). Pride is an abomination to the Lord (Prov. 6:16, 17). "Though the Lord be high, yet hath He respect unto the lowly; but the proud He knoweth afar off" (Psalm 138:6). The high, holy, and eternal God dwells in the contrite and humble spirit (Isa. 57:15).

David did not exercise himself in great matters or in things too high for him (Psalm 131). If, in the devilish pride of our intellects, we speculate, or try to be wise above what is written in the Scriptures, upon the great and high matters of the God-head, election, predestination, creation, redemption, regeneration, and the resurrection, we lose ourselves in the cloudy heights or in the infinite depths of truth, so that our hearers or readers cannot see or follow us or know what we really believe, and thus, so far as our influence reaches, we confuse and divide the simple-minded and sensible believers of Bible truth.

S. H.

THOUGHTS ON REGENERATION AND TEMPORAL APOSTASY.

I do not imagine myself capable of explaining the great and mysterious principle of Regeneration. The washing of regeneration and renewing of the Holy Ghost is God's exclusive prerogative with and in which the creature bears no part; it is purely and wholly the operation of divine power, and the end or object thereof is the everlasting salvation of the soul and it insures the final redemption of the bodies of the chosen vessels of God's mercy.

Whether the earthen vessel, the bodies of the saints are in a greater or less degree affected or influenced to pursue a better course of conduct or not is a question that has been, and is still being discussed, pro and con, by a number of our ablest writers through the columns of several of our papers, published in Texas and elsewhere; but I have not felt inclined, even if I were qualified, to offer any suggestions in favor of either side of the

question; yet I have thought for many years that the washing of regeneration and renewing of (or by) the Holy Ghost must be efficacious in promoting an honest, upright, moral course of conduct; that the grace of God teaches us so to live as to show forth His praise who hath called us out of darkness into His marvelous light; and that we should be very careful to avoid defiling the earthen vessel in which the Lord hath placed this heavenly treasure; for I think that herein lies our greatest danger of apostasy, degeneracy, and temporal destruction.

Regeneration is wrought by creative power; it is the impartation of divine life, the application of the cleansing and atoning merit of the blood of Christ; it makes the sinner whole, and stamps upon his mind the impression to do something, and qualifies him to learn of Jesus what he would have him to do; his conscience is purged from dead works to serve God and glorify Him in his body and spirit which are God's. Sinners thus favored of the Lord are commanded to go, not to come; for they have already come as they were drawn by the power and loving kindness of the Father; and, having received a given rest from the burden of sin and condemnation, are commanded to take His yoke upon them, and learn of Him, with the promise that they shall find rest to their souls, and, for their further encouragement He assures them that His yoke is easy, and His burden is light.

The leper was first cleansed, and then told to go and show himself to the priests, and offer the gift that Moses commanded, not in order to his cleansing, but for a testimony to them that he was made whole already. So sinners are made whole, spiritually, before they are required to go to the church or to bear testimony of the grace of God in the salvation of their souls.

Regeneration brings the subject up out of a horrible pit, out of the miry clay, puts his feet upon a rock, puts a new song in his mouth, establishes his goings, and thus elevates his soul to greater and nobler aspirations and qualifies him to love, serve, and worship the true and living God in spirit and in truth. Degeneracy is to grow worse, practically to decay or fall from a better to a worse state or condition, to sink one below his former status; it is to reverse the divine statute: "Cease to do

evil, learn to do well"; it is to cease to do well, and learn to do evil, which we are liable to do.

Now the question arises, Is it possible that the dear children of God may do this, *i. e.*, can they degenerate? or can they fall from the virtues of their ancestors? If they cannot, if they are still guided by the Spirit and grace of God so that they cannot remove the landmarks which the fathers have set, then there is no need for admonition, no necessity for warning nor call to repentance. Who can say that there is no contention and strife among us about words to no profit? Is there no strife and bitterness, no envy and jealousy existing among some who profess to teach in the name of Jesus! And do the churches of which they are members allow them to go on and denounce one another in bitter terms, and publish their faults to the world? Have the churches no authority to deal with such offenders? If not, I have failed to understand the Scriptures relating to the militant Kingdom of Christ. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord Knoweth them that are His" (Paul).

J. E. W. H.

DIVISIONS.

Why should the Lord's people divide, or so act as to cause division? We should prayerfully and solemnly consider the sacred and endearing relationship existing in the churches of God. They are the body of Christ and members in particular. When one member suffers in our natural body, the whole body suffers. This is also true in the Church of God. The children of God are one family; God Almighty is their Father, and Jerusalem the new covenant of grace, which is free, is their mother, and they are all free children and heirs to the same blessed inheritance. If one member of the family is slandered, the entire family suffers as a result. If one Old Baptist were to get drunk, we should all have to be stigmatized as favoring whiskey. Such has been the case in the past. It is sad, indeed, to see a natural family in confusion, and far more so the church of God. "If ye bite and devour one another, take heed that ye be not consumed one of another." How true this is, and yet

sad! Sometimes Old Baptists are too much like young surgeons wanting to amputate the members of the body for minor causes. Amputation or exclusion should be the last resort. We should labor most tenderly to save the members of the body so long as the diseased member will not throw the whole body into confusion and disorder.

Why should one preacher become jealous of another? There is room in the church of God for all gospel preachers. If I am not as able as my brethren, I should thank God for the gift in them, and try to be reconciled to my lot, and feel grateful to the Lord that I have a gift at all. We need all true gospel preachers, no matter how little and weak they may feel. There is danger of pride controlling us and not appreciating those who are less gifted. Grace makes the greatest gift to feel to be the least, and he is far from boasting. If he is appreciated, it humbles him, and he thanks God that by grace he has been enabled to comfort God's afflicted children. He feels at best to be an unprofitable servant. We have no bosses and popes in the churches of God, and we need none. God's servants are equal.

God has fashioned the hearts of His people alike. They are born of the same parentage and belong to the same royal family, and are heirs to the same glorious inheritance. They are interested in the same great cause, and should love one another with pure hearts fervently. Love hides a multitude of sins, and is gentle, kind, tender, loving, forgiving, and desires unity. There are too many divisions among the Lord's people over minor differences, and it is very wrong for one to get up a hobby and to be willing to exchange the fellowship of the church of God for his hobby. Sometimes good brethren will disjoint sentences, and misconstrue a brother's writings, and try to make a brother out an heretic because he does not use the same expressions he does. It is wrong for a preacher to set himself up as a boss, and try to force all the rest to use his expressions just like he uses them, and to view every minor point just like he views it, or be cast out of the synagogue. That is a dangerous, destructive spirit of bossism, and should not be allowed to go uncondemned. You take the great body of Primitive Baptists, and they are one on the sover-

eignty, omnipotence, omniscience, omnipresence, and immutability of God, and that He sovereignly chose His people in Christ Jesus before the foundation of the world, and predestinated that they shall all be adopted into the heavenly family, and be conformed to the image of Jesus. They all agree that the atonement of Christ was for the elect only, and that all for whom Christ atoned or died shall be saved in heaven, regardless of their environments here. They believe that all the elect shall be called, regenerated, the love of God shed abroad in their hearts by the Holy Ghost, translated from the power of darkness into the kingdom of His dear Son, and that they, as the children of God, are complex, possessing two natures, and they believe that in the resurrection our mortal bodies shall be quickened and fashioned like unto His glorious body, and all will be saved and glorified in heaven independent of means or instrumentalities. None believe that God coerces man to sin or do wrong, or that He approves of sin. Sin is man's fault, and he is responsible for it.

We all agree that the Primitive Baptist is the visible or organic body of Christ, and that none should be received into their fellowship but penitent believers on Christ, and that they should stand aloof from the institutions of men, secret and religious. We hold that the perfectly inspired word is a thorough furnisher to the church of God, embraces all we should believe in doctrine or practice. We are agreed on these things. Our people were once all together, but Mr. Fuller caused division by new doctrines and practices. Contending for the old paths does not cause division, but it is departing from the truth. Our people endorsed the Black Rock address, condemning missionary boards, conventions, theological schools, a salaried ministry, and protracted meetings, etc., in 1832. Those practices were believed then to be unscriptural, and the unscriptural crowd formed another denomination. We stand today where our people did back there. The standing in the way and enquiring for the old paths has not caused the divisions, but it is the departures. Some may get up protracted meetings in a "mild form," some want Sunday Schools in a modified form, and others the mission spirit, and salaried system, etc., and the first thing you know you

will modify everything out of the old church and we will wake up in Babylon, with our harps upon a willow. Brother, let us be satisfied with the goodness of the Lord's house, and put out all these new measures. Those departures will cause trouble and division, and you will get a following in any error, but that does not make you right. Divisions are destructive and divide families, churches and associations, and cause great coldness to follow. Why press measures that you know will destroy the peace of Zion? You can see what the protracted meeting and Sunday School have done for other people, and it will be corrupting to our Church. Don't exchange the fellowship of the church of God for it.

Let us not be self-willed, but humbly live at the feet of our brethren, and strive for the things that make for peace. If your preachers or members are guilty of fornication, drunkenness, or gross immoral conduct, exclude them. Keep your house clean. Do not be striving about words to no profit. We can never see every point perfectly. The great concern with me is, Am I a child of God? Am I His or am I not? My knowledge is imperfect now, but I hope some sweet day that my knowledge will be perfect. Let us all go to laboring more to unify and not introduce measures to cause more distress in Zion. Little children, love one another and confess your faults one to another. Leave off hurtful expressions, and quit agitating annihilation of the wicked, nonresurrection of the body, setting councils or associations over the church of God as disciplinary bodies, striving about local customs, recognizing expelled members, trying to force organs or protracted meetings, Russellism, etc., on the churches and disputing about the new birth, etc. Let us be forbearing and tender, and labor to reclaim the many good brethren who are already separated from us. Mark them that cause divisions among you, * * * and avoid them. Teaching the truth in love unifies.

L. H.

TWENTY-THIRD PSALM.

"The Lord is my shepherd; I shall not want."

When we can say this and feel the truth of it we feel secure. The *Lord* cares for us—He protects us. We

need such a shepherd. His power and wisdom are great, but not greater than our needs require. We often forget that He cares for us, and we sink in despair; but some favored moments we feel secure even in deepest trials. We are hid under the shadow of His wings, and, like chickens under the mother's wings, we sing our song of felt security. "He is *my* shepherd." I am a poor sinner, and unworthy of such a mercy, but the Lord is mine.

"*My* shepherd"; this little word "*My*" is important. Once I thought of him as *a* shepherd, as great and good, but I could not say "*My*"; but now I apply it to myself. He is "*My*" shepherd. I do not deserve it, but He is *mine*. Poor as I am, weak, ignorant and helpless, but the Lord stoops to be *mine*. With such a shepherd, guarding me and holding me, I can pass through the valley of the shadow of death with no fear. He is my *shepherd*. He fills the office well. To be a *shepherd* He must care for, He must protect. O how secure one is with such a shepherd. He is not only my maker, but He assumes the office of *shepherd* to me.

I need Him to be a *shepherd* to me, and with such a shepherd I am secure. When sheep can lie down in green pastures, beside the still waters, they are the picture of contentment. With no wolf or foe near to destroy or disturb, the flock feels secure; and at times we experience all this in our own hearts, when we can cast all our cares on Him and feel secure.

The Lord will preserve the Church, and I need not worry over it. He will care for our little ones when we are in our graves. His own eternal truth will stand forever; this ship will never sink. Let us lie down and sing, "How Firm a Foundation." God's providence is universal and extends to all events, and will bless our children's children to the latest generation. Alas! for unbelief. Here is sound footing. O that we could trust the Lord in every strait!

"He restoreth my soul." "He giveth His beloved sleep." It is not all war and tears with us. Many are the afflictions of the righteous," but it is not all tears. He restoreth my soul to her sweet union and fellowship with the Lord. He breaks the snare, sets the prisoner free, and gives us our harps from the willows again and again. "I will show him how great things he shall

suffer." Paul's was a life of suffering, but in the end he could say, "I am ready to be offered," and in this he found enough to make up for all he ever suffered.

"Thy rod and Thy staff, they comfort me." God's providence and grace are engaged, and work in unison in the salvation of His people.

The Lord's table is laden with sweet truth, and at times we rejoice even in persecution. "My cup runneth over." At times it does, and O! how comfortable are such moments! And now, in view of all this, and of what the Lord has done for me, of all his mercies and of His unchangeableness, I feel sure "goodness and mercy will follow me all the days of my life." He will never leave nor forsake me. I want to believe this with my whole heart. How restful it is to trust Him—to lean on His strong arm.

J. H. O.

QUESTIONS AND ANSWERS.

1. Q. Were the bodily afflictions that our Saviour healed typical of spiritual ailments? A. Undoubtedly. Natural blindness, deafness, dumbness, fever, epilepsy, paralysis, insanity, leprosy, and demoniacal possession are all representations of different forms and degrees of sin; and so were those persons whom Christ raised from natural death symbolical of those whom God raises from the death in trespasses and sins. None but Almighty God can heal disease or raise the dead.

2. Q. How many of the Apostles of Christ are recorded as taking part in the gospel history? A. The New Testament tells but little of any of them except Peter, James and John (the sons of Zebedee), Thomas, Matthew, Judas Iscariot, and Paul.

3. Q. Who were the "beasts" with which Paul says he fought at Ephesus (1 Cor. 15:32), and the "lion" out of whose mouth he says he was delivered (2 Tim. 4:17)? A. By the "beasts" at Ephesus, he probably means Demetrius and the other idol-making silversmiths, who thought that their business would be ruined if Paul proved to the people that an idol was nothing at all (Acts 19); and, by the "lion," he may have meant Nero, the powerful and bloody Emperor of Rome.

4. Q. Is there not some mysterious connection between the question which Peter asked Christ about John, "What shall this man do?" and John's prolonged life after the other gospel records closed? A. No doubt Christ's words, "If I will that he tarry till I come" (John 21:20-24) implied that John would outlive all the other Apostles. John is believed to have lived till near the close of the first century of the Christian Era.

5. Q. Are there not reasons to suppose that the interior of the earth is a burning mass? A. Yes; this seems to be certain from the numerous volcanoes on the earth, and the frequent earthquakes, and the fact that, for about every fifty feet of descent the heat of the earth increases one degree. With these internal fires, and electricity and oxygen almost everywhere present, the Lord can easily burn up the world (2 Pet. 3:7-12).

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.

MR. JOHN WARBURTON'S LAST DAYS, BY HIS SON JOHN.

It was some time in October, 1856, that my dear father was first taken seriously ill, his complaint being, as I understand, a disease of the heart. Shortly after, great fears were entertained by his family and friends, whether he would ever recover. In November, while I was supplying at Hurst, I received a letter from my sister, saying, if I wished to see him alive, she thought no time was to be lost. I, of course, immediately set off, and arrived in Trowbridge the same night. Dear man! On seeing me he was almost overcome by his feelings; so, finding him very weak, I said little to him that night. On the morrow, I felt anxious to learn the state of his mind, and to know if anything oppressed him. Accordingly, when I saw him again, I put the question to him, and begged him to tell me if he had anything that lay heavy upon his mind, either concerning the family, the church, or himself. Never shall I forget the pleasant smile upon his countenance, as he answered. "My dear

child, if thou wast to put the world before me, and say all should be mine to tell thee anything upon my mind that in the least distresses me or gives the least pain, I could not. Bless God! I have a good conscience before him. Those truths that, in my little way, I have attempted to preach, are now my support in the view and expectation of death. O what could I have done now, had I been suffered to keep back the truth of God? But no thanks to me. I have been tempted to soften the truth, and been determined not to give such offense; but God has made it to burn in my heart like a fire, and out it has been obliged to come. O the traps that men have set for me! But, bless my God, he has delivered the poor worm from them all. Just before I was taken ill," he went on to say, "how the Lord did favour me, to be sure. Go where I would, there was the Lord with me. If I went into the garden, there he was; if into my summer-house, he went with me; if into the wood-house, sawing and chopping wood, he was with me too. He led me back through all the footsteps he had brought me, both in providence and grace. O how my soul was broken down with his loving-kindness. I tell thee what, John, I could hardly walk about; for the smiles of my God seemed too much for the body to bear. At last, I said to him, 'My dear Lord, what art thou about to do with thy poor worm?' O, I wanted him to take me home." I said, "Father, your desire will soon be granted." "Well," he said, "if putting up my finger would raise me up or take me out of the body, I would not do it, contrary to the will of God. Not my will, but thine, O Lord, be done."

As I was sitting with him one morning, he said, "Not long since I thought upon my book. Some people have said that it has been blessed to them. It being many years since I read it, I thought I would read it again; but, O John," said he, lifting up both his hands, "my soul was broken within me to see the poverty and distress, the fears and despair, the misery and sorrow he had brought me through. O how I sat at his feet and washed them with tears of gratitude." I remarked to him how wonderfully God had proved those words that nailed him to Trowbridge, "Abide in this city, for I have much people here." On hearing the words, he burst into tears and said, "Ah! it was the Lord that spoke them to my soul;

and I, fool like, wanted to go to Maidstone to escape trouble. I think the Lord has been obliged to exercise more patience with me than with any of his children beside. I do hope, John, when I am gone nobody will say anything about me. Let my name sink into dust; but let the name of Jesus be exalted forever. I have told the Lord many times if he condescended to bless such a nothing to the souls of his dear people, not to let them think or speak about the instrument. I have been afraid the whole glory would not be given to the Lord."

On one occasion, I remarked to him, "Father, it is a mercy the devil is not permitted to tempt and distress you now. He would like, no doubt, to do so in your present weak state." He smiled and said, "Well, it was but yesterday I was thinking of it, wondering how it was; and at last I said, 'Well, Lord, thou knowest he has made a big fool of me for sixty years; he has done enough.'" Soon after, when all was silent in the room, he burst into a loud laugh, and with a triumphant voice exclaimed, "Ah, devil, I can laugh at thee now. O thou cursed lying wretch! Thou toldest me I should die in despair, and that I was the greatest hypocrite that ever lived. I am not a hypocrite. Come now, come with all thine infernal train. I fear thee not. In the name of my God, I would destroy thee."

On another occasion, he had a very bad fainting fit. Myself, my sister, and Mr. F., were then with him. As he came to himself he burst out, "What are my sorrows compared with his! His temples were crowned with a crown of thorns. He was crucified between two thieves; and one of them was old Warburton's brother,—saved by free grace without works. O he cried, 'It is finished.' This is the foundation of my soul, and ground of acceptance with God."

On November 22d, Mr. Tiptaft called upon him, and has favoured us with the following particulars of his interview:

"I went to preach for Mr. Warburton on Lord's day, November 23d. He was then very ill, and every day was expected to be his last. I called on Saturday evening. He was sitting by the fire in his bed-room, and appeared to be in a very happy frame of mind, and under the influence of the blessed enjoyments he had the previous

night, which he attempted to describe as well as he was able in his very feeble state. He said that his enjoyments were as great during the night as his soul could contain, and that the words of David were applicable to his state of mind: 'Thou anointest my head with oil; my cup runneth over.' He spoke of giving utterance to the feelings of his heart, by quoting loudly various portions of Scripture and verses of hymns, and seemed as if he had strength to preach, which surprised his family whilst listening to him.

"On the Tuesday evening following, after preaching, I called again, and found him in a very different frame of soul. Instead of praising and blessing God, he was begging and praying for the enjoyment of Divine blessings. He did not take a high place, but honestly said, 'I am now in the poor publican's place, begging for mercy.' The little that he could say each time was commended to my conscience, as if he was honestly speaking his feelings, as a dying man hourly expecting to be removed from this vale of tears."

In the evening, two of the deacons called to see him. "Well," he said, "here I am as I always have been; sometimes up and sometimes down." "Last night," he continued, "I thought I was going home; but before I attempted to settle, I thought, here is another gloomy night again! After a while, the Lord led me to look upon him, who, when he was upon this earth, what gloomy nights he passed through, left and forsaken by all! but his greatest grief was the hidings of his Father's face. O, what were his feelings when he cried out, 'My God, my God, why hast thou forsaken me?' He gave me a look of his countenance in that sweet gospel vision. I saw the thorns that pierced his lovely temples. O I felt so ashamed; I did not know where to hide my blushing face. Ah, what was my poor gloomy night compared to his! What I felt I most richly deserved; but the dear Son of God did no sin, yet what agonies he bore, and not a murmuring word dropped from his dear lips. O what love I felt to the Son of God. I mourned over him with a godly mourning. I wanted to go down to the chapel; for I felt that I could preach; yes, I wanted to tell the dear souls once more what the dear Lord had done and was doing for me; but when I began to move I found my

body was weak, not equal to my spirit." Finding himself overcome with talking, he said to the deacons, "Now you must go; my head is so weak. I shall feel this after you are gone." When they left, he said, "Now they will have another of old John's sermons to talk about." "Well," continued he, "I have nothing else now to talk about. It is all the same Jesus from first to last." His daughter Ruth said to him, "No, you want nothing but Jesus." "I don't, nor do the children of God either; nothing else will do for them. It's old things made new they want; and it is always new when Jesus brings them."

January 23d.—As he had had no sleep after three o'clock, he seemed quite weary. His daughter said to him, "Father, I wish you would not be so cast down." He answered, "I cannot help it, my child; I want Jesus. When he is gone all is gone. I thought he was at the door; but before I could open the door to my Beloved he was gone. I think," he added, "I am the strangest being in the world; I am so often up and down; but bless the Lord, sometimes he gives me a sight of his glorious Person, and fills me with such joys that I am obliged to beg of him to stay his hand; it is so glorious; too much for this sinful body to bear. Then I want him to break the pitcher and take my soul home, where I shall praise him as I would. There will be no flesh and blood then to shrink at the glorious sight. O what a blaze and a shout there will be when old John gets to heaven, one that has merited hell a thousand times over; the greatest debtor to mercy, and the vilest wretch that ever lived. Bless him, bless him! 'He has ascended up on high, he has received gifts for men, yea, for the rebellious also.' O what a rebellious wretch I have been! Still his everlasting arms are underneath."

In November, Mr. John Gadsby went to Trowbridge to see him, when the following conversation took place: Mr. Gadsby asked him if he had no care about the church. "Have I no care about the church?" said he. "I feel sometimes as if I never had had a church or a chapel at all. I have to think, before I can find the way to the chapel in my mind; and sometimes I get to the corner of the street, and can't get any further." And then, turning the conversation, he said, "O to think of that Park

Lane, near the Dove House. I remember going with the two children, and finding all my things marked to be sold for rent. And now look at me! Here I am, surrounded with feather pillows. (He was resting upon the sofa, supported by pillows.) I once walked round my garden here, and I saw a hamper that had had some fruit and things in that a friend had sent me, and another that had had some wine in. Then I went into the kitchen, and there was plenty of meat and plenty of everything. And I said, 'Is this old Warburton the pauper? Eh! Bless the Lord! All the paupers in the town ought to follow me to my grave; for I'm sure I'm the biggest of the lot.'

Mr. Gadsby then said, "Many of our friends know that I have come over to see you. What shall I say to them?" "Tell them," he replied, with much emphasis, "tell them I am firmly resting upon the electing love of the Father, the redeeming blood and justifying righteousness of the Son, and the comfortings, leadings, and teachings of the Holy Ghost; and tell them that though I have preached these things for fifty years, I never felt them before as I feel them now. Farewell!" "Farewell, my dear friend!" responded Mr. Gadsby.

Nothing particular occurred from this time until the commencement of March, when he had another severe attack of illness. The medical gentleman said that he could not long survive. From that time at intervals he appeared hardly conscious, excepting in matters of religion; but in all soul matters he was perfectly conscious to the last. On the Sunday previous to his death, a letter was received from a friend. On the contents being made known to him he burst into tears and said, "It has been my desire once more to go round and see my old friends, and tell them how good the Lord is, and how precious he is to me." All that day he appeared to those around him as if enjoying the sweetest communion with the Lord; and in the evening he remarked to his friends what a comfortable day he had spent both in body and soul, and how happy he was with the blessed testimony within that the Lord was his God. A sweet smile seemed on his countenance. In this happy state he continued until Wednesday, when a visible change in his body took place, for the worse.

Thursday, April 2d.—All his children who resided in the town were summoned to his bedside. One of his daughters said to him, "Father, you feel Christ precious, and want to praise him in glory?" He lifted up both hands, and, pointing with one finger, with fixed eyes as if gazing on some delightful object, exclaimed with peculiar emphasis, and perfectly distinctly, "I haven't room, I haven't room." Between four and five o'clock in the afternoon, it became difficult to understand what he said, but to all around he appeared full of raptures, his lips continually moving as if talking to himself, and lifting up both hands continually as if enjoying the sweetest communion with his God.

Not long before he died, he appeared anxious to say something. On one of his daughters putting her ear close to his mouth, she heard him say, "Pen, ink." On which she replied, "Do you want to write, father?" He said, "Yes." Pen, ink, and paper were brought to him. He took hold of the pen, and held it in such a way as to cause surprise to all his children present. He tried to make a mark, but could not. He looked very earnestly at his daughter, and said, "You can write." She inquired, "Father, what must I write?" He said something; but none could understand what he said. On which his daughter said, "Is it anything about the church you want us to know?" He shook his head, and firmly said, "No." Another of his daughters said, "Is it anything respecting the family?" As before, he replied, "No." "Is it to tell us how good the Lord is to you in your last moments?" He lifted up both hands, and waving them with peculiar delight, said, "Yes, yes." He still continued to appear as if those round him did not sufficiently understand him. With great exertion, he lifted up both hands, pointing with his finger, and labouring to articulate something. At last he said, "Hal—, Hal—!" Then followed with a firm voice, without a waver, "Hallelujah!" and he immediately breathed out his soul, at a quarter past seven, p. m.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

JOHN WARBURTON, JR.

Southill, Beds, April 23, 1587.

THE TRIAL AND DECISION OF MOUNT CARMEL CHURCH, LURAY, VIRGINIA.

This book of 269 pages has just been published by Elder R. H. Pittman, of Luray, Va., and is sent by him, postpaid, for \$1.50.

It is a stenographic report of the testimony of seven witnesses for the complainants (the Means Baptists, or Regular Baptists, or Burnamites) and twenty-nine witnesses for the defendants (the Anti-Means or Old School or Primitive Baptists); and the brief (or Condensed Arguments) of the attorneys on each side; and the decision of Judge T. N. Haas, of Page Circuit Court, Va.

On March 8, 1849, Barbara Buracker and others deeded to Peter Price and others, trustees of the Mount Carmel Old School Baptist Church, at Luray, Va., a piece of land for the site of a meeting-house to be erected thereon under the supervision of said trustees, it being expressed in the deed that said piece of ground and the meeting-house to be erected thereon were "to be for the perpetual use of said Mount Carmel Church of Old School Baptists and their successors holding the doctrine of unconditional and eternal election, predestination of God, final perseverance of the saints to glory," etc., "that the elect were chosen in Christ to salvation before the world was." In 1890 a division took place in Mt. Carmel Church, one faction, under the influence of Eld. E. H. Burnam, of Kentucky, holding that God employs means, such as preaching the gospel, in the regeneration of His people, and advocating Sunday Schools and Missions as means of salvation; and the other faction holding that God regenerates His people independently of all means, and opposing Sunday Schools and Missions as unscriptural innovations and human inventions. These two factions used Mt. Carmel meeting-house on different days in the month until 1909, when the town council of Luray condemned the land on which the meeting-house was situated (it being in a street between the principal street of Luray and the Norfolk & Western Railway Depot), and, recognizing the Old School Baptists as the true owners of the lot, entered into a contract with them for the removal of the building to another lot not *in* but

on a street, and for the exchange of lots. The Means Baptists, the complainants in the suit, claiming themselves to be the owners of the property, sought and obtained temporary injunction to restrain the Old School Baptists, the defendants in the suit, from exchanging or disposing of the property. As the title to the property was thus in dispute, the suit was instituted by the Means Baptists to decide whether they or the Old School Baptists were the owners—in other words, which party were the “Old School Baptists” to whom the land was deeded.

Able and learned men and women testified on each side; and, after hearing all the testimony, and the arguments of the opposing lawyers, Judge Haas decided that, in consideration of the Old School Address at Black Rock, Md., 1832, and the language of the Buracker deed, in 1849, conveying the land to the trustees of the Mt. Carmel Old School Baptist Church, and the circular letters, in 1845, and 1879, and 1887, and 1889, of the Ebenezer Association, of which Mt. Carmel Church was a member, the Old School or Anti-Means Baptists were the true beneficiaries of the trust created by the Buracker deed of 1849, and the beneficial owners of the lot conveyed by that deed together with the meeting-house erected thereon; and that the Means Baptist congregation of Mt. Carmel have no property right therein.

The testimony of the defendants clearly proves that the Old School are the Primitive or Original Baptists, and that their faith and practice are those of the Apostles.

This is a very valuable work, and should be in every Primitive Baptist family.

S. H.

ELDER JOHN R. DAILY'S BOOK ON "SECRET SOCIETIES—THEIR FALSE RELIGIOUS PRINCIPLES AND CORRUPT PRACTICES."

This excellent little book of 111 pages has been written and published by Elder John R. Daily, 1022 Goodlett Avenue, Indianapolis, Indiana, and is sent postpaid by him for 35 cents a copy, or twelve copies for \$3.50. It ought to be in every Primitive Baptist home, and should be carefully read by every member of the family to guard them from ever being enticed into these false and corrupt human institutions.

Elder Daily quotes largely from the leading writers and authorities of these societies, and he demonstrates that these orders are modern, anti-Christian, conditional (or Pelagian), proud, heathenish, hypocritical religions, caring nothing whatever for the great majority of poor, afflicted, and helpless people, ceasing to care for their own poor who fail to pay their dues, and vainly attempting to guard their worthless secrets (which are well known to well-informed men) under the penalty of the most awful and diabolical and unlawful oaths that ever entered the mind of man.

S. H.

EXTRACTS.

BUFFALO, ALA., R. 1, May 4, 1916.

DEAR BROTHER HASSELL:—Enclosed you will find \$1, which pays my subscription till March, 1917. THE MESSENGER comes regularly, and we enjoy it so much.

May the Lord bless you, dear brother, with many years yet to speak the truth in love.

I beg to remain your brother in love,

B. J. WOODALL.

BESSEMER, ALA., May 4, 1916.

601 South 27th Street.

Mr. Sylvester Hassell.

DEAR BROTHER:—Enclosed find \$1 for my renewal to THE GOSPEL MESSENGER for another year. I prize THE MESSENGER above any paper I take. I hope you may live long to send the truth to a sinful world, and that they may profit by reading the truth that it contains.

Yours truly,

M. R. ROCKETT.

JENNINGS, FLA., May 9, 1916.

DEAR BROTHER HASSELL:—Once more I send to you a P. O. order for \$1 to renew for THE MESSENGER. I thank God that I have it to send.

I will be 81 years old the 5th of June. My parents are both dead; my brothers and sisters are all dead, and I, the oldest one of them, am here yet. I had ten children and reared them all but one to be 21 years old. Three of them are dead; six of them are living—three boys and three girls. One boy I do not know where he is. He was in Cuba the last we heard of him, now fourteen years ago. If any of the readers of the THE MESSENGER or any one knows where he is I will be thankful to them to write me. His name is Charles F. Avriett, very often called Frank Avriett. My wife died thirty-one years ago. I never married any more. I have thirty-eight grandchildren and ten great grandchildren.

Brother Hassell, I hope the Lord will bless you and your staff. My love to you all.

Yours in hope,

JAMES AVRIETT.

GRAY, GA., May 10, 1916.

Elder S. Hassell.

DEAR BROTHER:—Find enclosed money order for \$1 for my subscription to your paper. I have been taking it ever since its first publication, which has been over thirty years ago. I feel sure that it has so far verified its motto: "Speaking the truth in love." While there have been many changes and much falling away with grievous divisions among God's people, yet THE GOSPEL MESSENGER has held but one aim—contending for pure gospel truth, and contending for it in love. I feel that it is a safe periodical to read; and while I don't expect to read it much longer, yet I do hope and pray that it may continue on in the future as in the past—"Speaking the truth in love"—and I hope the good Lord may spare you many years yet, for He is a stronghold in the day of trouble.

Yours in sweet confidence and love,

E. A. BRAGG.

COLUMBUS, GA., 2821 Hamilton Avenue, May 15, 1916.

DEAR BROTHER HASSELL:—Please find enclosed \$1, for which renew my subscription to THE GOSPEL MESSENGER for another year. I will say that I have the first GOSPEL MESSENGER that was printed, and I have the last one. I do not feel that I could get along without it, as it always brings with it good news of glad tidings.

Brother Hassell, I am now going on 78 years old and am left to read THE GOSPEL MESSENGER yet, and I hope and trust and pray the Lord that He may spare you long to publish THE MESSENGER.

Your brother in much love,

W. J. CARMACK.

LITHONIA, GA., R. 4, Box 88, May 15, 1916.

DEAR BROTHER HASSELL:—For many years my life has been one of trials, afflictions, and sorrows, but this year was the most trying to me of all my life. One year ago last March my dear mother fell and broke her hip. After eight weeks of suffering she passed away. To me this was a most heartrending trial. For more than seventy years I had been blessed with a mother's care and love, and it was indeed hard for me to give her up. She left satisfactory evidence that she was one of the redeemed of the Lord, yet I miss her.

In a few months I had to give up my little home. I am a poor little wanderer, all alone in the cold world. No matter where I roam all the world is sad and dreary. No father's pity, no brother dear, no sister's love, no mother's tender love and care to cheer me on my sad, cold, lonely way.

My dear mother was a worthy member of the Primitive Baptist Church. She was firm in the doctrine advocated by them. She was ready and willing to depart and be with Christ. Mother is gone, never to return, but I have a hope of meeting her some sweet day. I hope I am not deceived in this, but sometimes I feel that I am. I am so vile and sinful. Sin is mixed with all I do. I so often walk in by and forbidden paths. Then the dear Saviour withdraws His presence from me, and I am left to grope in darkness with not a glittering star to beam upon my pathway. O that it was with me as in days gone by, when the candle of the Lord shone round about me. I will soon be 72. Just a few more days on earth to spend, then all my trials, afflictions, and sorrows will be over. I am so burdened with trials and sorrows here, but I must wait till my appointed time comes. All the children of God need sorrows and afflictions to wean us from the world. The allurements of the world have no charm for me. All is vanity and vexation of spirit.

Brother Hassell, please pardon me for trespassing on your time and patience. I fear you cannot read my writing. The vision of my left eye is entirely gone and the other is rather dim.

May the Lord bless you in your labors of love and enable you to go on with the publication of THE GOSPEL MESSENGER. It has been fourteen years since I could see to read. The God of peace be with you and all the readers of THE GOSPEL MESSENGER.

A. L. DEELN.

NEW BOSTON, TEX., May 16, 1916.

DEAR BROTHER HASSELL:—I have received the two dollars sent by the colored brother, and I do most sincerely desire to thank you for your great kindness to me. If you should ever see that good colored brother please tell him that I appreciate his kindness very much.

I am still on crutches, but can walk some without them, and my limb is still improving, and my health is almost as good as usual, for which I desire to thank the Lord every day and every hour and every moment, if not mistaken in what I feel at times especially.

Possibly we shall not meet again on the shores of time, but oh, how sweet it will be to meet in heaven, where there will be no pain, no sickness, no sorrow, no afflictions, no death, where all is love, joy, peace, contentment, bliss, and glory! Oh, heaven, sweet heaven! Can it be possible for such a poor one as I to ever see and enjoy that dear home of the Father and of the Son and of the Holy Spirit, where angels and seraphs and cherubs and happy human souls and human bodies will live and reign and rejoice and be peaceful and contented and resigned in the very height of heavenly bliss, heavenly glory, heavenly honor, forever and forever? Let everything that hath breath praise God for such a happy place as heaven. Yes, praise Him for a hope of heaven; praise Him for a preparation for heaven; praise Him for a dear Saviour and Sweet Comforter, and praise Him for His sweet love and grace and mercy and pity and compassion; yes praise Him for sweet life and breath, and health and strength, and bread and raiment, and for all blessings, great and small, natural and spiritual, both for time and eternity. "Praise God, from whom all blessings flow." May it all come true some sweet day if it be the will of Him who is infinite sweetness Himself.

Dear brother, please pardon this long letter. I did not think of writing so much, but my soul filled up and ran over and I wrote what I felt. Oh, may the sweet Spirit come into your dear soul and comfort you and keep you filled with heavenly praises to the journey's end.

Yours in hope,

W. S. BROOM.

SELECTIONS.

PREPAREDNESS.

A far better way to keep out of war than to have a colossal army and a colossal navy (to squander the money that ought to go into schools and reforms and other social improvements, and to rob our young men of some of the best years of their life) is to act righteously and generously and in a Christian spirit toward other nations. Of course if our statesmen are going to act like a lot of fool schoolboys and resent every imagined offense by other countries by rushing into a fight, then we will either have to have a large army

and navy or be whipped. But if we will treat other nations as we would have other nations treat us; if we will appreciate that other nations have rights as well as ourselves; if we will respect the rights of other people, and even when wronged deal temperately and calmly and reasonably with the wrongs done us, and see that they are righted in answer to reason and not in answer to force and foolish bravado, neither a large army nor navy are needed. Humanly speaking, the probability is that when the present war is over the nations will have had enough of war to satisfy them for some time to come, and there never was a time in our history when a colossal army or a colossal navy were less needed than today. If we had had them during the last two years, we would probably have been in the war by this time, and our having escaped the scourge of war is not altogether due to our having had a calm and reasonable and upright President, though it is in a measure due to that fact, but it is also due to our not being in shape to go to war, for which every lover of our country and lover of his fellowman ought to devoutly thank God.—*The King's Business, Los Angeles, Cal.*

DEMORALIZING EFFECTS OF WAR.

About a year ago there appeared in *The King's Business* an editorial on "The Demoralizing Effects of War." We had many letters of protest against the article, some even maintaining that the effect of war upon the men was to bring out the higher qualities of character. An article has recently appeared in *The Open Court*, Chicago, by Mr. Bertrand Russell, a leading philosophical writer of England, which sets forth in a very forceful way the utter folly of those who advocate war because of its moral effects. He says:

"The men who repeat this hoary falsehood must have learned nothing from the reports of friends returned from the war, and must have refrained from talking with wounded soldiers in hospitals and elsewhere. It is true that, in those who enlist of their own free will, there is a self-devotion to the cause of their country which deserves all praise; and their first experience of warfare often gives them a horror of its futile cruelty which makes them for a time humane and ardent friends of peace. If the war had lasted only three months, these good effects might have been its most moral consequences. But as the months at the front pass slowly by, the first impulse is followed by quite other moods. Heroism is succeeded by a merely habitual disregard of danger; enthusiasm for the national cause is replaced by passive obedience to orders. Familiarity with horrors makes war seem natural, not the abomination which it is seen to be at first. Humane feeling decays, since, if it survived, no man could endure the daily shocks. In every army, reports of enemy atrocities, true or false, stimulate ferocity, and produce a savage thirst for reprisals. On the Western front, at least, both sides have long ceased to take prisoners except in large batches. Our newspapers have been full of atrocities perpetrated by soldiers. Whoever listens to the conversation of wounded soldiers returned from the front will find that, in all the armies, some men become guilty of astonishing acts of ferocity. Will even the most hardened moralist dare to say that such men are morally the better for their experience of war? If the war had not occurred, they would probably have gone through life without ever having the wild beast in them aroused. There is a wild beast slumbering in almost every man, but civilized men know that it must not be allowed to

awake. A civilized man who has once been under the domain of the wild beast has lost his moral self-respect, his integrity, and uprightness; a secret shame makes him cynical and despairing, without the courage that sees facts as they are, without the hope that makes them better. War is perpetrating this moral murder in the souls of vast millions of combatants; every day many are passing over to the dominion of the brute by acts which kill what is best within them. Yet, still our newspapers, parsons, and professors prate of the ennobling influence of war."—*The King's Business*.

OBITUARY.

"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.

A. J. WEAVER.

It is with much sadness I write of the death of my dear husband, who departed this life the fourth Sunday in June, 1915, after an illness of eight days with pneumonia. He was a soldier in the Civil War. He united with the church at Spring Green Saturday before the fourth Sunday in July, 1876, and was baptized next day by Elder Henry Peel. He had been very feeble for a number of years and was blind for eighteen or twenty years. He said blindness was the worst affliction of all. He leaves a widow and four sons to mourn their loss. We believe our loss is his eternal gain. May the good Lord prepare us to meet him in heaven.

Written by his wife,
Robersonville, N. C.

MRS. MARY ELIZA WEAVER.

Coeducational.

Established 1879.

GILLIAM'S ACADEMY

1916-1917

One of the oldest private high schools in North Carolina; with accredited relationship with the leading colleges and universities of the South; with excellent courses in Bookkeeping (Eastman System), Shorthand (Ben Pitman System), Typewriting (Touch System), Piano, Harmony, Voice, and Expression. Diplomas awarded all graduates.

Single course in any department, with board, room rent, fuel and lights, \$104. Double course, \$125, and may be paid on easy installments.

The only school of its kind owned and operated by Primitive Baptists in the United States, and Primitive Baptist patronage is earnestly requested. New catalog just out. Write today, address

JOHN W. GILLIAM, *Principal*, or
J. W. GILLIAM, JR., *Business Manager*,
ALTAMAHAW, ALAMANCE COUNTY, N. C.

P. S.—Send us a list of prospective students from among your acquaintances. Write names and addresses plainly.—J. W. G., Jr.

ANTI-SECRET-SOCIETY PUBLICATIONS.

For books and pamphlets against Secret Societies, at low prices, send for catalogue to the National Christian Association, 850 West Madison street, Chicago, Illinois.

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.

TRIAL AND DECISION OF MOUNT CARMEL CHURCH CASE.

This suit, brought by the followers of Eld. E. H. Burnam, claiming to be the Old School Baptists, was stenographically reported, and contains much valuable Baptist history, testimony of about thirty-five living witnesses, argument of counsel, judge's decision, etc. The book clearly and interestingly sets forth who the Primitive or Old School Baptists are, and what they believe and practice. Well printed on good paper, substantially bound in black cloth with gold-lettered title, and ready for delivery in May. I find that on account of advance in paper, etc., my estimate of cost was a little too low, but I hope that 25 cents more on book will not discourage any prospective buyer. Price, \$1.50 per copy; one dozen copies to one person at \$1.25 per copy. Try to get up clubs. Please send orders to editor of this paper, or to the compiler.

R. H. PITTMAN, *Luray, Va.*

NOW PUBLISHED IN FULL.

SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B. LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

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

Plain Morocco, \$1.00; dozen, \$10.50.

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

Send all orders to

ALVIN CLARK, Wilson, N. C.

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

"IN PLACES OF DRAWING WATER."

Judges 5:11.

By Frederick W. Keene. Allegorical Narratives for the instruction and comfort of Babes in Grace. Neatly bound in cloth, 50 cents per copy, or five copies for \$2.00, prepaid. Can be had from this office or from Elder Frederick W. Keene, North Berwick, Maine.

HYMAN AND TUNE BOOKS.

(Fourteenth Edition.)

For use in Old School Baptist Churches.

Both round and shape note, 70 cents per single copy, \$6.50 per dozen. Transportation prepaid.

This book can be furnished in limp-leather binding, with name of owner in gilt letters, for \$2.25.

Send orders to Elder S. H. DURAND, Southampton, Pa., or to Elder P. G. LESTER, Floyd, Va.

THE 4 B. B. B. B. MEDICINE.

This medicine is good for the blood, the nerves, the liver, the kidneys, and the stomach. Price \$1.00 per box, or 6 boxes for \$5.00.

Agents wanted.

Address,

MRS. CHAS. M. REED,
R. 1, Box G, Connersville, Ind.

BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

I will sell the above most interesting and valuable book for \$1.00 (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,

McGirk, Texas.

THE GLORIOUS TRIUMPHS OF GRACE.

I will send the second edition of "The Glorious Triumphs of Grace" for 10 cents per copy, postpaid. Contains 190 pages and 13 chapters on our merciful God's rich grace, as it reigns in Election, Regeneration, Pardon, Justification, Adoption, Sanctification, etc.

W. S. CRAIG, Kearney, Nebraska.

REDUCTION IN PRICE.

Eld. J. S. Newman, McGirk, Texas, will hereafter sell David Benedict's Fifty Years Among the Baptists for \$1.00 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.

THE GOOD OLD SONGS.

The Best of Hymns (719) in 464 tunes in seven shaped notes, carefully selected and edited by Elder C. H. Cayce. \$1.25 each, or \$13.75 per dozen, postpaid.

CAYCE & TURNER,

Martin, Tenn.

ms. N. H. Edwards

21

June 1

Vol. 38

No. 8

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====
PUBLISHED MONTHLY.

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

AUGUST, 1916.

=====
All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C. Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter. Be certain to write names and post-offices plainly. Subscribers not receiving THE MESSENGER should notify us. Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free. If the MESSENGER is not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

AUGUST, 1916.

TABLE OF CONTENTS.

Poetry.

Crucifixion of Christ	233
-----------------------------	-----

Correspondence.

J. C. Philpot—Crucifixion with Christ	233
---	-----

Editorials.

By Elder S. Hassell:

Sound Faith and Practice	246
Presbyterianism	256
Methodist Discipline	256
A New Edition of Eld. J. H. Oliphant's Practical Suggestions for "Common People"	257
Questions and Answers	257
Remarkable Providences	258

By Elder J. E. W. Henderson:

Suffering with Christ	247
-----------------------------	-----

By Elder J. H. Oliphant:

Trial is the Divine School for the Ministry	249
---	-----

By Elder Lee Hanks:

Encourage All the Gifts	250
-------------------------------	-----

By Elder G. W. Stewart:

About the Ministry—Questions Answered	252
---	-----

Extracts.

Elder Walter J. Heard to Elder M. L. Gilbert	260
Miss Cleone Moore to Mrs. Lucy A. Lee	261

Obituaries.

Elder C. T. Nance	261
Mrs. M. A. E. Guthrie	262
Change of Address	263

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 38.

WILLIAMSTON, N. C., AUGUST, 1916.

No. 8

CRUCIFIXION OF CHRIST.

JOHN 19:18.

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

With thorns His temples gored and gashed
Send streams of blood from every part;
His back with knotted scourges lashed,
But sharper scourges tear His heart.

Nailed naked to the accursed wood,
Exposed to earth and heaven above,
A spectacle of wounds and blood,
A prodigy of injured love.

Ye that assume His sacred name,
Now tell me, what could all this mean?
What was it bruised God's harmless Lamb?
What was it pierced his soul—but sin?

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

JOSEPH HART. (1759.)

CRUCIFIXION WITH CHRIST.

[A Sermon by Mr. J. C. Philpot, of Stamford, Lincolnshire, Preached at North Street Chapel, Stamford, on Lord's Day Morning, August 19, 1860.]

"I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

The cross of our Lord Jesus Christ is the greatest mystery of divine wisdom and Almighty power, of eternal

love and superabounding grace, which could ever have been displayed before the eyes of men or angels. I call it a mystery, not only as incomprehensible by natural intellect, but because the very essence of a mystery, in the Scripture sense of the term, is to be hidden from some and revealed to others. Thus the Lord said to his disciples when they asked him why he spake unto the multitude in parables, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:11.) In the same spirit he on another occasion said, "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." (Luke 10:21.) The cross, then, is a mystery, not only as enfolding in its bosom the deepest treasures of heavenly wisdom and grace, but because the power and wisdom of it are hidden from some, and made known to others. The apostle, therefore, begs of the saints at Ephesus that they would pray for him that utterance might be given unto him that he might open his mouth boldly, to make known the mystery of the gospel, for which he was an ambassador in bonds. (Eph. 6:19, 20) And again he says, "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." (Eph. 3: 8, 9.) Salvation by the cross was of all doctrines the most offensive, and the most unintelligible. That the promised Messiah should be crucified was unto the Jew, who anticipated a triumphant king, a stumbling block; that a crucified man was the Son of God was to the Greek foolishness, for it contradicted sense and reason. Thus the preaching of the cross was to them that perish foolishness. But there were those whose eyes were divinely enlightened to see, and their hearts opened to believe and receive it. He therefore adds, "But unto us which are saved it is the power of God." (1 Cor. 1: 18.) Though foolishness to the learned Greek, there were those who saw in the cross a wisdom as much surpassing all other

as the midday sun surpasses the faintest star; which made the apostle say, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." (1 Cor. 2: 6, 7, 8.) This, then, is the mystery of the cross; this is the hidden wisdom which God ordained before the world unto our glory, that the Son of God, who as God the Son, is co-equal and co-eternal with the Father and the Holy Ghost, should take our nature into union with his own divine Person, and in that nature should suffer, agonize, bleed, and die; that by his sufferings, blood-shedding, and death an innumerable multitude of sinners should be redeemed from the curse of the law and the damnation of hell, and be saved in himself with an everlasting salvation. It is not my present object to enter further into the depth of this mystery as a display of the infinite wisdom, love, and grace of God; but I may briefly say that by the cross of our suffering, dying Lord, justice and mercy were thoroughly harmonised; every attribute of God blessedly glorified; the Son of his love supremely exalted; redemption's work fully accomplished; the church everlastingly saved; Satan entirely baffled and defeated; and an eternal revenue of praise laid up to redound to the glory of a triune Jehovah. Well then may we say, "Great is the mystery of godliness: God manifest in the flesh." (1 Tim. 3:16)

But there never lived a man more deeply penetrated, or more thoroughly and inwardly possessed with a sense of the grace and glory displayed in this mystery than the apostle Paul. Such wisdom and power, such love and grace, such fulness of salvation did he see and feel in the cross, that, as a preacher of the gospel, he was determined to know nothing among men save Jesus Christ and him crucified. United to Christ by a living faith, he could declare, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14.) And knowing experimentally

what it was to have sacred fellowship with Christ in his sufferings and death, he could speak of himself as being crucified with him, as if he were so one with Jesus in spirit, so conformed to his suffering image, and so baptized into his death, that it was as if Christ and he were nailed to one and the same cross. "I am crucified," he says, "with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

In opening up these words, I shall, with God's blessing, direct your minds,

I.—*First*, to the grand foundation on which the whole of the text rests, as intimated in the last clause—*the love and gift of the Son of God.*

II.—*Secondly*, the effect of that being made known to the soul by a divine power: it causes it to *be crucified with Christ.*

III.—*Thirdly*, the consequence of this crucifixion with Christ; which is not, as we should expect, death, but rather *life*: "*Nevertheless, I live.*"

IV.—*Fourthly*, that *self* has no hand in this divine life; "*Yet not I, but Christ liveth in me.*"

V.—*Fifthly*, that this life is a *life of faith* on the Son of God.

I.—Union with Christ is the grand, I may say the sole source and spring of vital godliness; for union must precede communion; and "fellowship with the Father and with his Son Jesus Christ" is indeed the very sum and substance, the very life and power and blessedness of all true religion. What fruit can the branch bear without union with the vine? And is not union maintained as well as manifested by abiding communion? "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." (John 15:4.)

But the original source as well as the closeness and individuality of this union and communion with Christ are pointed out by the language of the apostle, "*who loved me and gave himself for me.*" He had a testimony in his own breast that the Son of God loved him, and gave himself for him; and it was the sweet enjoyment of this inward assurance of Christ's personal, individual

love to his soul, and the flowing forth of faith and love toward him in return, which enabled him to say in the language of holy fellowship with him, "I am crucified with Christ."

Now, many of the saints of God may not be so highly favoured as to take up into their lips Paul's language of strong, personal assurance. They may hope, and at times may rise beyond a hope, into a sweet confidence, by the shining in of the Sun of Righteousness, that the Son of God has loved them and given Himself for them. But the strength of Paul's persuasion and the full expression of his confidence so far out-strip both their assurance and their language, that many real saints of God confess they come short both in heart and tongue. Yet their coming short of this blessed certainty as an enjoyed reality in the heart, and as a declared confidence by the mouth—for conscience and tongue must move together where God works—does not affect the fact. Clouds and mists sometimes obscure the sun, but they do not blot Him out of the sky. So the mists and fogs of unbelief may obscure the Sun of Righteousness, yet they do not blot Him out of the spiritual hemisphere. He still loved you and gave Himself for you who believe in his name, though you may not be able to rise up to the faith of Paul, or speak with the same fulness of assurance. The bud has the same union with the vine as the branch, but not the same strength of union; the babe is as much a member of the family as the grown-up son, but has not the same knowledge of its relationship; the foot is as much a part of the body as the eye or the hand, though it has not the same nearness to the head, or the same honours and employments. If, then, you can find any inward testimony, be it but a rising hope of your interest in the Lord Jesus Christ, and that he loved you and gave himself for you, look with me to the three particulars connected with Paul's expression of his confidence:—First, the *Person* of "the Son of God." Secondly, *the love* which he, as the Son of God, bore to his church. Thirdly, *the fruit* of that love, in *giving* himself for her; for that the church was the object both of the love and the gift, is plain enough from the Apostle's words, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Eph. 5 :25.)

1. In speaking here of the glorious Person of the Son of God, I do not wish to enter into the field of controversy. In fact, with me, the true, proper, and eternal Sonship of our blessed Lord is not a matter of controversy. I receive it as a most blessed truth, no more to be controverted than the inspiration of the Scriptures, the Deity of Christ, or the Trinity itself. Apart, then, from all controversy, looking at the words in the simplicity of faith, receiving them purely and plainly as the Spirit of God dictated them and left them on record by the hand of Paul, I would ask any child of God here present if they do not in themselves afford sufficient proof that the Son of God was the Son of God from all eternity? If any one doubt this conclusion, and I were to ask him "When did the love of Christ begin?" must not his answer, to be consistent with truth, be, "It had no beginning, for his own words are 'I have loved thee with an everlasting love; therefore, with lovingkindness have I drawn thee?'" (Jer. 31:3.) And he would rightly add, "It must from the very nature of God, from the eternity of his purposes and the infinity of his perfections, be eternal, for if this love knew beginning, it could know end." But Jesus, as the Son of God, loved Paul; for we read, "the Son of God loved me"; if, then, this love was eternal, the Son of God must have been eternal, or He would have loved him as the Son of God before He was the Son of God. Thus, without entering into the field of controversy, to seek there for other arguments, in the simplicity and in the strength of faith, as taking our stand upon this one text, were there no other, we at once say, if the Son of God loved his church from everlasting, He was the Son of God from everlasting. But, to bring this to a practical head, to a close and experimental bearing upon our own conscience, how can we know for ourselves that he is the Son of God who loved us from all eternity, unless we have some knowledge of Him as the Son of God from all eternity? This makes me say that I have passed beyond the region of controversy—beyond the Arctic Sea ever shrouded in the chilling mists and fogs of dispute and uncertainty into the Pacific Ocean of a southern hemisphere, where we can look at the Sun of Righteousness as shining in the bright, clear sky. Those who

doubt or deny his divine Sonship have never seen his glory as of the only begotten of the Father, full of grace and truth. Theirs is not the faith of Peter, "Thou art the Christ, the Son of the living God" (Matt. 16:16); nor of Nathaniel, "Rabbi, thou art the Son of God" (John 1:49); nor of Paul, when straightway he preached Christ in the synagogues that He is the Son of God (Acts 9:20); nor can they say with holy John, "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 John 5:20.) If we are to live a life of faith in the Son of God, we must know him in our own souls to be the Son of God, as John so plainly speaks. If we are to believe that He loved us from all eternity, we must have some knowledge of Him as the Son of God from all eternity. But, how can we have this knowledge or this faith unless he is pleased to reveal himself to our soul? As Paul speaks in this very Epistle, "When it pleased God who separated me from my mother's womb, and called me by his grace, to reveal His Son in me." (Gal. 1:15, 16) God revealed His Son in Paul's heart, and by this revelation he knew for himself that He was the Son of God; for he received Him as such into his inmost soul and into his warmest affections. And when the Son of God was thus revealed in his soul, the love of God was shed abroad in his heart by the Holy Ghost; and as that love was shed abroad, it raised up a firm persuasion that the same Son of God loved him, and had loved him from all eternity. For when the Son of God was revealed, love was revealed in Him, and with Him, and through Him. Yea, the Son of God Himself came with such power into his soul, shone into his heart with such heavenly beams, and revealed His love and blood and grace so gloriously and so conspicuously that he could say, in the sweet language of assurance, "the Son of God loved me."

II. But look with me at this *love*. When did this love begin? As I said before, this love knew no beginning; for if this love knew beginning, it might know end; if it knew rise, it might know decline. If you can assign an origin to any thing, you must assign to it a

termination; for every thing which in time began to be, may in time cease to be.

1. It was then necessarily *eternal*; and in this consists its peculiar blessedness, that, being from eternity, it will last to eternity; having no beginning, it will know no end. What would heaven be, if it lasted only a few ages, and then an end, a blank, a dissolution, an annihilation, a ceasing of love? What else but a very ceasing to be? for God being love, the end of his loving would be the end of his being. The very thought, the remotest prospect, would change the anthems of heaven into wailings of mourning and lamentation. It would thoroughly damp, if not fully extinguish the joys of the saints, that they could look forward to a period when those joys would cease, and a Triune God, He who is God the Son, would love them no more.

2. But this love was not only eternal; it was *infinite*. We speak sometimes of the attributes of God, and we use the words to help our conception. But God, strictly speaking, has no attributes. His attributes are Himself. We speak, for instance, of the Love of God, but God is Love; of the Justice of God, but God is Just; of the Holiness of God, but God is Holy; or the purity of God, but God is Pure. As He is all Love, so he is all Justice, all Purity, all Holiness. Love, then, is infinite, because God is infinite; His very name, His very character, His very nature, His very essence is infinite love. He would cease to be God if He did not love, and if that love were not as large as Himself, as infinite as His own self-existent, incomprehensible essence. The love of the Son of God as God the Son, is co-equal and co-eternal with the love of the Father; for the holy Trinity has not three distinct loves, either in date or degree. The Father loves from all eternity; the Holy Ghost loves from all eternity. The love of the Father, of the Son, and of the Holy Ghost, as one, equal, indivisible, infinite Jehovah cannot be otherwise but One. We therefore read of "the love of God," that is the Father (2 Cor. 13:14); of "the love of the Son," in our text; and of "the love of the Spirit." (Rom. 15:30.) This love being infinite, can bear with all our infirmities, with all those grievous sins that would, unless that love were boundless, have long ago broken it utterly through.

This is beautifully expressed by the prophet. "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man." (Hosea 11: 8, 9.)

3. But this love is also *unchangeable*, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Mal. 3:6.) "Jesus Christ the same yesterday, and today, and for ever." (Heb. 13:8.) Thus this love knows neither variableness nor shadow of turning: but is always fixed on the same objects, without the least change, the least augmentation, or the least declension. It is hard to conceive love that knows no variation, if we measure the love of God by our own. We are naturally mutable creatures, overwhelmed by infirmities through the fall, and, therefore, ever subject to changes; but he changeth not. Our love to Him is ever sinking or rising, as fluctuating as the tides of the sea, as variable as the winds in the sky; but His love to us, whose Hearts He has touched by His grace, is as immutable as His Own Immutable Being.

4. And from this circumstance his love is *indissoluble*. Our love to each other is soon dissolved. How a little strife, a little envy, a little difference of opinion, an angry word, or a reported tale, may alienate our affections from one another! How soon jealousy, suspicion, or dislike may creep into our warmest feelings and sever the closest ties! Were we to review the chains which have bound us at various times to our warmest friends, how many would lie upon the ground with broken links; links, alas! so severed as to yield scarce any prospect of re-union in this time-state. I fully admit that a spiritual union is never really broken; but Christian communion and that sweet intercourse which should exist among brethren are often so interrupted that they seem almost utterly gone. What would be our condition for time or for eternity if the love of Christ to us resembled our love to each other? But one of the sweetest features of the love of the Son of God to His saints is, that it is indissoluble.

III. But, now let us look at the *fruits*, and *results* of

that love wherewith Christ loved his church. And what heart can conceive or what tongue express the height, the depth, the length, and the breadth of that love? As the apostle speaks, "that ye, being rooted and grounded in love, 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?" (Eph. 3 : 17, 18.) Could he have afforded a greater, a richer, a clearer evidence of this love than by giving *Himself* for us? There is something in this expression which seems to outstrip all conception and all expression. As viewed by faith, there is something so large, so comprehensive, and yet so inexpressibly touching in the words "*gave Himself for me,*" that I despair of bringing it before your minds as my heart could desire. But let us make the attempt; and in doing so let us first, if the Lord enable, take a view by faith of the Son of God as lying in the bosom of the Father from all eternity as His only-begotten Son. If thus enabled to contemplate the glories of heaven, the bliss and blessedness that fill those celestial courts, the sweet employments ever going on in the worship and adoration of angels, and what far surpasses all human thought, the holy fellowship and divine intercommunion between the three Persons of the sacred Godhead, and that from all eternity—shall we then not see what Jesus left in leaving the bosom of God? Now, if lowering our view, we cast a glance at the sins and sorrows of this lower world, what it is in itself, as a mere earthly abode, and what sin has made it with all its dreadful consequences; then to look at the Son of God freely giving himself out of the bosom of his Father and all the bliss and glory of heaven, to come down to this world of sin and grief; we seem for a few moments lost in wonder at love so great, at love so free, at love so self-sacrificing as this. How *broad* to spread itself over such a seething mass of sin and sorrow; how *long* to know neither beginning nor end, but to stretch from eternity to eternity; how *deep* to sink so low as the gates of the grave; how *high* to raise from thence poor lost sinners to the glories of heaven! And when we take a further view of what the Lord Jesus Christ gave Himself *unto* as well as gave Himself *from*, for we must

take both into consideration; when we see by the eye of faith the condescension of His glorious Majesty in taking our flesh in the womb of the Virgin; when we think how He tabernacled here below amid such scenes of misery and abomination as daily met His eye; when we view Him in Pilate's judgment hall exposed to the buffeting of the rude Roman soldiers, scourged and mangled, as if he were the vilest malefactor, and then see Him hanging upon the cross, and there dying the most painful and ignominious death that the cruelty of man had ever devised; and when we remember that He who bled and suffered there was the Son of God who thus gave himself to redeem us from the lowest hell, how lost we seem to be in wonder! These are the things which the angels desire to look into; for they in heaven beheld His glory before they saw Him in the manger, ministered to Him in the wilderness, strengthened Him in the garden, viewed Him on the cross, and watched over His sepulchre. A part of the great mystery of godliness is that "God manifest in the flesh" was "seen of angels" (1 Tim. 3:16); seen by them as the Son of God in heaven; seen by them as the Son of man on earth. To see him, then, with angels' eyes is to look at what Christ came from, and what Christ came unto; what He was in heaven and what He was on earth; the glories of His Father's house, and the ignominy of Pilate's judgment hall; the bliss of His Father's bosom and the tortures of Calvary's cross; the love of His Father's heart and the hiding of His Father's face; the worship of adoring angels and the shouts of the blasphemous multitude; the glory of the only begotten Son and the bloody sweat of Gethsemane.

And do you not see in the expression "*gave himself,*" how freely, how fully, how voluntarily, how unreservedly He yielded himself up to the lowest depths of shame and sorrow! No force but the gentle force of love; no compulsion but the compulsion of grace; no constraint but the constraint of doing His Father's will, which was His delight (Psal. 11:8), moved Him to give Himself. He could give no more; He would give no less. And all this He did to save our souls from the bottomless pit. Now these heavenly mysteries are not matters of mere doctrine or theoretical speculation, but to be received

into a believing heart as a matter of personal and living experience; in a word, they are to be revealed to our soul by the power of God, and made experimentally and feelingly ours by the sealing testimony of the Holy Ghost upon our breast. Now just as we are put into possession of these divine realities by an inward experience of their heavenly power, can we make use of the Apostle's language, to which I now come.

II.—“*I am crucified with Christ.*”

Let us seek, if the Lord enable, some spiritual entrance into the experimental meaning of these words.

I. And take them *first* in their simple meaning, neither adding to, nor diminishing their literal signification. To be “crucified with Christ” is to be nailed to the cross with him. But this could not be *actually* done; for Jesus had no partner in his cross, though there were those who were crucified by his side. It was, then, in the feelings of his soul that Paul was crucified with Christ. This blessed man of God had such a view in his bosom of the crucifixion of the Lord of life and glory, that it was as if he were nailed to the same cross with Him, as if the same nails that pierced the hands and feet of the blessed Redeemer were struck through *his* hands and *his* feet. It was not in body, but in soul; not in his flesh, but in his spirit, that he was thus crucified with Him. In this sense he was nailed side by side, or rather to the same cross, with the suffering God-Man. In this sense, therefore he mystically and spiritually suffered as Christ suffered, died as Christ died, and was thus made conformable to His suffering, dying image.

II. But taking the words in a wider sense, as applicable to all the saints of God, we may lay it down as a certain truth that there are two senses in which every saint is crucified with Christ; first *representatively*; secondly, *experimentally*.

Both these senses I shall now unfold.

1. *First*, then, there is a union which the Church of Christ has with her Head, which we may call *representative*; that is, there is such a union between Christ and His Church as exists between the head and its members, between the husband and the wife; and as this is not a nominal but a real, not a dead but a living union, she has such an interest in all that He did and suffered for

her sake, that she may be said to have been one with Him in those acts and sufferings. Thus, when He died, she died with Him; when He rose, she rose with Him; when He went on high, she ascended with Him; when He sat down at the right hand of the Father, she was made to sit in heavenly places with Him. All these you will remember are scriptural expressions, and are meant to show us not only the intimacy of this union, but its efficacious nature; for the virtue and validity of these acts and sufferings of her glorious Head become hers in consequence of this close, and intimate, and eternal union of person and interests. In the same way, when Christ was crucified, the Church of God was crucified with Him; for so intimate is their union, that when the Head was crucified, the members were crucified also. This may seem mysterious and incomprehensible. But why was Christ crucified? Was it for Himself? Why did Christ suffer? Was it for His own sins? If a husband go to jail for his wife, or die for her, does she not mystically go with him to the prison and to the scaffold? Thus mystically and representatively, every member of Christ's body was crucified with their crucified Head.

2. But this is not the only, nor indeed the chief meaning of the passage before us. The apostle was speaking *experimentally* of the feelings of the soul—what he was daily passing through as a living member of the mystical body of Christ; for though there is a representative crucifying of all Christ's members in which all the family of God have a share, even those yet unborn, as united to Him by eternal ties, this can only be made known by regenerating grace. There is, then, a being experimentally crucified with Christ, made known to the soul by the power of God; and of this felt, inward, daily, experimental crucifixion the apostle here especially speaks.

(To be continued next month.)

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want **THE MESSENGER**, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

SOUND FAITH AND PRACTICE.

The Old and New Testaments are the only certain tests of soundness in faith or practice. For this reason we should search the Scriptures reverently, prayerfully, earnestly, and thoroughly to ascertain the mind of God in all matters of doctrine and conduct, looking to the guidance of His Spirit, and not allow ourselves to be swayed by any outside influence whatever, from the divine standard. And, as to what we should believe and do, the Scriptures are so plain that, under the tuition of the Lord, the wayfaring man, though a fool, will not err or wander from the eternal and unchangeable truth. The holy and perfect character of God and the sinful and imperfect character of fallen man are clearly set forth in the Written Word, as well as the absolute necessity that a divine and miraculous work should be

wrought upon man in spirit and in life, and that this work must and will be complete before man can meet God in peace. Man must be purified in soul and body before he can, in all his faculties, see and enjoy the fulness of the Divine glory. The soul must be renewed, and the body immortalized, by the almighty power of God; and Divine Revelation assures us that, in God's own time, He who began will complete this blessed and perfect work, to His own glory, and to the full satisfaction of every one of His beloved people. The Lord forbid that I should ever say or do anything to unsettle the faith or deportment of the least one of the redeemed. Perish the thought that I should for any consideration be such an enemy of the truth and righteousness of God and of man, as to deny or explain away the teaching of the Holy Scriptures, and thus dishonor my Maker and injure my fellow creatures. "Let God be true and every man a liar."

S. H.

SUFFERING WITH CHRIST.

The holy Scriptures plainly teach that Christ suffered for His people; for sins which were not His, except by imputation, but ours by actual transgression, 1 Pet. 2:24; 3:18; the just suffered for the unjust, because their iniquities were laid upon or imputed to Him in the covenant of redemption as surety. The flock which the Father gave to the Son had all gone astray, and He suffered death in order to redeem them. (Isa. 53:6.) Many other passages might be cited in proof of the fact that Christ suffered death on the Roman cross for His elect people, but the above is sufficient, since none who profess Christianity will deny it; but we find also that a vast amount of suffering remains over, to be endured by the same people for whom Christ suffered. Why is this the case, when Christ, by the one offering fully redeemed and perfected them? (Heb. 10:14.)

In answer to the above interrogatory, I will say first, that the redemption of the elect of God is eternal (Heb. 9:12); it is full and complete, and therefore requires no supplement nor repetition; it is not a temporal work, of doubtful results going on continually here on earth, but it is *eternal* redemption, and seals the eternal, happy

destiny of all for whom Christ shed His precious blood; eternal realities are involved in all that Jesus did for His flock. But there are some things appertaining to the militant kingdom which deeply affected the minds and labors of the holy apostles, and should also engage the consideration of the poor, afflicted, tempest-tossed children of God as they journey through this life of pain and sorrow. For instance: Paul suffered for the church at Colosse, and rejoiced in His suffering for them, and filled up that which was behind of the afflictions of Christ in his (Paul's) flesh for His (Christ's) body's sake, which is the church (Col. 1:24.) Thus we see that, notwithstanding Christ had already suffered, and risen, and ascended, yet there remained some kind and some measure of afflictions to be endured by the Apostle. Is Christ still afflicted? Yes, in the church below, which is His body, He is (1 Cor. 12:7, 27.)

Christ is given to be the Head over all things to the Church, which is His body, so that in a relative sense He is afflicted; for we have not a High Priest who cannot be touched with the feeling of our infirmities; but in loving mercy and tenderest sympathy He reigns in and presides over His church below, and will keep them as the apple of His eye until each member of his mystical body shall have filled up his measure of the afflictions of Christ allotted to them in this present world.

These temporal sufferings with Christ are coupled with our faith as a precious gift; for the Apostle says, "For it is given unto us in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Now it is evident that all of our guilty race are subject to suffer in this life; but the question is, Are we suffering with Christ? If so, we shall be glorified together. Now we should not for one moment indulge the thought that our sufferings *with* Christ are designed to supplement what He suffered *for* us; what the children of God suffer in the flesh adds nothing to the atoning merit of His blood, and it is only for our benefit in this life, and the effect of our affliction; though we spill every drop of blood in our veins in honor of His name, it adds no virtue to Christ's work of redemption. He suffered *for* us, and we suffer *with* Him that we might know the fellowship of His sufferings and be partakers of the glory

that shall follow. We can neither suffer nor rejoice without Jesus, for He said, "I will never leave thee nor forsake thee," and we can well afford to suffer a while with such a loving, faithful, and potent Friend, who has been with us and is still with us, and will be with us here on earth to establish, strengthen, and finally settle us in His blessed abode to be forever with Him. If we suffer with Christ, we shall also reign with Him (1 Pet. 5:10; 2 Tim. 2:12.)

Some men and women speak and write as though they were in great agony on account of the insufficiency of the grace of God to save sinners from the wrath to come; and earnest appeals are being made for help at the hands of men and women and also children, to engage in combined effort to win souls for Christ and save souls for whom Christ died. Poor, blind, deluded creatures! If they are honest and sincere in their vague conception of the true doctrine of the gospel as taught in the Holy Scriptures, they propose to suffer for Christ, and thus they tread His precious blood under their unhallowed feet, and count it as an unholy thing, and His death and resurrection a failure, "Who was delivered for our offenses and raised again for our justification."

There is no failure in the divine plan of redemption; all for whom Christ died are already redeemed by His blood. This is the testimony of God, and yet those who trust in an arm of flesh flatly and unblushingly contradict it. They deny Christ, both by their doctrine and by their works. My poor old aching heart tells me that the testimony of God is true, and that those worldly-wise men are false teachers, and by their great swelling words and cunning craftiness they are deceiving many of the Lord's people, and would, if possible, deceive the very elect. But still there is a small remnant of the "Sons of Zion" upon the walls, crying aloud and sparing not to declare the counsel of God.

J. E. W. H.

TRIAL IS THE DIVINE SCHOOL FOR THE MINISTRY.

"Death worketh in us, but life in you." 2. Cor. 4:12.

The things that fit a man to preach to the troubled and suffering people of God is here referred to. "As the

sufferings of Christ abound in us, so our consolation also aboundeth by Christ." It is a school of suffering that enables us to comfort others "with the comforts wherewith we are comforted of God." The tried minister goes to his tried flock to comfort them with the things that comfort him. It is a school in which the Lord is teacher that prepares men for the ministry.

"All things are for your sake." All the trials of the minister are for the good of the flock, and the Lord enables him to endure it all and profit by it, "For which cause we faint not." Paul would have fainted in the midst of his trials and persecutions but the Lord enabled him to endure all things and to give the people of God the benefit of the lessons that his sufferings taught him. While the outward man perishes—declines in strength, the inward man is renewed day by day. Paul preached better for his trials and desertions.

J. H. O.

ENCOURAGE ALL THE GIFTS.

The greatest men we have ever had feel their poverty, weakness, and insufficiency for the service of God. Natural environments are wholly insufficient to qualify one to pray, preach, or to worship God aright. A man may be great in oratory, and soar high and dig deep in the flowers of rhetoric, without one particle of grace or the Spirit of God, and feed the carnal mind of man only. One may make a great display in prayer with one's flowery language, and captivate one's audience with rhetorical flights, and yet there is nothing in it for the starving soul. We live in a fast age, when people like that which feeds the carnal mind. The man that is popular and will round the corners, and adapt himself to his audience to receive applause from men is the man that pleases the masses. Ignorant and unlearned men like John and Peter would not command popular applause now. Our feeblest gifts, regardless of poor opportunities or educational advantages, should be encouraged. The man just entering the ministry is but a babe, and needs good nursing. If he stumbles and falls, help him, and encourage him. Strengthen the weak hands, and make strong the feeble knees. It is a good sign to see one who really feels conscious of his weakness. I love a little preacher and

little Christians who do not know so much. It is dangerous to get wise above what is written. Gideon said his family was poor in Manasseh, and he was the least in his father's house. Paul felt to be little, yea, less than the least of all Saints. Think of the prayers recorded in the Bible. How humble, simple and short! Even the prayer of the dear Saviour was simple, and yet it embodied so much! He prayed three times, using nearly the same simple forms each time—"Father, if it be possible, let this cup pass, nevertheless, not My will but Thine be done." It is hard for us to be willing for our wills to be swallowed up in the will of God. Think of the simple petitions of the disciples: "Lord, save me." "Lord, save, we perish." "Lord, help me," "God be merciful to me a sinner." How simple yet how full of the spirit! There are many gifts in the Church today which are not in exercise. We need them all in exercise. There is a place for all, and each gift should be encouraged to fill its place. What has become of the gifts of prayer and exhortation? We need these gifts as much right now as we ever did. What a heavy burden is upon the poor minister! The ears of the dear Lord are open to the cries of His poor children. I often find myself begging, "Lord, help me." I feel the need of His help so much. It is good to feel the need of Jesus. Many have been the times I have gone to Him in the hour of grief to deliver me from some trouble, temporal or spiritual, and deliverance always came. It does not come in my way, but it comes in God's way. I have been in great straits financially, and could see no way to get relief, but while agonizing in prayer to Him in my broken, stammering manner, I would become discouraged and feel that the ears of the Lord were closed against my prayers. I have felt so dark and friendless that I could not sleep. "Surely the Lord has forsaken me." "All Thy waves and billows have gone over my soul." But, bless His holy name, deliverance always comes in His way and at His good time, and comes just right. I have been made to rejoice and bless His holy name from the very depths of my soul. It is good to feel our dependence upon God. I am sure we live too far from the Lord. We ought to pray more. Every member of the church should not be forgetful of the great mercies of God, and should thank Him for

the same and ask Him for a continuing of His mercies. We need Him in temporal blessings as well as in spiritual. We should ask His guidance daily. Pardon a personal reference: Not long since it had been so very dry it appeared that our crops and gardens were almost destroyed. While trying to pray, I tried to beg the Lord to send us rain. I felt that it was all in His hands. I felt so needy. And before night we had a refreshing season indeed. I felt good and praised the Lord, believing that He works at both ends of the line at the same time. A brother told me some time ago that he took his wife to the insane asylum, and, on his return something told him to go and get me to pray for her, and he refused. He went to see his wife, and she seemed worse. Her mind was bad. On his return something told him to see me and to ask me to pray for his wife, and he was made willing, and came to see me, and asked me to pray for the recovery of his companion, which I tried to do, and he said his dear companion soon returned home restored. Pardon this personal reference. I feel so very weak in prayer, and it is a great task, yet I devote much time to secret prayer, Our precious brethren, Strickland and Callaway, have told of wonderful evidences in answer to prayer, as well as many others. Many have been the times the good Lord has heard my cries. We know not how to pray or what we should pray for; but the Spirit makes intercession for us with groanings which cannot be uttered. Encourage all your gifts. Hold up the hands of him who is found at his post round about the camp, though he may be hated, despised, and rejected by the world. It is good to have such a dear, precious friend to whom we can go in the hour of grief! Do pray for poor me and mine. I am poor and needy; saved alone by God's grace, if saved at all.

L. H.

ABOUT THE MINISTRY.

QUESTIONS ANSWERED.

DEAR BROTHER STEWART:—For the information and satisfaction of a number of us, will you kindly answer the following questions through THE GOSPEL MESSENGER:

1. Do you think Primitive Baptists should uphold, tolerate and fellowship preachers or elders who are known to be guilty of gross public offenses, sins or crimes, such as drunkenness, fornication, adultery, lying or fraud, etc.?

Answer. Genuine, orderly Primitive Baptists do not uphold, tolerate or fellowship such preachers, or elders, for such conduct as that just mentioned is not disorder merely, but is down-right *wickedness* and violations of the moral law of God, and will not be tolerated by our orderly people any more than would thieves, robbers and murderers, with which they are classed in Rev. 22:15. Read it. The royal law, governing the ministry provides that the bishop, preacher, pastor, minister or elder (all these terms mean about one and the same thing) *must be blameless, vigilant, sober, of good behavior, a lover of good men, just, holy, temperate, a pattern of good works, in doctrine showing incorruptness, gravity, sincerity; must be faithful and be an example to the believers in word, in conversation, in spirit, in faith, in purity, and must have a good report of them that are without.* And he **MUST NOT BE GIVEN TO WINE, NOT GREEDY OF FILTHY LUERE, NOT A BRAWLER, NOT COVETOUS, NOT A NOVICE, etc.** St. Paul's letters to Timothy and Titus. Read them all carefully. Would you employ an unchaste person to train and educate your daughters? Would you engage a drunkard, a liar, murderer, gambler or any other immoral person to train and educate your sons? Would you put a donkey in a parlor? Then if you would not, do not tolerate and fellowship a man of bad or doubtful character as a preacher, teacher or pastor, for as the other things mentioned would be an abomination among men, so the latter would be a greater abomination before God and men.

2. Suppose that there is much common or general talk about a preacher that tends to show that his conduct is not such as becomes the Gospel of Christ, and while perhaps there is nothing that has come to light or has actually been proven on him to show that he is guilty, yet his conduct is such as to cause general suspicion that he is guilty of *dark, criminal, dishonorable* practices, what then?

Answer. The Scriptures already referred to answer this question, where the Apostle says he *must have a good report of them that are without*, lest he fall into reproach and the snare of the devil. See 1. Tim. 3:7. The good report required relates to the moral character of the minister, and not to his doctrine, for many who do not like nor care for his doctrine or religion will give him credit for good character, and I can truly say that I have never yet known a minister that deserved a good report of them that are without who did not have it. A minister who has not a good report of those without is not likely to have a good report of those that are within, and if he has not this good report, then according to the Scriptures just quoted, he is *in reproach and the snare of the devil*. And a minister in that condition preaching among Old Baptists! God forbid! Abominable! Horrible! Demoralizing! There is no more authority for putting a man of bad or suspicious character in the ministry and in the pulpit, than there is for putting a profane, ungodly man, or a heathen or a Hottentot there, because all such is forbidden. The duty of the minister is to teach, edify, build up and keep the flock together; but this other sort, the man of bad or suspicious character will do exactly the opposite. The walk, character and every day life of the minister should be encouraging, confirming, inspiring to and an actual defense for the people and church of God, and such they are divinely intended or appointed to be. On the other hand, if his life is not above suspicion, many mourn, grieve, scatter and perish visibly. On the common report that a certain man was a fornicator, Paul told the church to put away from among them that *wicked* person. See I Cor. 5:1 and 13. In that good old church of Jesus Christ, when they wanted deacons, the direction was to look out men of "*honest report.*" John says "*Demetrius hath good report of all men, and of the truth itself.*"

3 John 12. Hence we should never recognize a man of bad report or of suspicious character as a minister of Jesus Christ because, 1st, it is rebellion against God's law. 2d, because such a man cannot edify but mortifies the church of God, all lovers of truth and respectable people generally. 3d, because the church and lovers of truth must droop their heads in shame among the sons of God and before all men. 4th, because if such a preacher be tolerated, there are only a few places he can go and be tolerated at all, and then not by all perhaps, and because many sincere lovers of truth will not hear him, and if they learn that he is to be at a certain meeting, they will not go there, or if they have gone to meeting and find that such a preacher is there, it casts a dark shadow and a gloom over all to them, and there is no more joy in that meeting for them. Would you undertake to introduce a fallen woman,—a woman of *bad* character, into good, honest, virtuous, and respectable society, and encourage or persuade them to recognize her as their equal, and to follow her example and *teaching*? Do you answer, No? Then, for God's sake and the church's sake, never do the other, for it is a far greater abomination before God. Toleration of such a preacher will have the effect of driving away some of the purest and noblest members of our churches and be the cause of many of the bleating lambs of God staying away and never entering or uniting with the church—in fine, such toleration would sooner or later cause the church to become *extinct*, visibly.

3. If the church where such a man has membership tolerates such things, then what should the sister nearby churches do? Answer: If the church where such a character has membership, will not stop him from preaching and exclude him, too, then the sister churches in that section should labor with the offending church on account of her inconsistency and great sin before God, and then, if she refuses to deal with that man, they should, after due course of gospel labor, withdraw fellowship from her, and publish to all that they have withdrawn from them; for in this way only can the reproach and burden be taken off the church and cause of Christ. But if other churches refuse, or fear, or neglect to act, then the sin, and shame and reproach rest upon them all, and upon the ministry in particular, for if such a condition obtains or becomes a matter of toleration, you may ascribe it to a slothful or cowardly, or unfaithful ministry.

4. Where a minister has been expelled from the church on account of gross immorality or conduct, such as lying, stealing, public drunkenness, fornication, adultery, seduction, etc., and then repents and desires to be restored by the church to fellowship and to the ministry, can the church Scripturally restore him to his former position?

Answer. Let me answer your question by asking you one. Can a woman who has justly forfeited her respectability, good character and standing with good society be restored to her former or good character and standing in society? if so, how? Or can a church by the act of restoring such a character as the one now under consideration give, impart to, or cause him to have the good, blameless character which God's law requires him to have? Can the church by such act of restoration cause the churches generally to love, and have confidence in him as a faithful minister and to be received and welcomed by them, if not as an able minister, yet as a faithful and true servant of God—cause him to be an example in *word*, in *faith*, in *purity*, to all the flock, and cause him to have a GOOD REPORT of them which are without? If she can do all this, then she can consistently restore him: otherwise, her attempted act of restoration is nothing but a sham and a farce. A true minister of the gospel of Jesus Christ,

while he feels and confesses his inbred corruption of sin, and is made to mourn on account of it daily, yet maintains a good character with his brethren and before all men; but a minister of bad or suspicious character, loving his own sensuality, lust or greed, more than he does the church and people of God, will do all he can to sustain himself—will lie, defraud and resort to all the tricks and trades of the hypocrite to sustain himself. A true minister would rather shut his mouth and abide on the outside forever than to be the cause of reproach and suffering to the church and people of God.

5. Does not the blessed Jesus, His apostles and the spirit and tenor of the whole Bible teach that we should forgive, bear with, and labor with one another, and that, if we forgive not, neither shall we be forgiven and so on?

Answer. It certainly does; but these directions and admonitions relate to the every-day life and conduct of the people of God and church members in their relation to each other; for we all, being weak, fallible, and sinful in our very nature, are prone to do wrong, and we do wrong more or less daily, and if we do not bear with and forgive one another, we never can live together in peace, love and harmony; but such directions should never be so construed or interpreted as to shield and retain members, whether they be private members or ministers; for to do so is a misapplication and hurtful perversion of the Scriptures relating to private offenses or trespasses against one another, to the sustaining of corruption and disorder. I am sorry to have to confess that we in many places and instances to-day are as guilty of perverting God's law of discipline as any other people are in reference to the doctrine of grace. Did the Lord direct the first church to labor and bear with Ananias for lying, which was a gross public offense? No; for He killed him at once for it. Did Paul direct the church to labor with and forgive the fornicator? No, but he directed them to put that wicked person from among them. But you may ask, Did not Peter lie, and was not that a gross public offense? Yes, Peter, under the excitement of fearful events and of natural terror, lied in saying that he did not know Christ and was not His disciple; and under the excitement of unexpected personal danger, any of us are apt to do just what Peter did; but oh! notice; just as soon as Peter came to himself and realized what he had done; how sincerely, deeply, and bitterly he repented and wept! It is not such a liar as that that is so abominable and offensive; it is the cool, calculating, premeditated liar that you can not put up with, but must exclude. Suppose a man steals or commits unjustifiable murder, and then repents, confesses and asks the church's forgiveness. Can she forgive him and retain him in her body? Show me one instance in the New Testament where a gross public offender, guilty of wilful, deliberate public offense was labored, borne with and retained by the church, or where the church is directed to do such a thing. There are sins unto death, and for which we are not directed to pray. I John 5:16.

6. If after all, there is a preacher of bad or suspicious character, and the churches of his section, knowing of it, allow him to go on anyway and refuse to deal with and stop him, and suppose that you know all this, and that preacher were to come to your section and church, would you recognize him and preach with him?

Answer. I would not, any more than I would an Arminian in an official way, for the reason that, if churches ignored the law of the Lord so as to sustain and retain in the ministry a man condemned by the law of the Lord, then I certainly would ignore them to the extent of refusing to honor and recognize him as a minister of Jesus Christ. The fact is, I am not able to command language sufficient

to express the *wickedness, horror and abomination* of such things; and, if it were possible, there ought to be a disciplinary dynamite placed under all such disorder to explode it into invisibility.

G. W. STEWART.

PRESBYTERIANISM.

The Presbyterian "Church" of the United States held its 128th General Assembly May 16th to 26th, at Atlantic City, New Jersey.

From *The Christian Herald* of June 14th, we learn that "This Assembly of Presbyterians is only one of the twelve supreme judicatories which meet in annual conclave to legislate for the twelve branches of the Presbyterian Church in this country; and as this Assembly represents the mother organization of that family of churches holding the Presbyterian system which includes more communicants than all the other eleven branches combined, its annual meetings are the center of attraction for the hundreds of thousands of Americans who seek to follow in the pathway marked out by Calvin, Knox, Makemie, Craighead, Witherspoon, and Alexander, McCosh, Cuyler, Shedd, and Hodge.

According to the New Testament, no Church of Christ has any human authority above itself; Christ is its only Head and Lawgiver; and its members follow no other path, in doctrine or practice except that marked out by Christ and His Apostles.

S. H.

METHODIST DISCIPLINE.

In *The Christian Herald* of June 14th, it is stated that the greatest Methodist Episcopal General Conference, just held at Saratoga, New York, decided, by a large vote, to keep in force that article of their Church Discipline which prohibits "dancing, playing at games of chance, attending theatres, horse races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency."

All who are crucified with Christ should be dead to all these vicious practices.

S. H.

PRACTICAL SUGGESTIONS FOR "THE COMMON PEOPLE"—A NEW EDITION.

Elder J. H. Oliphant, of Crawfordsville, Ind., has just printed another edition of this valuable little book of 170 pages. The titles of the 15 chapters are: Anticipate the Evil and Avoid It; Concentration of Energies Essential to Success; Those Who are in Haste to Grow Rich Usually Fail; Husband and Wife Mutually Interested in the Burdens of Life; Observing the Causes that have Brought Others to Ruin; Kindness a Blessing; Bridle the Tongue; It is Well to Have Settled Opinions; Be Conservative in Your Views of Religion or Politics; The Folly of the Braggart; Unreasonable Pride is a Serious Blemish; About Cheerfulness; About Honesty; Home Influence; About Parents and Children.

Elder Oliphant, in this little book, gives, in plain language, the wisest advice as to the right way in which human beings should live in order to be useful, successful, and happy. For these purposes, as he shows, we should be industrious, honest, economical, modest, temperate, virtuous, patient, kind, gentle, brave, peaceful, and cheerful, honoring our Creator and loving our fellow-creatures. Wherever this book is read, and its scriptural advice followed, people and Churches will be benefited.

Send fifty cents to Eld. Oliphant for the book, which will be forwarded postpaid. Liberal reductions to Elders. The author would like to have the views of our ministers about the work, and to be aided by them in its circulation.

S. H.

QUESTIONS AND ANSWERS.

1. Q. Is man a free moral agent or actor? A. Christ says: "Whosoever committeth sin is the servant (or slave) of sin"; and, "If the Son shall make you free, ye shall be free indeed." And to the unbelieving Jews, He says: "Ye are of your father the Devil, and the lusts of your father ye will do" (John 8:34, 36, 44). We thus learn that the will of an unregenerate man is to do as the Devil leads him, in his own corrupt nature, to do—that is, to act from some selfish motive. But Christ, by

His indwelling, Holy Spirit in our renewed natures, frees us from this bondage, and leads us to act from a principle of love to God and to man. Every man acts according to the sinful or the holy principle reigning in him at the time.

2. Q. In Rev. 22:19, it is said, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book"; what is the meaning? A. That, if any man shall persistently deny the words of Revelation, proving himself thus to be an unbeliever, and an enemy of truth and righteousness, God will take away the part that this man claims to have, or thinks he has, in the book of life and the holy city. Compare Matt. 13:12 and 25:29 and Mark 4:25 with Luke 8:18. God answers and condemns the wicked out of their own mouths or according to their own professions (Matt. 9:10-13; 25:24-29). 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.

TOUCHING INCIDENTS AND EXPRESSIONS IN THE LIFE AND LETTERS OF THOMAS BRADBURY.

Thomas Bradbury, a strong and exemplary and esteemed Predestinarian Minister of England, of the William Huntington connection, was born Barch 26, 1831, and died September 2, 1905, in his 75th year. His "Life and Letters," compiled by his daughter, Mrs. Mary A. Doggett, was published, in a neat volume of 360 pages, large type, by Farncombe & Son, of London, in 1911.

He was the eldest son of John and Mary Ann Bradbury, and a native of Manchester, England. His parents were very poor but very godly, and "brought up their children in the nurture and admonition of the Lord." (Eph. 6:4.) His mother, who died when he was eight years of age, used to take him in her arms, and speak and sing to him of Christ's redeeming love. And, as he sat by her side on the 15th day of April, 1839, and looked into her face, she noticed him not, but, with her eyes closed never to open again on earth, she sang—

"And am I born to die,
To lay this body down?
And must my trembling spirit fly
Into a world unknown?"

That same night she died, leaving her boy in a cold and cruel world, but the Lord was with him, and drew his infant mind to Himself. When he was about four years of age, old John Styan, his gray hair hanging in profusion round the back of his head, took him on his

knee, and spoke to him of the omniscience of the Lord, repeating Watt's lines—

Almighty God, Thy piercing eye
Strikes through the shades of night;
And our most secret actions lie
All open to Thy sight."

Though he tried to be good, he could not, but felt himself to be a poor, vile, polluted sinner, and he trembled under a sense of God's righteous indignation and wrath against sin. He went to school but very little. When but eight years of age, he was taken from school to work in the cotton mills. His father used to carry him there at four o'clock in the morning to work until late in the evening. Even from his childhood, the Bible was always a favorite book of study with him. Before he was in his teens, the Lord caused him to feel a special interest in the history of Joseph as showing the Divine sovereignty. He learned that precious truth, not from human teaching, but from the Scriptures before he understood the terms Calvinism and Arminianism. From God's own Book and from Divine teaching, he knew God as the sovereign Elector to salvation, grace, and glory of all whom he loves; as the Redeemer of all His elect by the blood of His Son, and the Regenerator of all of His elect and redeemed by the power of His Spirit in His own appointed time, and that He would eternally glorify all of them in heaven. Sovereign grace was precious to him before he learned anything of the doctrines of men. In his Bible he searched out the proofs of God's sovereignty, unchangeableness, and omniscience. He trembled at the thought of sinning against God and of being forever shut out from Him. At last the glorious truth was revealed to his heart that the Lord Jesus Christ, by His awful sufferings and atoning death and justifying resurrection had settled forever the question of sin between an all-holy God and himself, a poor trembling sinner. Having found no rest in his own poor works, he found it in the perfect righteousness of the Lord Jesus. His objection to God's sovereign, eternal, unconditional election of His people died, and was never revived.

On April 13, 1852, he was married to Ann Tuley, who was divinely taught, and was to him a help-meet indeed. They were blessed to live together, as heirs of the grace of life, fifty-three years.

Soon afterwards he felt to be called to the ministry of the Word, and the Bible was his daily companion and treasure. Arminians classed him, as a so-called Antinomian, with William Huntington and William Gadsby. Succeeding Joseph Irons, he was, for thirty-one years, the faithful pastor of Grove Chapel, Camberwell, London. He preached here or elsewhere from one to four times a day. He crossed the Atlantic Ocean twelve times, during different summers, to the great American wilderness of spiritual darkness, and preached the gospel to choice spirits in New York and New Jersey. To his dying day, he had no confidence in the flesh, but believed in a Divine and spiritual religion—a religion, as he said, of Love, Blood, and Power; love from the heart of God in the eternal counsels; love flowing from the broken and bleeding heart of the Covenant Surety; love throbbing in the heart by the indwelling of the Loving Spirit—a three-fold cord of covenant love which alone binds kindred spirits together. Of God's ever-flowing and never-failing love, he sang—

"'Tis like a living spring
Of waters sweet and clear;
There's not an 'if' to foul the stream,
Or 'peradventure' here."

S. H.

EXTRACTS.

MACON, GA., February 8, 1916.

Elder M. L. Gilbert, Dade City, Fla.

MY DEAR BROTHER:—On my wife's return from Florida, she told me that she met you and heard you preach at Jacksonville, and enjoyed your discourse very much. She also told me that you were deep down in the valley in your feelings, which afforded me some degree of comfort. We got a letter from our son, Charley, at Tampa, a few days ago, and he wrote us that you had either given up your churches or was going to, and quit preaching. No, my brother, you are not going to quit, but just getting in a good position to feed and comfort the *little ones*; and oh! how they need just such as you feel to be! Now you can preach to the *poor in spirit*. When we are on Pisgah's heights we cannot get down on a level with them. But when the preacher gets poor and needy and seemingly destitute, Oh! how easy it is, to feed the poor and needy! No wonder our Blessed Master would say, "Blessed are the poor in spirit; for theirs is the Kingdom of Heaven." How sad and distressed this poverty of spirit causes us to feel, but how needful it is, and how blest of the Lord we are! Oh! how we can comfort and build up those little ones who are just ready to faint by the way! And how often do I wonder if any of God's ministers ever get so low as I? And here comes the good news to me that Brother Gilbert is just as poor as you are. And then I hear poor old Paul say, "I am less than the least of all saints"; and dear old Peter telling our Blessed Jesus, "Depart from me, for I am a sinful man."

What blessed company we have when we feel to realize that we are poor dependent sinners, and less than the least of God's humble poor! "The poor *shall* have the gospel preached to them," and none but the poor has ever heard the gospel, neither has any but the poor ever preached His blessed gospel. I often wonder, if we had no clouds, whether we could appreciate the beautiful sunshine. If we had no darkness, whether light would be such a treasure to us. And if we have no spiritual darkness, would we ever feel like falling upon our faces and thanking God for sending His little sunbeams and lighting up our dark and benighted souls. Oh! what a mighty Sovereign, a gracious King, a loving Father we poor old sinners have! Ought we not love, honor, and serve Him all our lives? Is not one day in His courts better than a thousand years of earth with all of its boasted pleasure? Oh! for a heart to praise our God, who loved us when we were dead in trespasses and in sin, and sent His only begotten Son to die for us—to die that we poor hell-deserving sinners might live! Can we doubt Him? Can we refuse to praise His ever blessed Name? Can we not with David say, "Bless the Lord, Oh my soul, and all that is within me bless His Holy Name."

To whom can we go? He has the words of eternal life. No, my precious Brother, you will not quit till God, who gave you life, calls to you to lay your armor by, and come up higher. And oh! when that time comes, may you, prepared by His grace, be able to say, "I have fought a good fight; I have kept the faith," and I believe you will. May God in His mercy enable you to press onward! He who has kept you in His love and in the fellowship of His people, and blessed you to preach His gospel all these years, will not forsake on earth nor in eternity. But I am persuaded that He will keep you as he did Jacob of old, as the apple of His eye. May His mercies con-

tinue to you and yours, is my prayer. Come to see us, and preach for us. Wife joins in love to you.

Your unworthy brother,

WALTER J. HEARD.

HAMPTON, FLA., January 4, 1916.

Mrs. Lucy A. Lee, Passapatanzy, Va.

DEAR MRS. LEE:—Mamma received your ever welcome letter, also gift of one dollar in November, and says tell you she don't feel like she can ever find words to thank you enough, for your gift means much to us.

The reason you have not heard from us any sooner is I have been very ill ever since you letter came. I was in bed twelve days, not able to do anything. I am up now—just able to wait on Mamma and myself. Mr. Weaver, the man who has been with us ever since my dear father died, is kind to do all for us he can.

Mama is perfectly helpless—can't even feed herself. She wishes she could use her hands to write you a letter herself, but can not.

I do hope you will not think we are careless and ungrateful for your kindness to us; for I can assure you it is appreciated by both mamma and myself. I must close, as my head aches as if it will burst. I hope I can write you a long letter some time, and tell you about the much sorrow we have had to go through with since you have heard from us.

We were so glad to hear from you, as it had been so long since we had heard from you. Mamma said you were either dead or had forgotten where we lived.

Thank you again, dear Mrs. Lee.

Mamma says tell you to please pray for her.

Your little friend,

CLEONE MOORE.

HAMPTON FLA., May 15, 1916.

Mrs. Lucy A. Lee, Passapatanzy, Va.

MY DEAR MRS. LEE:—It is useless to try to tell you how much my mother [Mrs. Mamie Moore] and I appreciate the five dollars that you sent. It certainly came in a time of much need. May the good Lord bless you for your kind act. We had run out of money, and did not know where the next was coming from. We feel like the good Lord surely must have sent it to us. My dear mamma is not suffering quite so much as she was. I have been having fever for several days. I am afraid I'm going to have a spell of sickness. My knees are so weak I can hardly walk in and out at the doorsteps.

Please pray for your far-away little friend,

CLEONE MOORE.

OBITUARIES.

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

ELDER C. T. NANCE,

of Floyd County, Texas, was born in Tiffah Co., Miss., February 13, 1855, and died at his home near Lockney, Texas, May 25, 1916. He was ordained to the full work of the ministry in Mississippi, in 1888, by S. A. Wells, B. C. Butler, and L. H. Jamison. He had joined the church some eight years before this. He was married to Miss

M. L. Jamison in the State of Mississippi, in 1876. For some months he was afflicted with something like an abscess on the bowel.

Elder C. T. Nance was a preacher of God's eternal, unchangeable grace and predestination, and opposed the bars to fellowship set up by extremists. His preaching was largely experimental. I have known him ever since soon after I came among the Old School Baptists, and he has ever been an humble peacemaker. The Baptists of West Texas generally endorsed his standing among them.

Brother Nance lived for several years in McClellan County, Texas, near Oglesby, Texas, and preached among the Baptists in that country acceptably. In the year 1908 he moved West to the Staked Plains near Lockney, Texas, in Floyd County. He was a man of high standing among his neighbors. They generally liked him, whether they were old Baptists or not. I loved this man of God, and was brought into the fellowship of his sufferings in his later years more than ever before. He loved the truth, and a liar and a hypocrite were most detestable to him. He did not persecute others, but was bitterly attacked and misrepresented by others who sought his destruction.

He married Miss L. H. Jamison in Mississippi in the year 1876. To this union there were born ten sons and four daughters. His wife and six of the sons, and all of the daughters survive him. Sister Nance was so faithful and untiring in her efforts to save him. She was a great comfort and help to him in all his sufferings.

We hope that God will raise up some one to minister to the little church which he so dearly loved and served so faithfully.

J. H. FISHER.

MRS. M. A. E. GUTHRIE

Was born February 29, 1832, in Butler County, Georgia, and died February 18, 1916, aged 83 years, 11 months, and 19 days, at the home of her son, William Guthrie, at Electra, Texas. When quite young she moved with her parents to Alabama, and later to Mississippi. She came to Texas in 1851, and two years later was married to William Guthrie, who died a few years later. To this union was born one son. She was married to S. M. Guthrie in 1861, and to their union was born five children, four boys and one girl—all of whom are still living.

She has been a faithful member of the Primitive Baptist Church for 44 years, and a subscriber to THE MESSENGER for 35 years. She was baptized at Mt. Olive Church, in Lavaca County, by Dr. Mauldin. After she attached herself to the church she lived a consistent member, and adorned the profession she had made by an orderly walk and godly conversation.

She was in feeble health for several years before her death, and often spoke of death, which seemed to have no terror to her. She seemed to know her time was near at hand, but was patiently waiting the summons to come up higher. She passed away without pain, with a beautiful smile upon her face. She was buried in the cemetery at Electra.

She is survived by her aged husband, S. M. Guthrie, of Ezzell, Texas; her only daughter, Mrs. Willis Hunter, of Roswell, New Mexico.; and her sons, William of Electra, S. J. of Waco, and S. M., Jr., of Round Timber; E. A. of Ezzell; and Lem of Matador.

We should take her admonition—weep not for her as for those who have no hope; for we trust that our loss is her eternal gain.

LEM GUTHRIE,

Matador, Texas, June 14, 1916.

CHANGE OF ADDRESS.

Elder J. R. Wilson has removed from Martinsville, Va., to 813 Stokes Street, Danville, Va.

Coeducational.

GILLIAM'S ACADEMY

Established 1879.

1916-1917

One of the oldest private high schools in North Carolina; with accredited relationship with the leading college and universities of the South with excellent courses in Bookkeeping (Eastman System), Shorthand (Ben Pitman System), Typewriting (Touch System), Piano, Harmony; Voice, and Expression. Diplomas awarded all graduates.

Singe course in any department, with board, room rent, fuel and lights, \$104. Double course, \$125, and may be paid on easy installments.

The only school of its kind owned and operated by Primitive Baptists in the United States, and Primitive Baptist patronage is earnestly requested. New catalog just out. Write today, address

JOHN W. GILLIAM, *Principal*, or
J. W. GILLIAM, Jr., *Business Manager*,
ALTAMAHAW, ALAMANCE COUNTY, N. C.

P. S.—Send us a list of prospective students from among your acquaintances. Write names and addresses plainly.—J. W. G., Jr.

NEW EDITION, SOLD AT LESS THAN COST.

For the Defense and Spread of the Truth.

THE APOSTOLIC CHURCH.

The ninth (the most important) chapter of my Church History revised and brought down to date.

Scripture truth about the church, as stated by the greatest scholars of the world, and by the ablest Primitive Baptist ministers. Sixty closely printed octavo pages.

The Church History, now out of print, was written and published to disseminate the truth, and was sold for two thousand dollars less than the cost; but, through the kind appeals of Elders J. R. Respass, Wm. L. Beebe, and P. D. Gold, in THE GOSPEL MESSENGER, *The Signs of the Times*, and *Zion's Landmark*, this debt was paid by members and friends. The present volume, *The Apostolic Church*, will be sold at cost, or given to those wishing it, and not able to buy it.

Postpaid, ten cents a copy.

SYLVESTER HASSELL,
Williamston, N. C.

2,000 COPIES PRINTED—75 COPIES LEFT.

If you want a History of the Baptist Ministers, order soon. Nearly sold out. Price \$2.00.

As long as they last we will send this History, together with "Theodosia Ernest" and "Ten Days in Search of the Church," at the special price of \$2.75.

Books highly endorsed by Primitive Baptists everywhere. Order now from editor of this paper, or from

R. H. PITTMAN, Luray, Va.

THE GLORIOUS TRIUMPHS OF GRACE.

I will send the second edition of "The Glorious Triumphs of Grace" for 10 cents per copy, postpaid. Contains 190 pages and 13 chapters on our merciful God's rich grace, as it reigns in Election, Regeneration, Pardon, Justification, Adoption, Sanctification, etc.

W. S. CRAIG, Kearney, Nebraska.

REDUCTION IN PRICE.

Eld. J. S. Newman, McGirk, Texas, will hereafter sell David Benedict's Fifty Years Among the Baptists for \$1.00 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.

THE GOOD OLD SONGS.

The Best of Hymns (719) in 464 tunes in seven shaped notes, carefully selected and edited by Elder C. H. Cayce. \$1.25 each, or \$13.75 per dozen, postpaid.

CAYCE & TURNER,
Martin, Tenn.

EDITH AUSTIN'S INQUIRY.

Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or \$2.00 per dozen by express, or \$2.25 by mail.

Send all orders to the author, Eld. P. T. Oliphant, Buena Vista, Ind.

"IN PLACES OF DRAWING WATER."

Judges 5:11.

By Frederick W. Keene. Allegorical Narratives for the instruction and comfort of Babes in Grace. Neatly bound in cloth, 50 cents per copy, or five copies for \$2.00, prepaid. Can be had from this office or from Elder Frederick W. Keene, North Berwick, Maine.

THE 4 B. B. B. B. MEDICINE.

This medicine is good for the blood, the nerves, the liver, the kidneys, and the stomach. Price \$1.00 per box, or 6 boxes for \$5.00.

Agents wanted.

Address,

MRS. CHAS. M. REED,
R. 1, Box G, Connersville, Ind.

BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

I will sell the above most interesting and valuable book for \$1.00 (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,

McGirk, Texas.

Vol. 38

No. 9

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

PUBLISHED MONTHLY.

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

SEPTEMBER, 1916.

All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C.

Write communications with pen, and on only one side of paper.

Money should be sent by money order or registered letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving THE MESSENGER should notify us.

Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

If the MESSENGER is not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

SEPTEMBER, 1916.

TABLE OF CONTENTS.

Poetry.

Christ Crucified	265
------------------------	-----

Correspondence.

J. C. Philpot—Crucifixion With Christ—Concluded	265
Eld. John R. Daly—"Practical Suggestions for Common People"	279
Eld. L. H. Hardy	279

Editorials.

By Elder S. Hassell:

"A Discussion on the Public Worship of God"	280
Not Arminians	289
Questions and Answers	290
Remarkable Providences	291
J. Dale's Acrostics	3d page of cover
Baptism of My Only Daughter	3d page of cover

By Elder J. E. W. Henderson:

Christ the Saviour of the World	284
---------------------------------------	-----

By Elder G. W. Stewart:

A Pleasant Meeting	286
Meeting of Kehukee Association	293

Extracts.

Ordination of Eld. A. H. Henderson	293
J. B. Dean	294
Mrs. Annie Smith	294
Help the Afflicted (Eld. C. M. Mahurin)	294
W. A. Holmes	295
Eld. J. E. Adams	295
Eld. S. V. Ford	295

Obituaries.

Deacon James T Puckett	296 and 3d page of cover
Change of Address	296
Salem Association, Ind.	296

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 38.

WILLIAMSTON, N. C., SEPTEMBER, 1916.

No. 9

CHRIST CRUCIFIED.

“Behold the Man.” John 19:5.

Ye that pass by, behold the Man,
The Man of griefs, condemned for you,
The Lamb of God, for sinners slain,
Weeping to Calvary, pursue.

See there! His temples crowned with thorns,
His bleeding hands, extended wide,
His streaming feet transfixed and torn,
The fountain gushing from His side.

Oh, Thou dear suffering Son of God,
How does Thy heart to sinners move!
Help us to catch Thy precious blood,
Help us to taste Thy dying love.

The earth could to her center quake,
Convulsed while her Creator died!
O, may our inmost nature shake,
And bow with Jesus crucified!

The rocks could feel Thy powerful death,
And tremble, and asunder part;
O, rend, with Thy expiring breath,
The harder marble of our heart.

CHARLES WESLEY (1742).

CRUCIFIXION WITH CHRIST.

Gal. 2:20.

(A Sermon by J. C. Philpot—Concluded.)

III. But you will observe, if you look at the text carefully, that the Apostle uses the word “I” very much through it. And if besides this observation of the letter, you are able to read the text in the light of the blessed

Spirit, and understand it experimentally for yourselves by sharing in the same gracious work upon your heart, you will also find there are two "I's" that run through the whole text, and that these two I's are perfectly distinct. Thus there is an "I" that is crucified, and an "I" that lives; there is an "I" not worthy of the name, which is therefore called a "not I"; that there is an "I" which lives in the flesh, and that there is an "I" which lives by the faith of the Son of God. These two "I's" are perfectly distinct in birth and being; in beginning and end; in living and dying; in thought and feeling; in word and action; in desire and movement; and they are so essentially distinct as never to unite, but to be at perpetual warfare. There is, therefore, a natural "I" and a spiritual "I." These are the two "I's" which look upon us from the text; and whose life and death, history and actions, are faithfully recorded by the pen of one who knew them both from daily, hourly intercourse. The solution of this mystery is not difficult. Every believer carries in his bosom two distinct natures; as born of Adam, one nature which the Scripture calls the "Old man"; and another which, as being born of God, the Scripture terms the "New man." The first is the natural "I," and the second is the spiritual "I"; and it is in the struggle between these two principles, the old man and the new, the fleshly "I" and the spiritual "I," that so much of the conflict in a Christian's bosom consists. How vividly has the Apostle described these two "I's" and the conflict between them, Rom. vii: there we find an "I" which is "carnal, sold under sin"; an "I" which does evil, in which no good dwells; which serves the law of sin, and in which the body of death is ever present. And then we have an "I" which delights in the law of God; which consents unto it that it is good; which serves it and hate everything opposed to it; which cries out, "O, wretched man that I am," and yet thanks God through Jesus Christ. Is there one born of God who does not daily find and feel these two "I's"? Is there a living soul in which they are not ever at war?

There being, then, these two "I's" in every believer, the question naturally rises in our mind, *which* "I" is crucified with Christ: the fleshly, natural "I," or the spiritual, gracious "I"? We cannot for a moment doubt

which "I" is crucified when we turn to the language of the Apostle. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. vi. 6.) We have a similar light cast upon the point by another expression of the Apostle in this very epistle, "They that are Christ's have crucified the flesh with the affections and lusts." (Gal. v. 24.) And again, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. vi. 14.) Thus we see, from God's own testimony, that it is the old man, the flesh, and the world which are crucified; so that when the Apostle says, "I am crucified," he means his old Adam "I"; his worldly, his fleshly, his sinful, his selfish "I"; in a word, the whole of that native and natural "I" which he derived from our fallen parent. But let us look at these things a little more closely.

1. If we are crucified with Christ, the *world* is to be crucified to us and we to the world. But which world is crucified, for there are two: a world without, and a world within? Can we take the outward world in our grasp and drive through it the nails of crucifixion? This we can no more do than we can embrace the globe, or drink up the Atlantic. That huge world which lies spread before our eyes is beyond our reach; out of all proportion with our grasp. But we have a worldly "I" in our bosom which is but the reflection of the great world without. For what is the world all around us but an aggregate of human hearts; a motley, mingled multitude of carnal "I's"; so that each individual is but a specimen of the whole, and the whole but a huge collection of individual specimens? It would indeed, then, be but lost labor to attempt to nail the outward world to the cross of Christ. This is not the task that lies before the child of grace. His crucifixion is *within*. His own carnal heart, worldly spirit, proud, covetous, aspiring mind, it is, which is to be crucified with the Lord of life and glory. For it comes to this, that our worldly "I" must either reign and rule; be pampered and petted; fed and nurtured in pride and pleasure; or it must be crucified, mortified, and subdued by the power of God's grace. The Apostle, therefore, speaks of the world being

crucified to him and he unto the world. What attraction would the world, with all its pleasures and profits, have to the eyes of one dying on a cross? Or what charms could he, writhing with pain, groaning in agony, dropping blood from his hands and feet, present to the eyes of the gay and glittering world? The cross killed the world to him; the cross killed him to the world. What was a living world to a dying man? What was a dying man to a living world? Now, we cannot be *literally* crucified. Even if we were, that would give us no spiritual change of heart, nor cause us to be crucified with Christ. It is, therefore, not the natural body or the literal flesh—the mere outward material man—which is crucified; but it is the worldly spirit in a believer's heart, the proud, selfish, carnal "I" which, by virtue, first, of his *representative*, and then by the power of his *experimental* crucifixion with Christ is crucified with Jesus, nailed to the cross to suffer, bleed, and die with Him. This inward crucifixion of the worldly spirit, of the natural "I," kills the believer to the world. Do you not find this in your own experience? The world without would little attract, influence, or ensnare your mind, unless you had the world within alive to it. As long, then, as the worldly spirit lives in you unsubdued, unmortified, uncrucified, your religion is but skin deep. A thin coat of profession may film the surface of the heart, hiding the inside from view; but the whole spirit of ungodliness is alive beneath, and as much in union with the world as the magnet with the pole, or the drunkard with his cups. But, on the contrary, if the world within be crucified by the power of Christ's cross, the world without will have little charm. And this will be in exact proportion to the life and strength of your faith and the reality of your crucifixion. The world is ever the same; one huge mass of sin and ungodliness. That cannot be changed; that can never die. It must be *you* who are changed; it must be you who die to it. Now, is it not true that it is the meeting of two worlds in one embrace which gives the world without all its power to ensnare and entangle your feet? Let the worldly spirit be but crucified in our breast, then we shall be like the dying man who has no sympathy with the living world. The poor criminal that was nailed to the cross, dying

there in agony and shame, could look down with expiring eyes upon the crowd below him, or cast his last glance on the mountains and vales, woods and rivers of the prospect before him. Might not such a one say, "O, busy crowd! O, once fair and beauteous world! I am dying to you, and ye are dying to me. O, world, where now are your fashions; where your maxims; where your lusts; where your vain and gaudy shows; where are ye all now that I am dying here upon the cross? My eyes are sinking into the shades of night. I am leaving you, and ye are leaving me. Here we part, and that for ever. I once loved you, and ye once loved me; but there is between us now separation, enmity, and death." Is not this crucifixion? This at least is the figure of the Apostle; and a most striking one, in which he represents the world as crucified to him, and himself to the world.

But you will observe that it is only by virtue of "the cross of Christ," that is, by a spiritual union and experimental communion with Christ crucified that this inward crucifixion can be really effected. There are two things whereby the inward, spiritual, and experimental crucifixion of a child of God is distinguished from that of a Papist, a Puseyite, or a Pharisee. The first is that it is by "the *cross* of Christ," that is, it flows from a spiritual knowledge of union with a crucified Jesus. "I am crucified with Christ." I do not crucify myself; nor does the flesh crucify my flesh. The second feature is that the *whole* of the old is crucified; it is not one limb, but the *whole* body which suffers crucifixion; as the Apostle says, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not sin." (Rom. vi. 6.) In the literal crucifixion, though the nails were driven the Apostle says, "Knoweth this, that our old man is crucified; so, spiritually, though the nails may chiefly be struck through the working and moving members of the old man, yet the *whole* of him is crucified with them. So not only our worldly spirit, but our whole flesh, with all its plans and projects, with all its schemes, motives, and designs, is nailed to the cross; and especially our religious flesh, for this is included in the "affections" of it, which are crucified. (Gal. v. 24.)

But now arises another question. Is this crucifixion

with our consent, or against our consent? To this I answer that it is partly voluntary and partly involuntary. We may illustrate this by the example of Peter. The Lord said to him, "Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." (John xxi. 18.) The Lord was here referring to Peter's crucifixion, and tells him that "when he would be old, another would gird him, and carry him whither he would not." Do we not see from this that Peter would shrink from being crucified, but that he would be carried to the cross against his will? Yet we read in ecclesiastical history that when that time arrived, Peter begged of his executioners to crucify him with his head downwards, because he could not bear to die in the same posture with his crucified Lord. Thus we see in the actual, literal crucifixion of one of the Lord's most highly favored followers, there was a shrinking from the cross, and yet a submission to it. "The spirit was willing, but the flesh was weak." The natural "I" was unwilling, the spiritual "I" was willing. So it is with us in a spiritual sense. The coward flesh rebels against, and cries out under the nails of crucifixion; but the spirit submits, and, when favored by divine help, counts itself unworthy of such an honor and such a blessing. But no man ever spiritually crucified his own flesh. This is God's work, who in so doing spares not for our crying. Perhaps we are hugging close some bosom idol, some secret lust, some rising ambition, some covetous plan, or pleasing prospect. This may be as dear to us almost as our natural life. Can we, then, drive through it the crucifying nails? Or if we could, would that crucify it? No. God Himself must take it with His own hand and drive through it the nails of crucifixion; yes, and so drive them through this worldly spirit, this covetous heart, this proud, unbending mind, this self-righteous, self-pleasing, self-exalting affection, this deceptive, delusive, soul-destroying fleshly religion, that it may ever after live a dying life. It is He, not you, who thus crucifies it, that its hands can no more move to execute its designs than the hands of a man nailed upon a cross, and its feet

no more walk in the plan projected than the feet of a crucified man can come down from the cross and walk abroad in the world. Here is God taking your darling schemes, and favorite projects, your anticipated delights, so that they become to you dying, bleeding, gasping, objects. Have you not again and again experienced this in providence? Have not all your airy castles been hurled down, your prospects in life blighted, your hopes laid low, your projects disappointed, in a word, all your schemes and plans to get on in life so nailed to the cross that they could move neither hands nor feet, but kept dying away by a slow, painful, and lingering death? But did you approve of all this? Very far from it; but you were in God's hands, and could not fight against His cutting strokes. Thus, then, you have a proof in yourself that your worldly schemes and projects were taken by the hand of God, contrary to your wish, for you loved them too dearly to part with them, but were as if torn from your bosom by God's relentless hand, and nailed to the cross, not by you, but by Him. And yet mercy was so mingled with these dealings, and your heart was so softened by a sense of God's goodness in and under them, that there was a sweet spirit of submission given you, which mingled itself with this unwillingness, and subdued and overpowered it. Thus you were made willing in the day of His power that God should take the idols out of your bosom with His own hand; you consented generally, that they should be crucified, because by this lingering death only could the life-blood of your worldly spirit be at all drained out of your breast. For crucifixion is a gradual death which drains life and blood slowly away.

So with the *flesh* generally, for the whole of our flesh is to be crucified; for "they that are Christ's have crucified the flesh, with its affections and lusts." And again, "If ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. viii. 13.) To mortify means to put to death; and that death is the death of the cross. By His Spirit and grace God gives His people strength at times to mortify and crucify the deeds of the body, with all the wretched passions and affections of the carnal mind. In this sense *they* do it; for He fires their soul with a holy hatred of sin, and godly resentment,

what the Apostle calls "indignation" and "revenge" (2 Cor. vii. 11) against its movements and horrid opposition to the will and word of God. So that, in a sense, a believer's spiritual "I," under the influence of grace, drives the nails of crucifixion through his carnal "I." Have you not felt at times that you could with your own hands take vengeance upon that dreadful flesh of yours which has been and is such a deadly foe, not only to God, but to your own soul's peace? Could you not almost kill your wicked heart for being what it is? Now, as the grace to do this only flows into the soul from union to Christ as crucified for us, we are in this sense "crucified with Christ." There is no other way whereby sin can be subdued, or the flesh crucified with all its affections and lusts; so that not one, however small, however hidden, can escape the crucifying nail. O, how blessed it is to have a view by faith of the cross of Christ; to derive strength out of that cross, so as to give up our flesh to crucifixion, yield up our bosom idols, and with our own hands crucify our darling lusts, saying to the Lord, "All these evils of my heart are sworn enemies of Thee: take them, Lord, and nail them to Thy cross, that they may not live in my bosom so as to grieve the blessed Spirit, cause Thee to hide Thy face, wound and distress my conscience, and bring me into captivity and bondage." Thus you see that this inward crucifixion is done unwillingly, and yet done willingly. The carnal "I" rebels against the cross, but the spiritual "I" submits to it, sees the will of God in it, and joins with Him in the doing of it. We may compare them, perhaps, to the two malefactors who were crucified with Christ. The one felt nothing but the outward agonies of the cross, and rebelled against it to his latest breath: this may be a figure of our fleshly "I." The other malefactor at first rebelled and blasphemed, too; but when grace touched his heart and God revealed His dear Son in him, he could bless the Lord for being crucified with Him, and counted it his happiest day and his dearest delight, for out of it came salvation and Paradise. I offer this, however, as a figure, not as an interpretation. Yet we cannot but feel deeply the crucifying nails, and cry out under them; but the Lord will not spare for our crying. The Lord has no compassion for our sins, though He has

compassion upon our persons. As He would not take His dear Son from the cross, though as a Father He pitied Him, so He may pity you as a child (Psal. ciii. 13), yet not spare your lusts.

The crucifixion of self is indispensable to following Christ, as He Himself said:—"If any man will come after Me, let him deny himself, and take up his cross daily; and follow Me." The criminal always carried his own cross. To take up the cross, then, is to be crucified by being affixed to it. What is so dear to a man as himself? Yet this beloved self is to be crucified. Whether it be proud, or ambitious, or selfish, or covetous, or, what is harder still, religious self—that dear idolized creature, which has been the subject of so much fondling, petting, pampering, nursing, to part with which is to part with our very natural life—this fondly loved self has to be taken out of our bosom by the hand of God, and nailed to Christ's cross.

Now, what can compensate us for this pain and this sacrifice? Nothing that earth can give. But there is a most blessed compensation which earth never dreamt of, but which is the special gift of heaven. And this compensation begins here below; for as the child of grace is thus experimentally crucified with Christ, the benefits of Christ's cross begin to flow into his soul. Pardon through His blood; peace through His sacrifice; communion and fellowship with Him in His dying love; power over sin; victory over the world; subjugation of his lusts, and the subduing of his iniquities, become more or less experimentally tasted, felt, and realized. For as the soul is thus crucified with Christ, and the flesh nailed to His cross, power passes over from the cross into the soul, to give us victory over self; for "this is the victory that overcometh the world, even our faith." And faith in whom? In Jesus as the Son of God, who came "by water and blood"—the blood to cleanse and the water to sanctify. (1 John v. 4, 6.) How deep, how blessed is the mystery that Christ is of God made unto us "sanctification," as well as "righteousness" (1 Cor. i. 30); and that the same grace which pardons sins also subdues it! Who of you can say, "I am crucified with Christ"? Blessed is such a man! Blessed is such a crucifixion!

III.—But the Apostle goes on to add, as I proposed to show in the third place, *“Nevertheless I live.”* One would think at first sight that this crucifixion would be his death. To be crucified with Christ! to have everything that the flesh loves and idolizes put to death! How can a man survive such a process? In the same way as the three children cast into the furnace were not burnt by the fire. Crucifixion is not death but life to a child of God. This made the Apostle say, *“Nevertheless I live.”* But what *“I”*? I have shown you that there is a twofold *“I”* in the Christian’s bosom—the old Adam *“I”* and the new Adam *“I,”* the carnal *“I”* and the spiritual *“I”*; and I have also shown you that it is the old Adam *“I”* which is crucified with Christ. But as this old Adam *“I”* is crucified, it is not that *“I”* which lives, but the spiritual *“I”*; for the death of the carnal *“I”* is the life of the spiritual *“I.”* As the old man is put off, the new man is put on; as the world, sin, and self are crucified, subdued, and subjugated by the power of the cross, the life of God springs up with new vigor in the soul. The believing *“I,”* the hoping, the loving, the praying, the watchful, the broken, the contrite, the humble, in a word, the new *“I”* lives in proportion as the natural *“I”* is crucified by the grace of God. Here, then, is the mystery, and here is the grand, distinguishing difference between the living saint of God and the dead in sin or the dead in profession. It is death to a worldly man to take the world out of his breast. Here is a man immersed in business, whose whole heart is in it night and day. Let him get into difficulties, become a bankrupt, ruin himself and his family, be arrested for debt, and shut up in prison; the man dies of a broken heart. Here is another whose whole heart is in his money: it is his idol, his god, his all. Maddened by the lust of gain, he speculates to a large amount. A crash comes; down he goes; and what is his end? He puts a pistol to his head, he drinks a phial of prussic acid, and dies upon a heath. Take another man living in drunkenness, lust, and every other vile abomination. Put him into a penitentiary; shave his head, and feed him with bread and water. He dies from the mere misery of life. Life’s pleasures are gone. He only lived for them. Take them away, and he dies for want of them. Take another

person. It shall this time be a lady—full of the world, its fashions, its pleasures, its amusements, its company, its enjoyments. Take away from her these delights of her vain heart; her fine dresses, her admirers, her youthful attractions: the woman is miserable; she dies, if not literally, yet inwardly, of vexation and disappointment. But let the world, sin, self, and all that he loves by nature be taken from a child of God. Does he die? Die? What, he die? No; just the contrary. He lives all the more, for now he lives more unto the Lord. How martyrs in prison have blessed and praised God! A dungeon did not kill their inward life. Being taken out of the world and shut up in a dark prison was not their death, for the world was not their life. They only enjoyed more of the sunlight of God's face. Look at Christians on their death bed, when the world with all its gaudy shows is shut out. Does this kill them? Do they not rather live all the more unto God; so that the more the world is shut out, and the more that self is put under their feet, the more they feel a holy joy, a quiet, tranquil contentment, such as God alone is pleased to shower down upon their breast? Just, then, in proportion as the world and the flesh, sin and self, are crucified, does the life of God spring up in the soul of those who fear God. It was this divine life springing up within which made the Apostle say—and can we not sometimes echo back his words?—"Nevertheless I live."

Here, then, is the great secret of vital godliness that the Christian lives most within, when everything dies most without; that the more that nature fades, the more grace thrives; the more that sin and self and the world are mortified, the more do holiness and spirituality of mind, heavenly affections and gracious desires spring up and flourish in the soul. O, blessed death! O, still more blessed life!

IV.—But to come to our next point,—in order to discard all idea that he could do all or any of this—that he had any innate strength or power to carry on this blessed work in his own soul—to dispossess us of any such opinion of his own strength or holiness, he tells us in the most pointed language, "*Yct not I, but Christ liveth in me.*" "O," he would say, "look not at Paul; take not your measure of him as if he were able to do these things

in his own strength. Look not at him, but at Christ; in Him Paul lives, it is true; but not in his own life, but in Christ's. He fights against sin and self; not, however, in his own strength, but in Christ's. He stands righteous before God. Not, however, in his own righteousness, but Christ's. He has both will and action; yet neither is his own, but Christ's; for Christ works in him both to will and to do His good pleasure." This made the Apostle say "Not I." It could not be his natural "I," for that was crucified; and he even disclaims any part of the work as done by his spiritual "I"; for though that lived, yet it only lived by Christ living in it.

But how, it may be asked, does Christ live in a believer's soul? By His Spirit and grace; by being formed in his heart, the hope of glory; by blessing the soul with His presence and power; by communicating and shedding abroad His Love. Thus, it is not the believer, but the Spirit of Christ in him, by which he lives unto God. Do you not find this true in your daily experience? If we pray with any life or feeling in our soul, with any access to a throne of grace, or obtain any answer; it is not we that pray: it is the Spirit of God praying in us. If I preach anything that may instruct, comfort, or edify your soul, or write anything that may be blessed to build up the church of God on our most holy faith; it is not I, but the Spirit of God that speaks in me, and guides my pen. How else could I, or any other man, be made a blessing to the church of God? It is not my abilities or learning, but the dew and unction of the blessed Spirit resting upon me, which glorifies God or edifies the church. Or take me as a private Christian. If I repent of my sins, it is not I that repent, but the Spirit of God giving me repentance. If I believe in the Lord of life and glory, it is not I that believe, but the Lord giving me faith by His Holy Spirit. If I watch, He must watch in me; if I live to His praise, He must live in me; if I act for His honor, He must act in me; if I enjoy His presence, it is He who must communicate a sense of that presence to my heart. So it is not I, but Christ Himself that liveth in me. O, blessed guest! O, gracious inhabitant! Who that fears God would not have such a blessed inmate ever to dwell in his bosom? And who that has had Him once does not long again and again for

His sweet presence, and to experience renewed and repeated manifestations of His love? It is true that these are rare seasons; but the Lord never leaves the heart into which He has ever come. If you have not the felt presence, you are longing for it; and these longings, breathings, and desires manifest more or less of His power and presence. You will also find from time to time how secretly and yet how blessedly the Lord will come into the soul. He will come sometimes in a word of promise; sometimes in a look of love; sometimes in a sweet smile; sometimes in a soft whisper; sometimes in a heavenly touch. How He will melt at one time your heart into sorrow for sin; how He will at another encourage you with a word when much cast down; will shine upon your soul when it walks in thick darkness; will renew your life that seems almost gone, and revive your spirit. And as you will thus find your dependence upon Him for every spiritual breath and for every gracious desire, you will learn that it is not you that live, but Christ that lives in you.

V.—But to come to our last point, *the nature of this life*. “The life which I now live in the flesh, *I live by the faith of the Son of God.*” It is a life still “*in the flesh,*” with all the infirmities, with all the frailties, all the sins, and all the sorrows of a body of sin and death; a life in the flesh and therefore surrounded with everything that belongs to the flesh. And yet though a life *in the flesh*, not a life *of the flesh*, but a spiritual life in a body of sin and death. Christ in the heart the hope of glory; and yet the heart deceitful above all things and desperately wicked. What a mystery of grace is this! That so holy a guest should take up His abode in the breast of a polluted sinner, and yet not partake of the sinner’s pollution; should work in him by His Spirit and grace, and yet keep Himself free from all the sinner’s filth and folly.

The great blessedness of a believer here below is that he lives a life of faith in the Son of God. But how can he do this unless he has had a believing view of the Son of God as having loved him, and given Himself for him, as having risen from the dead, and to be now ever living at God’s right hand to make intercession for him? It is, then, as He is pleased to send His Spirit down into his

heart to testify of His grace, and to draw up faith, and hope, and love, and every sweet affection to center in Himself that he lives a life of faith upon Him. "Because I live," saith the Lord, "ye shall live also"; and we live because He is "the resurrection and the life." Thus, as Jesus lives at God's right hand, He lives also in the believer's soul; and as He sends His Spirit down into the believer's heart, and draws his faith and hope and love to Himself, He enables him to live a life of faith upon Him as the Son of God. Viewing the Son of God at the right hand of the Father, he looks to Him for the supply of all his wants. He sees Him at one time a kind God in providence; he views Him at another as a most blessed and suitable Saviour in grace; he looks sometimes to His atoning blood as cleansing from all sin; to His glorious righteousness as his only justifying robe; and to His heavenly love as the sweetest balm that God can shed abroad in his heart. He desires from time to time to have fellowship and communion with the Son of God; to be conformed to His suffering image here below, that he may be conformed to His glorified image above. It is in this way he comes up out of the wilderness, leaning upon Christ as his beloved. By His superabounding grace he is recovered and restored from his innumerable slips and falls and backslidings; by His gracious renewings his youth is renewed like the eagle's; and thus day by day, as the blessed Spirit works in his soul both to will and to do of His good pleasure, he lives by the faith of the Son of God. And as all this can only be done by the power of faith, by faith he lives, by faith he acts; by faith he walks; faith being the grand moving principle of every action of his soul, and the uniting chain that links his soul to the Son of God upon his heavenly throne. Thus, living a life of faith upon the Son of God, he receives out of this fullness grace for grace; and by God's help and strength eventually dies in Him, and rising up to the glorious mansions of light, lives with him to all eternity.

Now, this is a feeble sketch of the life of a Christian; what we must know something of in our own souls, before we can really believe ourselves to be saints of the living God, by the testimony of the Spirit in our breast. We have to confess that we come painfully short in

many of these things; and yet we have every reason to praise the Lord if He has put any measure of this experience into our breasts, for where He has begun that good work He will surely perform it until the day of Jesus Christ.

PRACTICAL SUGGESTIONS FOR COMMON PEOPLE.

Elder J. H. Oliphant purposes getting out a small edition of his excellent book, "Practical Suggestions for Common People." The former edition of this book has been exhausted. Every chapter in it is a rich mine of thought. The fact that Brother Oliphant wrote it is a sufficient recommendation to all who are familiar with productions from his pen. This book should be in every home. Young and old should read it. It is a book that ought to be kept in print for all time. It is well bound in cloth and the print is splendid. The price of this work is only fifty cents per copy, and a reduction will be made to ministers. This book will not divide our people. If its real value were known it would have an immense sale. Send to Elder J. H. Oliphant, Crawfordsville, Ind., and procure a copy at once if you haven't any.

JOHN R. DAILY.

ATLANTIC, N. C., August 17, 1916.

DEAR BROTHER HASSELL:—I have just read the article of Elder G. W. Stewart in the August MESSENGER, and I want to publicly endorse all that he has said in that article. I have never read anything that I believe to be more scriptural and more needed in the churches. I do not know who asked the questions, but it makes no difference; it appears to me that his mind was asking for the truth. I think that such things come from God. Then I believe the Lord dictated the answers. They should be recommended to the household of faith everywhere.

I am a poor sinful worm of the dust, and needing the mercies of God every second of the time, but I do believe that our Churches should try to keep clean houses, especially their pulpits.

Brother Stewart appears to be peculiarly fitted of the Lord to instruct the Churches in the things of the order of the house of the Lord. I hope that it may be the will of God to spare him many days to blow the trumpet of Zion.

With best wishes in brotherly love, I am,

Yours in hope,

L. H. HARDY.

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want **THE MESSENGER**, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"A DISCUSSION ON THE PUBLIC WORSHIP OF GOD."

The above is the title of a book of 376 pages published, in July of this year, by Elder W. A. Chastain, 1631 South College street, Springfield, Illinois, and sent by him, postpaid, for \$1.50. It is a combination of articles already published by myself and Elders W. A. Chastain, G. W. Stewart, E. B. Bartlett, Lee Hanks, J. W. Thompson, R. W. Thompson, J. R. Daily, C. H. Waters, T. S. Dalton, C. H. Cayce, and others, in **THE GOSPEL MESSENGER**, *The Primitive Monitor*, *The Messenger of Peace*, *The Primitive Baptist*, or *Zion's Advocate*, and of portions of private correspondence, and extended additional remarks by Elder W. A. Chastain, and, in the last chapter, an account, taken from *Everybody's Magazine*, of the sensational, theatrical, highly objectionable

methods employed by William Ashley Sunday in his member-getting and money-making protracted meetings, which Elder Chastain utterly condemns.

All Primitive Baptists believe that the Old and New Testament Scriptures are the only infallible standard of faith and practice; and that no man or set of men since the Apostolic Age are infallible; and it is certain that the Scriptures nowhere set a time-limit of three days to the public worship of God; and that, in both the Old and New Testaments, *under Divine direction*, the public worship of God was sometimes continued for more than three days; and that, *also clearly under Divine direction*, such meetings were occasionally held, in Virginia and elsewhere, in the 18th and 19th centuries; but, so far as I have ever read or heard, there is absolutely no evidence, in all history, of the existence of a regular, stated, annual or semi-annual custom of holding meetings of a week or more to get members until 1799, when such meetings began on the banks of the Red River, Kentucky. To a meeting of any length *under Divine direction* no child of God can be opposed; and to humanly prearranged, protracted, proselyting meetings Elder Chastain repeatedly says, in his book, he is opposed. It would seem, then, that there should be no division, among Primitive Baptists, on this subject.

I will now briefly and kindly notice a few of Elder Chastain's references to myself in his book.

I do not feel at all worthy of Elders Chastain and Stewart's commendation of myself.

On page 89 I say: "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." But on page 96 he says, "Now quit what? Quit what he admits the apostles did? Never." I did not say that, in order to have peace, we should quit what I admit the apostles did.

On page 407 of Robert B. Semple's *History of the Baptists in Virginia*, Mr. Semple says that John Waller "established what he called camp meetings, in which they continued several days." Mr. Semple does not say *when* Mr. Waller started these meetings, nor how many days they continued; from page 406 it would seem that

he started them about 1776. Elder John Leland, in a footnote on page 20 of his "Life and Writings," says: "In June, 1779, the first *camp meeting* was attended in Caroline County [Virginia] that I ever heard of. By arrangement, eight or ten Baptist preachers held the meeting three days and nights; but, as nothing extraordinary followed, it was not repeated; and it was a number of years before those meetings arose in the West, and have spread over the United States." This is in accordance with the statement that I made (quoted on page 115 of Elder Chastain's book) that the highest authorities agree that camp protracted meetings originated in 1799 in Kentucky. If before this date there were meetings of more than three days, during the last half of the eighteenth century, in Virginia, they were not customary but were occasional, and they seem to have been specially directed by the Holy Spirit. Elder Leland (page 31 of his "Life") says that "At this time [in 1799] a heavenly visitant came to my house—my heart, with the salutation of 'Peace be to you—peace on earth, and good will to men.' When I sat in my house, it would seem as if my room was whitewashed with love. When I went into the field, a circle of heavenly mildness would seem to surround me, and the following words would be injected into my heart again, again, and again—'*The Lord will work.*' My meetings during this feast of tabernacles (as I called the fortnight) were crowded. At the meetings such silence reigned as I had never seen before." He then went to Virginia, as he had intended to do, and, on his return to Cheshire, Mass., he "found the work had broken out like the mighty rushing waters." This induced him to preach every day or night until the March following, in which time more than two hundred were baptized. Before the work made a visible appearance, and for three months afterwards, he was deeply burdened with a spirit of prayer and a travail for souls. His field of preaching in Virginia was from Orange to York counties, 120 miles; and more than twenty miles square, including the counties of Orange, Culpepper, Spotsylvania, and Louise; "when the work seemed to languish in one neighborhood, it would break out in another, and, consequently, there was a continual fall of heavenly rain from October, 1787, until March, 1789,

during which time he baptized about four hundred (pages 19, 21, 27 of Leland's "Life"). In 1784 he preached in Philadelphia about six weeks, Sundays and almost every night, in the Hall of the University, and in private houses, and in the street—that is, in different places.

In my *Church History*, published in 1886, I told the truth to the best of my knowledge and ability. I did not know until 1896 (when I obtained a copy of Thomas Armitage's "History of the Baptists," published in 1887, revised in 1890, and reprinted in 1893) that Elder John Leland "thought that, for practical purposes, two grains of Arminianism with three of Calvinism made a good proportion in preaching" (page 408 of Armitage's History). If I had known this in 1886, I would have stated it in my History, as I endeavored to record therein *the exact truth* from all sources, no matter whether I liked it or not. I did not say (in THE GOSPEL MESSENGER for February, 1916) that Elder Leland himself preached any Arminianism; but it is probable, from this *thought* of his, that he sometimes did so (see page 138 of Elder Chastain's book). On page 148 of his book Elder Chastain "rejects the statement that the Anti-Catholics of the Dark Ages were Arminians (see page 335 of my *Church History* for the proof of this fact). Before printing was invented, and when there were few Bibles, and very few persons who could read, there was great darkness, in the minds, of many of God's children, on the subject of salvation; and even now, with all the light and learning of the 20th century, the *minds* of many of His children are in darkness on this and other subjects, even when their *hearts* are enlightened (1 Cor. 13:9-12; 8:2). I believe that we should tell the truth with tongue and pen, whether it pleases us or not (Isa. 63:8). Christ's promise that "the gates of hell shall not prevail against His Church" (Matt. 16:18) does not ensure His people from being *temporarily* deceived by the prince of darkness on different points of doctrine.

In Acts 13:3, 4, the original words rendered "sent away" and "sent forth" are not the same. In the third verse the prophets and teachers of the church at Antioch let Barnabas and Saul go, or released them from remaining there any longer at Antioch; while, in the fourth

verse, Barnabas and Saul were powerfully or authoritatively sent forth to preach the gospel in other Gentile cities. The Lord (and not churches or mission societies) calls, qualifies, and sends out His ministers (the Black Rock Address inadvertently errs, in Article 4, section 1, in saying that "the churches send out ministers"). See Elder Chastain's book, pages 265-271. All Old School or Primitive Baptists believe that the Lord prepares and sends out His ministers.

On page 331 of his book, Elder Chastain says that I invite into my pulpits preachers who advocate the organ in church services; but I do not. When the organ was first introduced into our churches in Georgia, I held that we should, as we did for a while, forbear with those then using it in public worship; but when this innovation was persisted in to the confusion and division of our churches, I felt that it should be non-fellowshipped.

S. H.

CHRIST THE SAVIOUR OF THE WORLD.

"And we have seen and do testify that the Father sent the Son to be the Saviour of the world." I Jno. 4:14.

Two words of the above text are supplied by the translators, namely, "to be." Without these two supplied words we have the plain declaration that the Son of God is the Saviour of the world, whatever the world to be saved may be. The testimony is that Christ came into the world to save sinners; so we are bound to conclude that world which the Father sent Him to save was composed of *sinners*; for He testified that He came not to call the righteous, but sinners to repentance; and also that He came to seek and to save that which was lost. Lost sinners, therefore, constitute the world which the Father sent the Son to save.

Now, the Son of God either did or did not accomplish the object for which He was sent. There are but two sides of this question. Which side shall we take? Christ was sent, and came down from heaven, not to do His own will, but the will of the Father which sent Him. What was, or is, the will of the Father in this case? That "of all He (the Father) hath given Me I should lose nothing, but should raise it up at the last day."

The above testimony of the Saviour establishes the fact that the whole world that the Father sent Him to save is secure forever. Jesus cried with a loud voice, "It is finished," and bowed His head and gave up the ghost. Thus the world was redeemed from all iniquity (Paul).

Here the question arises, Does the word, world, in our text mean the entire race of Adam? I once believed it, or thought I did, but at that time I felt no special or personal interest in this matter; but the time came when I tried to appropriate my casual belief to the healing of my own poor, sin-sick soul, but could not. But, later on, I received a precious sense of relief from the bondage of sin and condemnation, and a new song was put in my mouth, expressive of the salvation that comes alone through Christ, since which time I have not been left without hope of eternal life, which is the gift of God through Jesus Christ our Lord. This precious hope rests upon the covenant love of God, who "so loved the world (His elect) that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And this is the promise that He hath promised us, even eternal life" (1 Jno. 2:25). "And this is the record, that God hath given to us eternal life, and this life is in His Son" (1 Jno. 5:11).

I will now refer to some passages of Scripture which are relied upon by many as proof of the doctrine of general or universal atonement. "And He [Christ] is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 Jno. 2:2.) I understand this to mean that Christ made full and complete atonement for His chosen people, not for the Jews only, but for the elect of God among all the kindreds, nations and tongues under heaven (Rev. 5:9).

"For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4). The phrase, "all men" is qualified in the first verse of this chapter, "I exhort therefore that, first of all, that supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and for all that are in authority; that we [the church or children of God] may lead a quiet and peaceable life in all godliness and honesty." In all this admonition the Apostle had under

consideration the temporal welfare of the church in particular, and that of the people in general in the providence of God through the just administration of the affairs of secular governments, and without reference to eternal salvation thereby. The term, *world*, as used in Scripture, does not mean the entire race of Adam in every place where it occurs; for instance: "And we know that we are of God, and the whole world lieth in wickedness" (1 Jno. 5:19).

Cæsar Augustus decreed that *all the world* should be taxed (Luke 2:7), yet none of the people of the world since Cæsar's reign have served under his decree. Jesus said to His disciples, "Ye shall be hated of all men for My sake"; but surely He did not mean that they should hate one another. Many passages might be cited that have a limited or qualified meaning, but the foregoing will suffice.

The Scriptures plainly teach that Jesus Christ came to save, and not to condemn the world, and whatever the world is, and whatever He came to save that world from will be fully accomplished by Him, else the purpose for which the Father sent Him is a failure, and the work of Christ will come to naught. Surely no child of God can doubt the complete fulfillment of the will and purpose of the eternal Father in sending the Son into the world, nor the perfection of the work which the Father gave Him to do.

J. E. W. H.

A PLEASANT MEETING.

We had with us in our annual three-days' meeting, beginning Friday before third Sunday in this July, Elder J. L. Joyner of the Good Hope and Elder S. E. Pennington of the Bethany Associations of Mississippi, who from day to day preached Jesus Christ and Him crucified, the way, the truth, and the life, and that, too, to the edification, instruction, and comfort of all lovers of truth. They had no hobbies; they did not discuss church quarrels. These elders are honest, faithful men, and of good character at home, and, if they and their Associations are not orderly Baptists we are not aware of it. While from time to time those lovely elders preached Jesus

and His love in beauty and simplicity, the lovers of truth, being of one mind and one soul, listened with joy to the preached word; and such a meeting—a meeting in which Jesus, our great salvation, is held forth to the people as the one Mediator, the only, sure and all-sufficient Saviour of sinners, and by the people received as such, is, to my mind and way of thinking, one of the most sublime scenes to be witnessed today in all this world, in which the believing people can say and feel the force of it: “Give me Jesus! Give me Jesus! Give me Jesus, you may have all of this world.”

This meeting was held here with old Five Mile Church, constituted in 1820, nearly one hundred years ago, and just twelve (12) years after the first Baptist church in the State, in 1808. The Church is located here in Hale County, in one of the finest and most desirable sections of the State; and the Church has one of the best locations for a church, geographically, in the State, being on the public road, with good shade trees around, and one of the finest springs of abundance of good cool water, well fixed up with concrete work. This Church is not identified with any Association, not because she considers it wrong or unscriptural as a general meeting of the brotherhood for the worship of God, but because circumstances, which I need not here mention, have brought it about. We are not at war with Associations, for we usually have brethren from the Associations with us in our annual meeting; but we certainly do believe that the Church of God is the only disciplinary body authorized, known or recognized in the New Testament, or in the will of God as therein recorded. We stand, or desire to stand, upon the *Rock*—upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone. And not only so, but we want to stand flat-footedly upon the original Old School Black Rock Address of 1832, in opposition to all man-made institutions, doctrines, and commandments of men, such as Modern Missionism, Sunday Schools, Theological Schools, Protracted Meetings, and Secret Oath-bound Societies of men. We believe in a God-called and qualified ministry, and that no minister has a right to the administration of the ordinances except such as are called and come under the hands of the presbytery and

are in order and fellowship with the Church at the time and have the character and good report of them that are without, as required by the word or law of the Lord. See Paul to 1st and 2d Timothy and Titus. Hence, we will not, knowingly, invite a minister of bad or suspicious character or of bad report to our meeting or into our pulpit. Many of the business concerns of this world will not employ a man unless he can give good references as to his moral or good character; and I certainly do not believe that the true lovers and worshipers of the Lord should recognize any man as a minister of the gospel who cannot or will not give good references among his brethren and outsiders as to his upright, sober, virtuous, honest or good moral character.

We here are content with the old Church as it was when this one was constituted in 1820, and as the Old Baptists were when I first united with them more than forty years ago, when they seemed to be united in doctrine and practice—none advocating nor tolerating those that did advocate innovation—none advocating the “can’t-help-it” doctrine—none advocating that we are as passive in obedience as we are in regeneration, or that “sin is a link in the chain of salvation.” No controversy about our time or temporal salvation in distinction from our eternal salvation. When I first united with our people in 1874, and for a number of years afterward, they taught and believed that there were many conditional promises in the New Testament to the regenerated or spiritual children of God, and that in obedience to these promises the people of God were blessed and the Lord glorified. But while they thus believed, they held that it was by God’s grace that they were enabled to obey God and serve Him acceptably. For, while they believed that the Lord must work within us to will and to do, they did not believe that we work out all that God works in us to do, and, while they believed that it is only by grace that we can serve Him acceptably, yet they did not believe that the people of God do all that the grace of God enables or capacitates them to do.

I never heard or read of such a thing as this controversy about the conditionality of time, or temporal salvation, until 1897; hence, this contention is a thing that has come newly up, and is a result, no doubt, of the ex-

trreme agitation of the subject of God's predestination. It is plainly taught in "Holy Writ" that God predestinated the eternal salvation of all the children of promise and every means to that end, and that God is sovereign over all worlds, men and devils, and works all things according to the counsel of His own will; but to say, because of this, that God predestinated the fall of man, and all the sin and wickedness and deviltry of the world, and all the sins and disobedience of His people, is what I cannot say; for, if He did, He has not said so in His Word, to my understanding; and yet I know that the entrance of sin into this world, with the origin of sin, in connection with the foreknowledge, purpose, and predestination of God and the eternal salvation of the righteous and the endless punishment of the wicked, is a fathomless depth that none can explore; hence it is folly and presumption to undertake it; and so, when I come to consider this great mystery, let me, like the leper of old, put my hand to my lip and cry, "Unclean, unclean." Weak and ignorant, weak and ignorant, O, Lord, am I. I do not know enough about it to tell how it is, or is not.

But if we want to see a good example of preaching the gospel, let us consider the style or manner of preaching by Jesus and His apostles, in which they did not in a single instance dwell upon or undertake to explain the great problems just alluded to; hence, I think we would just about as well be debating the color of Adam's hair as debating the origin of sin, for it is a question that never can be definitely, accurately, and fully determined by finite creatures.

G. W. STEWART.

NOT ARMINIANS.

I have never said, by tongue or pen, that any of our western ministers are Arminians. I have never heard or read, from any of them, an advocacy of Arminianism or any other false doctrine. I believe that they hold to all the fundamental principles of truth set forth in the Scriptures and maintained by the great majority of Primitive Baptists. The custom of holding a pre-arranged meeting of several days once a year usual with some of them is not found in the New Testament, and is not practiced by the most of our people; but this does

not prove that they are Arminians. So far as I have understood, even the "Progressive Baptists" of Georgia are not Arminians. S. H.

QUESTIONS AND ANSWERS.

1. Q. What should a Church do when one member accuses another of stealing, and fails to prove the accusation? A. Require him to abandon the charge.

2. Q. Can an excluded member be restored to Church except by a unanimous vote? A. No.

3. Should a Church call a council composed of Elders from different States to determine whether an excluded member should be restored? A. No; brethren who have disciplinary gifts, and live near, are better.

4. Q. Should one-fifth of the members of a Church hold conference and transact business at an unappointed time? A. No.

5. Q. Is it good order for an Association to determine which side of a divided congregation is the Church, regardless of what sister Churches say? A. No.

6. Q. Do you consider the business transacted by the messengers to an Association to be the action of sister Churches? A. No.

7. Q. May the local Churches delegate their authority to members of the Associational organization? A. No. Associations are unknown in the Scriptures, and have no power over the Churches.

8. Q. Is it good order to contend that a local Primitive Baptist Church is not an independent body? A. No, so far as it is dependent on any other body of men is concerned.

9. Q. Is it a prevailing custom among Primitive Baptists for each local Church to own and control its Church property? A. Yes.

10. Q. If a Church at a certain place departs from the Baptist belief, does said Church hold its property, or does it go to the Baptist denomination? A. If all the members of that Church depart from the Baptist doctrine, the Church holds the property, unless the land was deeded *only* to persons holding that doctrine, and then persons maintaining that doctrine can hold it; but

if even only one member of the Church maintains that doctrine, he or she can hold the property.

11. Q. Do you think it right to say that the body of the child of God is influentially or indirectly changed or affected by regeneration, or that the body of a child of God can please God, or that the body of the child of God is dead in sin? A. No, because the Scriptures do not say so, and it is well not to seek to be wise above what is written. Regeneration is in the spirit (Rom. 2:29), and the spirit uses the body to serve the Lord.

12. Q. Have you, or any of your editorial staff, ever contended that it is wrong, under all circumstances, to hold a meeting longer than three days? A. No.

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.

OLD JENNIE MURPHY.

Our God is the God of salvation—salvation purposed by the Father in Christ before all worlds; salvation perfected by the Son on Calvary's tree; salvation brought to the heart by the Holy Ghost in moments of doubt and darkness; salvation in Christ Jesus with eternal glory.

Old Jenny Murphy resided in a poverty-stricken nook of the populous city of Manchester. Bending to the earth beneath the weight of age and affliction, and surrounded by unhappy associations, she manifested a composure and peace of mind which was maintained by direct communication with His sacred Majesty in the court of heaven. Her husband, son and daughter were in the world, and revelled there in the most profligate and dissipated manner. This was a sore grief to one whom grace had taught to tread the beaten path of tribulation which leads to the pilgrim's home above. It was in the winter of 1856 I first met Old Jenny. Through a narrow passage I wended my way, and on arriving at her door I knocked, when a voice from the interior cried, "Open the door, and come in!"

Obedient to the summons, I entered. Near to the fire and bent nearly double, sat the poor old creature.

"Well, and what is your business?" she enquired.

"I am seeking for a sinner." I replied, "whose heart longs after Jesus, or one who may be seeking to know Him."

"Sit you down, and draw up to the fire," she cried. "Why I thought there were none of your sort about this part."

"God knows best what His people want, *when* they should have their wants supplied, and the means for the supply of them. Jesus, who is the 'Head over all things to His Church,' will send His messengers at the right time and to the right place."

"Ay, we believe that *sometimes*, when we are in health and strength, and we can get out to church to praise and worship Him,

and hear His blessed gospel preached; but when sickness and affliction come, and we cannot get out to hear God's ministers, and nothing but sin and ungodliness is dinned into our ears from those around us, it is different then. God takes some of our ministers away—He knows best why, and others come not near us, and the old proverb seems true, 'When poverty comes in at the door, love flies out at the window.' Then, like Jeremiah, we are ready to cry, 'My strength and my hope is perished from the Lord.'

"Where did you learn to love such truths as these?"

"God taught me them at St. Jude's Church, in Canal Street," she answered. "I was living in Canning Street then. The Scripture Reader called, and invited me to the Sunday night services at the Church. I went, and oh, mercy of mercies! *God met me—me*, a poor, miserable sinner. That night proved to be 'the time of love' to me. I went there ignorant of God's great love, careless about my never-dying soul, a proud, guilty rebel, and a despiser of His goodness; and yet, for all that, *He singled me out*. His own sent servant, Mr. Walker, was the minister who preached, and he took his text from Judges xvii, and the last verse: 'Then Micah said, Now know I that the Lord will do me good, seeing I have a Levite to be my priest.'"

"But how could such a text awaken you?" I asked.

"Eh, bless you! that is God's Word as well as the rest. As the minister explained it I could see that I was a Micah. I had not a Levite to be my priest, but I had lots of things to look at instead of the one Mediator, the one Sacrifice once offered on Calvary's tree. I could do very well without Jesus then. I was ignorant of God's righteousness, and I wanted to establish my own righteousness, and I was too proud to submit to the righteousness of God."

"Were you able to submit to God's plan of saving sinners that night?"

"Oh dear, no!" she answered. "I could see that I was a guilty, undone, miserable sinner. My comeliness, like Daniel's, was corruption, and my righteousness was as filthy rags. I was a foolish old woman; I thought *I was* somebody, but I found I was worse than nothing. There was no place but hell fit for such a sinner as me. I got my Bible and looked for something that would give me a little comfort, but I could find none. I kept in that way for some time, and I was laughed at, which hurt me very much."

"But what gave you peace and rest at last?" I enquired.

"Well—ay, it was *well!* One Sunday night I was at church, and the minister, Mr. Walker—bless him!—made use of those words in his sermon, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.' Oh dear! when I heard those words, my poor soul was drawn in such a way as I cannot describe, and it *did run*. It could do nothing else but run to Jesus. I felt that He took all my sins, and that He had given me His righteousness. I found that true religion was something that was brought home to the heart, Jesus' love warming it. . . . You cannot tell how glad I am to see you. I thought I was not going to see another of the family till the Lord was pleased to take me, and that cannot be long."

Poor dear old soul, she little knew how her heartfelt confession warmed and cheered my soul. Not another was to be found in the same street who could talk after that fashion, and how could they? The two or three who made any profession at all are well described in the language of the Lord by Isaiah (29:13): "This people draw near Me with their mouth, and with their lips do they honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men." These people were too nice and

respectable to take notice of a child of God, a King's daughter in a hovel.

Poor old Jenny! She never went half-a-dozen yards from her own door afterwards. Her sufferings increased, and for a period of several months she was not able to move without intense pain. In all her sufferings—and she never complained of one too many—she was wonderfully sustained. She was comforted oftentimes with the presence of a blessed Sympathiser. She rejoiced in the knowledge of Him whom Isaiah describes in these sweet words: "In all their affliction He was afflicted, and the Angel of his presence saved them; in His love and in His pity He redeemed them, and He bare them and carried them all the days of old." She felt honoured in being truly a suffering member of the suffering body of Christ. My visits to her were continued up to a few days of her death, and were always most precious and profitable. She was truly one of God's hidden ones; hidden from the world, but not from Him whose foundation—his covenant settlements in Christ Jesus—standeth sure, having this seal, "The Lord knoweth them that are His."

THOMAS BRADBURY.

MEETING OF THE KEHUKEE ASSOCIATION.

JAMESVILLE, N. C., Aug. 1, 1916.

DEAR BROTHER HASSELL:—Please publish in THE GOSPEL MESSENGER that the Kehukee Association will, the Lord willing, convene with the church at Smithwick's Creek, Martin County, N. C., ten miles south of Williamston, Saturday before the first Sunday in October, 1916, continuing three days.

The train arriving at Williamston at noon will be met the Friday before for visitors coming via Rocky Mount and Parmele.

We very much prefer that visitors should come on the noon train, so that we may convey them out to homes before night. Those who cannot come on the noon train will please notify Brother Kader Lilly or Brother A. G. Griffin, Williamston, N. C.

Visitors coming via Plymouth will be met at Jamesville, Friday, 4:30 p. m.

W. H. DANIEL,
Church Clerk.

ORDINATION.

By request of New Providence Church, Glenwood, Ala., of the Primitive Baptist faith and order, in conference on this 22d day of July, 1916, a presbytery consisting of Elders M. E. Petty, Y. E. Hughes, and J. E. W. Henderson was formed, and after a satisfactory examination of the Church and candidate as to character and qualifica-

tions, proceeded to the ordination of A. H. Henderson (son and youngest child of Elder J. E. W. Henderson) to the full function of the gospel ministry, by prayer and imposition of hands by the presbytery, and unanimously endorsed by the Church and visiting brethren present by extending the right hand of fellowship.

(*Primitive Baptist* please copy.)

J. E. W. HENDERSON.

EXTRACTS.

MILLFORD, LAMAR CO., ALA., July 22, 1916.

Elder Sylvester Hassell:

DEAR BROTHER IN THE LORD:—I have been in bad health and most of the time my head has been closed up so that I could hardly hear anything, and I got without money or anything to pay my subscription, or anything else, and though I have failed to send in my little mite I have not forgotten you and the dear ones that write for the MESSENGER. And now, as you are aware, we have just passed through the most destructive winds and rains that have left the people in a worse condition, financially, than I have ever seen. But while this is so, I will enclose a one dollar postoffice money order which, if I am not mistaken will pay my subscription up to 1917. May the God of Israel bless and spare you and the dear correspondents of your sweet messenger of peace and love.

Yours in love of the truth,

J. B. DEAN.

Eld. Sylvester Hassell:

PAVO, GA., June 27, 1916.

MY DEAR BROTHER IN HOPE:—I dearly enjoy reading the MESSENGER and want to be a subscriber so long as it advocates the simple, plain truth as I understand the Scriptures to teach. I believe what the Primitive Baptists teach, and that preaching is teaching, and that all who preach should take heed, so as to save themselves and those that listen to what they preach—save them from error and wrong.

Salvation is all of grace. May the Lord keep, bless and sustain you in your undertaking, is the desire of one who loves you.

Devotedly,

(MRS.) ANNIE SMITH.

HELP THE AFFLICTED.

Elder S. Hassell:

DEAR BROTHER IN CHRIST:—I write to ask the Primitive Baptists to help our afflicted ministers and our old and worn-out ministers. I feel it my duty to call on the Primitive Baptists everywhere to help Bro. C. M. Mahurin. A few of the brethren have already notified *The Monitor* and *Baptist Trumpet*, and *Watchman* of Brother Mahurin's afflicted condition. I have known him for ten years or more, and to know him is to love him. Brother Mahurin is badly afflicted with rheumatism and is poor, financially. I am fully persuaded that the Lord will bless the merciful. In hope of Heaven,

JAS. HALCOMB.

If you write me say in care of C. M. Mahurin, R. 1, Bentonville, Ark. All that are willing to help Brother Mahurin, send your gifts to him, R. 1, Bentonville, Ark., as I will be away from home the most of the time till October.

JAS. HALCOMB.

NEWTON, IA., July 3, 1916.

Eld. Sylvester Hassell:

DEAR BROTHER:—Enclosed please find draft for one dollar to pay for the MESSENGER another year. May God in His mercy spare you many years to write and preach the unsearchable riches of Christ for the salvation of poor lost sinners.

Your unworthy brother, I hope, W. A. HOLMES.

ANGIER, N. C., July 18, 1916.

Elder S. Hassell:

DEAR BROTHER IN HOPE:—I write to inclose one dollar—the renewal of our subscription to THE GOSPEL MESSENGER. My sister, Nancy J. Denning, and myself take the MESSENGER. We should have remitted before this, but I was off out in Alabama and she forgot it. I feel that all who take the MESSENGER should send the amount on in due time promptly. It would greatly relieve you. I know you have to be at considerable expense in publishing the paper. I inclose a dollar additional to help you on. If all who are much abler than I am would do that much, it would enable you to publish the MESSENGER and not be embarrassed. Well, dear brother, I enjoyed my visit out in Alabama well. I spent the month of May in Hale County with Elder Stewart and brethren, sisters and friends—my relatives—and one sister and cousin—Georgia Madison—(Adams) before married. A good many of them spoke of you, and greatly desire to see you and hear you again—the Misses Harris, you remember them, no doubt—they lived near Elder Stewart's. They are firm old Baptists in principle, and I think in faith and hope. Elder Stewart received a letter from you while I was out there saying your health had improved.—I was glad to hear it—hope you are still improving. I spent two weeks up in North Alabama among churches in the Old Mt. Zion Association. I was sorry to find some local troubles among them—caused mostly by the preachers—as such is generally the case. I labored among them—preaching peace by Jesus Christ. He is our peace with God—indeed He is our all and in all. How we should strive to honor and glorify Him in our bodies which are His. Dear brother, write me a few lines—as I would like to hear from you. I hope to come to your Association, if I am well enough—am holding up remarkably—now in my 83d year. Can't you come to our Association? It meets with old Fellowship Church, where I first joined forty-five years ago first of this month, 1871.

With love and best wishes to you and all the dear brethren and sisters down there, I remain your poor brother in hope of a better world than this. The Lord be with you. JOS. E. ADAMS.

R. No. 5, HATTIESBURG, MISS., June 28, 1916.

DEAR BROTHER HASSELL:—Find enclosed money order for one dollar to pay for the MESSENGER; my time was out on first of this month. The MESSENGER is a sound paper, and I hope will remain so. It is a great pity that confusion exists among our people in some places. But we can look back at Israel, and every time they went wrong it brought trouble and travail and war in the camp. So it is now; every time heresy and disorder gets in our ranks, it causes confusion, and the Lord says He is not the author of confusion. So some one has sown to the flesh and will have to reap corruption. So I hope the Lord will bless you, and lead you by His Spirit, so you will not sow discord among the brethren. Lord, help us all to do right. Your brother, S. V. FORD.

OBITUARY.

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

DEACON JAMES T. PUCKETT.

Brother Puckett died suddenly in Birmingham, Ala., last Friday night, (July 21st.), at 10 o'clock. He and his wife, Sister Nannie Puckett, were on a visit with their daughter-in-law, Sister Georgia Puckett, and her children, and after he and his wife retired at night she discovered he soon became very quiet, and, upon close examination, she found he was dead—had passed away without a struggle. His wife is the oldest daughter of the late Elder W. M. Mitchell, and it was in their home in Opelika that Elder Mitchell and his wife fell asleep in Jesus.

Bro. Puckett was a little past eighty years old, and was active in life until the day of his death. Perhaps there never lived a more industrious, energetic man than he was—not laboring for his own comforts and necessities, for this seemed to be a matter of small concern to him. In fact, he denied himself many things, and in this respect fulfilled a mission like that of his Heavenly Master, not being ministered unto but to minister. His home was a home for the needy—a place for the weary to rest. Like Job, he was "eyes to the blind, and feet to the lame." Though nearly blind himself, I never heard him mention that as an excuse why he should not do as much as others. For more than fifty years a member of Mount Olive Church, and, whenever help was needed, he was among the first and most cheerful givers I have ever known. The writer lived by him for three years, and enjoyed his hospitality and Christian kindness, and he and his dear faithful and spiritual companion proved a father and mother to my destitute and afflicted family in my absence from home in the ministry of Christ. Many of our ministers have found this home a lodging place in their journeyings, and were nourished at that table that remained forever spread.

He leaves two sons, Mitchell and Bonnie, and quite a number of grandchildren, and a broken-hearted companion, to finish their course. The funeral was conducted in the old home by Elder J. S. Baxley, of Opelika, Ala., at 2 P. M. Sunday, and the remains then taken to Mount Olive Church, and laid to rest until the resurrection morn.

This is not an obituary of Brother Puckett (perhaps some one more competent may prepare that), but is only my own tribute of love and Christian fellowship to the memory of one who so quietly passed away. My prayers and best wishes are for those he left behind.

LaFayette, Ala., July 24, 1916.

J. T. SATTERWHITE.

CHANGE OF ADDRESS.

Brother A. M. Starling has removed from Forest, Texas, to R. 4, Alto, Texas.

The Salem Association, Ind., will be held with Wadesville Church, in Wadesville, Ind., Sept. 22 and 23, 1916. We invite all who love the truth to meet with us.

J. W. THOMPSON, *Asso. Clerk.*

Vol. 38

No. 10

ms - A. H. Edwards *June*

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====

PUBLISHED MONTHLY.

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

OCTOBER, 1916.

=====

All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C.

Write communications with pen, and on only one side of paper.

Money should be sent by money order or registered letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving THE MESSENGER should notify us.

Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

If the MESSENGER is not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

OCTOBER, 1916.

TABLE OF CONTENTS.

Poetry.

The Glories of Christ.....	297
----------------------------	-----

Correspondence.

Eld. F. W. Keene—Change of Raiment.....	297
Eld. J. R. Daily—The Gospel a Trust.....	301
Eld. J. H. Oliphant—"Practical Suggestions for the Common People.".....	306
Eld. J. E. Adams—A Gospel Minister Must Be Blameless.....	306

Editorials.

By Elder S. Hassell:

"God Our Saviour".....	307
Questions and Answers.....	316
Remarkable Providences.....	317
If in Arrears, Please Remit.....	318

By Elder J. E. W. Henderson:

Our God.....	309
The Gospel of Christ.....	311

By Elder J. H. Oliphant:

Peace.....	313
------------	-----

By Elder Lee Hanks:

Carnality.....	314
----------------	-----

Extracts.

Eld. M. E. Petty.....	319
Mrs. Adella Rowland.....	319
Mrs. C. M. Mahurin—Needing Help.....	319
W. A. Ridgway.....	320
Eld. C. J. Ross—Help Wanted.....	321
Mrs. C. B. Adams.....	322
A. M. Keith.....	323
Eld. J. W. F. Barron.....	323
Eld. John R. Daily.....	324
Eld. G. W. Boswell.....	324

Obituaries.

D. P. Estes.....	325
Deacon Wm. G. Cox.....	325
Hiram W. Barron.....	326
Deacon F. C. Dyes.....	326
John H. Laseter.....	327

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 38.

WILLIAMSTON, N. C., OCTOBER, 1916.

No. 10

THE GLORIES OF CHRIST.

Immortal honors rest on Thee,
Thou great, Thou only Son of God!
What glories flow from out Thy name!
What transport from Thy living word!

Thy fame and wisdom far transcend
The pomp and boast of sinful men;
To this all heaven and earth attest,
All praise must turn to Thee again.

Thy power holds back, controls, and turns
The puny mass of struggling worms,
And out of seeming chaos brings
A perfect plan which grace confirms.

Thy providence and grace combine
To prove Thyself the mighty God;
Thy rule is felt in heaven above
And in the earth which Thou hast trod.

How honored I to know Thy name,
To trust in Thee for saving grace!
More honored when in heaven, my home,
I'll sing and see Thee face to face.

Huntington, Ind.

GEORGE A. BRETZ.

"CHANGE OF RAIMENT."

Zech. 3 : 4.

Adam and Eve sinned, and the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. But they must be stripped of this fig leaf dress before the

Lord clothed them with the coats of skins which He made. Gen. 3:7-21.

Joshua, the high priest, representing Jerusalem, a brand plucked out of the fire, stood before the angel of the Lord clothed with filthy garments, and the Lord commands, "Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments, and the angel of the Lord stood by."

The prodigal son returns home in his defilement and rags; he is not fit to enter the house, or sit at the merry feast. But the father saith, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." (Luke 15:22-24.)

This is putting the best robe on the worst back. But how comely is the prodigal son clothed in the best robe! There he sits at the table beneath the smiles of his loving, pardoning father. So the believer in Christ is altogether loveliness, the perfection of beauty in his robe of Christ's imputed righteousness, and diadem of beauty, crowned with the loving kindness of the Lord. "And thy renown has gone forth for thy beauty, O, Believer, for it is perfect through my comeliness, which I had put upon thee, saith the Lord God." (Ezek. 16:14.)

How wonderful and precious is the language in Ezek. 16:8-12: "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy fore-

head, and earrings in thine ears, and a beautiful crown upon thine head." But before a vile transgressor comes unto this blessedness by faith in the Lord our Righteousness we have to be stripped of all self-made apparel. It is bitter and humiliating that "all our righteousnesses are as filthy rags." And though a sinner patch and mend, and try to cleanse his garments, they remain to his dismay and shame nothing but filthy rags; and filthy rags of self-righteousness can never be worn in the palace of the Great King. And we cannot be wearing our self-righteousness and Christ's imputed righteousness at the same time. What! unite our filthy rags with the spotless, lovely, fragrant, everlasting righteousness of the Lord our Redeemer? No. We must have these filthy rags torn off our backs, and then

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

Christ Jesus in his obedience and blood is the end of the law for righteousness to everyone that believeth. His righteousness is unto and upon all that believe. He of God is made unto us wisdom and righteousness, sanctification and redemption, that according as it is written, He that glorieth, let him glory in the Lord. For he was made sin for us, who knew no sin, that we might be made the righteousness of God in him. We are accepted in the Beloved, and are beautiful and glorious in the eyes of the Lord in the righteousness of Christ our Husband and Saviour. This is the fine linen, clean and white, the wedding garments of the Lamb's wife. (Rev. 19:7, 8.) Her raiment is of needlework, her clothing wrought gold (Psalm 45:13, 14), all of it the work of the hands of our Lord Jesus Christ, the Covenant Head and Husband of the Church.

All our weavings are spiders' webs, but they shall not become garments, we cannot cover ourselves with our works. (Isaiah 59:6.) But "blessed is the man whose iniquities are forgiven, whose sins are covered."

"Jesus, thy blood and righteousness
My beauty are, my glorious dress.
Midst flaming worlds in these arrayed
With joy shall I lift up my head."

A sinner thus arrayed is pardoned, and justified and in this blessedness can sing: "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, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isaiah 61:10.) Take a glimpse with me again at the prodigal son. See him in his wretchedness in the far off country; a mighty famine is in the land, and he is in want. All his substance he has spent in riotous living, and he would be willing to fill his belly with the husks that the swine were eating. But no one cared for him, no man gave unto him. The swine fared better than the prodigal son. See him again welcomed with kisses, and in his father's house he banquets with his father, and all the guests upon the very best the house affords; clothed in the best robe, he eats the feast beneath the loving countenance of his father. All is happiness now. And in heart he could say, "O, my father, thy banner over me is love." What better food is there for a hungry perishing sinner than Christ Crucified? Even Christ our Passover is sacrificed for us. Let us keep the feast with the unleavened bread of sincerity and truth. On his hand is a ring, and this tells him that he is not in the house as a slave, or as a hired servant, but he is free, welcome, a child at home, and it signifies that God our heavenly Father's love is unchanging, everlasting love. And shoes on his feet. These shoes make beautiful even a prodigal, vile, gone-astray sinner. The feet, and footsteps of that son going astray into a far country were not beautiful. But he has been brought back, and blessed and beautiful are the feet that are shod with the preparation of the gospel of peace. In such shoes we can stand before our God, and in such shoes we shall never stray from the path of life, but we shall walk in love, in the footsteps of the flock, as the dear children of God. Oh, there is no satisfaction for contrite souls, for humble, repentant, returning sinners but in Jesus Christ. He changes our estate, gives us a change of raiment. He puts off our sackcloth, and clothes us with gladness. He gives us beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Christ Jesus is our only store-

house of all good; His fullness is unto all believers the fountain of living waters. O! the love, mercy and grace of God, of which our precious Christ is the fountain. He liveth in me (Gal. 2:20). And we live in these living waters poured forth into our perishing souls by Jesus Christ, a well of living water, springing up into everlasting life. We are made to drink of Him who is the river of God's pleasures. From our blessed Saviour, the covenant Head of the Church, flow all the streams that make glad the city of God. The wayward son was in dire distresses, perishing with hunger in the far off country; but there is no want in the father's house. There is bread enough and to spare, and his father's love, kisses and forgiveness are the sweetest part of all the feast; they season and sweeten all the rest.

FREDERICK W. KEENE.

North Berwick, Maine.

THE GOSPEL A TRUST.

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing man, but God, which trieth our hearts." I Thess. 2:4.

The gospel is *of God*. Those who preach it are put in trust with it *of God*. God is the source from which the ministerial office is derived. God alone must institute an order of men to whom the gospel of His kingdom is committed as a trust. It is a prominent and striking fact in the history of the former economy that God guarded the sacredness of the holy priesthood from all human intrusion. No man could take this honor unto himself but he that was called of God as was Aaron. (Heb. 5:4.) It was not a profession or occupation to be chosen by men in preference to another occupation. God reserved to Himself the prerogative to make the selection of His priests and put them into the priesthood. When Christ set up his gospel church, he chose His apostles and formally ordained and consecrated them to the work of the ministry. He said to them, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (Jno. 15:16.) They owed the gift they had for the service and their appoint-

ment to it to His sovereign goodness, so that they were bound to devote themselves to His service, from a sense of His condescending mercy and from a realization of duty to Him. The right thus exercised has ever belonged to Him in the spiritual affairs of His church. His ministers are called by Him and qualified by Him for the holy trust He puts into their hands. This sacred office is not to be lowered to the level of secular professions, and left to the mere choice of aspiring men who seek elevation in the church. For one to make up his mind to preach rather than follow any other occupation from his own choice, is to cast the sacred calling into the dust of earth. Loose and degrading views of this holy calling are entertained by many, who would strip the ministry of its sacredness and divine sanction, and who would rob it of the solemnities and glory of its high origin and make it a mere secular profession. God intends that this office shall continue to be respected and revered which has the honor of originating in the counsels of His own infinite mind.

This gospel constitutes an *unspeakably great trust*. A character of greatness is imparted to it by the fact that it is derived from God and wears *His* seal and sanction. John the Baptist testified of one who should follow him, and said, "Whose fan is in his hand." He had reference to his gospel ministry, whose work is not to make wheat or chaff either, but to separate them. This the proclamation of the gospel does. As the Lord's fan is in *His* hand; the work of the fan is a most high and important work, and the trust thus bestowed is one of inexpressible obligation. They who are appointed to this trust are not the servants of men, but the servants of God. They have no right to make it a business by charging the people to whom they preach for their service. Only think of what it would be to charge for duty, such a duty as this is! One meaning of the word trust, as a substantive, is, *Something committed to one's care for use or safe keeping, of which an account must be given; a charge given which one is bound in honor and duty to keep inviolate*. We think this a correct definition as the word stands in our text. The treasure of spiritual truth is thus committed to poor mortals to be kept as a charge and published faithfully by them be-

fore a scorning, frowning, critical world. How can a human heart sustain itself under such an exceeding weight of responsibility? "Who is sufficient for these things?" While the "preachers" of the world are educating themselves to make a show before the world, and gain a lucrative profession, the humble servants of the Master are groaning under the burden they are compelled to bear, and proclaiming the gospel without money and without price. The Pharisaical preacher, who preaches conditionalism, thanks God (inconsistently) that he is not as other men are, and pretends to be lifting people up to his supposed exalted position, while the true servant of Christ bends under the weight that loads him down, and cries, "God be merciful to me a sinner!" The former gathers about him such as he is, and he struts before them with his air of boasted superiority in piety and learning, while the latter gathers about him such as have his experience of grace and, as the thirsting, hungering children of God, feed upon the precious gospel as it comes from his melting heart through his vocal speech. He feels that he dares not violate his trust. Satan whispers that it would be better so to modify the sacred truth as to make it more pleasing to the world. That would gather the crowds and render the preacher more popular. Preach the truth, to be sure, but preach it in such a way that no one can find fault with it. Round off the corners and smooth down the edges. Make the cube, a representation of truth, to be a ball, the representation of falsehood. Then it can be rolled at the will of the people. Never! Never! Oh, servants of the Most High, your commission has come to you from the court of heaven under the great seal of "the King eternal, immortal, and invisible," and you dare not trifle with it or prostitute it to any unworthy ends! The Lord help us to keep our trust inviolable.

How is this holy trust to be kept? What is the *manner* intended? "But as we were allowed of God to be put in trust with the gospel, even SO WE SPEAK." This particle "so" indicates that the *manner* is to be in relation of agreement or proportion with the two facts considered, the *origin* of the ministry as coming from *God*, and the *great trust* which it constitutes. The *manner* of preaching, then, is to be such as to correspond

with these momentous and overawing facts. The trembling speaker who is called of God should stand under the conviction, and with his mind absorbed with the weighty thought, that he has received his high calling from the hands of the infinite Jehovah. It would be well if his heart could dilate and throb under the *felt solemnities* of such a commission. Such a preacher could hardly sink into a heartless round of mere professional service and degrade his pulpit by making it an entertainment for the ungodly world. His commission, written by the finger of God and burned into his very soul by the fire of Divine authority, will not allow him to so treat it. It is so important that the truth be preached in love, not with enticing words of the wisdom of men, but in demonstration of the Spirit. Help from the Lord is needed continually to enable his ministers to preach in this manner. The gospel thus preached is a *living oracle* before which every Dagon on earth must fall. Uttered from hearts palpitating with a sense of the greatness of the trust, it will go forth in its primitive power, power that melts the hearts of heaven-born believers and brings out into visible exercise the faith that has been implanted by the Spirit in their regenerated hearts. A sense of the origin and greatness of this trust cannot fail to produce in the hearts of those who proclaim it a feeling of deep humility which shows itself in their attitude and manner as they appear before the dear people. A proud, vain preacher is an ugly sight. To feel that one is the "chief of sinners," and "less than the least of all saints," surely will lay one in the very dust as the weight of such great responsibility is put upon him.

Not as pleasing men, but God. The world's hired ministers must please men. As they are employed by men, they are obligated to do it. What else could be expected of them? They are not the Lord's free servants at all. But the preaching of the gospel is to be done in a peculiar manner in the open light of Jehovah's presence. The mercenaries of earth that pose with dignity and self-importance before their admirers, undertake to desecrate the pulpit and degrade the gospel by making it nothing more than the means of their own popularity among the wicked. Did we say the pulpit and the gos-

pel? Well, it is what they call such, and the world knows no better. To mutilate and pervert the eternal truths of God, and commit the sacrilege of stealing fire from the holy altar to inflame the unhallowed principles of depraved humanity, is itself an evidence of depravity of the deepest dye. The late Sam Jones and the world-adored Billy Sunday are examples of such baseness. Oh, how different the melting story of the cross comes to the heartbroken poor of the household of faith! The sweet doctrine drops as the rain, distills as the dew, as the small rain upon the tender herbs, and showers upon the grass! How refreshing, how reviving to the wilting plants in the garden of love, "a garden enclosed!" *Pleasing God.* What a thing it must be to please *Him*. O, Lord, help us to please *Thee, just Thee alone*, should be the bleating cry of the shepherds of His flock. If His people are fed by the honey of truth, the milk of the word, He is pleased. If they are drawn together in love under the melting story of Jesus and His love, He is pleased. If they are built up in the most holy faith and made to grow in grace and in the knowledge of the blessed Jesus, He is pleased. If they are induced to glorify Him in their bodies and spirits which are His, He is pleased. If His ministers affirm constantly His glorious doctrine as a firm foundation, election, predestination, special atonement, effectual calling, final perseverance, resurrection and glorification, all unconditional and without means or human aid, so that His people are induced to be careful to maintain good works, He is pleased. The world is not pleased, men are not pleased, but *God is*. Faithfulness in all this will enable the faithful one to triumph over the frowns and the favor of man, and give him the sweet rest of conscience in feeling that he has pleased God. What compensation would there be in the fading laurels he might win in trying to please men? Ministers of the gospel cannot afford to be unfaithful, but above that selfish view of this important matter, it is *wrong* for them to be. The disposition to court the smiles and fear the frowns of man is all to be subdued, and we are to face the difficulties that lie in our pathway with the one design of pleasing our Master who has called us to His glorious service.

Brethren in the ministry, do not our hearts burn and

tremble in view of our present condition as a people? It becomes us to cry, "Lord, enable us to bring these hearts of ours, trembling and aching, to Thy cross, that they may be melted and expanded with Thy constraining love, till faith can grasp with both hands Thy promises and Thy power, and then let us return to our duty to give ourselves more fully to the work Thou hast required of us, to make full proof of our ministry, to finish our course with joy, and to keep the faith to the end, and so be faithful to the trust Thou hast committed to our hands." JOHN R. DAILY, Indianapolis, Ind.

Primitive Monitor may copy.

PRACTICAL SUGGESTIONS FOR THE COMMON PEOPLE.

CRAWFORDSVILLE, IND.

My new and last edition of "*Practical Suggestions for the Common People*" is now ready to mail. I would be glad to have the aid of our young readers in disposing of them. Will be glad to give rates to persons who make clubs—price 50 cents, or five for \$2. Will thank our elders who take interest in selling them for me.

J. H. OLIPHANT.

A GOSPEL MINISTER MUST BE BLAMELESS.

1 Tim. 5.2.

ANGIER, HARNETT CO., N. C.

ELD. S. HASSELL: Please publish the following clipping from the old (N. C.) *Primitive Baptist* of June 22, 1843. It is in perfect harmony with Eld. G. W. Stewart's late article in THE GOSPEL MESSENGER.

Yours in hope, JOS. E. ADAMS.

"And here let me drop a caution to ministers to take heed to themselves, and so act as not even to give room for suspicion, knowing that when they put themselves in places where they may be suspected, they then from that time begin to be censured, and even this will greatly injure their character and ministry. A minister should be more zealous of his character than an unspotted lady is, it is more tender and of more value; for his character is the salt that salteth his works, and makes them acceptable; when this is lost justly, throw him away, he is of no account for the ministry, and no more fit for a minister than a whore is to make a man a wife, of whom he would be forever jealous and in whom he never could place confidence, knowing her character."

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

"GOD OUR SAVIOUR."

Titus 3:4.

The Scriptures abundantly testify that God is the only and all-sufficient Saviour of His people—the Father electing, the Son redeeming, and the Spirit renewing them. He is repeatedly called, not only their Saviour, but also their salvation. In Titus 3:4 the Apostle Paul calls God our Saviour; and in the 6th verse he calls "Jesus Christ our Saviour"; and in the 5th verse he says that God saves us by "the washing of regeneration and renewing of the Holy Ghost," which (6th verse) He shed on us abundantly through Jesus Christ our Saviour." Thus we are "justified by His grace, and made heirs of eternal life" (7th verse). Good works follow as the effects and evidences, and not the causes

or conditions of our salvation (Titus 3:8; Eph. 2:1-10; 2 Tim. 1:9, 10; Rom. 3:9-31; 4:1-16). The eternal Three-One God loved us with an everlasting (that is, eternal) love, embraced us in His everlasting covenant of grace, became, in the person of the Son, the Author of our eternal redemption, and, in the person of His Spirit, the Author of our eternal salvation, or sanctification (Jer. 31:3; 32:40; Heb. 9:12; 5:9; Titus 3:5-7; Eph. 1:13, 14; Rom. 8:11, 16, 17; 1 Pet. 1:15).

When the Scriptures speak of our being saved by faith, or the (written or preached) word of God, or by baptism, it is evident, from the passages just cited and from innumerable others, that these are but the methods through which God manifests His salvation (Luke 7:50; James 1:21; 1 Pet. 3:21). And when they speak of our being saved by human beings, they mean that by these persons God manifests His salvation to us (Rom. 11:14; 1 Cor. 7:16). As proved by the Scriptures cited in the first paragraph of this article, the Three-One God is the only real and all-sufficient Saviour of His people from sin and hell. Faith is His gift (Eph. 1:19-23; 2:8, 9; Philip. 1:29; Gal. 5:22; 1 Cor. 12:9; Titus 1:1; Colos. 2:12); His word is of His inspiration (2 Tim. 3:16, 17), and must be spoken by His voice (John 5:25; 1 Kings 19:12); and baptism, an ordinance of God, is the outward sign of inward faith (Mark 16:16; Acts 8:36-39; 1 Cor. 1:14-17; 1 Pet. 3:21). It is only by the Divine blessing that human beings save others from error and disorder, but not from the guilt or native defilement of sin.

If God is our only real and efficient and eternal Saviour, as it is certain He is, then we are not really and eternally saved by our own works (whether commanded or not commanded by God), or by the works of any other creature (whether angel or human being), or by our submission to baptism (or to any humanly invented substitute for baptism, such as sprinkling or pouring).

"God is a Spirit; and they that worship Him must worship Him in spirit and in truth" (John 5:24). In order to do this, we must be born of His Spirit (John 3:3, 6), and have His life-giving, leading, and helping Spirit dwelling in us (John 6:63; Rom. 8:9-27). Then we will lovingly and acceptably worship our Divine Sa-

viour in prayer and praise, in obedience and submission, and we will justly, thankfully, joyfully, and everlastingly render unto Him alone all the glory of our salvation.

S. H.

OUR GOD.

The prophet speaks of a day in the which it shall be said: This is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him; we will be glad and rejoice in His salvation. (Isa. 25:9.)

Doubtless the day referred to is the gospel day, the dispensation of God's providence and grace in which we now live and worship and serve God, "not in the oldness of the letter, but in newness of spirit." And the people which should and do rightfully embrace Him by faith as their own are the children of promise. (Gal. 4:28.) Many of these chosen vessels of God's mercy served their time out during the old and shadowy dispensations, waiting for and hoping and believing that God would come to them in fulfillment of His promises and execute His will and purpose in their salvation. Some of those faithful ones were spared to see the rising dawn of this "promised day of Israel."

The humble shepherds received the joyful tidings while keeping watch over their flocks by night. They were of the number of anxious, waiting ones who, like Simeon and Anna, praised and blessed God for the consolation and salvation of Israel. They could truly say by the Holy Ghost, "This is our God; we have waited for Him, and He will save us"; and they greatly rejoiced in His salvation.

But were there not, and had there not been, previous to that time, Gods many and Lords many, among whom they might have chosen and sanctified in their hearts as being worthy of their homage? Why not serve one of these, and still, like the Athenians, ignorantly worship, or acknowledge the possible existence of a God unknown to them (Acts 17)? Answer: Simply because they had been taught of God, had heard and learned of Him, and Jesus said, "All that hath heard and learned of the Father, come unto me." All such can truly say, "This

is our God; we have waited for Him; He will save us." These were chosen from the beginning unto salvation through sanctification of the Spirit and belief of the truth, and they know God the Father by the revelation of Jesus Christ, as their Saviour and Redeemer.

But *this* God is the only true and living God; heaven is his throne, and the earth is His footstool. He is eternal, self-existent, immutable, the independent Sovereign of the universe. This God is holy, just, and righteous in all His judgments. David says, The heavens declare the glory of God, and that all His works praise Him. He is God over all, through all, and in you all (Paul).

Now, by what authority or power can one justly claim this as his God and Saviour? It is true that He is God over all in the broadest sense of the expression; but He tells us that He will make a new covenant with the house of Israel, in which He will put His law in their hearts, and write it in their minds, and that He will be their God and they shall be His people. Well may this chosen and sanctified people say, "Lo, this is our God; we have waited for Him, and He will save us; this is *the* Lord; we have waited for Him, and we will rejoice in His salvation." His covenant love, his sovereign grace and divine mercy so richly and so freely bestowed upon them command and demand their highest praise, their most constant and fervent devotion and admiration forever. Lo! this Almighty God is ours because He wills to be ours, and we are His because He hath chosen us to Himself; our will or choice is not consulted in anywise; for this covenant relationship existed before the foundation of the world. The grace that saves was given us in Christ before the world began; so also all spiritual blessings were freely given us in Christ, the covenant Head of the Church, which is His body. So the church may joyfully say, "I am my Beloved's, and He is mine." (Songs).

After Jesus had risen from the dead, He sent the following gracious message to His brethren, by Mary, who sought His body at the sepulchre: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—Jno. 20:17.

This holy communication of the risen Redeemer fully warrants the claim by every child of God, that He is theirs and if so, they are His. "Lo, this is our God; He will save us"; and this is the Lord, the risen Redeemer, who owns us as His brethren, and we will rejoice in His salvation. Now remember that God hath declared by the prophet that the above words of the text shall be said; there can be no failure in the matter; somebody is sure to utter the words of the text referred to, and the words are true. He will save His people from their sins, not in their sins; for He put them away by the sacrifice of Himself. Now the question is before me, Have I the gracious guarantee that this God is mine, and that I am His? Here and now a life of nearly seventy-eight years spent in sin and rebellion against God is stretched out behind me from the first until this day. But O, what should I do but for the hope that Jesus died for me?

J. E. W. H.

THE GOSPEL OF CHRIST.

"A story most lovely I'll tell
Of Jesus, O wondrous surprise;
He suffered the torments of hell,
That sinners, vile sinners, might rise."

The term, Gospel, is defined by Worcester as the evangelical history of Christ; the Christian revelation; divinity. The first four books of the New Testament contain the inspired, divinely revealed story of our Lord Jesus Christ, recorded by four different men under the direct power and guidance of the Holy Ghost. These four inspired writers are called "The four evangelists," and the four books written by them are sometimes called "The four gospels." But we recognize the fact that there is only one gospel, one true story told by these four Recorders of the advent of Christ, of His office and life-work, of its completeness, of His death, resurrection and ascension to the bosom of the eternal Father; and that they all wrote under the power and influence of the Holy Ghost, the Spirit of truth, of which Jesus said, "He shall take of the things of mine and show them unto you," and again, "He shall bring to your remembrance all things whatsoever I have spoken unto you." (I quote

from memory.) But the testimony of Paul (Rom. 1:16) leads to the conclusion that the gospel is something more than a bare record of historical facts; for, although he had been opposed to Christ and His followers, he had now received grace and apostleship for the obedience to the faith of Christ; he wrote his wonderful epistle to the church at Rome, testifying the things concerning Jesus and the resurrection, declaring his calling and separation unto the gospel of Christ, no longer ashamed of the gospel of Christ, which he now proclaimed to be "The power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek, for therein is the righteousness of God revealed from faith to faith." Thus he tells, in a word, what the gospel is, and also its gracious effect upon the believer in Christ.

This servant and apostle of Jesus Christ had also himself been in bondage under the elements of the world and zealously employed in the works of the law; but Christ had spoken to him by the way and called him by His grace, had applied the merit of His own precious blood and purged his conscience from dead works to serve the living God. (Heb. 18:13, 14.) Therefore, he was no longer a persecutor of the saints, no longer ashamed to confess the despised Nazarene, but declared himself ready to preach the gospel to the beloved of God, called to be saints, who were at Rome, when he subsequently sealed his faith by his blood, for which event he declared himself ready. (2 Tim. 18:6.)

Paul was not ashamed of the gospel of Christ, because there was and has been salvation in it to the called, sanctified and beloved of God, called by His grace, as was this holy apostle. The gospel, being the power of God, the called and qualified ministers of Christ preach the power of God, to the exclusion of all other assumed powers, in the salvation of sinners. They recognize but one power to redeem, and but one righteousness to justify the sinner from all things. (Acts 13:39.) They cannot go nor preach the gospel in their own strength, but as the Psalmist saith: I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only. (Psa. 71:15.) But those who are ignorant of God's righteousness, and of the fact that there is no virtue or merit in any other, are still going about

to establish their own righteousness, ignoring the plain and positive testimony of God, that Christ is the end of the law for righteousness to every one that believeth (Rom. 10:3, 4). But, in the gospel of Christ, this blessed truth is revealed from faith to faith; it is preached by faith and heard and believed by faith, and the children of God who are favored to hear the gospel preached and believe its testimony are saved from error and a mis-spent life under grievous burdens imposed by false teachers of false doctrines.

The preaching of the Gospel of Christ is a matter of great importance to the church, for God in His wisdom has employed it as His effectual means of saving His believing children. "For after that in the wisdom of God, the world by wisdom (worldly carnal wisdom) knew not God, it pleased God by the foolishness of preaching to save them that believe." Surely this does not refer to the eternal salvation of the soul from sin and guilt; but to temporal deliverance from the craftiness of the doctrines and commandments of men, and from ignorance of the true doctrine and commandments of Jesus. "For the preaching of the cross is to them that perish, foolishness; but to us which are saved, it is the power of God."

Paul tells us that he was made all things to all men, that he by all means might save some. Consider the "alls" in the above passage, and the object for which they were devoted, and see for yourself, whether the salvation designed was eternal, or temporal. It means one or the other.

J. E. W. H.

PEACE.

"Let us, therefore, follow after the things that make for peace." Rom. 14:19.

Our people have never needed this admonition more than they need it now. We should avoid things that divide our people. Things have been urged among us that were new, and urged so that they caused strife. It seems to me that those urging new things among us that divide and distress us have not sought peace among us as they should.

We ought not to make every point of difference among us a test of fellowship. We should expect to differ with

our brethren about some things, and should not be offended or surprised at every point of difference. To do so will lead to serious results; church differences and strife produce the deepest grief. O, how bitter is the sorrow that comes with division! We may well say, "Lord, is it I?" Am I to blame for the strife that separates old friends and makes them enemies? We must "keep the unity of the spirit in the bond of peace." We must be true to the cause of truth among us—"contend earnestly for the faith." I know this, but silence is often the best argument we can make. It is said, "If ye bite and devour one another, take heed lest ye be consumed one of another." It is sad to see Baptist sentiment decline in our midst, but it will do it where there is long strife. It is painful to see members driven away from us. Members are not so easy to get into our churches that we should think it a light matter to see them leave us. Amputation should be the last remedy.

We ought to be firm and settled in the truth; but I believe some things have been pressed to division that ought not to have been so contended about. When our people all see the importance of this, they will be more careful about urging new things, and a little more forbearing and patient. I am sure many brethren that love each other are separated by bars of fellowship among us. The true and best course to take in these things calls for an effort from our ablest and wisest men. It should be a matter of prayer. It seems to me so. I wish others would take it up and advise.

J. H. O.

CARNALITY.

We are living in an age of carnality, pride, worldly mindedness, ingratitude to God, covetousness, pleasure seeking, etc. These are fruits of the carnal mind. True and humble Christians are having a hard time. The preacher can preach about Jesus and His wonderful grace, love, and mercy in the salvation of sinners, and many can go to sleep, and treat it with indifference. If some foolish jestings are engaged in the heads are up and all seem to enjoy that. Go to church and some of the members are sitting around outside and some in the

house, talking about their crops or temporal things. But few of the members ever pray in public, and the preacher usually has to do the greater portion of the singing. Ask the good brethren to subscribe for a good spiritual old Baptist paper, and the members are too poor, but just look around their homes and see several worldly papers that cost as much or more than our good old Baptist papers. The reading of worldly papers, reading of politics, crime, etc., tends to carnalize. We need our minds stored with good useful spiritual knowledge. We should be more concerned about the spiritual welfare of the Lord's people than we are about politics or worldly matters. Bible reading is too much neglected. We are living in such an age of extravagance that mother and daughters often remain at home to prepare an expensive dinner instead of attending the solemn worship of God.

We are commanded to love not the world nor the things of the world. We desire to see more spirituality among the membership. Oh, that we could see the dear old Church, as in days past, attend the service of God, forsaking all things, and entering the church house, and engage in singing the good old songs of Zion. When Jesus was preached their heads were up. They loved one another and loved Jesus and His blessed service. Mothers were satisfied then with plainness in dress and the provisions they ate. How often we hear murmuring now about what we have to eat and wear! How thankful we should be! We are wonderfully blessed as a nation and as members of the Church of God, and should each search His blessed word constantly, read our papers and find out how our good brethren whom we love do, and should pray without ceasing. We should not forsake the assembling of ourselves together as the manner of some is. We should meet often and pray with and for one another. Never attend our meetings to talk worldly things, but to talk of Jesus, and sing praises to Him. I think of the sweet experiences I used to hear our fathers and mothers in Israel tell when they got together. It was a feast to my soul. Parents talked these things before their children; and, if they had a hope, they were glad to tell their feelings too. Let us love one another, and be good and kind and labor for unity.

“Marvel not if the world hate you.” “He that will live godly in Christ Jesus shall suffer persecution.” “Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake; rejoice, and be exceeding glad, for great is your reward in heaven.” Let us seek those things which are above, set our affections on heavenly things, seek the company of the Lord’s people, and shun every appearance of evil. Let us glorify God in our bodies and spirits, which are His. _____ L. H.

QUESTIONS AND ANSWERS.

1. Q. Are the Hebrew words translated “create” and “make” in the first chapter of Genesis the same? A. No; the word translated “create” is *bara*; and means, as shown by its use in the first verse, and by Colos. 1:16, 17, *to make out of nothing*; it is used in Gen. 1:1 to denote the original creation of matter; and in Gen. 1:21, the first creation of animal (or self-conscious) life; and in Gen. 1:27, the first creation of human (or God-conscious, spirit-endowed) life; the word *bara* is never used in the Bible to denote the work of man; but it always, in the Bible, denotes the work of God. The Hebrew word translated “make” in the first chapter of Genesis is “*asah*,” and means “*to form or fashion*” out of what has already been created.

2. Q. How would you define “the old man,” and “the new man,” and from whence do they come? A. “The old man” is the sinful nature or principle that all of us derive, by natural generation, from our fallen first parent, Adam; and “the new man” is the holy nature or principle that the child of God derives, by the regenerating operation of the Divine Spirit, from the Second Adam, the Lord from heaven (1 Cor. 15:47).

3. Q. Jesus says, “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit”; what does He mean? A. That that human being (body, soul, and spirit) which is born of other human beings is also a human being—a fallen, corrupt person; but that that which is born of the Holy Spirit is also a holy spirit. In other words, like always begets like—a fact which is in accordance with universal experience.

S. H.

REMARKABLE PROVIDENCES.

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

OLD ALICE BANKS.

The gospel in God's message of love and grace to His unworthy ones. It is a distinct and definite declaration of sovereign goodness to distinct and definite persons, who were foreordained to this glorious privilege. Those who were honored by God to be entrusted with so rich a treasure, have simply to declare, proclaim, or preach it, but have no offers to make, and possess no power to apply it.

The first time I met Old Alice was in the spring of 1859. She lived in an old thatched cottage in Edge Green Lane.

Many precious seasons I enjoyed in her company. She loved to dwell upon the Father's electing love, the redemption work of God the Son, and the blessed Spirit working out that glorious redemption in her every-day experience. She well understood the true nature of growth in grace as the exclusive work of God the ever-blessed Spirit. Upon one occasion she was confronted by a *pious* Arminian upon the subject. She lamented her want of faith in, and love to, the God of all her mercies. Her visitor said, "Ah, but you ought to grow in grace."

"I hope I do," replied Alice; "but by my growing is *very much like the cow's tail*, the longer it grows the nearer it comes to the ground?"

"You do not mean to say there is no growing meetness for heaven, do you?"

"But I *do*; my meetness is in Jesus," she quickly replied; "the more I know of this, the worse I grow in my own eyes; but Jesus grows more precious. If I do not feel myself a guilty wretch to-day, I shall not prize His precious blood much. If I am never hungry, the bread of life will be of no use to me."

Our weekly meetings, held in Ambrose's farm kitchen, situate not far from old Alice's cottage, were greatly prized by her. At them she received many a lift by the way, and enjoyed much of her Lord's confirming grace. One day as I sat conversing with her in her house, she burst forth in the following confession of Spirit-wrought assurance: "Well, the Lord did bless us the other night. My heart was in heaven. Eh, man! I forgot this old carcass altogether; sin was gone; Jesus was precious; there mightn't have been a devil. Well, when Jesus is All in all to our hearts, the devil is put to flight."

During the month of September, 1862, the faithful and uncompromising William Parks, Rector of Openshaw, Manchester—who was much beloved by the poor of the flock in these parts—visited the neighborhood and preached most blessedly in the farm kitchen from Mal. iii. 16, 17. He preached through his tears—tears of God's own giving.

Some time after this, as we were conversing on the faithfulness and clearness of Mr. Parks' teaching, she said: "I say! I thought there were no such rectors in the Church now-a-days. All that I come across build up and pull down. It's in and out, on and off, with them; but this man testifies of a *perfect salvation* for *perfect sinners*. I am one of 'em. Well, isn't it a mercy that we can

think upon His name? Yea, I can get there when there's nowhere else for me to creep to."

In the autumn of 1863 I stepped into her cottage in company with a friend. We were led to compare notes on the subject of temptation and the assaults experienced by the children of God at the hands of the devil. My friend said to her, "I say, old lady, you must be very careful, for the devil walketh about as a roaring lion seeking whom he may devour." "Ay, ay, that's true," replied Alice, "but what about those whom he mayn't devour?" My friend laughed heartily, being delighted at finding himself in company with one who understood so well the everlasting security of the lambs and sheep of Christ's flock.

The last time I saw her was in the month of September, 1868. She lay in bed; a smile stole over her face as I entered her chamber. She exclaimed, "Eh, dear! why that's the old face again; I thought I should never see it again before we meet in glory."

"Then you do hope to get there at last?"

"Well, I could hardly tell you sometimes. If God has nothing better than this *old* carcass to look at, I shall never get there. Don't you see it's accepted in the Beloved I am—not in myself? Not on me, not on me, it's on Jesus God looks, and He sees me there. What a mercy!"

"Why you must feel like a king's daughter in this old hovel."

"Old hovel! why, man, it's a palace to me; you mustn't talk that way about the old house, God supplies all my wants in it, and what more can anybody have?"

I read 2 Cor. iv. 15—v. 9, and commented upon a few words of it, when my knees bent, and my heart was poured out before the throne on her behalf. It was a precious, hallowed moment; the sweets of the far-off land where enjoyed; Jesus was very nigh. When I arose from my knees the big tears stood in her eyes; she took my hand in hers, and said with true heart feeling: "Good-bye. God Almighty bless thee, and make thee a blessing to His poor people wherever thou goest. We may never meet down here again; but *we shall meet*, I believe, where no vile body shall plague us, no sin will torment us, and no devil will tease us—we shall see Jesus; that's what we want. Good-bye; and God Almighty bless thee."

We parted; I never saw her again. She gradually grew weaker and weaker, until the Lord graciously put a period to all her cares and conflicts. Angels, ay, and the angels' Lord, were there to convey her ransomed spirit to the joys of Emmanuel's glory land. Her last words were: "I want to go home from all this sin and corruption. I do not fear, though I am the greatest sinner that ever breathed. This is my hope—*my life is hid with Christ in God, and nought can touch it there.*" Early the next morning, December 19th, 1868, her weary spirit rested in a loving Saviour's bosom.

THOMAS BRADBURY.

IF IN ARREARS, PLEASE REMIT.

In order to pay the mere expenses of printing and mailing THE GOSPEL MESSENGER, I am obliged to request those of our subscribers who are in arrears to please send me the small amount of their indebtedness and to renew their subscriptions for another year.

S. HASSELL.

EXTRACTS.

MIDLAND CITY, ALA., Aug. 18, 1916.

DEAR BROTHER STUART:—I want to tell you just how much I enjoyed your article in last GOSPEL MESSENGER. I have often remarked that I never read a better piece from any man. I want to tell you my good brother, I endorse every word in that article. I told Connie that article ought to be tacked over the door-facing of every Old Baptist in the world, and he not allowed to go in nor out till he read it.

M. E. PETTY.

DOTHAN, ALA., R. No. 2, Box 47, Aug. 18, 1916.

Elder Sylvester Hassell:

DEAR BROTHER:—Enclosed is ten cents in silver for one of the little pamphlets, "Salvation Alone Through Christ The Lord." If the little work is as sweet as the name, I know it is worth many times the price. Dear Brother Hassell, how much I wish I could see you once more, and hear you preach that sweet Salvation. Well do I remember your sweet humble bearing years ago when you came to visit dear old Mt. Hickory Church in Chambers Co. Ala., and spent the night at the poor humble home of my dear parents, Thos. H. Hunt and wife. I often think of the sweet humble fire-side devotions you three held that night in remembrance of the Three-in-One, and that dear old song you three sang. "The day is past and gone." Yes, dear father in Israel, it is one sweet memory to me, among my many dark and trying hours I have had to pass through since that time. Yes, dear brother, death has disrobed my dear precious parents of all they here possessed. But, oh! how sweet to think of them in their sweet devotions unto the "Three-in-One," until their spirits took their flight back to the One who gave them. And now, dear brother, I have a sweet little hope (that I wouldn't exchange for all this wicked world) that, when our dear Saviour returns for His redeemed, I will be among that number. But if I am one of that number, I know my salvation is alone through Christ the Lord.

I have been numbered with the Primitive Baptists eighteen years, though unworthy I be, they are the people I love above all things on earth. Pray God grace to guide me to the end, for I feel the need of the prayers of all God's children everywhere.

I am the least among the least, and the vilest among the vile. Yet in God I trust through Jesus Christ, our Lord.

Dear Brother, may God bless and keep you ever by His mighty power until the end, and at last save you in Heaven for Christ's sake, is the prayer of your unworthy sister.

ADELLA ROWLAND.

NEEDING HELP.

BENTONVILLE, ARKANSAS, R. 1.

DEAR BRETHREN AND SISTERS IN CHRIST:—My husband, Elder C. M. Mahurin, is badly afflicted with rheumatism, and I have no money to buy him medicine, and, if the brethren and sisters will help us, we will appreciate it. All that have a mind to help us, please send the money to either him or me.

(Mrs.) C. M. MAHURIN.

R. 2, MOUNTAIN HOME, ARK., July 26, 1916.

Elder Sylvester Hassell:

DEAR BROTHER:—Ninety-one years and two months have passed away since I first saw the light of day. I am now standing on the banks of Jordan, looking over on the other side—can't tell what is there. O! will the Jordan divide, and let me pass over safe? I hope so. I have no anchor to hold to, only my little hope. This has been a great year of suffering and disappointment with me, still the Lord lets me live for a purpose only known to Himself. I try to be content and ask him to give me grace and patience to be resigned to His holy will.

Our church here has had no regular pastor for five or six years. Dear Eld. W. J. Casey has attended us as often as he could through the summer. God has been pleased to send us an able young Brother, Eld. W. H. Osburn, and he has located in two miles of our church. Last Saturday he and wife put their letters with us, and the church chose him as pastor. He is a school teacher, 36 years old, and been preaching 15 years. He has already baptized a young sister, and he is to go next Saturday and Sunday 25 miles east of us, where he preached the first of this month, to baptize an old man that has been a Methodist nearly all his life. I can't hear, but people that can, tell me he is able.

The fourth Sunday in May was our communion time, but on account of sickness, several could not be present, so it was deferred until the fourth of this month (July.) I wanted so much to be with the brethren and sisters one more time in that sacred ordinance and in washing feet; but the Lord sent upon me a severe attack of illness. I am not but little better yet. It has caused me to fear, after 64 years with the dear old Baptists, that I have been a deceiver. But, if I am, I can't help loving them and the doctrine they are contending for. I have got much comfort and instruction from reading THE MESSENGER, especially the answers to questions. I was greatly delighted with "Warburton's Mercies."

Please excuse me for writing so much; it seems, since I have got so deaf, I want to write all the time, as it seems like I am present with the one addressed. Last Sunday there was a big congregation at our church, Elder Casey and Osborne both preached; then they commenced and washed feet Sunday evening.

Dear old faithful Brother Casey and Brother Osborne and three other brethren, came and spent the evening with me which would revive me greatly. Now dear old Brother, I hope the Lord will spare you long to edit THE MESSENGER. I have never seen an unsound sentiment in it. I may not live until this reaches you. I am in the hands of a merciful God. He never makes mistakes; does His will in the army of Heaven and among the inhabitants of the earth. None can say to Him, what doest thou? I am glad we have such a great being to watch and rule over us. I often think of a dream I read in McGuffey's Reader, when a little boy about "the chance world." Oh! how glad he was, he was only dreaming and that there was a God that ruled all things. I am now almost entirely helpless and penniless. Pray for me and my faithful old companion that is nearly 79 years old. God bless his church and people wherever they be, especially his under-shepherds and their loved ones. In deep affliction.

W. A. RIDGWAY.

HELP WANTED

The Church of Christ of the Primitive Faith and order, Pilgrim's Rest, Fla., and a member of Mt. Enon Primitive Baptist Association, to her Sister Churches of the same Faith and Order everywhere:

Dearly Beloved in Jesus, our Lord.

We, a little band of poor brethren and sisters who compose the above church at Pilgrim's Rest, at Bradentown, Florida, got Brother D. M. Leonard of Gilboa, New York, to buy our lot and have our house built. We have a nice lot with a nice stone house on it with 112 chairs in it. It is a good home for us and any brethren and sisters who may visit South Florida. We yet owe Brother Leonard \$1,000 to be gotten up by next January. We ask aid from our Sister Churches for any amount they will donate to this cause. A little help from each of you will be highly appreciated and will pay for our church, and our prayers are to our Heavenly Father to help all of you that you may feel blest in your donations. All donations are to be sent to C. J. Ross, Bradentown, Florida.

This communication to be sent to Brother Sylvester Hassell, Williamston, North Carolina, for publication in THE GOSPEL MESSENGER, and we ask our Brethren Editors of our kind of religious periodicals to give us one publication in their papers for which we ask all called upon to accept thanks in advance, and come to see us when you can.

Your Sister Church in hope. Done by order of the church in conference.

W. M. WHILDEN, *Moderator*,
C. J. Ross, *Clerk*.

BRADENTOWN, FLA., Sept. 1, 1916.

Elder Sylvester Hassell:

BELoved BROTHER IN CHRIST:—I am sending to you an article for publication in THE GOSPEL MESSENGER, calling on our brethren to help us pay for our meeting house, we believing they will help some. There are only five of us brethren, and we are poor. I will say however, that Brother D. M. Leonard had a stone house built of his own accord. We had arranged with him to build an ordinary plank building. But, after he did this, we accepted it, and told him he would have to wait some time for his money. He said all right, and has never crowded us any; but he is old, and likely to pass away at any time, so we want to get the bill paid, and the deed in our name. Consequently we decided on this plan. Father J. E. W. Henderson and family were well when last heard from. Our churches composing the Mount Enon Association are peaceable, and doing well under all circumstances. Our next Association will be held with our sister church, Mount Carmel, in the town of Wauchula, in DeSoto County, Fla. Visit us at that time and call to see us in Manatee County. I am about fifty miles east of Wauchula, and about sixty miles south of Tampa.

Arrange and spend the winter down here. I will ride you over Manatee County in my buggy, so that you can see the country. There is a great difference in the winter weather and looks of this country and that of South Alabama, where I was raised. I hope that you and yours are in good health, both natural and spiritual. We ask for our little church to be remembered by you at a throne of grace. Yours in hope of eternal life.

C. J. Ross, C. C.

OGLETHORPE, GA.

DEAR BROTHER HASSELL:—We think we have troubles, and sometimes that our afflictions are greater than anyone else ever suffered; but, when we become so cast down that we think ours an outside case, we turn to the Lord and His ever-blessed word as a last resort for comfort, and we find the trials of the prophets and apostles to outnumber ours so far that we feel ashamed of our complaints to God and our brethren.

When I learn anything from bitter experience, I know it well. I was driven to the Lord and His blessed word this morning, and I read the first chapter my eyes fell upon, "The Lamentations of Jeremiah," and I decided that surely the Lord was in the matter, and I knew it not; and I decided that my trials are so near nothing compared with Jeremiah's that I should ever praise and adore the great name of the Lord that it is so well with me as it is. Yet we know not how soon it may be with us as it has been with many of those that have gone on before us. For we read that it was for their sins that they were overcome of their enemies. Jeremiah in Lamentations 1:1-5. "How doth the city sit solitary, that was full of people! How is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!

She weepeth sore in the night, and her tears are on her cheeks. Among all her lovers, she hath none to comfort her. All her friends have dealt treacherously with her, they are become her enemies.

Judah is gone into captivity because of affliction and because of great servitude. She dwelleth among the heathen, she findeth no rest; all her persecutors overtook her between the straits.

The ways of Zion do mourn because none come to the solemn feasts: all her gates are desolate; her priests sigh; her virgins are afflicted, and she is in bitterness.

Her adversaries are the chief; her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions; her children are gone into captivity before the enemy. The prophet exclaims, "How is she become a widow! She was great among the nations, and princess among the provinces; how is she become tributary!" Of a certainty the Scriptures fully explain all this. We read that the Lord blessed and multiplied his people, Israel, above all the nations round about them, and subdued their enemies before them, that they prospered, in all their undertakings so long as they acknowledged their dependence on him, and humbled themselves in his sight, and did as the Lord commanded them. But when they waxed fat and rebelled, becoming forgetful of the high hand and out-stretched arm of the Lord that brought them out of bondage and the toils in Egypt to a land flowing with milk and honey, and subdued their enemies, giving them peace and plenty; everything that heart should wish. We see in this that it is necessary for them to suffer afflictions by the rod of God's wrath, and it yet becomes necessary for the Lord's people to be brought low for their forgetfulness of their entire dependence on him.

Do we acknowledge Him in all our ways? If not, we can't expect Him to direct our steps, and if the Lord does not direct our steps, we certainly will fail to keep the narrow way. And, when we leave the narrow way, we travel the broad road that leads to death; for that is "the way that seems right unto man, but the end there of are the ways of death." Prov. 14:12.

Let us try at all times to remember our dependence on the Lord for all natural and spiritual blessings, and acknowledge before the

world, that our help and trust are in the Lord, and we have the promise that he will direct our steps. (Prov. 3:5, 6.)

Unworthily

ORIE BELLE ADAMS.

NEWMAN, GA., June 22, 1916.

ELDER S. HASSELL:—I send you by Post Office order, one dollar, to pay for a year's subscription for THE MESSENGER, as I feel that I can't do without it. I am passed my 76th mile-post. I joined the Old Baptists in 1860. From then until now I have had to pass many sore trials, but I can say the good Lord has sustained me and kept me through them all. I feel bound some time to exclaim Bless the Lord, oh, my soul, for His goodness and mercy to me, a poor sinner saved by grace, I hope and trust. May the good Lord give you sustaining grace to bear you up in your trials here in this life, and give you a home where no troubles and trials will ever come.

Yours,

A. M. KEITH.

MILNER, GA., ROUTE 2, June 27, 1916.

Eld. S. Hassell:

DEAR BROTHER:—It has been my intention to write you a few lines for many days, but owing to my unfitness and many other things, I have failed to do so.

Sometimes I want to write, and warn our people of the danger I see, or think I see that awaits us on the way, on account of modern innovations. These things have wrought havoc among the churches throughout this broad land. Many of the people of God are carried away from the good old way, the way of the Lord, His teaching; His doctrines; His order in His own house. How did Christ find things when He came upon His great Ministry? He found them buying and selling in the house of the Lord, and said unto them, after turning the tables of the money-changers "My Father's house is a house of prayer, but ye have made it a den of thieves."

How, O how, will Christ find things on earth when He comes again the second time without sin unto Salvation?

Now, dear brother, these are a few of the thoughts that came into my mind, and the last of these thoughts concerning the personal coming of Christ is uppermost in my mind; and I want to say right here that I endorse every word and every line you have written concerning this wonderful coming event. I know God has not delegated to you nor to me, no not to any man, to know when Christ shall come down from the Mediatorial Throne, and declare that time shall be no longer; but He put it on record for us that such will be the case and that He will come again at that time in person down to this old wicked world, not on a mission of mercy, but to execute His wrath upon this wicked and sinful people.

How, O how, will He find things on earth? As it was in the days of Noah, so shall it be at the coming of the Son of Man. As it was in the days of Sodom and Gomorrah, so shall it also be at the coming of the Son of Man.

Are we looking for Him? Do the people expect Him to verify His word? Yes, there are some, and there will be some who would not be taken unaware if Christ should come at any moment.

How did God look upon Sodom? The people did not expect the rain of fire and brimstone from Heaven. It came at a time when they were least expecting it. So it will be at Christ's second coming.

When we begin to survey in our minds the condition of the human family, their wickedness and their pride, we ask ourselves the question, how many more generations will it take to bring them to where they will be as wicked (if not so now) as they were in the days of Noah and in the days of Sodom and Gomorrah?

Like you, my dear brother, I can't help but believe that we are now living in the latter day. We know of a truth that there will be an end to this; for God will do his pleasure in Heaven and among the inhabitants of earth. It will be His pleasure to bring in every one of the redeemed family first, then, secondly, to destroy the wicked from off the face of the earth. If there is any one thing more than another that I feel God has called me to do in His vineyard, it is to sound the alarm, warn the people of what is sure to come to pass.

But I know from past experience, that this kind of work, even among the people of God, is not what they want to hear; but it does not matter whether the people will hear or not, I must declare these things to my brethren and the people when God opens the way for me to speak or write.

May God bless you and dear old Brother Henderson, both of whom God has not blessed me with the privilege of seeing you face to face, but I feel that we are kindred in the Lord. J. M. F. BARRON.

1022 Goodlett Ave., INDIANAPOLIS, IND., June 28, 1916.

Eld. Sylvester Hassell, Williamston, N. C.:

MY DEAR BROTHER:—Please accept my thanks for your very favorable notice of my Booklet on Secret Societies that appeared in the June issue of THE MESSENGER. I appreciate your mention of my work. I feel unworthy of the high compliments you have paid me, and I wish to assure you that the respect is reciprocated on my part. I am sending you herewith a piece of writing I just hastily prepared for THE MESSENGER, which you may use if it will not crowd out better matter. My heart is much troubled over the confused state of our dear cause in many sections. The question of regeneration is such a deep question. None of us fully understand it. Why then should our precious ministers fall out over it and divide the churches and hold each other off from the bond of fellowship? I just cannot see. What does the average child of God among us know about the real issue? Not one thing. They are not students of deep theology. This is a metaphysical question. Many follow after a certain preacher or set of preachers because of favoritism without understanding what the trouble is. Some go after one and some after another, and so become divided. Oh, is there not some way to stop it? May the Lord bless you in your declining days, my dear brother.

Yours in purest bonds, JOHN R. DAILY.

WILSON, N. C., August 30, 1916.

DEAR BROTHER HASSELL:—You will find a money order for THE GOSPEL MESSENGER (\$1.00.) It is a welcome visitor every month. Its pages are filled with wholesome reading. It divides the precious from the vile and edifies every child of God that is clothed and in his right mind and sitting at the feet of Jesus. It is much comfort to me. I hope the tender mercies of God may continue with you, and that you may be spared many more years to comfort God's dear people. Your brother in hope of eternal life. G. W. BOSWELL.

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.

D. P. ESTES.

D. P. Estes was born April 3rd, 1843, married to Miss Mary Wheeler Dec. 2nd, 1875; joined the Church at Mt. Pisgah and was baptized by the writer Sept. 6th, 1891, and died at his home in Stroud, Ala., July 9, 1916. He leaves his wife and four children. Mr. Will Estes, of Welch, and Hezekiah Estes, of Standing Rock, and Mrs. J. E. Smith, of Stroud, and Mrs. Fannie Burkes, of Langdale, Ala. Brother Estes was as meek as Moses. See Numbers 12-13: "The Lord lifteth up the meek." "He will beautify the meek." He bore abundant fruit after the Spirit, which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law—Gal. 5:22-23. One of the most perfect and most innocent men I ever knew. His motto was: "Speak evil of no man." If he had an enemy, we did not know it. In fact we feel sure he had none. Faithful in every relation of life. But the good must die as well as the bad; and he has passed from earth, and we believe his righteous spirit has returned to God who gave it, and that his mortal body will be raised up and immortalized and will finally be taken to glory. His beloved wife has a spirit corresponding fully with his. And all his children are of the most orderly type and have characters unblemished. May God continue with them.

J. T. SATTERWHITE.

August 15, 1916.

CHURCH MEMORIAL.

DEACON WILLIAM G. COX.

To the memory of our beloved brother, William G. Cox. Whereas it has pleased our Heavenly Father to remove from our midst our beloved and highly esteemed Brother and deacon, William G. Cox, on the 22nd day of May, 1916, age 63 years, 11 months, 17 days. He united with the church of Mt. Paran, July 5th, 1890. Ordained deacon on the first Saturday in April, 1903. He was married to Miss Susie Adcock in the year of 1879. Therefore, be it resolved by the church of Mt. Paran that we feel in the death of Brother Cox the church has lost a true and noble Christian, yet we bow in humble submission, knowing that he doeth all things well and after the counsel of his own will, and none can stay his hand, or say unto him, what doest thou?

While we feel keenly his loss, we feel our loss is his eternal gain; for he said, while he was sick he did not have anything to do with coming into the world and he had nothing to do with going out. We feel that he has gone to that sweet home in Heaven where there is no more sickness, pain, or death, that corruption has put on in corruption, and mortality has put on immortality, and death with Brother Cox is swallowed up in victory. We feel that the church has lost another good brother, but we desire to say, not our will but thine, oh God, be done, knowing that what he doeth is right. The church at Mt. Paran desire to tender our heart-felt sympathy to his beloved and bereaved family. May the Lord lead them and direct them while they live in this world as he would have them to do, and may Heaven's richest blessing ever abide with them.

Therefore, we desire this token of respect to be spread upon our church book, and also a copy to be given to the beloved family, and a copy to be sent to THE GOSPEL MESSENGER for publication.

L. D. ALLEN,
G. W. O'KELLY,
Committee.

HIRAM M. BARRON.

Hiram M. Barron, the son of John W. and Julia Ann Barron, was born February 13, 1886, and died July 19, 1916, after a lingering illness of three weeks of that dreaded disease, typhoid fever, at LaGrange, Ga., making his stay on earth 30 years, 5 months and 6 days. He was married October 5, 1913, to Miss Myrtle Jones. He leaves his dear wife and parents and two brothers, James L. and John S., and three sisters, Naomi Elizabeth and Sarah Amarantha, and Sina Lou, to mourn his death; but we humbly hope our loss is his eternal gain. Hiram was a good child and a dutiful loving husband. He was loved by all who knew him; yes, to know him was to love him. He united with the Methodist people, at Hope-well, Lee County, Ala., just one year before his death. His remains were laid to rest in the cemetery at Mount Olive, Lee County, Ala., on July 20, 1916, by his grandparents, James F. and Amarantha Francis Barron; funeral exercises by Eld. J. T. Satterwhite, of Lafayette, Ala.

Everything was done that was possible by human beings, but all to no avail. Among those who attended his bed-side at the time of his death were his wife, his mother, and his two brothers, and his uncle J. D. Barron and wife, of LaGrange, and his wife's sister, and a host of friends and acquaintances of LaGrange, to whom we hope to feel most grateful for the many kindnesses administered to him. The songs used by his request at his funeral was, "Jesus, lover of my soul," and at the grave, "Is there room in Heaven for me?" What a blessed thought to us that he was seemingly perfectly happy in his last hours, saying to those around him "Don't grieve for me, for I am all right." And he wore a pleasant look on his face to his grave. His dear wife said the last song he sung was "Is there room in Heaven for me?" What a blessed thought to those who love him! Oh! for a closer walk with God. A calm and Heavenly frame, a light to shine upon the road that leads me to the Lamb. In much sorrow written by his father.

OPELIKA, ALA.

JOHN W. BARRON.

DEACON F. C. DYESS.

Deacon F. C. Dyess was born February 25, 1847, and died November 1, 1915. He was married to Miss Mary Stubbs, April 13, 1871, and they lived happily together until his death. There were born to this union nine boys and three girls. Dear Brother Dyess was a good husband and father, and one of the best citizens, a great friend to the poor, always looking after them in their needs. He joined the Primitive Baptists at Beards Creek, Tattnall Co., Ga., July 6, 1888, and was ordained Deacon about 1890; and he filled that office well, ever looking after the interest of the church and his pastor. Those that knew him best loved him best. The church misses him very badly; and his neighbors, even the colored friends, speak of him very highly. Some said at his grave, "We've lost the best friend we had." But, when I look at dear Sister Dyess, I feel for her very

greatly. What a husband he was to her. May Heaven's blessings ever follow her in her great bereavement. We feel our loss is his eternal gain. He said to me when I got to his bedside, "I am willing to live or die; I want God's will to be done." I could say a great deal more, but I think a short obituary is best. May God ever bless His children, and help them to follow the good example of their father. Written by his pastor.

A. R. STRICKLAND.

JOHN H. LASETER.

Whereas, It has pleased our Heavenly Father to remove from our midst our dear beloved brother and clerk, J. H. Laseter, on the 5th day of April, 1916. His stay on earth was 40 years, 7 months, and 29 days. When he was quite young he united with the Missionary Baptist Church, and some years later was ordained a deacon of the same order, but later in life he became dissatisfied and united with the Primitive Baptist Church of Mt. Paron (at this place) August 5th., 1904.

Therefore, Be it resolved by the church of Mt. Paron, that we feel keenly our loss, but we bow in humble submission to the will of our Heavenly Father—knowing that he doeth all things well and after the counsel of his own will, and none can stay His hand or say what doest thou.

Yet, we feel keenly our loss of Brother Laseter. We feel that it is his eternal gain, for he said on his death bed that it was all right, and that he was perfectly reconciled to go, if it was his Lord's will. We feel, in the death of Brother Laseter, the church has lost a true and noble Christian, one that contended for the faith once delivered to the saints. He strived for the things that make for peace, always filling his place in the church, and discharging his duties to his Lord and his brethren to the best of his ability. And as a citizen he always tried to discharge his duties. He was a kind neighbor, a devoted husband, a kind and affectionate father.

We feel that he lived the life of a Christian, and died the death of the righteous, and we feel that he can say, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only but unto all them also that love His appearing."

Therefore, we also tender to his beloved wife, our sister, our heartfelt sympathy, also to his dear children; and desire, if it is the Lord's will, that they may be brought up and be prepared by grace to fill their father's place here on earth, and meet in that upper and better kingdom, where there is no more parting, sickness, pain or death, but all will be peace and joy through all the ages of eternity.

So farewell, dear brother, we hope to meet again where parting will be no more. Sleep on, dear brother until Jesus comes again."

C. J. BROWN,

W. L. ALLEN,

G. W. O'KELLEY,

Committee.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

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

Plain Morocco, \$1.00; dozen, \$10.50.

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

Send all orders to

ALVIN CLARK, Wilson, N. C.

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

Coeducational

Established 1879.

GILLIAM'S ACADEMY

1916-1917.

One of the oldest private high schools in North Carolina; with accredited relationship with leading college and universities of the South with excellent courses in Bookkeeping (Eastman System), Shorthand (Ben Pitman System), Typewriting (Touch System), Piano, Harmony; Voice, and Expression. Diplomas awarded all graduates.

Singe course in any department, with board, room rent, fuel and lights, \$104. Double course, \$125, and may be paid on easy installments.

The only school of its kind owned and operated by Primitive Baptists in the United States, and Primitive patronage is earnestly requested. New catalog just out. Write today, address

JOHN W. GILLIAM, *Principal*, or
J. W. GILLIAM, JR., *Business Manager*,
ALTAMAHAW, ALAMANCE COUNTY, N. C.

P. S.—Send us a list of prospective students from among your acquaintances. Write names and addresses plainly.—J. W. G., Jr.

NOW PUBLISHED IN FULL.

SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B. LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

NEW EDITION, SOLD AT LESS THAN COST.

For the Defense and Spread of the Truth.

THE APOSTOLIC CHURCH.

The ninth (the most important) chapter of my *Church History* revised and brought down to date.

Scripture truth about the church, as stated by the greatest scholars of the world, and by the ablest Primitive Baptist ministers. Sixty closely printed octavo pages.

The *Church History*, now out of print, was written and published to disseminate the truth, and was sold for two thousand dollars less than the cost; but, through the kind appeals of Elders J. R. Respass, Wm. L. Beebe, and P. D. Gold, in *THE GOSPEL MESSENGER*, *The Signs of the Times*, and *Zion's Landmark*, this debt was paid by members and friends. The present volume, *The Apostolic Church*, will be sold at cost, or given to those wishing it, and not able to buy it.

Postpaid, ten cents a copy.

SYLVESTER HASSELL,
Williamston, N. C.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.



PUBLISHED MONTHLY.

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

NOVEMBER, 1916.



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

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

The Gospel Messenger

NOVEMBER, 1916.

TABLE OF CONTENTS.

Poetry.

Crucifixion of Christ.....	329
Christ's Second Coming.....	336

Correspondence.

Eld. W. M. Little—The Gospel of Christ.....	330
Preach the Word.....	332
Bread Every Day.....	333
Eld. F. W. Keene—Eternal Solemnities.....	334

Editorials.

By Elder S. Hassell:

The 151st Annual Session of the Kehukee Association.....	337
"What the War is Teaching".....	343
In the U. S. Population is Increasing Faster Than Church Membership	344
"Three Cents a Day".....	344
Latest Religious Statistics of the World.....	345
Questions and Answers.....	345
Remarkable Providences.....	347
If in Arrears, Please Remit.....	350

By Elder J. E. W. Henderson:

The Lord's Message and Promises to the Church.....	338
--	-----

By Elder Lee Hanks:

The Mystery of Godliness.....	341
-------------------------------	-----

Extracts.

Eld. J. E. W. Henderson.....	350
Eld. S. Hassell.....	350
Mrs. Mary Patton.....	351
Mrs. C. E. Johnson.....	352
J. Dale.....	352
Mrs. G. T. Walton.....	352
Mrs. Lucy G. Brumback.....	352

Selections.

God's Acre.....	353
The Great European War and Its Results.....	354

Obituaries.

Mrs. Margaret L. Howard.....	355
Mrs. Margaret A. Roberson.....	356
Mrs. Gillie Branam.....	356

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 38.

WILLIAMSTON, N. C., NOVEMBER, 1916.

No. 11

CRUCIFIXION OF CHRIST.

Christ Crucified. 1 Cor. 1 :23.

O Love Divine, What hast Thou done?
The Lord of life hath died for me!
The Father's co-eternal Son
Bore all my sins upon the tree;
Immanuel for me hath died;
My Lord, my Love, is crucified!

Ye mourning sinners, passing by,
Behold the Prince of life and peace;
Come, see, ye worms, your Saviour die,
And say, was ever grief like His?
Immanuel for me hath died;
My Lord, my Love, is crucified.

Is crucified for me and you,
To bring us rebels near to God;
Believe, believe the record true,
The Church is bought with Jesus' blood :
Immanuel for me hath died;
My Lord, my Love, is crucified.

Then let us sit beneath His cross,
And gladly catch the healing stream,
All things for Him account but loss,
And give up all our hearts to Him :
Immanuel for me hath died;
My Lord, my Love, is crucified.

CHARLES WESLEY (1742).

CORRESPONDENCE.

THE GOSPEL OF CHRIST.

Donie, Freestone County, Texas.

For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.—Rom. 1:16.

The Apostle defines the gospel to be the power of God; and, therefore, so far as the power of God is preached, the gospel is preached. The preaching of any other power than that specified by the Apostle is not the gospel, as the specification of any one thing is equivalent to an absolute rejection of every other thing. Hence there is no power but that of God exercised in the work of the sinner's salvation. The preaching of the gospel is not the gospel, neither is it the power of God. Hence the reason that sinners are not saved from their sins by preaching the gospel, which by the Apostle is declared to be the power of God. The preaching of the gospel is one thing; the gospel is quite another thing. And, in order to make myself understood upon this point of difference between the gospel and the preaching of it, I will illustrate by the following examples: A witness in court is sworn to testify to the truth in the case pending, of which he is a witness, and he unequivocally testifies to the whole truth in the case. Yet still his testimony is not the truth, but is only an affirmation in proof of the truth. Let me further illustrate: Only a few days ago lightning struck and killed a small patch of my little cotton crop. Now my statement of this fact is not the fact. Still further my statement of the strike was not the strike. It was the lightning that struck my cotton, not my statement of it. It was by His power that God made the world; and no less power is needed and must be had in making the blind to see, the deaf to hear, the heart without understanding to comprehend, or the dead to live. The very same sovereign and almighty power that was exercised in the creation of the universe is the very same, and no less power is exercised in the everlasting salvation of poor, perishing sinners. No angelic power is here in use, much less the power of men, though they be the most god-like and humble of the earth. Excuse me; I was about to forget to make an application of my illustration of the difference between the gospel and the preaching of it. The difference is the same between the gospel and the preaching of it as that shown between the truth and the testimony of the witness, or the strike of lightning and my statement. The gospel, which is the power of God, is that which keeps, supports, stays, holds, preserves, and guards the children of God. By it they are preserved in Jesus Christ, and called with an holy calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ before the world began. It supports them in their every need, and stays them upon the almighty arm of God's power, holds them up in His love and favor, and preserves them to His heavenly kingdom, and guards them against every beast of prey. And this gospel, being the power of God, is in every instance unto salvation to every one that believeth—to every one who is a believer, who already believes—the Jews being first, and the Greeks or Gentiles next to receive and believe the gospel of their salvation. None but God's people are believers, and not all of them. That many of His dear ones are unbelievers is clearly shown in Mark 16:11-14. And such are the unbelievers

who are exhorted by the ministry to believe. The alien or unregenerate sinner has nothing to believe. Says Jesus, "He that believeth on Me hath everlasting life." And again, "Ye believe not, because ye are not of My sheep"; and so long as they are not His sheep, they will have nothing to believe. In conversation with one of my neighbors yesterday, who is a deacon of the missionaries, and who, for near a month, has been attending protracted meetings, he remarked that the gospel was to be preached to outsiders, unbelievers altogether. Said he, "Christians or those born of the Spirit, don't need it." "Well," said I, "if that is a fact, then our children that are born don't need either food or raiment." "Why," said he, "the gospel, with all of its provisions, was exclusively for the unconverted." To which I replied that in all the vastness of the gospel store there was not one provision suitable to the touch, taste, or smell of the alien sinner; nor is there in that store one garment cut and made to fit the sinner, but the sinner must be cut and made to fit the garment, that the garment was not too big for him, but that he was too big for the garment, and that he must be reduced in size to a fit. "I still maintain," said he, "that the gospel in all of its saving power must be preached to the unconverted sinner." And he being my neighbor, and knowing him to be a nice man, a gentleman in every sense of the word, I said to him: "Mr. Savage, have you not read in the Bible of a class of characters who had eyes but could not see, and ears, but could not hear, and a heart, but could not understand?" "Oh, yes," said he, "and we see them every day." "Well," said I, "as you are aware of the fact that such characters are among us, let us call your attention to this fact. We regard that the whole world of mankind is divided into two classes, converted and unconverted. Now these two classes compose the whole world." "Oh, yes," said he. "Well, then," said I, "this class of blind, deaf, and who are destitute of understanding, to what one of the two classes do they belong? Now remember your position—that the gospel was to be preached to the unconverted in order to awaken them to a sense of their lost and ruined condition. Now, if they constitute this class of unconverted sinners, who by the preaching of the gospel must be awakened, then you are bound to confess that your converted church members are that class of blind and deaf ones, whose hearts are void of understanding. Now if these unconverted sinners do receive the gospel, or if they are thereby awakened, then this, their awakening, is positive proof that they are not blind, deaf, nor void of understanding. And it must be your converted church members who are in that blind and deaf state, whose hearts are void of understanding." "Oh, no," said he, "not all of them. Neither," said he, "are all of the outsiders unconverted. There are many of them who are good Christians." Said I, "Yes, they, and those of your church whom you hold to be converted, are the only subjects of gospel address. We may instruct those who are unconverted in morals and teach them to love and obey their parents, for this is right."

The most popular preachers of the day speak and talk of Christ very much as if He was their fellow and copartner in the work of saving souls. The work, you would conclude from their talk, in the whole matter of saving sinners, was purely a business occupation. If you will go to Him, He will heal you; if you will believe, repent and observe the law, He will save you. If you will do this, He will do that. If you will help Him out, He will help you out. Oh, yes, Jesus is willing to save you if you are willing to be saved; which makes His will to depend upon the sinner's

will, and also it represents the sinner's will as the greater will, since that which regulates is greater than that which is regulated. In all of their religious devotions and operations to save souls, they have but little need for the meek and lowly Nazarene. And if at any time they through courtesy deem it prudent to assign Him a place in their soul-saving machinery at all, it is far back in the rear. They never allow Him to stand in the front. For, say they, He is waiting on you; you only have to do your part, and, my word for it, He at once will do His part. I tell you to get right. If you, the people of this community, yes everybody, if you will get right down to work, and work right, I'll guarantee your salvation. Oh come ahead; I have no fears of your failing to come through. Make your start at once, right now. It will put God to the test. Try Him.

Scriptural language they cannot speak. This language is of such origin and order that the natural man receiveth it not, for it is far beyond the power of their conception. Neither can they be taught to know it by all the schools of anti-Christ. For it is only spiritually taught and known. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man but the spirit of God (1 Cor. 2:9-14).

I am, as I hope, your brother,
GORMAN, TEXAS.

W. M. LITTLE.

PREACH THE WORD.

To preach is to proclaim, and the thing which the servants of God should proclaim is the Word of the Lord. Not merely a weak dilution of Scripture, or a series of essays garnished with a few Scripture quotations here and there, but the plain, simple, unadulterated Word of God, heralded forth by men who believe what is written and who dare proclaim it *as it is written*; who have no pet theories which exclude the large mass of Scripture, and misquote or misapply the rest. The thing which people need today is the Word of God, that unchanging and unchangeable voice which speaks from on high, that Word which shall stand when the very heavens shall pass away, and no place shall be found for them.

There is nothing that will take the place of the Word of God; nothing that goes with such majestic power to the hearts and the souls of men; nothing which is so potent for good, as that Word of truth by which men are born again of the incorruptible seed, the Word of God which liveth and abideth forever. The man who will preach the Word will never need to steal his sermons; the man who preaches the Word will never be without something to preach; he has a message, and the

authority of God is behind it, and as he is faithful to the Lord, so God's Word will not return to him void.
—*The Christian.*

BREAD EVERY DAY.

There are many articles of food of which we weary with constant use. They may for a time regale the appetite, but after a little we become satiated, and reject the things in which we most delighted. But of one thing,—bread,—hungry men never weary. It is found on the table of royalty, surrounded with every luxury that can tempt the appetite; and it is found on the board of poverty, where bread alone can be obtained to satisfy the gnawings of hunger.

In our spiritual provision there are many things which for a time gratify the fancy, please the ear, and charm the heart; but by continued use they grow distasteful, and we reject them. But there is one thing which never grows stale; "the Bread of God that cometh down from Heaven"—"the Bread of Life," which feeds us for eternity. And if those who spread the table for the people of God, would nourish the church in faith and sound doctrine,—if they would aim to produce a healthy and robust Christian life, they must use fewer of the fancy dishes which men have concocted, and feed the people with more of "the Bread of Life." Let this be on the table every time; let Christ be the theme of every sermon, the soul of every exhortation; the object of every prayer; the music of every song. There is little danger of men eating too much bread; very few people have been injured by good, wholesome bread; and there is no danger whatever that men, feeding on "the bread of God," will suffer from its use. God, who knows our wants, has given it to us; it is Heaven's own gift to a hungry world that longs for something to satisfy its desires. Let us accept it with grateful hearts and cry, "Evermore give us this bread."

"Food to which the world's a stranger
Here my hungry soul enjoys;
Of excess there is no danger,
Though it fills it never cloys:
On a dying Christ I feed—
This is meat and drink indeed!"

—*The Christian.*

ETERNAL SOLEMNITIES.

"Rejoice over her, thou heaven, and ye holy apostles and prophets for God hath avenged you of her."—Rev. 18: 20.

I read these words, and thought upon them. Other Scriptures declaring the vengeance of God on His enemies, Nahum 1:2. The ultimate everlasting punishment of His adversaries was presented to my mind. There was a dreadful solemnity upon my spirit in these meditations.

Where is the believer whose heart is not awed when brought to consider such Scriptures as, "He treadeth the wine press of the fierceness and wrath of Almighty God," Rev. 19:15. "Fear him which is able to destroy both soul and body in hell," Matt. 10:28. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power: when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1:7-10. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:14-15.

Then my heart made this inquiry within me: If I am not among the vessels of wrath fitted to destruction, to whom the righteous God will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matt. 25:41. How is it? O, in what holy majesty the sovereignty of God appeared! The goodness and severity shone forth, and in a moment such was the effect, that in my spirit I sank in deep humility, sighing and weeping at the feet of the Lord.

I saw that nothing less than the reigning grace of God, the exceeding riches of His grace in His kindness toward us through Christ Jesus has sanctified me unto God. If I am among the vessels of mercy afore prepared unto glory it is all of the covenant mercy of God,

according to His own purpose and grace given us in Christ Jesus before the world began. I look upon my whole being as one of the race of Adam, I review the whole of my days from infancy till now; and all is vanity, sin, shame; I am all unrighteousness. This I know to my soul's frequent grief, I sigh and moan unto my God, and but for the earnest expectation of the glorious liberty of the children of God from unholiness, and the bondage of corruption, how utterly wretched I should be.

I know Jehovah of old did put a difference between the Egyptians and Israel, Exod 11:7. He gave the blood of the Passover Lamb unto Israel, but he smote all the first born of the Egyptians. Christ said, "Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand." Luke 8:10. And thus also it is written, "At that time Jesus answered and said, "I thank thee, O Father, Lord of Heaven and earth, because 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." Matt. 11:25, 26. No flesh shall glory in the presence of God. Before His throne we dare not vaunt ourselves.

The haughtiness of the human heart is laid low before the absolute sovereignty of God. "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Exod. 33:19, and "Whom He will He hardeneth," Rom. 9:18. If it were not for the sovereign grace of God there could be no hope for vile transgressors. Often from my youth I have sung,

"A monument of grace,
A sinner saved by blood;
The streams of love I trace
Up to their fountain, God,
And in his sacred bosom see
Eternal thoughts of love to me."

Having such a sacred persuasion in the soul the day of the Lord that shall come brings no dismay to the believer in Christ Jesus: for though the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up, nevertheless the promises of

the God of our salvation are so sustaining and comforting that we are rather looking for, and hasting unto the coming of the day of God. 1 Peter 3:10-13. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2:13. On that blessed morning of eternal day! The upright shall have dominion over all adversities. Death, the last enemy, shall be destroyed.

"I shall be with him when he comes
Triumphant down the parting skies.
And when his voice breaks up the tombs,
Among his children I shall rise."

Then we shall be in perfection of beauty, all glorious, glorified together with Christ our Head. Ransomed from the power of the grave, redeemed from death, redeemed unto God, holy and without blame before Him in love, we shall bear the image of the Lord Jesus the heavenly One, in glory, immortality, and incorruption. O so blessed! In spirit and soul and body we shall be blameless! 1 Thess. 5:23-24. Mortality shall be swallowed up of life and thus all the redeemed of the Lord shall be glorified with Christ their Head and Husband. A glorious church, not having spot, or wrinkle, or blemish, or any such thing, and so we shall ever be with the Lord. "So when this mortal shall have put on immortality, and this corruptible shall have put on incorruption, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:54.

FREDERICK W. KEENE.

NORTH BERWICK, MAINE.

CHRIST'S SECOND COMING.

Rev. 1:7.

Lo! He comes, with clouds descending,
Once for favored sinners slain!
Thousand thousand saints attending
Swell the triumph of His train.

Now redemption, long expected,
See in solemn pomp appear!
All His saints by man rejected,
Now shall meet Him in the air.

J. CENNICK (1749) and C. WESLEY (1758).

EDITORIAL.

EDITORS:

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

THE 151ST ANNUAL SESSION OF THE KEHUKEE ASSOCIATION.

The Kehukee Primitive Baptist Association was formed by seven churches in 1765, and held its first session with Kehukee Church, in Halifax County, N. C. It now has forty churches, and its 151st Annual Session was held Sept. 30th, and Oct. 1st and 2d, with Smithwick's Creek Church, in Martin County, N. C.

Besides ten elders of the Kehukee Association, the following ten other elders were present: F. W. Keene, of Maine; J. T. Rowe, of Maryland; A. L. Harrison, of Virginia, and J. E. Adams, J. S. Corbitt, P. D. Gold, L. H. Hardy, E. E. Lundy, P. W. Willard, and J. W. Wyatt, of North Carolina. It was estimated that about five thousand people were in attendance on Sunday. The weather was pleasant, the community were most hos-

pitable, the order and attention were good, and the preaching was sound, able, harmonious, and edifying.

The next session of the Association was appointed to be held, the Lord willing, with the Church at Robersonville, N. C., Oct. 6th, 7th and 8th, 1917. It will be the fifth session in succession held in Martin County, N. C.

S. H.

THE LORD'S MESSAGE AND PROMISE TO THE CHURCH.

"O those afflicted, tossed with tempest and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates and thy gates of carbuncles, and all thy borders of pleasant stones, and all thy children shall be taught of the Lord, and great shall be the peace of thy children."—Isa. 54:11, 12.

The above message is addressed to the afflicted people of God, for whose salvation He made provision in His eternal will and unchangeable counsel for the execution of which Christ, the eternal Son of God, came down from Heaven, being sent of the eternal Father, who appointed Him heir of all things, by whom also He made the worlds. Heb. 1:2.

Included in the counsel of God and in His appointment of the Son to the heirship of all things is a kingdom which He would and has set up and established upon the earth, over which Jesus Christ is the Supreme Head, King and Law-giver. Dan. 3:14; which kingdom should break in pieces or draw God's elect people from all other kingdoms of the earth. The fullness of the time came; the Father sent the Son, the Covenant Head of the church, to redeem the foreknown and predestinated, elect subjects of this gospel kingdom, which He (the Son) accomplished, breaking down the middle wall between Jews and Gentiles, thus opening the way for the chosen of the Lord of every kindred, nation, tongue, and people, giving them access by faith in Jesus Christ to this kingdom and the true anti-typical, spiritual worship and acceptable service of God.

Until such appointed time, the Gentiles sat in darkness and the shadow of death, being aliens from God and strangers to the covenants of promise, etc. But now they saw great light. They, like the blessed Master,

the potent King of Israel, were despised and lawfully rejected by the Jews, and debarred from the worship of God under the legal dispensation.

In due time Abraham was called and received the promise of God that he should become heir of the world, including the chosen people of God of all nations and kindreds of the earth, and that in his seed all the nations of the earth should be blessed, which included the Gentile believers, for there is no difference between them and the Jews in the covenant of grace; for they are all the children of God by faith in Jesus Christ. Gal. 3:26-29.

These children elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, 1 Pet. 1:2, are the people referred to in the text at the head of this article, as afflicted, tossed with tempest and not comforted. The church of the First Born, whose names are written in Heaven, these are the "stones to be laid with fair colors." These are living stones, built up a spiritual house, whose sacrifices are spiritual, which are acceptable to God by Jesus Christ. These are the children of the Most High, decked with the beautiful ornaments of grace, faith, hope, and charity, which shine to the praise of the sovereign grace and love bestowed on them through Christ Jesus, and are called the Sons of God, 1 John 3:1. They are poor and afflicted and tormented by sin and Satan, yet they trust in God, whose law is perfect, and whose testimony is sure. Psa. 19:7.

This building of God for His own habitation through the Spirit, Eph. 2:22, is founded upon principles represented by sapphire stones in the text; these are said to be next in hardness and value to the diamond, and upon these holy and everlasting principles both Jew and Gentile believers are builded together and constitute an everlasting, indestructible, holy and perfect superstructure which cannot be shaken. Heb. 12:28.

"And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." This is a figurative allusion to the gifts and graces of the Holy Spirit by which the Great Builder has ornamented and beautified the church, the visible,

gospel kingdom, on the earth. This is God's building, "God's husbandry."

"O thou afflicted, tossed with tempest and not comforted," the Scripture under consideration, is written for your comfort and encouragement; it is a declaration of what the Lord will do for His children; He has set up this holy city upon the earth for your joyful habitation; He has adorned it with precious stones and furnished it with all things needful for the peace and prosperity of His chosen and prepared vessels of mercy. O what heaven-born child would disdain to dwell within this gloriously beautiful city? This city is called Zion, which signifies its exaltation above all others; God has chosen Zion, He hath desired it for His habitation; therefore it is not only beautiful, but also lovely, for where God dwells, love cannot be absent, for God is love.

This church is the greatest of all institutions of learning on the face of the earth. Christ is the Principal Teacher, and the grace of God that bringeth salvation which was given in Him before the foundation of the world is constantly employed by Him, teaching the pupils, one and all, the same divine lesson, that they should deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world. Hence, as our text declares, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Dear children of God, don't you want to enter this highest of all schools? Well, the Teacher says, "Come, and if you are weary of the pride and vanities of the world, if you are weary of the fruitless study of earthly resources, if you are spending your life and substance for that which is not bread and your labor for that which satisfieth not (read the first chapter of Isaiah), the Teacher in this school says, "Take my yoke upon you, and learn of me."

This school is absolutely free; it will not drain your purse; the benefits are freely bestowed. Without money and without price. This Teacher will not scourge you in school half so much as you will be whipped outside. All the children are in one class, all have the same lessons to learn; they are of one family—the family of Jesus, children of God.

The home of this peaceful family is one on earth, and will be one in Heaven. It is called by the name of Jerusalem, which signifies City of Peace. The typical Jerusalem is a thing of the past; the temple of worship, once so beautiful and attractive to the human eye, has been twice destroyed; but the anti-typical city and temple of God is "A quiet habitation, a tabernacle that shall not be taken down." The inhabitants are or shall be all taught of God; therefore they come to Jesus, not at the bidding of men nor by the influence of human agencies, but by the power of God. They are prepared by the love, power and regenerating grace of the Father for entrance into the school of Christ, who is their peace, their life, their hope, their all.

J. E. W. H.

THE MYSTERY OF GODLINESS.

Great is the mystery of Godliness. None can tell the height, depth, length and breadth of God's love, mercy, grace, omnipotence, omniscience, omnipresence, justice, the unity in the Trinity, predestination, election, atonement, regeneration, preservation, resurrection and glorification of poor sinners is Heaven, yet these are sweet and blessed truths. We can see in part, and understand in party only. Our knowledge is a faith knowledge of Heaven and immortality. We all believe that sinners of Adam's race are the subjects of salvation. A brother wrote me that they are having trouble over who made the devil. This is a strife about words to no profit. Where is there any comfort in preaching or writing about the devil? Why let such confuse us? It does not matter with me since the seed of the woman (Christ) bruised the serpent's head, what need we care further about him? All should stop and confess their wrongs and preach Jesus. This will unify. Why spend time dissecting man? Just go on and preach the gospel and use Scriptural terms as nearly as possible. We have heard good brethren, where bars are raised, say they never heard anyone preach the whole man regeneration doctrine and did not think anyone believed it. Would it not be far better to stop all this caviling and forgive and bury the past and be followers of God as dear children, and walk in love? This subject has been discussed

in the past, and all have left it where they found it—a great mystery. Jesus says none can tell. Suppose we were to require every one that unites with us to define the fundamental principles of the doctrine. But few could do it; yet we joyfully receive them and love them and nurse them as babes in Christ. Now, if you are stronger and know more than many who you think are weak, why not show your strength by bearing with their weakness, and nurse them and care for them in a loving manner? There is one great lesson we all should learn (to be wise), and that is learn what poor fools we are. We often hear good brethren use expressions we would not use, but we love them and fellowship them, remembering that we are subject to be wrong. We all make our mistakes. Had we not better bear with one another than to be divided? Divisions are painful and are of the flesh. We have no bosses and need none. We are brethren. We are the body of Christ and members in particular. We are injuring ourselves more than the anti-Christian world can when we bite and devour one another. Will we exchange the sweet love and fellowship of our brethren for some little old hobby? There are too many bars of fellowship raised, too many surgeons ready to amputate for every little misunderstanding. Many that are not with us now ought to be, and we should lovingly labor to reclaim every lover of truth. The great body of our people are agreed on the grand essentials, then why press something that is offensive to cause strife? Are we not willing to all simply be Old Baptists and stand where the true church has ever stood and quit striving about questions to no profit? Let us be simple, plain child-like, forgiving, forbearing, and let the great concern be, Am I a child of God? If so, let me follow the dear Savior as such, and walk in love.

We do not mean by this to tolerate heresy, or disorder, or immoral conduct. The church is no place for drunkards, fornicators, murderers, gamblers, profane swearers, or those who love the world better than they love God. All such should be put away from among us, should such ever enter. Let us all lay aside all malice, envy, evil speaking, hurtful expressions, and all speak the truth in love and labor for peace. Just preach what we have felt and experienced.

L. H.

"WHAT THE WAR IS TEACHING."

This is the title of a book of 218 pages, in large type, by Charles E. Jefferson, of New York City, published by Fleming H. Revell Company, 158 Fifth Avenue, New York, and sold for one dollar.

It is a noble book in dramatic style, and the most Scriptural and satisfactory work on the present almost world-wide war that I have seen, although there are a very few objectionable passages.

The book consists of five lectures, delivered before the Ohio Wesleyan University, of which the subjects are: What War Is, What Is In Man, The Inexorableness of Moral Law, What Armed Peace Leads To, and The Indispensableness of Religion.

As Mr. Jefferson shows, and as proved by the horrors of the present conflict, war is the idiotic, insane, devilish concentration of all crime—blasphemy, pride, covetousness, falsehood, robbery, uncleanness, arson, starvation, mutilation, and wholesale murder. And man, though created in the image of his Maker, and though retaining wonderful capacities, has degraded himself to the level of a demon. Divine law prevails in both the physical and the moral universe, and men reap what they sow; the rulers, diplomats, statesmen, financiers, preachers, and teachers of Europe have for centuries acted in utter selfishness and worldliness, as though there were no God, and He is revealing His wrath from Heaven against their ungodliness and unrighteousness, punishing the more and chastising and purifying the less guilty; and when guilty America has sinned as long, she will also be visited by fire from Heaven.

"In time of peace, prepare for war," is a pagan maxim; preparation for war leads to war; frightened and foolish governments, not believing that God is love, and that love is more powerful than force, pauperize their people on the pretense of safeguarding them; nations, like individuals, get not what they desire, but what they deserve; these five men—the militarist, the war-trader, the jingo editor and politician, and the pushing commercial promotor—are the five fingers of the hand that is to-day crushing the world; and to break

the power of that hand is the task of the twentieth century, and this can be done by practising and cultivating the principles of justice and friendship. Science, art, philosophy, civilization, commerce, law, education, progress, and reason cannot end war; but true religion can and will—the religion of the heart, the religion of love, Christ enthroned in the soul, in the home, in the city, in the commonwealth, in the nation, and over all the nations—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." "Love one another as I have loved you." Then universal peace and prosperity and happiness will prevail.

To see the power and grandeur of Mr. Jefferson's book, a person should procure a copy from the publishers. The price, postpaid, is One Dollar plus the postage. The book weighs one pound; your postmaster can tell you the postage on it from New York. S. H.

IN THE UNITED STATES POPULATION IS INCREASING FASTER THAN CHURCH MEMBERSHIP.

The annual increase of population in the United States is more than two per cent, while the annual increase of church membership is less than two per cent. Thus, at this rate, with all the hot-house methods of so-called evangelization, even the *profession* of religion is not keeping pace with the growth of population. And it is sad to reflect how few religious *professors* give any credible evidence of *possessing* the grace of God. The great majority have only the form of godliness, but deny its power. (2 Tim. 3:5; 4:1-4.) S. H.

"THREE CENTS A DAY."

Under this head the editor of *The King's Business* for October says:

"The princely sum of 22 cents per week, for all purposes (is given by) the evangelical (that is, the Protestant and Baptist) churches of the United States—equivalent to a little over 3 cents a day.

"Where is boasting? It is excluded. Through all the shouting, the handkerchief waving, the hallelujahs, the amens, all the display of figures, the vaunting pride, the boast of progress, the multitude of churches, of Sunday schools, and of other Christian enterprises, the Lord from His throne in glory is compelled to see the little three-cent basis upon which the church is doing business with Him.

"How could the average Christian living in this land of plenty, of luxury, of progress and of great attainments; how could believers in the sacrificial work of Jesus Christ who shed His precious blood in their behalf—believers who have the word of God in their hands, a Book reaching them through the sacrifice of millions of lives, a book which describes the exceeding greatness of His riches for them—how could such believers sit in a three-cent box down here when they know they are destined to sit at the right hand of glory up there?

"If (as statistics aver) more Mohammedans were born in the year 1910 than there were Christians added to the church during the preceding ten years, how long will it take for the church of God on a three-cent basis to reach the world?

"There must be something lacking in the church of God. It is an efficiency committee to show the brethren how to unlock the tight fists of the believers? Or is it a baptism of love, flowing from the heart of the risen Christ through the Holy Spirit? We need *something* to stir our sluggish souls! God grant it may come to those of us who read these lines."

It seems that "modern missionaries" have small, if any, ground for boasting over those whom they stigmatize as "anti-missionaries," but who are really Bible missionaries, because, like the Apostles and the ministers of the first fifteen centuries, they, without the promise of human aid, go preaching the gospel wherever they are directed by the Spirit and providence of God.

S. H.

LATEST RELIGIOUS STATISTICS OF THE WORLD.

Roman Catholics	268,000,000
Greek Catholics	120,000,000
Protestants (including Baptists).....	177,000,000
Confucianists.	300,000,000
Mohammedans.	221,000,000
Hinduists.	210,000,000
Animists.	158,000,000
Buddhists.	138,000,000
Shintoists.	25,000,000
Jews.	13,000,000
Unclassified.	15,000,000

QUESTIONS AND ANSWERS.

1. Q. In the sixteenth chapter of Ezekiel, who are represented by the three sisters, Jerusalem, Samaria, and Sodom (verses 3 and 46)? A. Jerusalem was the

capital of the Jewish Church, and of the two tribes, Judah and Benjamin, loyal to the house of David; and represents the true Church of God now. Samaria was the capital of the northern kingdom of Israel, and of the ten tribes, that revolted from the house of David, and that were conquered B. C. 721 by Shalmaneser IV, and carried into captivity into Assyria; and represents the nominal or so-called churches of the world. And Sodom was one of the five cities of the Plain of the Jordan, near the Dead Sea, destroyed B. C. 1827, because of its extreme sensuality, by a rain of fire and brimstone from the Lord out of heaven; and represents the ungodly, non-professing, wicked world. Because of the far superior advantages, and the spiritual blessings of Jerusalem, her sins were, not positively, but relatively, greater than those of Samaria and Sodom, and, therefore, the Divine judgments upon her were more severe. Yet, finally, in the case of the elect of God in all of the three cities, mercy rejoiced over judgment (James 2:13). As the Lord represents His relation to His Church as that of a husband to a wife, the idolatry of the Church, her worship of idols, is, in the sixteenth chapter of Ezekiel, represented as adultery. The Divine salvation of a sinner is shown, in this chapter, as elsewhere in the Scriptures, to be, from beginning to end, a work of unmerited, sovereign grace.

2. Q. Are not secret oath-bound societies links in the chain of darkness? A. Yes (2 Pet., 2:4; 1 John, 1:5; Luke, 22:53; Col., 1:13; 1 Thess., 5:5; John, 18:20; Matt., 10:27; 5:33-37).

3. Q. Is not Protestantism retrograding back towards the Catholicism from which it sprang? A. Yes; it has been going back towards the sacerdotalism, sacramentarianism, unspirituality, Pelagianism, mammonism, and corruption of Rome for nearly four hundred years—almost ever since the Protestant Reformation began. The spiritual Baptists never affiliated with Rome.

4. Q. Are not ungodly men growing worse and worse? A. Undoubtedly (1 Tim., 4:1-3; 2 Tim., 3:1-13, 4:3, 4; Luke, 18:8; 2 Pet., 2; Jude, 4:8, 11-13, 16; 2 Thess., 2:1-12; Rev. 3:14-22).

5. Q. Is not the present horrible, unparalleled war

in Europe, Asia, and Africa, which affects all the world, the righteous judgment of God upon a race that ignores and despises Him? A. Most certainly (Psalm 9:17; Isa, 13:9-11; Rom., 1:18).

6. Q. Is not the world ripening for final judgment? A. The Scriptures cited under Question 4 prove that it is.

7. Q. The Lord Jesus Christ says, "Ye can not serve God and mammon" (Matt., 6:14); is there any other professing church, beside the Primitive Baptist, not worshiping money? A. I do not know of any other; but there are, of course, true believers, children of God, not only in, but also outside of, all denominations (Rev., 5:9; 7:9, 10; 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.

OLD SARAH HATTON, CALLED BY GRACE AT EIGHTY-SIX.

I generally found time during my weekly visit to Edge Green in 1859 to step into the cleanest cottage in the vicinity. Here lived old Sarah Hatton. I always felt interested in her company; there was something so guileless and simple about her which won my affection and esteem. She was never ashamed to own and acknowledge her ignorance. Invariably she paid marked respect to the reading of God's Word, but remained totally destitute of the knowledge of that saving grace which abounds by Jesus Christ, the glorious Keeper of all spiritual blessings, gifts, and privileges for His afflicted, poor and needy people. Yet, though she knew Him not, she was *well known* to her covenant God and Father, who, in pure electing love before all worlds, gave her a place and a name in His house better than of sons and of daughters. During the long period of *eighty-six years* she lived and knew not Jesus but in name. To hear of her total depravity and utter helplessness was indeed *news* to her; but to be stripped of every rag of her own fancied righteousness was painful in the extreme. How could it be otherwise? Her character was highly moral, and though poor, she was greatly respected by all who knew her. She was not what the world or deluded Pharisees would call a *sinner*; and now to be told that her righteousnesses were as filthy rags perfectly overwhelmed her. Many times, when I left the house, she expressed a hope that I might never call to see her again. But God's all-wise pre-determination could not be frustrated. This jewel in the rough must be polished, however painful the process.

"The people of Jehovah's choice
Are registered on high,
And *they shall* hear His sovereign voice,
And by His grace draw nigh.

"Far off, depraved, and prone to stray,
 But *they shall* surely come;
 For covenant love marks out the way,
 And brings the outcasts home."

The time due for Jehovah the Spirit to reveal a precious Christ in her at length arrived. I well remember visiting her in the afternoon of Thursday, July 28, 1859; more than ordinary interest was manifested by her; half-smilingly, but with an expression of bewilderment in her countenance, she received me. I had scarcely entered the house when she said, "You have come to see us once more. You will make a prayer for me?" These words she repeated three or four times. Having taken a seat, I drew my Bible from my pocket, when she made as though she would have knelt down. I asked her to sit still. "Are you not going to pray for me?" she asked, apparently greatly surprised.

"No," I answered, "we will see first what God may say to us in His Word, and then perhaps we shall be in a better state of mind to pray for Him." I opened my Bible, when my mind was directed to the 23d Psalm, which I read for her. When I had finished reading, I said, "David was one of those who could say, 'We are His people, and the sheep of His pasture.' What a mercy it must be to know that *we* are His sheep, and He our Shepherd!"

"Eh, mister! I wish I was fit for that."

"Fit! What do you mean by being fit?" I asked.

"Why," she answered with some little hesitation, "I am not good enough yet."

"Good enough you never will be; *bad enough* you may be."

"Mister, you frighten me."

"If God's truth frightens you," I replied, "I can assure you I am not sorry."

"If I am not to make myself better, how is it then?" she inquired, trembling in every limb.

I answered, "Let us see what God's Word says. David expresses his experience in these things thus: 'I have gone astray like a lost sheep; seek Thy servant.' Isaiah says, 'All we like sheep have gone astray.' Peter says, 'Ye were as sheep going astray.' Now when a sheep goes astray, can it find its way back?"

"No, that it cannot; for there's nothing so silly as a sheep," she answered.

"Well, then, do you not see that each of Christ's sheep have this mark upon them—*they have gone astray*? The Lord Himself says, 'My people have been lost sheep!' How often have we confessed with our lips, 'We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us.' Now, then, do you believe this is all true concerning *you*?"

"Mister, you make me tremble!"

"Trembling at God's Word is a blessed evidence of being one of Christ's sheep."

"Eh, mister, I am a great sinner!"

"Jesus Christ came into the world to save such. He says, 'I am not come to call the righteous, but sinners to repentance!'"

The poor old woman was silent. Her soul was troubled within her; tears burst from her eyes, and ran copiously down her furrowed cheeks. I continued: "I am glad to hear you own that

you are a great sinner. To feel the burden of sin and hate it can only be produced by the Holy Spirit of God. It is His to convince of sin. By nature we can do nothing but sin."

"If that's it, what must I do then?"

"Nothing," was my reply.

With earnest anxiety pictured in her face, she exclaimed, "Then my poor soul must be lost for ever. Mus'n't I pray?"

"If you are truly anxious after your soul's welfare, you cannot help praying; can you?"

"No! I do pray. But you know I am very ignorant."

"Well, my dear old friend, do not think me merely inquisitive when I ask you, What kind of prayers do you offer to God?"

For a moment or so she hesitated, and then exclaimed, "Why, 'Our Father,' the 'I Believe,' and the 'Ten Commandments.'"

I could scarcely suppress a smile, but remembering that I might be dealing with one of the lambs of Christ's flock, I observed, "Why, you read your own *death warrant*, and call *that* praying!"

"My own death warrant!" she exclaimed; "I do not understand you. How do you make that out?"

"The Ten Commandments form God's holy law which is binding upon you and me. It says: 'Obey Me perfectly; love Me above everything, or you are lost if you fail in the least.'"

"Eh dear! but that's hard!"

"Ay, you may be sure of that. It is hard, indeed, when we find that we have broken and disobeyed it in every part."

"Then we're all lost?"

"If you and I know *that* we are among the favored number; 'For the Son of Man came to seek and to save that which is *lost*,' Jesus says, 'I am not *sent* but to the *lost sheep* of the house of Israel.' He invites all such to confide or trust in Him."

"Then I've been making a mistake all the days of my life! I always thought I should make myself better by praying and doing good things, and then the Lord would save me!"

"Ay, ay, and you are not alone there. But God's ways are not as our ways; we do good to those who are kindly disposed toward us, but God does good to those who have done nothing but sin against Him. Oh! how sweet is the Shepherd's voice to such, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' And then He says, 'All that the Father giveth Me shall come to Me; and him that cometh unto Me *I will in no wise cast out*.'"

"Eh dear, mister! how different it all seems now! I feel I could trust such a good Shepherd for everything. I didn't see that I was altogether lost before. I feel He has found me, a poor lost sheep. You will pray with me now, won't you?"

Poor dear old creature, how her tears of joy and gratitude fell on her lap as she ran over these last words, forcibly reminding me of the word of the Lord by Jeremiah, "They shall come with weeping, and with supplications will I lead them." (Jer. 31: 9).

"At her request we knelt before our Father's throne to ask His blessing on the reading of His Word and the conversation we had held together. I felt my soul drawn out to God for her. Her subsequent history (short as it was) proved that our prayers were registered in heaven. I left, promising to call and see her whenever I visited the Green.

Many were the precious seasons I had the privilege to enjoy in her company; Jesus' person, love, blood, and righteousness became more endeared to me through the artless confidence manifested by this dear old saint. I never met with one of a more

teachable disposition. She continued to the last as a little child desiring the sincere milk of the Word. The day the summons descended from heaven for her departure "from these lower scenes of night," she called her daughter Hannah to her bedside, and faintly whispered, "Precious Jesus! blessed Jesus!" Then, in a louder tone, she cried, "O death! where is thy sting? O grave! where is thy victory?" And when she had said this, she fell asleep.

THOMAS BRADBURY.

IF IN ARREARS, PLEASE REMIT.

In order to pay the mere expenses of printing and mailing THE GOSPEL MESSENGER, I am obliged to request those of our subscribers who are in arrears to please send me the small amount of their indebtedness and to renew their subscriptions for another year.

S. HASSELL.

EXTRACTS.

GLENWOOD, ALA., September 9, 1916.

DEAR BROTHER HASSELL: We are glad that you had the pleasure of baptising your only daughter. I know from similar transactions something of the "heavenly pleasure" you experienced, having been blessed to baptise all my children except one, who died in infancy. The Lord be praised. Yours as ever,

J. E. W. HENDERSON.

BANKS, ALA., October 2, 1916.

DEAR BROTHER HASSELL: I have attended our Association (the Conecuh River) at Ramah, which closed yesterday, and am now at Banks. We had a very pleasant, and, I hope, profitable meeting. Eight ordained ministers were present and all of them were blessed with light and liberty, to preach the gospel of Christ, much to the comfort of God's children. Yours very truly,

J. E. W. HENDERSON.

WILLIAMSTON, N. C., August 14, 1916.

Eld. P. D. Gold, Wilson, N. C.

DEAR BROTHER: I had the very great pleasure yesterday of baptizing my only daughter, Mary, the wife of John L. Hassell, a merchant of this place. She is thirty-one years of age today. Her mother died when she was four years old, and she and John, the son of my half-brother, Dr. Alonzo Hassell, who died in 1888, have been reared by Brother William Slade and his wife, my half-sister, Cordelja.

Mary has long had serious impressions and remarkable dreams. Feeling herself to be a sinner, she experienced a hope in Christ about five years ago. She thought that she would offer to the church in July, but I was then at Pen Mar, Pa., with my sons,

Charles and Calvin, and she wished me to be present. Last Saturday morning she went into her room upstairs to ask the guidance of the Lord. She opened her Bible and read Luke 6:46-49, and she then felt afraid not to go to the church. Wiping away her tears, she came down and requested her husband to take her to Skewarkey. When she entered the meeting house, the members seemed to her more beautiful than ever before. And when the opportunity of uniting with the Church was given, she, having already taken the front seat, told the members that she loved them, and desired to be with them, and that she believed the doctrine held and preached by the Primitive Baptists. Like the Apostle Paul (in Romans 9:3) I actually felt, for a few moments, that I *could* wish myself accursed from Christ, or lost, if thereby my dear daughter might be saved! But the next feeling, from the bottom of my heart, was "Bless the Lord, O my soul, and all that is within me bless His holy name (Psalm 103:1). And I have been in a heavenly and happy frame of mind ever since, with my soul full of thankfulness to the Lord for His marvellous mercies to myself, who feel to be the most unworthy of His creatures. My feelings are very similar to those that I had 52 years ago (Jan. 11, 1864,) when I was baptized by my dear father, Elder C. B. Hassell.

Yours in love,

SILVESTER HASSELL.

WOOSTER, ARK., September 4, 1916.

Elder J. E. W. Henderson.

DEAR OLD BROTHER AND FATHER IN ISRAEL: I note in the September GOSPEL MESSENGER an account of the ordination of your son to the gospel ministry. Praise the Lord for His gifts to the church. As Elijah's mantle fell on Elisha, so may yours on your dear son.

My dear old brother, you have been highly favored of the Lord to comfort and instruct His poor afflicted people, and now you are wonderfully blessed of Him in raising up your son to fill your place when you are gone. May it please the Lord to give him a double portion of your spirit as with Elijah and Elisha.

But dear old father, it is with a sad heart I must tell you of the recent death of my dear uncle, John W. Johnson, of Fish Pond Church, Ala. I'm almost sure you remember him. He has been clerk of the church there for a long time. He died of pneumonia August 23d. He was my father's (Levi Johnson) youngest brother. He was a good and useful man in all the walks of life, but nowhere were his gifts better used or realized than in the church. He will be sorely missed at old Fish Pond, which is the church of my membership also.

I was permitted to go back there this summer and be with them at old Fish Pond July meeting, which was held fifth Sunday and Saturday before (it being rained out at the regular time second Sunday). Dear uncle was with us, and we had such a good time, good preaching by our pastor, Elder Pruett, the communion service, and so much good soul-cheering singing. Uncle was a good singer and delighted in singing praises to God. He died trying to sing. He will be missed as much in singing as in any other way.

Dear brother, I still feast on your writings in THE MESSENGER and would be so glad to meet you face to face again and hear you tell of God's love for poor sinners; but it's barely probable we will ever meet again in this life. So I hope by the grace of God to meet you, together with all the blood-bought throng, in that bright world above where no sickness, death or sad partings ever

come. I'm growing old myself. Today, September 5th, brings me to my 54th milestone on life's rugged road. But I feel to hope this morning that the God who has watched over and kept me thus far will be with me to the end of my journey.

Dear brother, forgive me this intrusion. I felt like I wanted to let you know that I appreciated your position; also to tell you of dear uncle's death. It may be the last I will ever write you. Pray for me and mine. I am so poor and weak.

In Christian love to you and yours, your sister in hope,
 MRS. MARY PATTON.

R. 1, CORDELE, GA., September 13, 1916.

Elder Sylvester Hassell.

KIND FRIEND: Enclosed you will find a one dollar money order to pay for another year's subscription to THE GOSPEL MESSENGER, hoping you may live many years yet and continue in the good works of preaching and teaching that Jesus is the Christ, and that all who have tasted the goodness of God will believe that it is true, and that salvation is of the Lord. And now I desire you to pray for me, a poor sinner, when it goes well with you.

MRS. C. E. JOHNSON.

SOLDIER'S HOME, RALEIGH, N. C., September 13, 1916.

DEAR BRO. HASSELL: The ink certainly could not have been dry long on THE MESSENGER before Elder D. A. Mewborn saw my Acrostic ad. and sent me a check, amount \$1.25, for five of my booklets for his sons and himself.

Inclosed find the dollar for your kindness, and the balance goes towards the church debt.

If the brethren were all thus minded, we would soon have the church paid for and I would have to live on the State no longer.

May the Lord continue His blessings to you, together with all His people,
 J. DALE.

JACKSONVILLE, N. C., September 9, 1916.

DEAR BROTHER HASSELL: As my subscription will soon expire, I am sending a money order of one dollar (\$1) to pay for THE GOSPEL MESSENGER another year.

It and *Zion's Landmark*, my Bible and hymn book are my daily companions.

I have been an invalid for many years, seldom able to get out to preaching, but, bless the Lord for His wonderful works to the children of men. He alone can spread the feast and scatter the crumbs. And, dear brother, sometimes I do feel that I've received a loaf, and surely it is enough; I need no more, my cup is full and running over, and I can say the Lord is my shepherd, I shall not want. He maketh me to feed in green pastures, and to lie down by the still waters. Bless His holy name!

A sinner saved by grace if saved at all.

Sincerely yours, MRS. G. T. WALTON.

R. 2, STANLEY, VA., "MOUNTAIN HOME," September 11, 1916.

MY DEAR BRO. HASSELL: I write to enclose \$1.00 to renew my subscription to our GOSPEL MESSENGER. The grand sermon, "Crucifixion With Christ," is alone richly worth the amount charged

for one year. How cheerfully and thankfully would I remit much more if I had it. You and your associate editors are fearless, faithful and able watchmen upon the walls of Zion. We praise and adore our great Emanuel for such bright lights and glorious gifts to the Church of God. Our faith grows weak enough sometimes to fear your places can never be filled, but His promise to "never leave us nor forsake us," nor to "leave Himself without faithful witnesses," should dispel every doubt and fear. We greatly rejoice with our dear venerable brother, J. E. W. Henderson and the Church of God in the ordination of his youngest son. May his gifted father's mantle fall upon him I pray. He is such a lovely writer, and I feel safe in saying I know he is a fine preacher. Hoary hairs adorn the temples of so many of God's faithful servants who will soon lay their armor by, yea, lay down the cross to take up the crown." Let us pray to our Heavenly Father to bless us with more sound ministers. "The harvest truly is great, but the laborers are few. Pray ye the Lord of the harvest, that he would send forth laborers into His harvest." We had nine excellent ministers at our Association at Big Spring Church, a large crowd, good order, and three additions. The presence of the dear Lord was seen and felt in the congregation of the saints. Many whose places were once filled were made vacant by the relentless hand of death, but the anguish that swept over our heartstrings was soothed by the sweet hope that we shall meet them again in that better world whose charms are not fleeting, but everlasting. Come to see us, dear Bro. Hassell. We could by faith see your "heavenly pleasure" in baptizing your precious daughter. The Lord be praised for His goodness and mercy.

In hope, your very unworthy sister,

LUCY G. BRUMBACK.

SELECTIONS.

GOD'S ACRE.

The Germans call the burying ground "God's acre." In that soil is sown His most precious seed, the bodies of His people. Nothing among all the forms of life which have brightened earth with their loveliness can be compared for value with the seed which is planted there.

The transformations of vegetation are wonderful. A little, withered, dingy and unshapely seed, or an insignificant and unsightly bulb, sown in the earth and springing up, growing into forms of wondrous beauty and loveliness; budding, bursting, blossoming, in all the gorgeous colors of the rainbow, and exhaling sweet perfumes like incense on the air;—no person who had not witnessed this wondrous transformation could imagine for a moment that all this grace and loveliness was the outcome of the burial of that tiny seed.

But great as are these changes, they bear but faint comparison to the wondrous change which the final harvest shall reveal, wrought in the seed sown in God's Acre.

It is sown in weakness,—it is raised in power; it is sown in dishonor,—it is raised in glory; it is sown a natural body,—it is raised a spiritual body; it is sown in corruption,—it is raised in incorruption. No object is less lovely or engaging than this seed when it slumbers in the ground. Death has laid its palsying hand upon it; often every line of grace is obliterated; every trace of

beauty is gone. Infirmities, pains, diseases, and cares, have broken down the fair structure which once glowed with life and beamed with loveliness; and the poor, wrecked, wasted form is laid in silence to its rest. Hearts bleed, and homes are desolate. Friends come sadly to the secret spot where their dearest joys lie withered. Tears fall upon the grassy mounds that cover the seed which God has sown; and so the weary years and ages roll along. Seed-time and harvest pass; sunshine and rain go by; spring-time and autumn come again and again, and no token of life appears. But this shall not be forever; the Sun of Righteousness shall rise with healing in his wings; the Conqueror of death shall come; and at his call the dwellers in the dust shall awake and sing, and that which was sown in weakness and dishonor, in mortality and pain, in corruption and decay, shall spring up erect and beautiful, fashioned in the likeness of the living Lord; adorned with every grace that was in Jesus Christ; made like unto Him who is higher, mightier, and more glorious than kings, or saints, or angels.

The sowing is with tears; but the reaping shall be with joy. The sowing has been through many long and weary centuries; but the reaping shall be "in a moment, in the twinkling of an eye." And what a harvest shall that be, when the great Christ shall gather his sheaves, and when all the toils, and woes, and desolations of this dreary world shall be forgotten in the song of victory, in the glad and glorious anthem of the harvest home!—*The Christian.*

THE GREAT EUROPEAN WAR, AND ITS RESULTS.

The opinion seems to be very widely held that we are fast approaching the end of the present frightful and disastrous war. That may be so. The end of the war may come with startling suddenness. We wish that it might come very soon. But those who are most familiar with the resources—military, naval, financial and economic—at the disposal of both parties to this colossal struggle, are not optimistic as to a near ending of this awful and murderous strife. We were speaking a few days ago with one who has been very recently in England, Belgium and France, who has himself been in the front line of trenches, and has had rare opportunities of conversation with those high in authority, and he had not the slightest expectation of the war's close in less than a year. We have seen unspeakably-terrible things—we shall see worse. The only hope is in God. He will keep him in perfect peace whose mind is stayed on Him (Is. 26:3). He and He only is a refuge and strength and a very present help in such a time of trouble as this (Ps. 46:1). We will not fear, "though the earth be removed, and though the mountains be carried into the midst of the sea" (Ps. 46:2).

Those shallow optimists who cherish radiant hopes of an immediate millennium without the personal return of our Lord Jesus, by shutting their eyes to the clear teachings of Scripture and the plain facts of present-day social and political conditions, and who a little over two years ago were telling us that man had so advanced in education and civilization that a barbarous war was no longer possible, are now recovering from the dazed condition into which the present war knocked them and are revamping their theories. They are saying that the present war will ultimately result in good by so demonstrating the utter folly of war that this war will be the last. But, alas! it will not. The sure Word of God tells us that "even unto the end (of the present dispensa-

tion) shall be war; desolations are determined" (Dan. 9 :26 R. V.). Wars breed wars. The first Balkan war of Servia, Bulgaria, Greece and Roumania against the unspeakable Turk led to war between these allied nations and also led to the present widespread and almost universal war. If England and Russia succeed in defeating Germany, it is inevitable that the gravest difficulties shall arise between England and Russia. While there may be a period of widespread peace there can be no permanent peace among nations until He comes, whose right it is to reign. But He will come. "Even so, come, Lord Jesus." "Come quickly."

When a war is ended it is only just begun. Its wounds and scars last for years or even centuries. Many of the wounds of the Civil War in the United States are still bleeding. But who can measure the lasting evils of the present war that will blight and curse almost every nation in Europe for many years to come. The very flower of the young manhood of England, Scotland, France and Germany, and other lands withered and buried. Millions of women doomed to the sorrow of being perpetually childless; many thousands of women doomed to the most awful infamy and agony that can overtake women—prostitution. That followed the Franco-Prussian war and will follow this. Countless thousands of men are blinded, crippled, hideously maimed for life, and many thousands more insane. A staggering burden of debt and taxation that will spell practical pauperism for the mass of the people in England, Scotland, France, Austria and Germany for half a century. Universal mutual suspicion and hate among nations during the life-time of the present generation, if the Lord tarries. The paralysis of educational and philanthropic and missionary enterprises for years. Surely war is the devil's masterpiece, next to unbelief in God's Word, which lies at the foundation of all war.—*The King's Business*, Los Angeles, Cal.

OBITUARIES.

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

MRS. MARGARET L. HOWARD.

Mrs. Margaret Lavinia Howard, daughter of Irwin and Susan Page, was born in Martin County, N. C., Sept. 9, 1842, and died suddenly of heart disease at her pleasant home two miles from Conetoe, Edgecomba County, N. C., Sept. 7, 1916. She was married Sept. 8, 1865, to Mr. James T. Howard, with whom she lived happily about fifty-one years. They lost two sons, John and Walter, and two infant children. A sister, Mrs. Susan Mayo, and five children are still living—W. O., of Tarboro, N. C.; J. Herbert and Robt. I., of Conetoe, N. C., and Mrs. Ella (wife of Charles W.) Gold, of Greensboro, N. C.; and Mrs. Margaret (wife of James G.) Moye, of Greenville, N. C. Walter's widow is the wife of Mr. W. R. Mann, of Whitakers, N. C.

Experiencing a hope in Christ, Sister Howard united with the Primitive Baptist Church at Little Creek (Conetoe), Edgecombe County, N. C., and was baptized by the pastor, Elder David House, the third Sunday in May, 1879, and she was for many years the most active and useful member of that church, serving as treasurer, keeping the key, attending to the house, the fires, the water, and the grove, always filling her seat when able to do so, and most

hospitably entertaining the ministers and members and visitors at her delightful home. She was one of the sweetest and brightest Christians I ever knew. It was her greatest pleasure to engage in the service of the Lord, to hear the gospel of the Son of God, and to labor for the welfare of others. She was meek and lowly, kind and gentle, true and faithful, intelligent and noble. I have never seen a more beautiful and blameless life. If all human beings were like our dear sister, this world would be a heaven. Last May she had a strange and serious affection of the head, but seemed to have recovered from it. On Sunday, Sept. 3d, she attended the yearly meeting at Flat Swamp, of which church her grandfather, Elder John Page, was a member and pastor, and her parents were members, and she greatly enjoyed the preaching and meeting with the members and friends. About 5 p. m. the following Tuesday she had a severe pain at the heart, which was somewhat relieved by hot-water applications; but about half past 10 a. m. Wednesday she fell dead in her room. On Thursday afternoon, in the presence of a large concourse of sorrowing relatives and friends, I held a short burial service at her home, and her remains were interred beside those of her deceased children in the family cemetery, in the confident hope of a blessed resurrection at the second personal coming of the Lord Jesus Christ to the world.

SYLVESTER HASSELL.

MRS. MARGARET A. ROBERSON.

Mrs. Margaret Arabella Roberson, daughter of Hardy and Christiana Stallings, was born in Beaufort County, N. C., May 22, 1834, and died Sept. 21, 1916, at the age of 82 years and 4 months. She united with the church at Smithwick's Creek in Martin County, N. C., and was baptized in April, 1852, by the pastor, Elder William Whitaker; and during the 63 years and 5 months of her membership, not a word was brought against her in the church. She was married Dec. 23, 1853, to Joseph Roberson, who was born Feb. 14, 1832. They had fourteen children, of whom two are still living, A. S. Roberson and Mrs. Ida (wife of Joseph) Hodges. Her aged husband and their two children greatly mourn her departure, but are comforted by the assurance that her purified spirit has entered into heavenly rest, and that her body will be raised and glorified and reunited to her spirit at the second personal coming of the Lord Jesus Christ to the world, and then she will live forever with the Lord.

SYLVESTER HASSELL.

MRS. GILLIE BRANAN.

On the afternoon of Aug. 1, 1916, Sister Gillie Branan departed this life at Gray, Ga., at the home of her devoted daughter, Sister Eva Bragg, after an illness of several weeks. Sister Branan had been an invalid for eight or ten years, having sustained a broken hip at her former home near Gordon, Ga., where she lived with her husband, Brother C. H. Branan, deceased, all their married life, and raised many children and grandchildren.

She was born to Joel and Mary Rivers Nov. 6, 1840, and married E. C. Hogan Jan. 4, 1855. Having been left a widow with one little girl, she was married to C. H. Branan Sept. 10, 1857, a widower with two girls and one boy, the surviving, Mr. F. C. Branan of Swainsboro, Ga. Their marriage was blessed with seven children, just three living—Walter Branan, of Gordon, Ga.; Roger, of South Ga., and Eva May, wife of Brother Charlie Bragg,

of Gray, Ga.; twenty-three grandchildren, and five great grandchildren. Also one sister, Sister Louisa Bragg, of Macon.

Truly her life was spent in thinking and doing for others, as her unselfish nature had always done.

Her remains were carried to Gordon, where the funeral was held in her old home, conducted by Elder W. J. Green, and her precious body laid by the side of that of her husband in the family graveyard. Our dear aunt and sister is sweetly sleeping in the arms of Jesus. We mourn her departure, but rejoice that God has taken her out of her sufferings and called her home to dwell through all eternity with him and his angels.

A loving niece and sister, hoping in Christ,

CLARA B. JONES.

A VALUABLE TREASURE AND MOST USEFUL GIFT
THE LATEST AND BEST BIBLE DICTIONARY

(Teacher's Edition)

By WILLIAM SMITH

ABRIDGED, REVISED AND BROUGHT DOWN TO DATE

By F. N. AND M. A. PELOUBET

The Results of the Latest Research. True Signification of All Proper Names. The Dates in Accordance with Those in the King James Version. Old and New Testament History in Chronological Tables. Harmony of the Gospels. Chart of Science and the Bible. Calendar of the Jewish Year. Jewish Weights, Measures, Time, and Money. 17 Colored Maps. 440 Illustrations. 834 Pages. Handy and Beautiful Volume. Postpaid, \$1.50.

Send orders to

SYLVESTER HASSELL,

WILLIAMSTON, N. C.

FIVE BOOKS.

For any of the five following books, send orders with money to Elder John R. Daily, 1022 Goodlet Ave., Indianapolis, Ind.

1. DAILY-THROGMORTON DISCUSSION.—This great four days debate on the Atonement and Means Doctrine, held at Ewing, Ill., in August, 1912. A fine book at the low price of \$1.00.

2. THE PILGRIMAGE OF A STRANGER.—This book is well printed on good paper and neatly bound and illustrated. It gives an account of the early life, Christian experience, call to the ministry, and labors and travels of John R. Daily. Moral and doctrinal lessons are drawn from circumstances related, and synopsis of sermons and debates is given. \$1.00.

3. RUSHTON'S DEFENSE OF PARTICULAR REDEMPTION.—A great reply to Fuller. A work everybody should read. 35 cents.

4. SECRET SOCIETIES: THEIR FALSE RELIGIOUS PRINCIPLES AND CORRUPT PRACTICES, by John R. Daily. 35 cents a copy, \$3.50 a dozen.

5. On account of the great advance in the cost of paper and other material used in printing and binding I am compelled to raise the price of my HYMN AND TUNE BOOKS. Hereafter the price will be as follows:

Flexible back, 45c per copy; \$4.50 per dozen.

Board back, 60c per copy; \$6.50 per dozen.

Cloth back, 70c per copy; \$7.50 per dozen.

All books postpaid.

Send all orders to ELDER JOHN R. DAILY, 1022 Goodlet Ave., Indianapolis, Ind.

HOLIDAY PRESENTS.

Good Books make suitable presents. PARENTS, give your children "*THEODOSIA ERNEST, THE HEROINE OF FAITH.*" Price \$1.25.

CHILDREN, give your parents "*TRIAL AND DECISION OF MT. CARMEL CHURCH.*" Price \$1.50. READER, if your PASTOR has not this last book he would appreciate a copy. Dr. Chas. H. Waters of Washington, D. C., said at an Association recently that he so highly valued this book he would not part with his copy for One Hundred Dollars if it were impossible to get another.

Send orders to EDITOR of this paper, or to me, and books will be mailed WHERE you wish, and WHEN you wish. Order before Christmas.
R. H. PITTMAN, Luray, Va.

Coeducational

Established 1879.

GILLIAM'S ACADEMY
1916-1917.

One of the oldest private high schools in North Carolina; with accredited relationship with leading college and universities of the South with excellent courses in Bookkeeping (Eastman System), Shorthand (Ben Pitman System), Typewriting (Touch System), Piano, Harmony; Voice, and Expression. Diplomas awarded all graduates.

Singe course in any department, with board, room rent, fuel and lights, \$104. Double course, \$125, and may be paid on easy installments.

The only school of its kind owned and operated by Primitive Baptists in the United States, and Primitive patronage is earnestly requested. New catalog just out. Write today, address

JOHN W. GILLIAM, *Principal*, or
J. W. GILLIAM, JR., *Business Manager*,
ALTAMAHAW, ALAMANCE COUNTY, N. C.

P. S.—Send us a list of prospective students from among your acquaintances. Write names and addresses plainly.—J. W. G., Jr.

NOW PUBLISHED IN FULL.
SALVATION ALONE THROUGH CHRIST THE LORD.
By S. B. LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

THE GOOD OLD SONGS.

The Best of Hymns (719) in 464 tunes in seven shaped notes, carefully selected and edited by Elder C. H. Cayce. \$1.25 each, or \$13.75 per dozen, postpaid.

CAYCE & TURNER,
Martin, Tenn.

NEW EDITION, SOLD AT LESS THAN COST.

For the Defense and Spread of the Truth.

THE APOSTOLIC CHURCH.

The ninth (the most important) chapter of my Church History revised and brought down to date.

Scripture truth about the church, as stated by the greatest scholars of the world, and by the ablest Primitive Baptist ministers. Sixty closely printed octavo pages.

The Church History, now out of print, was written and published to disseminate the truth, and was sold for two thousand dollars less than the cost; but, through the kind appeals of Elders J. R. Respass, Wm. L. Beebe, and P. D. Gold, in THE GOSPEL MESSENGER, *The Signs of the Times*, and *Zion's Landmark*, this debt was paid by members and friends. The present volume, *The Apostolic Church*, will be sold at cost, or given to those wishing it, and not able to buy it.

Postpaid, ten cents a copy.

SYLVESTER HASSELL,
Williamston, N. C.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

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

Plain Morocco, \$1.00; dozen, \$10.50.

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

Send all orders to

ALVIN CLARK, Wilson, N. C.

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

BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

I will sell the above most interesting and valuable book for \$1.00 (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,
McGirk, Texas.

HYMAN AND TUNE BOOKS.

(Fourteenth Edition.)

For use in Old School Baptist Churches.

Both round and shape note, 70 cents per single copy, \$6.50 per dozen. Transportation prepaid.

This book can be furnished in limp-leather binding, with name of owner in gilt letters, for \$2.25.

Send orders to Elder S. H. DURAND, Southampton, Pa., or to Elder P. G. LESTER, Floyd, Va.

LED BY A WAY I KNEW NOT.

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

MRS. R. ANNA PHILLIPS.

Address W. J. Heard, R. 3, Macon, Ga.

THE MENACE AND CATHOLICISM.

The Menace, the anti-Catholic paper being published at Aurora, Mo., is proving to be the needed instrument for enlightening the people as to the encroachments of the Roman Catholic hierarchy. Great crises have in the past aroused men to action and to a realization of impending danger. *The Menace* has scented the danger menacing the United States in the form of the Roman Catholic Political Machine and is appealing to every true patriot to enlist with them in enlightening the masses. They have, in about three years, reached the phenomenal circulation of about one and one-half million weekly. This paper has among its supporters men and women of powerful influence throughout the United States. It should receive the support and approval of every Christian minister, every voter and citizen and every lover of the American principles of free education, purity, freedom of worship, freedom of speech and press, and all the rights a free people reserve to themselves. Remember, papal bans and curses are against all these! Which shall you stand for?

The regular price of *The Menace* is 50 cents per year in single subscriptions, or 25 cents each in clubs of four or more.

Address,

THE MENACE, Aurora, Mo.

THE GLORIOUS TRIUMPHS OF GRACE.

I will send the second edition of "The Glorious Triumphs of Grace" for 10 cents per copy, postpaid. Contains 190 pages and 13 chapters on our merciful God's rich grace, as it reigns in Election, Regeneration, Pardon, Justification, Adoption, Sanctification, etc.

W. S. CRAIG, Kearney, Nebraska.

"IN PLACES OF DRAWING WATER."

Judges 5:11.

By Frederick W. Keene. Allegorical Narratives for the instruction and comfort of Babes in Grace. Neatly bound in cloth, 50 cents per copy, or five copies for \$2.00, prepaid. Can be had from this office or from Elder Frederick W. Keene, North Berwick, Maine.

EDITH AUSTIN'S INQUIRY.

Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or \$2.00 per dozen by express, or \$2.25 by mail.

Send all orders to the author, Eld. P. T. Oliphant, Buena Vista, Ind.

JAMIESON, FAUSSET AND BROWN'S COMMENTARY ON THE BIBLE.

This is the best critical commentary on the Scriptures now published. My edition, in six volumes, cost me \$15.00. I will send the complete work in two large octavo volumes, bound in cloth, by mail or express, prepaid, for Three Dollars and Twenty-five Cents. No minister can otherwise invest this amount of money to better advantage.

SYLVESTER HASSELL, Williamston, N. C.

Vol. 38

No. 12

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====

PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE.

SINGLE COPY, 10 CENTS.

=====

DECEMBER, 1916.

All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C.

Write communications with pen, and on only one side of paper.

Money should be sent by money order or registered letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving THE MESSENGER should notify us.

Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

If the MESSENGER is not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

DECEMBER, 1916.

TABLE OF CONTENTS.

Poetry.

The Angels' Song.....	361
-----------------------	-----

Correspondence.

Mrs. Bettie Z. Whitley.....	362
Elder W. M. Mitchell—Riches.....	363
Elder M. L. Gilbert—Peace.....	368
Mrs. Verbie White—Love.....	373
Mrs. Maude Barfield—Pleasant Visits.....	375

Editorials.

By Elder S. Hassell:

The Angels' Song.....	376
"Ishmael, or the Origin of the Red Man".....	386
"The Clergy Live Easy Lives".....	386
Twenty-Five Per Cent Advance in the Cost to Me of Printing The Gospel Messenger.....	387
Questions and Answers.....	388
Close of Volume xxxviii.....	389

By Elder J. E. W. Henderson:

Winter and Summer.....	378
------------------------	-----

By Elder Lee Hanks :

God is Supreme.....	380
---------------------	-----

By Elder G. W. Stewart:

Peace.....	382
The Fruits.....	389

By Elder J. H. Oliphant :

Kind and Wise Words.....	384
--------------------------	-----

Extracts.

Mrs. C. Lowe.....	390
J. R. Haile.....	390
Elder J. T. Coats.....	391
T. M. Sparks.....	391
C. W. Hoskins.....	391
Miss Lillie S. Board.....	392

Selections.

Baptism and Close Communion.....	398
The Last Tear.....	393

Obituaries.

Mrs. C. B. Maddox.....	394
Mrs. Bertha E. Mitchell.....	395
Mrs. L. C. Spradling.....	395
Index to Volume xxxviii.....	397

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 38.

WILLIAMSTON, N. C., DECEMBER, 1916.

No. 12

THE ANGELS' SONG.

Luke 2: 8-20.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
"Peace to the earth, good will to men
From Heaven's all-gracious King!
The world in solemn stillness lay
To hear the angels sing.

Yet with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love-song which they bring:
Oh! hush the noise, ye men of strife,
And hear the angels sing!

For lo! the days are hastening on,
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold;
When Peace shall over all the earth
Its ancient splendors fling
And the whole world send back the song
Which now the angels sing.

EDMUND H. SEARS (1849).

CORRESPONDENCE.

601 East Main St.,
WASHINGTON, N. C.,
Oct. 20, 1916.

Eld. Sylvester Hassell—

VERY DEAR BROTHER:—I received your welcome and comforting card a few days ago, and this A. M. I feel like I want to write again a few lines for THE MESSENGER. I have been taught, I hope, by a merciful, more mighty Power than all other powers (for the powers that be are ordained of God, the Power of Powers), to feel and to understand my utter helplessness and insufficiency in this mortal flesh of mine, to perform, in any wise, a good work. So relying alone on Him, the only wise, the only true and living God, I come before the readers of THE MESSENGER.

I was 59 years old the 30th day of August, 1916, according to my father's family record. I received a hope, as I trust, in the atoning blood of Jesus shortly after I had entered my nineteenth year. I have been a member of the Primitive Baptist Church 32 years if I live to see January, 1917. I was baptized into the fellowship of Sparta Church, Edgecombe County, N. C., by Elder William M. Smoot, of Alexandria, Prince William County, Virginia, at the above date, in Tar River, one of the coldest days in January. And while I've had to endure much hardness in many ways, and at times I have felt weary and have longed for rest, I'm often made to rejoice in this: "Your Captain's gone before you, and many sorrows bore, and those who follow after can never suffer more." Then I can say with full assurance of faith: Lord, only be pleased to give me courage and strength, and I'll press on.

Today, the 20th of October, 1916, is the anniversary of my marriage to Mr. W. B. Whitley. We've been married forty-one years. Many have been the reverses we've passed through, but I believe we were intended for each other, and nothing has been able to separate us, and I am today willing to live on with him and share his joys and sorrows until "death do us part." God blessed us with eleven children, five of whom have been called up higher. Our youngest is grown. I know that

I can say with the Psalmist, "Surely goodness and mercy have followed me all the days of my life," etc.

I said I was baptized on one of the coldest days in January. Can a true believer, it matters not how feeble, that God has made willing by His power to follow Him, be afraid of the water, an emblem of His grave? This means, "Put off the old man with his deeds, put on the new man, Christ Jesus, and walk in Him." And to you who have this hope and been made willing, I say, Follow Him. Are you waiting for more evidence? I must tell you, you are waiting for the rod. When your kind and just natural father tells you to do a thing, does he not mean for you to do so? And if you hesitate, it incurs his displeasure. How much more, then, your heavenly Father, who never speaks wrong! We, the Primitive Baptists, don't want the uncircumcised in heart and life among us, but we gladly welcome the children home. How sweet it was to me at our (the Kehukee Association to welcome in our midst our precious sister, Emma House, who felt that she could not go on farther. It was then or die. How this language does vibrate in every chord of my heart! Is not this the language of a soldier who has put on (or it has been put on him) the armor of God?

Dear Brother Hassell, I am sending you an old MESSENGER published April, 1897. Dear old Elder Mitchell, whom we all loved dearly for the truth's sake, has an article on "Riches," which I ask you to republish for the Church's sake. I don't know why I have written as I have, but as my mind led me I have penned.

Affectionately,

BETTIE Z. WHITLEY.

RICHES.

[Republished by request from THE GOSPEL MESSENGER of April, 1897.]

Riches of various kinds are frequently mentioned in the Scriptures. In their most literal and general sense they signify abundance, great fruitfulness, or abounding in plenty of whatever kind it may be.

Some riches are commended and highly approved of the Lord, and some are censured and condemned as

base and corrupt because of the methods by which they are obtained or of the bad use that is made of them by those who have them.

"Abraham was very rich in cattle, silver and gold" (Gen. 13: 2), but he was honest and humble, and would not take unjustly so much as a "thread or shoe latchet" of the wealth of Sodom, when he might have done so even without censure (Gen. 15: 23). It is often in little things that men show what they are and what they would do in things of greater importance.

It is in accord with the divine standard that "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much" (Luke 16: 10). If a man delays the payment of a little debt of one hundred cents or less, or neglects entirely to pay because it is so small that he presumes the creditor can do without it, or that he will be ashamed to dun him for it, that man is unjust in that which is little, and need not be surprised if he should have to give "ironclad" security some day to secure the payment of a much greater amount. When a man forfeits his honor to wrong his creditor in little things he forfeits confidence, and who then can feel safe to confide in his word of promise without security?

The Bible speaks of two kinds of rich men, both of whom are actuated by selfish motives and love of money. One oppresses the poor and unjustly takes from him his hard earnings to increase his own riches; and the other gives liberally to the rich of that which of right ought to have been given to the poor. Both of them are wrong in the disposal which they make of their riches, and "both of them shall surely come to want," as saith the Word of the Lord in Prov. 22: 16: "He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want."

The riches of this world are a very tempting thing, and hence the apostle assures us that "they that will be rich fall into temptation and a snare," both of which are very bad things, but the apostle goes on to say that such an one falls "into many foolish and hurtful lusts, which drown men in destruction and perdition." I Tim. 6: 8.

What a sad spectacle it is to see a man professing godliness so denying every principle of true godliness as to yield to the temptation to cheat, defraud, wrong, or oppress the poor and needy to increase his riches! And when he once begins to yield to these sinful temptations he is in the Devil's snare as securely as a bird in the snare of the fowler. He may flutter and think at times he will make his escape from the evil net into which he is fallen, but he finds he cannot. He is subjugated to the lust of accumulation and wealth, and he cannot resist the surrounding allurements to engage in many "foolish and hurtful lusts which drown men in destruction and perdition."

Perhaps the reader may have in his mind some good brother who once was useful as a Baptist; useful to his brethren, to his family, to the community, and to the church and ministry; but perhaps now he has fallen from his steadfastness in the faith of Christ. He has fallen into the temptation to increase his earthly riches even at the sacrifice of honesty and fair dealing, and at the sacrifice of the peace and fellowship of his brethren and of the church of which he is or has been a member. He has yielded to the temptation to become popular with the world in order to secure its honors and its wealth. He has scattered his money freely and given to the rich that which should have been given to the needy. All this has been done to obtain some worldly position, and frequently money thus spent has taken wings and flew away so far that neither it nor the thing sought to be obtained by it has ever been seen or realized by him or his family.

There are many foolish and hurtful things with which we, as Primitive Baptists, are liable to be tempted in this dark and cloudy day of worldly conformity. And some of these allurements of the world may not be regarded as dishonest, or in any other light than a regular and legitimate business transaction. The Christian character of those engaged in them may never have been questioned, and the church of which they are members may never have investigated the particular allurement of the world into which they have been decoyed. But still these things are hurtful to brethren engaged in them and hurtful to many of the church.

They become as an eye-sore, or a fretting scab, easily irritated, but difficult to heal, yet not considered of such malignity as to require amputation of a limb, or even to apply any soothing salve or healing medicine. And among these alluring things of the world concerning which brethren differ in their conclusions of propriety, may be mentioned the taking of "a life insurance policy." Regarding it, as some say they do, merely in the light of an ordinary and legitimate business transaction, they engage in it with no compunctions of conscience as having done anything morally wrong or hurtful to the church or to the Christian character and profession. Other good brethren, equally candid, regard it as a worldly spot and a defilement of the beautiful garment of the Christian profession, which, if unchecked, will eventually defile the whole body or church where such a worldly lust is practiced. Yet, as such cases as the taking of a life policy in a life insurance company have not been generally investigated by Primitive Baptist churches or any definite expression given, many of our brethren are bearing with such things in the hope that those entangled therein will eventually see and confess their error and forsake it.

But it may be observed here that no truly humble and spiritual-minded brother in the church would be likely to desire any of his brethren to carry him or his misdeeds as a continual burden, when he could so easily, and without sacrifice of any worldly interest, avoid that which his brethren generally consider improper or doubtful. We may sometimes bear with our brethren in certain things which we cannot justify, nor justify them in the doing of them.

But though we may "suffer long and still be kind," no one should desire to heap such things upon us and then refuse to remove the burden even with one of their little fingers.

"We that are strong (says the Apostle), ought to bear the infirmities of the weak, and not to please ourselves." In these worldly lusts such as the love of money and love of the world and the things of the world, we are apt to think more of self-pleasure than self-denial. Some have said, it is generally weak brethren, weak in faith, who oppose life insurance. Well, if that be so, those strong

in faith, who regard it as a legitimate business, with no defiling or immoral tendencies, ought to let it alone and bear with the infirmities of their weak brethren. Rom. 15:1.

“Let every one of us please his neighbor (or brother) for his good to edification.” If we have the grace of self-denial to please one another for good to edification, we will never wrangle or quarrel, nor do anything to cause parting asunder from each other.

To edify each other is to instruct, to feed, comfort, and build each other up in the faith of Christ, and thereby bind the brotherhood in stronger and stronger ties of love and fellowship in the gospel of Christ.

If there are any in the Church in whom the love of the world and the things of the world predominate to such extent that they will mar the peace of churches or break forever the fellowship of brethren, rather than deny themselves the visionary prospect of acquiring “*uncertain riches*” for their family after their death, then it might become a question for the church to know how to free herself from responsibility without some definite action in the matter. One of the “sore evils” mentioned in the Scriptures are “riches kept for the owners thereof to their hurt.” Eccl. 5:13. And we are also told in the same connection that “riches of this class” perish by evil travail, and the man that has them, “begetteth a son and there is nothing in his hand.”

But, in concluding this article, perhaps it would be well for us to turn our attention to another class of riches mentioned in the Scriptures. There are the riches of faith, riches of love, riches of grace, riches of the glory of God’s inheritance in the saints. And mention is made also of the deep poverty and affliction of Christians abounding to the *riches* of their liberality in supplying the necessities of their destitute brethren. 2 Cor. 8:2. And, finally, the Apostle of Jesus lays a special injunction upon the gospel minister to “charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us *richly* all things to enjoy; that they do good, that they be *rich in good works*, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they

may lay hold on eternal life. 2 Tim. 6:17-19. May the Lord grant unto all to be rich in faith and rich in good works, which God hath ordained that we should walk in.

W. M. MITCHELL.

PEACE.

The editorial of Elder J. H. Oliphant on the subject of peace in the October MESSENGER appeals to me as opportune and worthy of all acceptance by bruised and mourning Zion.

What a blessing is peace! God saith "seek peace, and pursue it." In this we see the figure of a huntsman seeking his prey. He will rush over hedges, ditches, and quagmires that may come in his way, if he only can get his game. What is there in this troublesome world that men might covet that would yield more comfort than peace? Peace among nations, with families and in the churches. When we cast our eyes upon the nations that are in war to the teeth, our heart grows sick in view of the carnage, orphanage and widowhood that shall be made to trail in the dust of sorrow and servitude for ages, even to those who shall claim to be victors in the great conflict. All families can attest to sorrows that have befallen each more or less. The master has assured us that in this world we shall have tribulation; but "be of good cheer; I have overcome the world," and that in Him we might have peace. There is nothing more certain than what He hath said. There is no sorrow like soul sorrow, and no peace like soul peace. The troubles of the world are sore annoying to all saints, but are as shadows compared to those that may and do arise in the church. O, that we could abide the importuning of Abraham to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren." Now if there be any in the dear old church that need such admonition, and I fear there are, O, that we could all cease from making a brother an offender for a word, striving about words to little profit, or making a mountain out of a molehill. Surely the Holy Ghost directed the writers of the word to use the best words, and if all

our brethren were content to speak as the oracles of God, we would not have the present strife and non-fellowship amongst us, and for the most part, from inference of language or words used. If contention we must have, would it not be more to the glory of God, and to the knitting of the church in love and peace for each saint to strive in the spirit of meekness to be the best saint and in his own esteem, the greatest sinner, than to be making war upon each other over things that neither know. Brethren do not fall out about things they know. Our heart was made to ache a few years ago when some preachers began to contend that Judas did not eat with Christ when he instituted the Lord's Supper, others that he did, which contention finally brought about the exclusion of a number of brethren and sisters of some of the churches of our Association. I said to the brethren if Jesus gave the bread and wine to Judas, the Master had a purpose in it, and if he did not, it was right; for He doeth all things well. If he ate or did not eat, I could not see why it should break the fellowship or mar the peace of brethren. The conduct of Judas cannot annul our salvation. God says, "My thoughts are not as your thoughts," and "far as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Then why should we contend to the hurt of our peace and fellowship about what we may think God has predestinated or what we may think he has not predestinated! for we cannot add one cubit to our stature by taking thought. Let us ever remember that God is sovereign and doth not ask leave to be or give account of all his matters. Little ones do not know everything in heaven and earth! for they can only see through a glass darkly. But they can see enough for them to know. Why cannot children of God be satisfied to remain little ones when He makes them little? They never can say "Father" so tenderly as when by his mercy and love they are made to feel they know nothing as they ought to know. Possibly we would have but few, if any, unholy wars and bars of non-fellowship, if the church would rebuke, and silence their preacher if he contended for doctrinal expressions not in the oracles of God. When the Lord discoursed upon the new-birth, did He

not say to Nicodemus, a fallen, corrupt and sinful man, born of a woman, "Ye must be born again," not over, or something in thee. There is an old man before there is a new man; or rather, the man born again has two natures or principles, whereas by his first birth he only had one nature or principle. The most vital question with the believer should be, "Am I born again?" What it constitutes is of little moment. The warrings after the flesh are so vehement and non-fellowship so rampant among some brethren of late, that it is enough to make the infidel say, "How good and how pleasant for brethren to prove the new-birth to be a farce!" May the spirit of Heaven's Son pour upon these dear brethren again the unction of brotherly love, who have been thus alienated, that they may again realize in the new-birth the riches of the glory of this mystery which is "Christ in them the hope of glory."

When our Lord said to his disciples, "Go ye into all the world and preach the gospel to every creature," who is there that would think he meant two gospels? It was one only. However, Paul tells us that there is a perversion of the gospel, which doubtless would be to preach the things that accompany salvation in the name of the creature as the means of salvation, such as faith, repentance, obedience, good works, etc. So the apostles would preach that gospel salvation is unconditional; that salvation is but one, not two or a dozen. Salvation is of the Lord now and forever. Yet there may be many deliverances, "By grace you are saved through faith, not by works." Jesus said to his apostles, "Without me ye can do nothing." Have the saints more ability now than then? Let Old Baptists continue as in the days of the apostles to sweep everything out of the way in connection with salvation, but Christ and Him crucified. Should not the servants of the Lord preach Christ to the exclusion of all other themes? Preach Him on the cross, as being delivered for the sins of his people, arising from the dead for their justification. Then preach Him on the throne at the right hand of His Father—so that he no longer wears a thorny crown, but now a glory crown. And last, but not least, preach Him in the church; for it is not enough to know that He died and afterward ascended to glory to reign

there until He shall have called the sleeping dust of His saints from earth, and their vile bodies shall have been changed and fashioned like unto the glorified body of the Son of God. Most of all we need Him here in time as prisoners of hope. The dear saints cannot live without Him; and thanks be to His holy name, He said before he went to glory, "Lo, I am with you always; even unto the end of the world." O, that His dear people might be kept from the presumptuous sin that poor Peter fell into, when he felt that, because he was a son of God by being born of the Spirit, he had the ability to serve Him as he would, and would follow Him to death. Surely to grow in grace and in the knowledge of Our Lord is to grow out of self, learn our inability and nothingness, and the Almightyness and All-sufficiency of our blessed Redeemer. If the creature could do all that is recorded in the word for his people to do, he would do no more than honor the Lord, and then acknowledge that I am an unprofitable servant. To attempt to do any service or perform any work in order to, or as a ground of salvation, either for time or eternity, would not exceed the Pharisee's righteousness—a patched robe, and patches, for the most part, are common, coarse, and unsightly; and a patched-work robe—composed partly of man's work and partly of Christ's will not do—man's for time, and Christ's for eternity. Christ's work is without seam even, for a seam means the bringing of several parts together and uniting them, whereas the Lord began the great work of weaving the robe when he came, and He has gone on continuously with it. Hence the salvation that He gives in time does not end with time, but is forever.

"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepts thy works." We do not accept all our own works, and some that we accept God would not. But He accepts the works of the renewed mind that have been wrought in him by the Spirit, and all that are in accord with the Scriptures. Now that He accepts them, may we not ask what place they occupy? The Arminian says man's good works are to atone for sins, and to pacify God. But neither of these places do man's poor puny works occupy. Such ideas vitiate them. You offer them as a

payment? God rejects them. You offer them as a price? The Lord refuses them. "For if there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not." What works are acceptable? All works that are fruits of the Spirit and are given by inspiration of God. Repentance is a good work, and Christ is exalted to give it. Faith? We read of the work of faith. Love? The labor of love. We also read of the patience of hope, and the exercises of the grace of repentance in the heart. It is the work of God that you believe on him whom God hath sent. Of inward groans and falling tears. Of the Spirit helping our infirmities and in prayer. Of God working in his people both to will and to do. To summarize: What else could we say than that we get all from Christ, and then attribute all to Him? "The fruit of the Spirit is peace." "Now the Lord of peace Himself give you peace always by all means."

M. L. GILBERT.

DADE CITY, FLA.

REMARKS.

In order to have real and lasting peace, the children of God must, in doctrine and practice, abide by all His Written Word (2 Tim. 3:16, 17), and not add to or take from that Word (Deut. 4:2; Rev. 22:18, 19). The Scriptures do not say that Judas ate or did not eat of the Lord's Supper. True circumcision is not outward, of the flesh, but inward, of the heart, in the spirit (Rom. 2:28, 29; John 3:6). While in some Scriptures we are told to save ourselves, to work out our own salvation (Acts 2:40; Philip. 2:12; 1 Tim. 4:16), and in others that our salvation is by the grace of God (Eph. 2:8, 9; Titus 3:4-7), still a third class of Scriptures harmonizes these apparent inconsistencies by declaring that both our willing and doing are of God (Isa. 26:12; Philip. 2:13; Eph. 2:10); and, therefore, God will justly receive all the glory of our salvation (Psalm 115:1; Rev. 1:5, 6).

S. H.

LOVE.

I have taken up my pen this morning to try to write a few of my thoughts, though I feel to be so ignorant and unworthy. The subject on my mind is love. I wonder if I can write even one blessed truth that will find a home in some heart. May the Lord guide me in truth and keep me from evil.

There are two kinds of love I have in mind. One I have known all my life, natural love; the love of parent for the child; the love of the child for its parents. I know that my mamma loved me as long as she lived. I know the sweet and trusting love between husband and wife. I am also a mother, and what sweeter love is there than mother's love? There is one other I wish to speak of here—my grandfather (Elder J. E. W. Henderson). I have always loved him; but he seemed so far above me, so independent of my love, so gifted and good; my love for him was rather admiration and pride, and I was glad to be his granddaughter. In fact I stood a little in awe of him. I often felt that my life was complete, for

"Life without love! Oh, it would be
A world without a sun—
Cold as the snow-capped mountains, dark
As myriad nights in one,
A barren scene, without one spot
Amidst the waste,
Without one blossom of delight,
Of feeling, or of taste!"

Surrounded by love, what more could I wish for? But there was one thing I didn't have, and that was religious love. I was without religion, and I set out to get it. I failed, and my failure showed me so plainly my own helplessness and dependence on God for even faith to believe in Him (much less love Him), until I realized that faith is a gift, a God-given faith, independent of man's works. I believe that gift is mine now, and oh! what an ocean of love it presented to my eager eyes. Boundless as eternity, higher than the heavens, deeper than the foundations of earth—glorious, spiritual love. Is it possible that I am embraced in this love? I hope so.

“O glorious hope of perfect love!
 It lifts me up to things above,
 It bears on eagle's wings;
 It gives my raptured soul a taste,
 And makes me for some moments feast
 With Jesus' priests, and kings.”

“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” (1 John 3:1). These sons of God are spoken of in the Bible as a peculiar people, a holy nation. Peter tells us God hath called them out of darkness into His marvelous light. They worship God in spirit and in truth, and love one another with brotherly love.

Even as natural families are bound together with natural love, so is this peculiar people or family bound by spiritual love, and yet what a difference! Natural love is subject to changes and gives us no promise when we leave this life. But the love of God! Oh! who can write or tell the effects of it? It makes us love one another and esteem others better than ourselves. We wish to follow in our Saviour's footsteps as nearly as possible. I wish to tell you of a little incident that occurred recently that gave me much hope and encouragement. I had the pleasure of spending two days in company with my grandfather and family. Oh, how near and dear he seemed to me. No longer was I in awe of this old soldier of the cross; no longer was there a barrier between us. It seemed that we were one in the sense of being dependent on the Lord at least. I understood him better and felt that I could understand the truth as this dear old servant of God sat in his chair and talked to me of God's love and care over His children. Surely it is the wonderful love of God that binds us so closely together. As grandma said, “We've always loved you, Verbie, but now it's different love.”

Thus it is everywhere I turn. Even my own father wrote in answer to my letter telling him of my hope: “I've always loved you. I have a different feeling for you now. A closer tie binds us; that of brotherly love in the Lord.” Neither does its influence stop in my own family, but spreads out and embraces all the recipients of God's love. Wherever I meet them, face to face, or

in their writing, I seem to feel the influence of that tie that binds our hearts in Christian love.

(MRS.) VERBIE WHITE.

PLEASANT VISITS.

OXFORD, MISS., Sept. 21, 1916.

Elder and Mrs. J. E. W. Henderson—

DEAR FATHER AND MOTHER IN ISRAEL.—It is with a deep sense of incompetency I even attempt to comply with your request to write to you. The moments sped away so quickly while in your midst that it only seems like a flitting dream. May it be my happy privilege to meet you again and listen to your words of instruction. The dear Lord did so graciously bless me with joys inexpressible in meeting and being associated with so many Baptists. This summer, while in Alabama and Georgia, I heard ten orderly ordained ministers proclaim the power of God in its beauty. I attended six different church meetings, and according to my understanding of Baptist faith, doctrine and practice, all said "Shibboleth."

It was indeed a treat to visit my three aunties there, whom I had never met, and have one of them accompany me to each meeting, and dear Aunt Minerva Sessions to so greatly enjoy the feast with me, yet how heart-rending to hear her piteous moans on the outside of the fold, pleading her great unworthiness to live with God's people in a Church capacity. It has been a great mystery to me why the entire number—ten who were cleansed—did not all go forth glorifying God. Our visit to Verbie and Mr. White at Brundidge was indeed such a pleasure. We found this dear little soldier in full uniform, clothed with the graces which so beautifully adorn a heaven-born Christian. Brethren Holloway, Henderson and Hull administered to the spiritual needs of all who hunger and thirst for the righteousness of Christ. I trust Cousin Joe may soon come into the church at that place, and help to strengthen them in numbers, as well as to enjoy the benefits of the fellowship of its members, and the blessings promised in duty's paths.

Papa received your photo as well as the kind messages you each tendered him, with much gratitude and tender memories of your pleasant Association.

We have attended two, Hopewell and Tallahatchie, Associations this month, and truly they were seasons of rejoicing with God's people.

May I now ask of you to cast the mantle of forbearance over my imperfections, and remember me at a throne of Mercy.

Devotedly,

MAUDE BARFIELD.

EDITORIAL.

EDITORS :

SYLVESTER HASSELL, WILLIAMSTON, N. C.

J. E. W. HENDERSON, GLENWOOD, ALA.

LEE HANKS, VIDALIA, GA.

J. H. OLIPHANT, CRAWFORDSVILLE, IND.

G. W. STEWART, AKRON, ALA.

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want **THE MESSENGER**, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

THE ANGELS' SONG.

When the Son of God was born of the Virgin Mary in Bethlehem of Judea, an angel of the Lord appeared in the glory of the Lord, and said to the lowly and

frightened shepherds, who were watching their flocks by night in an adjacent field—"Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:8-14).

Thus the innumerable company of angels sung their ascriptions of glory to God in the highest strains for the manifestation of His peace and friendship to men in the incomparable gift of His Son to be born on earth as a man, to live a holy life, and to die a sacrificial death, and to rise from the dead to save them from their sins, and to cause, by His Spirit, peace and love to abound in them towards Him and toward one another.

All the world was at peace when the Lord Jesus Christ, the Prince of Peace, was born; but since, as well as before that blessed time, awful and bloody wars, arising from men's unbridled lusts (James 4:1), have desolated the earth, as though men were not sprung from one pair, and as though there were no God and no eternity. War is the greatest of all curses, the concentration of all crimes, a pandemonium. It has destroyed hundreds of billions of dollars worth of property, and, it is estimated, fifteen billions of human lives, which is about ten times as many people as are now on the earth. It is marvelous that a righteous God should not have long since hurled such a wicked race into everlasting perdition. But He is most merciful and long-suffering and still allows them to encumber the ground. And ignoring and despising Him, hateful, and hating one another, they grow worse and worse, as He foresaw and foretold they would, demonstrating that man, though created in his Maker's image, is, when left to himself, notwithstanding all his pride and progress, a miserable and hopeless failure. Nothing but the Almighty power of Divine grace can subdue his demoniac passions, and put him in a state of love and peace with God and with his fellow-man. And we know, from the abundant testi-

mony of the Scriptures (Num. 14:21; Psalm 72:19; Isa. 2:2-5; 11:1-9; 65-17-25; 66:18, 19, 22; Micah. 4:1-3; Hab. 2:14; Matt. 6:10; 2 Pet. 3:13; Rev. 21:1), that God will finally glorify Himself by the universal and everlasting reign of love and peace on earth, thus realizing the angels' song at the birth of the Divine Redeemer. And for this blessed purpose and to this glorious end, utterly despairing of any help or hope in man, we fervently join in the last prayer of the inspired revelation, "Even so, come, Lord Jesus" (Rev. 22:20). S. H.

WINTER AND SUMMER.

My father's family record bears testimony that I was born of the flesh in mid-winter, January 23, 1839; and if a subject of change by divine grace, or born again, this took place in mid-summer, August 11, 1862; and if I were as certain of the spiritual as I am of the natural birth, I should have no doubt or serious concern; but I am free to confess that neither of these events could have occurred through my agency. I was strictly passive in both, am also free to acknowledge that, as to my fleshly birth, I was shapen in iniquity, and in sin did my mother conceive me (Psalm. 51:5).

I was thus developed, not only in the midst of the cold season of the year, but was ushered into a cold, dead and sin-cursed world, and entered upon a life of pain and sorrow, which for the most part has been spent in toil and grief, and I grew up to manhood in a state of moral death, in the love and practice of sin, knowing of but one life which I now see was but a state of death in sin. Thus I passed my first winter in the Kingdom of Nature for twenty-three years; true I had pleasures, but they were only the pleasures of sin (Heb. 11:25), which endure for a short season, and often leave the sting of remorse and shame. It was a long, cold, dreary winter, but at last a change came over my soul, for lo, the winter had past. The cold, chilling rain was over and gone; the gentle spring showers descended upon the earth and diffused a sense of the presence of the Divine Saviour, gently and sweetly speaking the peace-

giving words, "Thy sins are forgiven"; and then, if ever, the day of sovereign grace dawned upon my poor, hungry, thirsty soul, and fixed my hope in the blood of Christ to cleanse, and His righteousness to justify my soul from sin. Fifty-four years have elapsed since that memorable summer day in which the blessed Lord gave me hope in His mercy, during which time I have experienced many afflictions and sorrows, doubts and fears. Sometimes in darkness and sometimes in the light of love and joy of the Spirit, often wondering if I am a child of God in deed and in truth, and often trying to decide the question by weighing the evidences for and against my hope; and Satan is ever ready to help me about this business, and were it not for the Lord, who is on our side, Satan would long since have robbed me of my hope, and sunk me into despair; but

"Thus far the Lord has led me on,
Thus far His power prolongs my days;
And every evening shall make known
Some fresh memorials of His grace."

The covenant of God with Noah stands fast to the present age, and will to all ages of the world: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). As in the order of God's government in the natural kingdom, these changes are ordained and established by His wisdom, and fulfilled according to the purpose of Him "who worketh all things after the counsel of His own will," so in the kingdom of divine grace hath He ordained, established, promised and given in Christ all things that pertain to life and godliness through the knowledge of Him who hath called us to glory and virtue (2 Pet. 1:3).

In this kingdom of heaven, as it exists here on earth, there is evidently seed-time and harvest, but these are not restricted to certain seasons of the year; Christian seed-time is all the time, and the children of God reap what they sow, just as other people do; they may sow to the flesh, and often do so, and reap a harvest of corruption; or they may sow to the Spirit, and of the Spirit reap life everlasting (Gal. 6:8). The unregenerated can sow to the flesh only, but the regenerated may sow both to the flesh and the Spirit, but not at the same

time; they can not serve two masters at the same time. Read Rom. 6:12-20; Matt. 6:24.

The children of God should carefully and prayerfully guard against fleshly lusts that war against the soul; for the moment they yield obedience thereunto they cease from the service of Christ! therefore they are commanded to crucify the flesh with the affections and lusts, and to mortify the deeds of the body (Rom. 13:14; Eph. 2:3; 1 Tim. 6:9; 2 Tim. 2:22; Tit. 2:12; Tit. 3:3; Jas. 4:1; 1 Pet. 1:14; 1 Pet. 2:11; 1 Pet. 4:2). What a fearful thing for a child of God to devote the seed-time to sowing to the flesh, and how bitter and loathsome the harvest! The Lord is indeed merciful to our unrighteousness; else we should be utterly overcome under the dominion of sin. Praise His holy name.

J. E. W. H.

GOD IS SUPREME.

God is supreme in all things. In all things He must have the preëminence. We may boast of our intentions, but how easily they are all thwarted. We plan ahead, but we must not forget that our times are in God's hands. We cannot tell what a day may bring forth. We may be well today and in good spirits, having great anticipations ahead of what we shall do and how much of the trash of earth we shall accumulate, but tomorrow we may be carried to the grave. The legalists boast of power to save themselves and make vows and set times when they will get religion (as they call it), and become a Christian, as if their destiny was in their own hands. They do not think of the supremacy of God, and His overruling providence. They take the name of Him in vain who has given them their being, fed, clothed, and sustained them to the present. They love sin. It is their element. They desire not the ways of the Lord, for their whole being is a mass of corruption and depravity. They cannot see, feel, taste, smell, hear nor understand spiritual things. If they could just behold their condition and how just it is for them to be damned and banished everlastingly from God's presence, and how merciful God is to them in His providence to let them

live, they would certainly have their fill of sin, and their whole being would most earnestly implore the mercies of God upon them as poor sinners. They would not then impeach God with injustice, but could say with the poet. "If my soul were sent to hell, God's righteous law approves it well." How many have seen the depths of sin and depravity in them and been made to exclaim, "How can God be just and save such a vile wretch as I?" God is good, pure, holy and just, and whatsoever He does is right. He could snatch the nations out of existence in an instant. He is the creator of the universe; the earth, stars, moon, sun are filling their respective places just as God designed. None of the planets are run or governed by chance. God upholdeth all things by the word of His power, and He doeth His will in the army of heaven and among the inhabitants of the earth, and none can stay His Almighty hand or say, "What doest Thou?" Man boasts of power and what he can do! He cannot create the smallest atom. He cannot give life to the tiniest insect. He cannot live another moment without God. It is by Him we live, move, and have our being. The fruitful seasons are given to us of God. We talk about having "good luck," but all blessings, natural and spiritual, come from the great and all bountiful hand of God. If you need a blessing, go to God, and ask Him for it. He has never turned a poor penitent away empty. How merciful He is to His creatures in providence and grace! Oh think of the ingratitude of poor sinners! Even those who have a sweet and blessed hope, it seems, at times, almost forget the Lord. They even let the service of God be secondary. He commands them to love one another, and to strive for the things that make for peace, but the very things He commands us to do we are leaving undone. We often say and do things that are wrong. We strive about words, bite and devour one another, which is wrong and sinful; and, as a result, we may expect the righteous judgments of God to be poured out upon us. He that does wrong shall suffer for it. "Be sure your sin will find you out." God will judge His people, and all nations shall be righteously judged by Him. All will have to acknowledge His supremacy sooner or later. The world is full of idolatry, have a heathenish conception of God, as a poor,

weak, imaginary God who would if he could. God is supreme, He is Alpha and Omega, the beginning and end, the first and last from start to finish in the salvation of human beings. He fills immensity—is everywhere present at the same time. As the supreme ruler over all worlds, and all creatures belonging to Him, He had the right to purpose, predestinate, elect, choose a portion of fallen sinners of Adam's race to salvation, and to give them to His eternal Son, who redeemed them from under the curse of the law and justified them freely by His grace through the redemption that is in Christ Jesus. His Spirit begins the good work in them, purging their conscience from dead works to serve the true and living God. In the reception of life, regeneration and new birth they are wholly passive. The good work is sovereignly begun in the soul, and will be performed until the day of Jesus Christ. Yes, our vile bodies shall be quickened, changed vitally, and the child of God will live eternally in heaven. This is our hope and we feel sure that all true Old Baptists have this same blessed hope. On these vital points we are one. God foreknows, predestinates, calls, justifies and glorifies all of His children in heaven. On this, we are agreed. This work is of God and has no assistance from man. Every one will be saved alike. Now since God has fashioned our hearts alike, and we are all one in Christ Jesus, let us all love one another with pure hearts fervently, and eliminate all hobbies from our papers, and let them be filled with messages of love. Do not wrangle. We are brethren, and let us love one another as such, and forgive and forbear with each other's weakness.

L. H.

PEACE.

Peace! How desirable from every point of view! One of the pleasant thoughts in connection with that better, higher, holier and eternal life in full fruition with God in eternity is that everlasting Peace will reign, be or exist there. How blessed will we be if we die in peace with God and all mankind. May the Lord grant us this great blessing.

"The God of peace" is an expression used by Paul six times, and by him only. God only can create peace, Isa., 57:19; ordain peace, 26:12; speak peace to his saints, Ps. 85:8.

"The Lord Jesus is the Prince of peace, Isa. 9:6; the Lord of peace, 2 Thess. 3:16. He is the Shiloh prophesied by dying Jacob, Gen. 49:10; He is the King of Salem, *i. e.*, King of peace, Heb. 7:1-3; and gives peace; the Lord Jesus is He who makes peace, Eph. 2:15; and gives peace, 2 Thess. 3:16; who came and preached peace, Eph. 2:17; and is our peace, Eph. 2:14; Micah 5:5; Zech. 6:13; 9:10.

"The Lord Jesus brought peace as a prophet, John 16:33; as a Priest, Col. 1:20; as a King, Isa. 9:6; peace was announced at His birth, Luke 2:14; peace He bequeathed as His legacy before His death, John 14:27; peace was His salutation to the disciples after His resurrection, John 20:19, 21, 26.

"The Holy Spirit is also the giver of peace; see Gal. 5:22, where peace is included in the rich cluster of the Spirit's fruit."

The blessed effects may be aptly illustrated by many of Christ's miracles. Take three:

His *calming the storm* on the lake with the word of power, Peace, be still. Mark 5:39.

The *change wrought* in the ungovernable and wild *demoniac*, who was found calmly sitting, clothed, and in his right mind. Mark 5:15.

His *tender charge* to the woman whom one touch of His garment had healed. Go in peace. Mark 5:34.

May not all these be regarded as examples of the blessed peace Christ gives to believers and to churches, when He allays the storms without and calms the storms within?

Newton says: "The true peace the Christian enjoys is a peace not only on the brow, but in the breast; not only in the looks, but in the conscience. It is a silent calmness, a holy quietness, yet even in the remembrance of wasted years. It is a holy boldness before God and man. It is a healed conscience, though aware of its guilt. It is an assurance of victory, even in full view of all the world, the devil, or death or judgment can do to alarm the soul. This peace is a blessing greater than

all other blessings. Philosophy cannot bestow it, for it cannot cleanse from sin. Good works cannot secure it, for they cannot justify. Search through every mine of earth; shake every tree that grows upon its surface; open every door the world can present; yet peace, like that of which we speak, cannot be found."

Another good writer says: "How different is peace from happiness! Happiness is the result of harmony between our wants as creatures and the world without; peace is the harmony between us as spiritual beings and the Father of our spirits. The one is as changeable as the objects or circumstances on which it for the moment relies; the other is as unchangeable as the God on whom it eternally rests. We may possess at once real happiness and real peace, yet either may exist without the other. Nay, more: happiness may be destroyed by God, in order that the higher blessing of peace may be possessed; but never will he take away peace to give happiness. Happiness without peace is temporal; but peace along with happiness is eternal."

Paul says: "Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19). Now, in proportion as we do this, in the same proportion do we have peace—peace as individuals and as churches. So I conclude, that to have true, intelligent, spiritual *Scriptural peace*, we must understand the *principles of peace* in a doctrinal and practical point of view, and then act accordingly.

If the Lord will, and the subject continues to bear upon upon or impress my mind, I will continue this subject.

G. W. STEWART.

(To be continued.)

KIND AND WISE WORDS.

DEAR ELDER HASSELL:—I have just received and read the November MESSENGER, and I enjoyed it very much. I remember your daughter, and I was delighted that you had the privilege of baptizing her. I know from experience what your pleasure was. It was interesting to know that over a half century ago your father baptized you. The Lord's work goes forever on. My grand-

father was a preacher from your State, from the year 1800 to 1860, and preached what THE MESSENGER teaches; and for forty-six of the years since his death I have tried to preach the same.

To feel sure that the Lord has blessed your own dear child imparts the sweetest delight. I am thankful to the Lord that this has been your privilege.

I felt thankful to learn that Elder Henderson's son has been called to the ministry. It will be attended with many sorrows and tears, but sweet comforts will also attend his labors.

I believe there is a growing desire for peace among our people. I am sure there has been strife over differences that ought to have been made matters of forbearance. We do not know what is best to do at times, and as we look back over our past life we can all see where we were in error. Elder Hanks spoke of strife about the origin of the Devil. I feel sure this ought not to be. I do not want to give up the doctrine of our people. I desire to be an "Old Baptist" to the end of my life. I want to be remembered by my brethren and children as one. But I love peace, and as I get older I feel more and more that I want peace. Where new things—practices—are introduced among us that divide us, I feel that those who introduce them should bear the blame for the divisions that they make. But in opposing error we ought to be kind and gentle and never hasty to break fellowship. Our anger should be ever "slow to rise and ready to abate." It is safe to preach that sinners are "saved by grace." We can prove it by the Bible, and it will not divide our churches to do this. We can prove it by the experience of God's children. We are not going to distress our people if we feel to be less than the least of all saints. I want to be free from a proud boasting spirit. I am often humiliated by my own ignorance. I would love to see peace come to our people and see confusion abate. I have tried to pray the Lord to bless our churches with peace.

I feel that I am far advanced in age, and I know that the day of my departure is not far off. May the Lord bless you to be a blessing to our people till you are called home.

J. H. O.

“ISHMAEL, OR THE ORIGIN OF THE RED MAN.”

This is the title of an interesting book of 43 pages, with five illustrations, including a portrait of the author, written by Elder A. V. Atkins, 962 West Vernon Street, Los Angeles, California, and sent postpaid by him for fifty cents. In the appendix are articles on Job, the Arabian, and the Midianites.

Of course, no human being on earth knows the origin of the American Indian; but Elder Atkins, in this treatise, gives the following plausible reasons for his contention that they are the descendants of Abraham's son, Ishmael, by the Egyptian woman, Hagar: They (at least some of them) believe in a Great Spirit and the resurrection of the body, and they (like the Arabs) are wild, independent, nomadic, trafficking, ornament-loving, predatory, warlike, and revengeful, and have, not a kingly, but a tribal government. Being great roamers, they may have wandered to eastern Asia, and thence by Behring's Straits to America, and then down to Cape Horn. There are hundreds of tribes of American Indians, with nearly a hundred languages or dialects; and their ancestors may have come from Europe, and Asia, and Africa.

S. H.

“THE CLERGY LIVE EASY LIVES.”

Such was a recent remark of an avowed unbeliever to me. And it may be true of the “clergy” of Arminian Societies, who preach the doctrine of salvation by human righteousness, which flatters and pleases the carnal-minded who are willing to pay well for such entertainment. But such a statement is far from being true of the ministers of the Church of Christ, who preach the Bible doctrine of salvation by Divine grace, which is highly offensive to the fallen natural mind, which hates, reproaches, and persecutes the advocates of the gospel of Christ. And these servants of God, like their Divine Master and His apostles, though taught of the Lord the way of life, are generally destitute of human learning and poor in this world's goods, and covet no man's silver or gold or apparel, and they work with their own

hands for the necessities of themselves and of those who are with them, and they leave their homes and families to preach the gospel to the poor and to minister to the suffering, and they endure manifold privations, and they are scorned and slandered and reviled by proud worldly religionists, and they lovingly, faithfully, and unselfishly point all inquiring sinners beyond and above themselves and the whole created universe to the dying and risen Son of God as the only and all-gracious and all-sufficient Saviour from sin and hell. S. H.

TWENTY-FIVE PER CENT ADVANCE IN THE
COST TO ME OF PRINTING THE GOSPEL
MESSENGER.

Although, since THE GOSPEL MESSENGER was started thirty-eight years ago, the cost of living has been doubled, the price of THE MESSENGER has not been increased. Since I bought THE MESSENGER in June, 1896, I have had it printed, except in that year and in 1902, by Edwards & Broughton Printing Co., Raleigh, N. C., the oldest, largest, and best printers in the State. Their work has been very satisfactory. They now inform me that, on account of the increased cost of paper and other printing materials, caused by the great war in Europe, from 75 to more than 200 per cent, the actual cost to them in printing THE MESSENGER is more than what I have been paying them for it, so that they feel obliged to charge me 25 per cent more for the work, and even that price would barely give them 10 per cent net profit. This increase in price makes the cost of printing and mailing THE GOSPEL MESSENGER more than the income I receive in subscriptions from it, because I give several hundred copies to our poor ministers and members, and because hundreds of other subscribers keep in arrears. As we are Divinely blessed with peace and prosperity in our highly favored country, I earnestly request those of our subscribers who are in arrears to send me, as soon as convenient, the small amount they owe, and to remit for another year's subscription. S. H.

QUESTIONS AND ANSWERS.

1. Q. What is the distinction between God and man?
 A. God is the eternal, infinite Creator, Upholder, and Governor of the universe, utterly independent of all His creatures; while man is His finite creature, entirely dependent upon God. God has all power, while man has no power except what God gives him.

2. Q. In Matt. 13:32, is the language of Christ about the mustard seed and the mustard plant literally true?
 A. It is; in the time of Christ, the mustard seed was the least of those planted by the Jews, and in the fertile soil and under the hot sun of Palestine the mustard plant sometimes became a small tree, in the branches of which birds delighted to lodge and eat the pungent, wholesome seeds. So the grace of God in the heart is at first a minute seed, but it grows until the subject of it becomes a tree of righteousness, which bears fruit unto holiness for the edification of heavenly-minded persons.

3. Q. In Daniel 2:44, who are meant by "these kings," during whose days God would set up an everlasting kingdom which would destroy all other kingdoms? A. Primarily the Roman Emperors, during whose reign Christ was born, and His visible kingdom was begun on earth; and, secondarily, the kings of the European nations (represented by the ten toes of the image in Nebuchadnezzar's dream), who will be suddenly, righteously, and terribly destroyed at Christ's second personal coming to the world (2 Thess. 1:7-10; 2:1-12; Rev. 19:11-21).

4. Q. In 1 Tim. 5:22, Paul says, "Lay hands suddenly on no man"; what does he mean? A. That no novice, or new convert, should be ordained to the ministry (1 Tim. 3:6; 4:16); but a man who is sound in faith and practice, and apt to teach (Titus 1:9; Tim. 3:2), and possessing the other qualifications of an Elder set forth in 1 Tim. 3:1-7, and Titus 1:5-9. Until a male member of the church is plainly seen to have these qualifications, it seems more becoming, when he addresses the Church, for him to stand on the floor and not go into the pulpit; and when an Elder is present, not to speak

longer than half an hour. Let the Elder have the most of the time.

5. Q. Will those who reach heaven know each other?
 A. It is not plainly revealed, but such Scriptures as 2 Sam. 12:23; Matt. 8:11; 17:4; Mark 9:5; Luke 9:33; John 11:23, 24, and 1 Cor. 13:12 seem to imply heavenly recognition; but there will be no fleshly or sinful feeling; all will be in the likeness of Christ, and every one will be satisfied (Psalm 17:15; Rom. 8:29, 30; 1 John 3:2).
 S. H.

CLOSE OF VOLUME XXXVIII.

With this number the 38th volume of THE GOSPEL MESSENGER closes. First Elder T. J. Bazemore, a few months, then Elder J. R. Respass, for nearly sixteen years, and then I, for more than twenty years, have conducted THE MESSENGER; and we have been faithfully assisted by Elders W. M. Mitchell, J. E. W. Henderson, Lee Hanks, G. W. Stewart, and J. H. Oliphant, and a large number of excellent correspondents. We have besought the guidance of the Holy Spirit, and endeavored to walk in the strait and narrow path of Scripture truth in both faith and practice, and not to depart, by a hair's breadth, in any direction, to please the carnal mind. Such a course is not popular in this dark and sinful world, and it does not seek or obtain any earthly reward; but we reverently trust that our earnest and Divinely inspired motive has been, above all else, to glorify God and to benefit His people.

The years are rapidly passing, and soon shall we all depart from these scenes of confusion into the manifest presence of our Righteous and Eternal Judge. May He, for the sake of our Saviour, pardon our sins and sanctify us by His Spirit and prepare us to meet him in peace.

S. H.

THE FRUITS.

Or the deplorable results of apostasy and innovation becoming widespread.

A reply, in a few words, to a 376-page book, said by some to be "unanswerable." Twelve invincible points, or

paragraphs, in defense of the "Old Paths" and against *departure*. "Who are the true Old School or Primitive Baptists" put to the test in different ways, and in a certain "Church Trial" in the courts, and the court's decision.

A *five hundred dollar* (\$500) offer to certain innovators or "Progressives." Elder John Landmarker's 17 stanzas, or 136 lines, of poetry on the Good Old Way and against so-called "Progressiveism." A pamphlet in good print, 26 pages at 10 cents per copy. Coin or stamps will do. Send all orders to

G. W. STEWART,
Akron, Hale County, Alabama.

EXTRACTS.

BUENA VISTA, GA., Oct. 9, 1916.

Elder S. Hassell—

MY DEAR BROTHER:—The time to renew for THE MESSENGER is near at hand, so I enclose \$1. It is a paper I appreciate, and I do not wish to be behind. May the Lord continue to own and bless you in your old age, and you be spared to us a long time. I often wonder what will become of the Church in these perilous times; and then I know the Lord has promised that He will never be without a witness until time will be no more. Oh! Lord, help us to trust Thee at all times. "Except the Lord keep the city, they labor in vain that build it."

Your sister, I hope,

(MRS.) CORNELIA LOWE.

LINVILLE, LA., Oct. 3, 1916.

Elder Sylvester Hassell—

DEAR BROTHER:—I am reminded that the time has arrived to renew my subscription to THE GOSPEL MESSENGER, and I herewith enclose money order for \$2—one dollar for myself and one dollar for Bro. T. L. Roberson. THE MESSENGER still maintains its high standard, and is one among the most conservative papers I have ever seen. There is nothing published in it that has a tendency to create any strife or confusion. I would be glad if our brethren generally would subscribe for it, and read it, and abide by its teachings. I think it would be a safe criterion to follow. I am old and infirm, and feel that my stay here is short, but I desire to take THE MESSENGER as long as I live. I think every time I renew that it will be the last time, but the Giver of all good has seen fit to keep me here a while longer. We do not have regular preaching, and thus THE MESSENGER fills an important place with me; it comes in between to great advantage. It comes laden with the rich truths of the gospel of Christ, and does not shun to declare His whole counsel.

May the Lord in His infinite goodness and mercy still sustain you, and enable you by both tongue and pen to still teach the unsearchable riches of Christ to a dying world, is, I hope, the sincere desire of one who loves the truth.

Yours very affectionately,

J. R. HAILE.

COATS, N. C., Sept. 29, 1916.

Elder Sylvester Hassell—

VERY DEAR BROTHER:—I enclose you a postoffice order for \$1 to renew my subscription to THE GOSPEL MESSENGER.

May the good Lord continue to bless you to earnestly contend for the faith once delivered to the saints, that you may be steadfast in His blessed word and doctrine that His blessed name and cause, which is above every name and above every cause, be honored, for it is worthy of all honor and glory forever and ever, is my desire and prayer, for Christ's sake.

Yours in hope of eternal life through grace.

J. T. COATS.

R. A., GEARY, OKLA., Oct. 17, 1916.

Elder S. Hassell—

DEAR BROTHER:—Please send me THE MESSENGER one year and five copies of the Apostolic Church. I want one for each of my children. I am all alone, yet not alone, for, thanks be to God, I feel that He who said "I will not leave nor forsake you" is with me and has kept me from the "Lo, heres and theres" preached through the land. I was received in Village Creek Church, Fayette County, Ind., the third Saturday in 1863. I have not heard an Old Baptist sermon in twenty-nine years. All I get is through the *Signs of the Times* and the *Messenger of Peace*, the *Monitor* and *Zion's Advocate*.

I saw in "The Trial of Mount Carmel Church" your history spoken of, also a notice of THE GOSPEL MESSENGER. Language cannot express the comfort and joy received and felt by those deprived of the pleasure of meeting with their brethren and kindred in a precious hope, in reading the communications and testimony of God's humble poor, ascribing all praise and glory to our Sovereign King. Oh! how I long to meet with God's children once more in this world of sin. I have often felt, like old Elijah, alone, and the Pharisees seeking my life. But surely goodness and mercy have followed me all my journey through though I have been called to pass through deep waters of woe and sorrow; yet, thank God, I feel that I can from the heart say, "Thy will be done."

I will soon be 74 years old. Two years ago I lost my companion, after fifty-three years of married life. Oh! the blessed assurance I then felt—yes, realized—that she was at home in heavenly mansions and with her precious Saviour. She longed to be at rest with Christ. I have five children gone before and five living.

Yours in hope of a blessed immortality beyond the grave.

T. M. SPARKS.

AMBROSE, TEXAS, Oct. 25, 1916.

Elder S. Hassell—

DEAR BROTHER:—You will find enclosed \$1.20 postoffice order to renew my subscription to THE GOSPEL MESSENGER and to pay for one copy each of "Salvation Alone Through Christ the Lord" and "The Apostolic Church." I have been taking THE MESSENGER only a year, and don't want to miss a copy. Oh! how I do enjoy reading what the dear brethren and sisters write. And now that I am thirty-five miles from my church and there is no other close to me, I will not get to go this winter as I am here to wait on my mother-in-law, who has a very bad cancer on her face and has to have medicine put into her arm every two or three hours, day and night; but if I get my paper I will have some good sermons here at home, which I read and reread; and, best of all, I have the blessed Bible, so I won't get lonesome.

I joined the Primitive Baptists one year ago this month, and it has been a very happy one with me. I had to give up two secret orders and a policy for \$3,000, but I don't regret it, and think that is one reason of my happiness, for I feel like I did my duty in not letting such things keep me out of the church of Christ after I found it. I was a member of the Missionary Baptist Church thirty-one years, but they are not like they used to be thirty years ago—getting worse every year. My pastors for a long time were men who taught that salvation is by grace, and that a sinner had to be born again. But oh! now it is: Make up your mind to serve God and come and join the church. They want every body in the Church, and then to sign a contract to pay so much every week. Well, I got so disgusted that I almost quit going to church; and, of course, I got cold and indifferent. But while at a friend's house he asked me to go with him to hear a Primitive Baptist. I went, and oh! how I did enjoy it. My soul got what it had been longing for. After that I would drive sixteen miles nearly every month (their regular meeting day) to hear them preach about a year. Oh! how I did want to join them! but the Devil would suggest to me that I would lose all I had paid out on my policy. Well, I stood it about as long as I could, and one day I asked the Lord to show me what to do about it, and it came to me in an instant: If you are not willing to forsake everything for Christ, you are not worthy of Him. That settled it with me. I had asked Him to show me, and He did. Then it was my duty to forsake the thing that was keeping me out of the church of Christ, the home of His people, for whom He died. So the next meeting day I presented myself to the church for a home with them, and they received me, and I was baptized by Bro. E. A. Brown in October, 1915. My church is Salem, three miles northwest of Honey Grove, Texas. Oh, how glad I am! for I have had more real joy in one year with those dear brethren and sisters than I could get out of any lodge in a lifetime.

May the Lord bless you and yours and all the dear brethren and sisters is the prayer of your poor weak brother in Christ, I hope,

C. W. HOSKINS.

CREST HILL, FAUQUIER COUNTY, VA., Sept. 27, 1916.

DEAR BROTHER HASSELL:—THE GOSPEL MESSENGER came last evening, which reminded me I have not renewed my subscription, so you will find enclosed money-order for the same. I read it through, and it seemed better than usual. Sometimes when I can enter into the spirit of the matter, as I did yesterday, it seems sweeter than honey, and more precious than gold. It is the same way when reading the Bible; if I cannot enter into the spirit of the author, I get very little good, for only understanding the letter of the communications does not rejoice my heart. But O! when I feel it, I become lifted clear above this earth and get a foretaste of the glories beyond. Then it is I would not give my love for the Church and her bulwarks, and my little hope which gives joy unspeakable, for all this world contains.

I attended both the Ketocton and Ebenezer Associations, and feel as if I was so strengthened and built up I will be enabled to feast all winter, for I have gotten so winter is my shut-in season; therefore I try to get to all the meetings I can during pleasant weather.

With heartfelt desires for your welfare here and hereafter, I think I am your sister in faith,

LILLIE S. BOARD.

SELECTIONS.

BAPTISM AND OPEN COMMUNION.

Questions answered by Senex [Old Man] in the *Western Recorder*, Louisville, Ky.:

"Do the Presbyterians in their Greek missions baptize, or sprinkle, their converts, etc.?"

All the information I can get on the subject is that universally they immerse their converts. Not one word to the contrary. W. D. Powell, while in Athens a few years ago, wrote: "I found that all churches in Greece, the Presbyterians included, are compelled to immerse candidates for baptism; 'the commonest day laborer understands nothing else for *baptizo* but immerse.'" Once they sprinkled some children, "and it created such a scandal that it came near breaking up the church, and they (the Presbyterians) were compelled to have a small baptistery made." J. T. Christian says: "In Greece, etc., is the land where Greek is a living language, and nothing but immersion is practiced there." Also, "The Greek Church practices dipping today, and has never held to any other form of baptism." J. A. Broadus says: "The people who speak Greek at the present day wholly reject and ridicule the idea of using this Greek word (*baptizo*) in any other than its own definite and well-known sense; and the Greek Church still holds nothing to be baptism but immersion." From this, it is safe to say that the Greeks in all churches demand immersion for baptism. To say, "Baptize by sprinkling" would be as ridiculous to the Greeks as "Dip by sprinkling" would be to Baptists.

"What per cent of Baptists are open-communicants?"

In England, Scotland and Wales, a few years since, there were 185,000 Close Communion Baptists and 134,600 Open Communion Baptists, with a continual increase of Close Communions and a decrease of Open Communions. In this country, North, Open Communion has spread some. But, as "a lie can travel from Maine to Georgia while truth is getting on her boots," I am inclined to think that we hear much more of Open Communion up here than is real. Many Close Communions live in the North. In the South, Close Communion is almost universal among Baptists. Taking the whole world, with its 7,000,000 Baptists, a safe guess, I think, would be, not 10 per cent of them are Open-Communions; perhaps the figures would drop much below that. Nothing is more illogical and unscriptural than Open Communion.—*Senex*.

THE LAST TEAR.

When J. A. Haldane, of Scotland (1768-1851), that eminent servant of the Lord, sat by the dying bed of his wife, as he closed her eyes a single tear gushed out and ran down upon her pale face. He said, "I wiped it away, and I thought, 'It is the last one, for God shall wipe away all tears from their eyes.'"

We have not yet seen the end of our weeping, but how often we weep for those who shall weep no more. Our tears are still flowing, theirs are forever dried. Our hearts are still sad, but for them there are no more heart pangs nor sadness. Our paths are beset

with thorns, and hedged in with the briars of the wilderness, but they shall never tread its desert wastes again. Blessed are they who reach such rest as this, and who come through all the storms and sorrows of this weary world, to the calm brightness of that eternal day where the sun shall no more go down, nor the moon withdraw its shining, in that land where no enemy shall ever come, and from which no friends shall ever go away.

Here we may sow in tears, there we shall reap in joy; here our hearts may be heavy with griefs we cannot tell, but there grief and anxiety and trouble and temptation shall be unknown; and there shall remain for us the days of peace, and rest, of tearless gladness, and of everlasting joy—*The Christian*.

OBITUARIES.

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

MRS. C. B. MADDOX.

Catharon B. Conner, third daughter of Midgally and Mary Conner, was born March 7, 1835. She was married to William C. Maddox on November 16, 1856. In 1871 she joined the Primitive Baptist Church of Christ at Antioch, Meriwether County, Georgia, and was baptized by Elder David Culwell July 23. She was a faithful member of this Church for years, and always loved her Church and its cause. She was ever ready to do her Master's work wherever it was needed. She read His Word and talked with Him daily in prayer. No one was in her presence for a short time only without knowing that she had been with Jesus.

She had been a reader of *THE GOSPEL MESSENGER* for quite a number of years, being one of its first subscribers. She loved the paper dearly, would read each copy through, and had saved over three hundred of them.

She was left a widow with three boys during the war. About eight years ago she moved to Meansville, Pike County, Ga., and put her church letter in at Harmony. She died at her home there May 12, 1916. She was sick only a few days with pneumonia, although she had been in bad health for several years.

During her last few years in this world she talked much about the Bible and its teachings, and enjoyed singing hymns of praise to the Father above. She was buried at Century Nelson, a Methodist meeting-house near her home.

She leaves two sisters, one brothers, three sons and several grandchildren, besides numerous friends and relatives to mourn her death.

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

"God in His wisdom has recalled,
The boon His love had given,
And though the body slumbers here,
The soul is safe in Heaven."

Written by one of her grand-daughters,

(MISS) QUILLIE MADDOX.

MRS. BERTHA E. MITCHELL.

Wife of G. G. Mitchell, Jr., and third daughter of W. M. and Sina A. Whatley, was born March 22, 1885, and died August 21, 1916, aged 31 years and 5 months. She was married June 20, 1909, by Elder J. T. Satterwhite. She leaves her devoted husband, two sons, (Quillis, aged 6 years, and Kison aged 4 months), her father, mother, sisters, Miss Lillian Whatley, Mrs. Olivia Matthews, Mrs. Leora Wilson, and one brother, Otis M. Whatley, and a large number of relatives to mourn her sad death. Bertha was in the prime of life, and looked well and stout, and possessed a loving and cheerful disposition, and all the qualities to make up a true daughter, sister, wife and mother, to brighten her home. She was industrious and worked with her dear husband to fix up and beautify their home, where they entertained their relatives and friends very nicely. She was taken down over four months before her death, and suffered a great deal, but had all the attention three good physicians, trained nurse, faithful husband, sisters and friends could give. At times she was given up by those around her bed, but would revive, and had gotten up to be rolled about in the house. But unexpectedly at the time, and suddenly, the awful summons came, and in a moment her spirit was gone and left her body a lifeless corpse. How sad it was to give up one so near and dear, who from childhood on to mature years was such a bright and cheerful light in her home and community, and to leave her precious little babe, Kison, who can never know his dear mother in this world! He is still as in the past, being cared for by Miss Lillian Whatley and his grandparents. But this world with all of its cares, labors, trials, and bereavements, is not our home. And as Paul says in 2 Cor. 4:17, "Our light afflictions, which are but for a moment work for us a far more exceeding and eternal weight of glory, while we look, not at the things which are seen, which are temporal, but at the things which are not seen, which are eternal," by faith trusting in the blessed Lord Jesus, who alone is able to carry us to that celestial home beyond this vale of tears. Mrs. Mitchell was very nicely put away in the family lot at Mt. Olive in the presence of the largest congregation I ever witnessed on such an occasion. The funeral services were conducted by our much appreciated pastor, Elder J. T. Satterwhite. This is offered as a memorial to her memory for her youthful children and family, by her cousin.

T. A. WHATLEY.

Opelika, Ala., R. 8.

MRS. LETTIE C. SPRADLING.

Mrs. Lettie Catherine, the second wife of John M. Spradling, Sr., died August 31, 1916, at the home of her daughter, Mrs. John Alexander, Retro, Tenn., after a lingering illness, from malignant jaundice.

"Sister Kate," as Mrs. Spradling was familiarly called, was born December 31, 1856, we think, in Roan County, Tenn. Much of her early history is unknown to the unworthy writer. When first known, she was reticent, almost to a fault, possessing a meek and quiet spirit—though ready to give a reason of the hope that was in her with meekness and fear. Her daughter thinks she experienced a hope in Christ when about 20 years old. On the 12th day of June, 1884, she was married to Mr. Spradling, who was born August 25, 1862 (during the war between the States). To this union there were born seven children. Of this family, four children remain to mourn her loss, Martha Clementine (Mrs. Alexander), William Stanley (of

Drury, Kans.), Andrew E. (of Chattanooga, Tenn.), and Cora Alice (Mrs. William Barnes, of Bokewell, Tenn.). Mr. Spradling, her husband, was for a long time a member of the Methodist Society, and preceded her to the grave, October 17, 1910, after lingering with typhoid fever. During his last illness he became satisfied that immersion is gospel baptism, when administered in an orderly way, and stated that it was his desire, should he recover, to follow his Lord in this holy ordinance. Much could be written, but, for want of time and space, and other cogent reasons, it is not deemed expedient. Sister Spradling some time after she received a hope was baptized into full fellowship of a Primitive Baptist Church in the bounds of Hiwassee Association; and after her removal to this county she was received on her baptism by "The Union Fork" New School Church; and some time thereafter she became dissatisfied and she sought a place at Mt. Hebron, and was received under the ministry of Elder J. G. Woodfin, along with her mother, Sister Angeline Fritts, who was a mother in Israel indeed. Now they are both gone; and those who watched with us, many of them, are removed by death. May the Lord keep us humble, and let us have grace whereby we may serve Him reverently and with godly fear. Sister Spradling suffered a long time with pellagra, before the jaundice set in, and for a time, suffered from the attendant mild insanity usually connected with that trouble. After remaining a while at the Hamilton County Hospital, she seemed to have been given a measure of self-control, and after a little hesitation gave accurate and brief answers to questions. No personal reference is in place here; but the writer feels humbled in writing this notice, and desires grace that he may be instant *in* season, *out* of season, willing to distribute, ready to communicate. And in as much as Christ gave His life for us, oh! that we could be ever ready to give our lives for the brethren and sisters of our profession. "You may speak of the beauty of fame and of wealth, and the hopes that oft flatter the favorites of health; but the hope of the glory of heavenly bliss, "Take away every other and give me but this." And while here let me show by word and by deed, that "the friends that most cheer me on life's rugged road, are the friends of my Master, the children of God."

Submitted with respect and love to all who love our Lord Jesus in sincerity, by your unworthy brother,

DR. T. D. WALKER,
Soddy, Tenn.

EBENEZER CHURCH, BALTIMORE.

Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every 2d, 3d and 4th Sundays at 11:30 A. M. Meeting House on Madison Street, near Calvert Street.

Pastor, Elder Joshua T. Rowe, 704 Linwood Avenue, Roland Park, Baltimore, Md.

LED BY A WAY I KNEW NOT.

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

MRS. R. ANNA PHILLIPS.

Address W. J. Heard, R. 3, Macon, Ga.

Vol. 39

No. 1

Wm. W. Edwards
P. 1 June - 17.

THE GOSPEL MESSENGER

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

Complete

Williamston, North Carolina.

=====

PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE.

SINGLE COPY, 10 CENTS.

JANUARY, 1917.

=====

All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C.

Write communications with pen, and on only one side of paper.

Money should be sent by money order or registered letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving THE MESSENGER should notify us.

Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

If the MESSENGER is not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

JANUARY, 1917.

TABLE OF CONTENTS.

Poetry.

Man Frail and God Eternal.....	1
--------------------------------	---

Correspondence.

Elder J. H. Fisher—Hope.....	2
Elder H. Temples—We Should Not Strive About Regeneration.....	6
John B. Stanfield—Letter to the Church.....	8

Editorials.

By Elder S. Hassell:

Beginning of Volume xxxix.....	10
Questions and Answers.....	18
If in Arrears, Please Remit.....	19

By Elder J. E. W. Henderson:

Wisdom.....	12
-------------	----

By Elder G. W. Stewart:

Peace—Continued.....	15
The Fruits.....	18

Extracts.

Mrs. M. J. Burton.....	19
Mrs. W. L. Patterson.....	23
T. N. Youmans.....	20
Elder F. W. Keene.....	20
Mrs. L. R. Hickerson.....	21
Elder A. B. Morris.....	22
W. B. Kearney.....	22
John W. Haynes.....	22
Elder J. E. Herndon.....	22

Selections.

The Picture Show and the School.....	23
Folly of Vast Military Preparations by the United States.....	23
Has the Gospel Run Out?.....	25

Obituaries.

Mrs. E. A. Leggett.....	26
Mrs. Frances Davenport.....	26
Mrs. Ella V. Everett.....	27
Mrs. J. P. Alford.....	72
Joel Hume Waters.....	28

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 39.

WILLIAMSTON, N. C., JANUARY, 1917.

No. 1

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!

Before the hills in order stood,
Or earth received her frame,
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.

HOPE.

"Why art thou cast down, O my Soul? and why art thou disquitted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God." Ps. 42:11.

For several years it has been my sad lot to be cast down and to feel much sadness. It yet seems to me to be a day of a great deal of sadness. Much of my late years are spent in bitter sadness and loneliness. There are times when this sadness leaves for a while and I see light. My mind will be lighted up to preach with sweet deliverance. Then some person will come and tell of seeing me in a dream, and ask that I baptize him, and for a while I will be comforted. But soon the darkness returns again, and I go mourning all the day.

"I will say unto God, my rock, why hast Thou forgotten me? Why go I mourning because of the oppression of the enemy?" Ps. 42:9.

"Mine enemies speak evil of me; when shall he die, and his name perish?" Yet I have great delight in preaching the sweet doctrine of reigning grace. A few times I have received a perfect overflow, and for several days the enemy could not reach me. But at other times I look around and can see the enemy on every hand completely surrounding me, and no way open for my escape. My way is completely hedged in, and my help is cut off. All my efforts are futile to escape, yet I find myself seeking a way to escape or to elude these horrible enemies. They lurk and flatter and cajole and call and beg and plead and persuade and threaten, till I am weary of trying to escape. My soul is made to cry out, "Awake, why sleepest Thou, O Lord? Arise, cast us not off forever." "Wherefore hidest Thou Thy face and forgettest our affliction?"

In all my tryings and efforts there is such a failure in my acts, prayers, and tears, and efforts till I often repeat the words, "the prayers of David, the son of Jesse, are ended"; why should I pray more, seeing that my prayers do not obtain relief? Then I find this word,

“For I will not trust in my bow, neither shall my sword save me.” Why is a sword given to a man if this sword cannot save him? Well it may be this man would come to trust in his own sword and bow to save him if it were so. How did the children of Israel get the good land of Canaan? Was it by their sword, really? Listen: “For they got not the land in possession by their own sword, neither did their own arm save them: but by thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.” Ps. 44:3. Notice this word “favour.” This means grace. Certainly, then, as this is God’s mercy, there is no other delivering principle, and so it is God’s grace alone that can justify either saint or sinner. When the poor publican smote upon his breast, saying, “God be merciful to me, a sinner,” he went down to his house justified rather than the man who felt to be obedient and had done as he was commanded, yet trusted in his efforts. It has been my experience that relief has come to me at times when I had forgot to be looking for it; and that, when I have begged for it and watched for it to come, no relief to me was given.

“My tears have been my meat day and night, while they continually say unto me, Where is thy God?” “My soul thirsteth for God, for the living God; when shall I come and appear before God?” What better joy and glory and wealth could I have than to find Him, even as Daniel found Him in the den of lions, or as the three cast out and cast off Hebrew children, or as Elijah found Him in the drouth, and in the rain, or in the fire coming down from heaven, or in the exhausted meal barrel or cruise of oil. Or, again, as Peter found Him as he started to walk on the water; or as he did when he caught so many fish; or as Paul did when the viper caught on his hand but fell off without harm or hurt; or as Paul and Silas in the prison, when their chains fell off and when freedom was brought to them.

Once I was greatly bowed down as I left the North Ouachita Association, because a very able and gifted minister there seemed determined to make certain questions a bar of fellowship which I thought should not be. I was so distressed that when I bought my ticket to

Gillham, Ark., where I was to hold a three days' meeting, that I felt sure I should die, or that the train would be wrecked, and I should be killed; so I wrote in my day-book my name and address, date, and destination of my ticket, etc. But I went on to the meeting unharmed. On Friday I preached, and used this text, "For we know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28. There was present a Missionary Baptist preacher that had quit preaching and was lying out, traveling in a wilderness of doubt and trouble. I had never seen him before. About the last preaching he had done among the New School Baptists was to fight and denounce the Old School Baptists or "Hardshells," as he called them, till one night he had this dream: In his travels he had come to a delicate woman whom he felt to kill. So he had a club, and began to beat this woman on the head. But he finally stopped to see if he had bruised or crushed her, and, behold, she was not bruised or scratched in the least from his club. Then he commenced again with more vengeance, determined to make an impression on the little helpless woman. But after he had done his very best and stopped and looked again, he could not find a mark nor scratch upon her. He awoke and it was a dream. After that he quit fighting the "Hardshells." He quit preaching. His name is Compton. He read and studied for the truth, and tried to pray for guidance, but got into a great wilderness of darkness and doubt. Finally he dreamed this: That he was in the woods, and saw a stranger coming to him. He told the stranger of his poverty and trouble. The stranger said, If you will show me the landmarks, I will show you a pot of gold that is all yours. To which Compton replied, Well, I can show you the landmarks. Whereupon he showed the stranger the landmarks on the trees along. Then the stranger said, Follow me. So the stranger followed on down the line till he came to the track of the Kansas City Southern Railroad; and at the end of the ties on the track he began to dig in the ground with a mattock. Soon his hoe struck a pot, whereupon the stranger reached down and lifted out a pot which was full of

gold, and gave it to Compton, which made him happy. He awoke and it was a dream. It was some time after he had this dream that he came to Gillham to meeting. I did not know him, nor had I ever seen him before. My text, as I said before, was "All things work together for good," etc. I said in my remarks, This text does not say that all things work together for good to everybody, nor every thing. But it does say that all things work together for good to some characters. It is to those who have the landmarks. Have you the landmarks on your heart? If so, I will show you a pot of gold that is all yours. Then I described the landmarks, Poverty. Poor in spirit. Weak, helpless, hungering, thirsting after righteousness, faith, to believe in the God of grace. Love, to love God and His people. "All things work together for good to them who love God, to them who are the called according to His purpose." These and other evidences I urged as landmarks. To these, all the universe for time and eternity was made for good. A pot of riches, as large as space, has God filled to be gold tried in the fire, to make the Lord's people rich, immensely rich, for time and eternity. Neither will He turn it over to them to let them spend and waste it. But He keeps it and them by the power of God, ready to be revealed in the last day, in its fulness. I do not remember all the exact words which I used on this occasion; but, after preaching, an opportunity was given for members, and three persons came forward and were received; but Brother Compton did not come then. But while the hand of fellowship was being given to these three, Brother Compton came. He told how I had described his case, and especially fulfilled his dream. How he was struck with amazement. Then he told the dream to the church, and when he did this, it was my time to be amazed. My heart went up in praise to God. Then I thought, maybe I shall not die now; and the language of Manoah, the mother of Samson, came to me, "If the Lord were pleased to kill us, he would not have received a burnt offering at our hands, neither would He have showed us all these things." At this meeting I baptized this brother, with the others who joined. "Hope thou

in God, for I shall yet praise Him, who is the health of my countenance and my God."

Somehow, the little things that have come along in my life have kept up hope, else I should have long ere this fainted by the way. I know the good word says, "In due season you shall reap if you faint not"; but if it had not been for the Lord I would have long since fainted.

One of the most distressing things to me is to see brethren keep up a constant contention over matters that are of no importance. If one party is a little off on a point, that error is never so bad as a constant argument and quarrel. What are our papers for? Certainly not to spread bad things. But "Hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that which we see not, then do we with patience wait for it." I am so impatient. Oh, that I could be patient and wait. God, who rules the times and seasons, will rule and overrule all for those who have the landmarks. "He will not fail nor be discouraged. "He will rule and judge for the meek of the earth."

Brother Hassell, I am sending you a Minute of our Association. We had a pleasant season. I baptized a sister, by her request, that had seen me in a dream. Our little band is still in peace, so far as I know. I hope THE MESSENGER will be sustained. Our people take the *Signs* and THE GOSPEL MESSENGER.

Yours in hope of eternal life through Jesus Christ,
Graham, Texas. J. H. FISHER.

WE SHOULD NOT STRIVE ABOUT REGENERATION.

STATESBORO, GA., November 20, 1916.

Eld. Sylvester Hassell—

DEAR BROTHER:—I have been impressed of late to write a little letter to the readers of the dear GOSPEL MESSENGER.

I have been distressed and confused over the contention and strife going on among the dear Old Baptists

over the subject of regeneration. It does seem to me that it is one of the most uncalled-for things I have ever known to develop among them. They all believe in salvation by grace through our Lord Jesus Christ. They all believe that regeneration is the work of the Holy Spirit in the sinner, and that regeneration and the new birth enables God's people to know Him whom to know is life eternal. But there is not a man among us all that knows regeneration as God knows it in us. Then why should we be contending and striving as some are doing over the matter? That which we experience and learn in God's word is all we know or can know about regeneration and the new birth. Here we know in part, but we can't know anything perfectly, as God knows it. The contention is confusing, alienating and dividing brethren who doubtless do not understand the writers who are carrying on the discussion and contention. I see that some brethren are endorsing the leaders on both sides of the question, but I do think that this is a serious mistake. I think, if the brethren would leave the preachers alone without endorsement on either side, that the strife and contention would soon cease. We all believe that these vile bodies of ours will be raised in the resurrection and be fashioned like unto the glorious body of the Son of God. Therefore, I feel that we should all be endeavoring in this life to know God, and praise Him for the precious hope of a blessed immortality beyond death and the grave, instead of wrangling and worrying over that which no man understands in this life as God knows it in us. Then, my dear brethren in the ministry and all who are engaged in this unholy war, let me beg you to cease warring over this subject, and leave the matter with God. God is not in this confusion. He is the author of peace, as in all the churches of the saints.

Your brother in hope of eternal life,

H. TEMPLES.

REMARK.

The most of our editors do not publish strifes about regeneration; and, if the others would do likewise, this vain and unprofitable and injurious war would cease.

S. H.

BROTHER STANFIELD'S LETTER TO THE
CHURCH.

[Republished, by request, from THE GOSPEL MESSENGER of July, 1912.]

DEAR BRETHREN AND SISTERS IN CHRIST:—According to promise I write a few lines to inform you of my safe arrival home yesterday evening at five minutes to four o'clock. I experienced no inconvenience from my trip although I passed quite a restless night, my disease moving to my breast and heart. I also was quite unwell early this morning though am more at ease at this time. But I am weak and nervous and make a bad out at writing, but hope you can read it.

My afflictions are somewhat heavy seemingly, but God has a purpose in it. David said it was good for him to be afflicted, for before he was afflicted he went astray; and if the Lord had not laid his afflicting hand on me I might have become exalted. I know not, but He knows what is best for His creatures. Afflictions are often sent in mercy in many ways sometimes to show us where our dependence and trust is that we may be kept humble and submissive to His will.

And the Lord grant that we may be enabled by His grace to say at all times, "Thy kingdom come, Thy will be done on earth as it is in heaven." Oh that we might love Him as He loves His bride.

Brethren and sisters, love one another; yea, let brotherly love abound. Try to live in the unity of the Spirit and the bonds of peace, for says the King in Zion, "Peace I leave with you and peace I give unto you, not as the world giveth, give I unto you." So brethren you see religion is love, and God is love, therefore we should love one another.

And I do believe I love Christ's precious ones. If I do not, then surely I know not what I am. Yet I become very cold and lifeless sometimes. I wander off and get down into Egypt where it is so dark it can be felt. But this is a country rather to be avoided if possible, but if we get down into that country I know of no other way to get deliverance only by the same power that led the children of Israel out of that same country.

He can make darkness light, rough places smooth, and crooked places straight, and unto Him give all the glory now and forever. Amen.

And now, brethren, let us come to the house of the Lord and say something in regard to keeping house for Him. It is a solemn thought for poor mortal man to keep house for God. Oh who is worthy to keep His house? Is it not the duty of the church to use all godly means possible to remove all things that are filthy or unclean and cast them where they belong? For filth and uncleanness should not be allowed in His house.

We are told in the Scriptures to withdraw ourselves from every one that walks disorderly. What is it to walk disorderly? Drunkenness, lying, swearing, stealing, fornication and adultery. To be guilty of any of the above named sins is to walk disorderly.

Now, dear brethren, I see no Scripture command to the church to forgive any member who is guilty of such conduct. I know what the Scripture says regarding personal offenses. That is very easily understood, but a disorderly walk is very different.

And now, brethren, I have written and said a good many things, whether to profit or not I know not. If I have said anything to edify any of the little ones, then give God all the glory, for it is in much weakness I have written.

Dear Brother and Sister Apple, and all the brethren, sisters, and friends with whom my lot was cast while with you in much affliction, I cannot express my love and gratitude to you, beloved in the Lord, for the love and kindness manifested by you towards a poor, sinful, unworthy mortal that I am.

This letter is for all and for the church if you think it is worth anything.

I remain yours, though unworthy I be.

JOHN B. STANFIELD.

Reidsville, N. C., December 24, 1886.

EDITORIAL.

EDITORS :

SYLVESTER HASSELL, WILLIAMSTON, N. C.
 J. E. W. HENDERSON, GLENWOOD, ALA.
 LEE HANKS, VIDALIA, GA.
 J. H. OLIPHANT, CRAWFORDSVILLE, IND.
 G. W. STEWART, AKBON, ALA.

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want **THE MESSENGER**, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

BEGINNING OF VOLUME XXXIX.

With this number the 39th volume of **THE GOSPEL MESSENGER** begins.

By the sovereign pleasure and infinite mercy of the Lord the lives of the editors and contributors and readers of **THE GOSPEL MESSENGER** have been spared to the beginning of another year. To millions of human beings the present year will be the last of their stay upon earth. May all of us have grace so to live as if we knew this year were to be our last—in the reverential love of God, in obedience and submission to Him, and in justice and love to our fellow-creatures, not only to our friends, but also to our enemies, doing unto others as we would have them do unto us. If we are the children of God, this law of love has been written by our Heavenly Father

upon our hearts, and it is delightful to us to manifest it in our lives. We will rejoice to do good to all men, as opportunity is afforded us, especially to the household of faith. As "the elect of God, holy and beloved," we will "put on (not only inwardly feel, but also outwardly manifest) bowels of mercies (deep and tender compassion), kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave us" (Colos. 3:12, 13). With this heavenly law of love universally prevalent on earth, there would be no strife among our brethren, and no war among men.

By the Divine blessing there is comparatively little contention among the most of Primitive Baptists, and we hope that verbal and unprofitable strifes will soon disappear from our churches, and that gospel peace will reign among us.

The present awful war in Europe, Asia, and Africa, directly cursing more than half the human race, and indirectly burdening the whole race, is the most terrible scourge upon mankind since the Black Death, or Bubonic Plague, of the Fourteenth Century, when one-fourth of the human race, fifty millions of people, perished in the Old World or Eastern Hemisphere, even from two-thirds to three-fourths of the population dying, in some countries, of this fearful pestilence. In this unparalleled war perhaps twenty millions have been killed or wounded, and each side seems more determined than ever to exterminate the other. But their resources in money and men are being rapidly exhausted; and a Righteous and Almighty, and yet Merciful God, who has thus suffered wicked, proud, and ambitious men to punish and destroy one another, will, in His own time and way—perhaps during the present year—"make wars to cease unto the end of the earth," and cause "the nations to beat their swords into plow-shares, and their spears into pruning-hooks, and to learn war no more" (Psalm 46:10; Isa. 2:4). In comparison with the eternal, infinite, and omnipotent Creator, all the nations of the earth are "as a drop of a bucket, as the small dust of the balance, as nothing, less than nothing, and vanity"

(Isa. 40:15-17). "He doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand" (Dan. 4:35). He "created all things for His pleasure and glory" (Rev. 4:9-11)—the glory of His wisdom, power, holiness, mercy, and faithfulness.

S. H.

WISDOM.

There are two kinds of wisdom mentioned and described in the Holy Scriptures—the wisdom of God and the wisdom of the world; and these varieties of wisdom are as distinct from each other as light is from darkness. James 3:15-17. The wisdom of God is an attribute of the Deity, infinite, pure and holy, by which all His works are founded, His counsels settled, and His purpose established forever, so that they shall stand, and He will do all His pleasure.

The depth of the riches of God's eternal wisdom is unsearchable, and His ways past finding out. Rom. 11:33.

No creature on earth can search out the wisdom of God or become a partaker thereof except as He (God) is pleased to reveal it by His Spirit; for all the treasures of divine, or heavenly wisdom and knowledge are hid in Christ. Col. 2:3. Therefore, in order that the children of God should be "made wise unto salvation," "Christ is made unto them wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. Oh! what a bounty, what a fulness in Christ, of which fulness they are all partakers, and grace for grace! Jno. 1:16. There is plenteous grace in Christ for the elect of God to meet every emergency and supply every demand, both for time and eternity; and by Him and through Him flow from the depth of eternal wisdom every virtue, every grace, and preparation which adorn and fit them for heavenly places on earth and for heaven itself with eternal glory.

What a blessing and comfort is a God-given faith that embraces the eternal Father in heaven, who loves us with an everlasting love, who through His everlasting, loving kindness hath drawn us to Jesus, washed us from

sin and guilt in His own precious blood, given us faith and hope in the efficacy of His atoning sacrifice, and provided for us a record, specifying His many precious promises, even eternal life through Jesus Christ our Lord. This wisdom of God is the attribute that gives direction to all His works, as it is written, "In wisdom hast thou founded them all"; and His people are made partakers of His covenant blessings, even in this present world, through the righteousness of God which is imparted to each one by revelation of Jesus Christ. Through this revealed knowledge, according to His divine power, God has freely given to His believing children all things pertaining to life and godliness, and these things are received and enjoyed by them through the knowledge of Him who calls them to glory and virtue. 2 Pet. 1:3, 4.

The Church, called in Scripture God's building, with all its ornaments, endowments and furnishings, is the product of the power and wisdom of the one only true and living God (see Prov. 9:1, 2, 3), who spake and it was so, saying, "Let there be light, and there was light." He is the All-wise God, our Saviour. But what shall we say of the other sort of wisdom? If we agree with the inspired testimony, we must admit that the wisdom of this world is foolishness with God. Among the chosen of God there are wise men after the flesh, but not many of this class are called of God into the gospel ministry (1 Cor. 1:26). Paul, the apostle, himself was one of the few who were called and sent to preach the gospel, but with entirely different conceptions of its nature and character, and of the testimony of God by the law and the prophets concerning Christ and the Church; his mind was illumined by heavenly wisdom; he was taken into the custody of the divine Teacher, who imparted lessons of wisdom and knowledge which could never have issued from all the worldly institutions of learning. He set forth on the voyage of life, armed and equipped for the battle of life, as it were, with Saul's armor, his weapons all carnal, having been taught the letter of the law of Moses and the prophets, having a liberal share of the wisdom of this world, yet not a gleam of divine light to guide his zeal for the religion of the fathers and

the traditions of the elders. But while on his way to Damascus, all his light was put out, his wisdom was made foolish, his understanding brought to nothing, and the great Teacher, whom he had never seen, whose sweet voice had never before been heard by him, called him by His almighty grace, and taught him the first and last letters of the gospel alphabet, the Alpha and Omega, the beginning and the end of the work of salvation to the exclusion of any and all the works of men. The wisdom of this world is limited to the things of this world, and cannot rise above its fountain-head; it is earthly, sensual, devilish, James 3:15. It is earthly, because it is confined to the earth in its operations, and cannot find or teach the way to heaven. Sensual, because it is devoted to carnal pleasures. Devilish, because it is coöperative with Satan in his wicked devices, and is the leading force in all the operations of anti-Christ, in propagating error and false doctrines, seeking to destroy those who know and love the truth as revealed from heaven.

This devilish wisdom marks the general course of this world and the downward course of human depravity. Eph. 2:2, 3. Paul addressed this epistle to the saints at Ephesus; and in describing their previous condition and course of conduct and conversation, he lines himself up with them and all the rest of God's elect in the kingdom of nature in pursuing, each in his peculiar way, the course of this world, and thus implies that all are alike dead in trespasses and sins until quickened together with Christ, and saved by divine grace through faith in Jesus, who is "made unto us wisdom, and righteousness, and sanctification, and redemption." J. E. W. H.

PEACE—CONTINUED.

PRINCIPLES AND PECULIARITIES OF.

In the heaven of heavens, the paradise of God, or Kingdom of eternal Glory, the home of the blessed, the spirits of just men made perfect, and in eternal perfection in the presence of God and the holy angels, all the redeemed family or Church of God, will abide in perfect peace forever and ever in eternal duration.

Sweet, blessed thought! All this will come, be or exist, as the result of perfect harmony which will be, reign, prevail, or exist between God and all beings of the world of glory.

Hence we understand that, in order that any family, society, or organization of men be enabled to dwell together in unity, harmony and *Peace*, there must be unity, harmony, or sameness of understanding of the principles, law, or *rule*, governing, relating to or applying to that family, society, or organization of men; and then, in the next place, there must be careful and consistent adherence, observance or compliance, on the part of all concerned, to or with the principles, law or rule of such family, society, or organization of men.

In point of what is usually termed doctrine, it appears that the first Church, or the Church of God, the Church of Jesus Christ and His apostles, or the primitive or Apostolic Church, and the same Church in all ages since, including the Primitive or Old School Baptists of today, which we believe to be the true or genuine successor of that first Church, held to the Trinity or "the three-oneness of God, His self-existence and sovereignty. The total depravity of the natural man. The personal, eternal and unconditional election of all the members of the body of Christ to eternal glory. The speciality and definiteness of the atonement. The necessity of the spiritual birth in order to worship God in spirit and in truth. The sovereign and efficacious operation of divine grace upon all the vessels of mercy." The perseverance of the saints through grace unto eternal glory. The Predestination of all the heirs of promise to be conformed to the image of the Son of God. The resurrection of the bodies, both of the just and of the unjust. The baptism or immersion in water of all believers into visible membership in the visible Church of Jesus Christ.

Now, if these principles be true and Scriptural, let us maintain them in moderation, but unwaveringly, while we abide here in mortality, and remember that a denial of any of these fundamental or basal principles is heresy, and that any member who rejects, ignores or opposes them is a *heretic*, and after the first and second admoni-

tion should be rejected or excluded. So we should never oppose any of these principles, and at the same time cry out for "*Peace.*"

About Predestination outside of what has been plainly taught concerning it, and which none of our people deny or oppose, there has been in different ages and countries, even among the Lord's people, much useless strife and hurtful controversy, just such as we have had and are now having in many places. One rises up and affirms that God has absolutely predestinated all things that come to pass, including both good and evil, and the sins and disobedience of the children of God. Another affirms that "God is the Great first Cause of all causes." In defense of these positions they make argument and ask questions that none can answer to the satisfaction of those making these broad assertions. The great mass of our people object to such doctrine, because it makes it appear to them that God himself is the author of sin, and it seems to them to carry with it the idea that what in Scripture is described or mentioned as sinfulness and wickedness and the works of the Devil is, after all, nothing more nor less than an outward manifestation or the practical working and development of God's original absolute predestination. Don't be alarmed, brethren. I am not going to explain just how it is, for the good and substantial reason that I don't know. A true, correct, and full explanation of God's predestination in connection with the origin and entrance of sin into the world, in harmony with the foreknowledge, holiness and justice of God, and His eternal salvation of sinners, is beyond the capacity of mortal man, because God has not fully revealed it to them in His word nor in their experiences, and if the Lord were to ask the wisest and holiest saint on earth how it is, the most prudent and wise answer that saint could make would be the same as Ezekiel concerning the dry bones—"O Lord God, thou knowest" (37:3).

An unfaithful ministry is to blame for this hurtful, destructive, and vain controversy about the predestination with reference to the carnal affairs of this world, and they should cease it for two reasons: One is, because they do not understand it, do not know it, and

hence cannot explain it. The second reason is, that God has not called men to preach up and explain the before-mentioned incomprehensible mystery, but He has called them to *preach the gospel*, to *preach Christ*, the way, the truth, and the life; to *preach the word*.

Jesus, the great *Preacher*, the Preacher of His own everlasting gospel, is the model preacher for all gospel preachers. Did He engage in such nonsense, such unprofitable *jargon*? Can any man cite me to one instance, parable, or utterance in the whole ministry and life of Jesus, as we find them recorded in the New Testament, in which He referred to, illustrated, or discussed in any way the said unprofitable subject? In His preaching He taught the fact of sin, or of the existence of sin, and that man is a lost, helpless sinner, but He did not discuss the origin of sin.

The safest, soundest, most successful, prudent and acceptable ministers in all ages since the beginning of the gospel era have been those that followed the model of Jesus in this respect. So, if we want *Peace*, let us follow this course, and we will have peace, so far as this subject is concerned.

All genuine Primitive Baptists believe that God is a great independent Sovereign; and that He rules in heaven above and in the earth beneath; that He speaks and it is done, commands and it stands fast; that He declared the end from the beginning, saying, "My counsel shall stand and I will do all my pleasure"; that He rules over all men and worlds and devils, and that with a mighty and invisible, or unseen hand, He overrules all worlds, kingdoms, and nations, battles and armies, to the accomplishment of His own wise, just, and gracious purposes; that He is just, and that whatever He does is just, simply because He is just and cannot err.

G. W. STEWART.

(TO BE CONTINUED)

QUESTIONS AND ANSWERS.

1. Q. What is the meaning of *shibboleth* (Judges 12:6)? A. It is a Hebrew word meaning a *stream*, or *ear of corn*; while *sibboleth* means a *burden*. As the

Ephraimites said *s* for *sh*, the Gileadites, under Jephthah, after a victory over the Ephraimites, had those who wished to cross over the river Jordan to try to say *Shibboleth*, which when they could not or did not do, they slew them. Sometimes things that seem trifling show great and fundamental differences.

2. Q. In 1 Peter 4:6, it is said, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit"; what is the meaning? A. The gospel was preached to those who were then living, but who are now dead, that, though they might be condemned by carnal men, they might live spiritually unto God.

3. Q. Is not majority rule, as now practiced in Baptist Churches, a modern innovation? A. It is not, but it was the practice of the Apostolic Churches, as I have plainly shown on pages 291-294 of my Church History. In 2 Cor. 2:6 the word translated "many" is, literally, "the more," that is, the majority. The pastor is not the Church, nor is there any higher religious body on earth than the Church (Matt. 18:17); and, if a Church is not unanimous, there is no other way than for a majority of its members to decide a case.

4. Q. Are sisters excluded from an expression in spiritual matters, as to receiving, rejecting, or expelling members? A. They are not; for, as shown under the Third Question, the majority of the members, whether male or female, must decide such cases. S. H.

THE FRUITS.

Or the deplorable results of apostasy and innovation becoming widespread.

A reply, in a few words, to a 376-page book, said by some to be "unanswerable." Twelve invincible points, or paragraphs, in defense of the "Old Paths" and against *departure*. "Who are the true Old School or Primitive Baptists" put to the test in different ways, and in a certain 'Church Trial' in the courts, and the court's decision.

A *five hundred dollar* (\$500) offer to certain innovators or "Progressives." Elder John Landmarker's 17 stanzas, or 136 lines, of poetry on the Good Old Way and against so-called "Progressiveism." A pamphlet in good print, 26 pages at 10 cents per copy. Coin or stamps will do. Send all orders to

G. W. STEWART,
Akron, Hale County, Alabama.

IF IN ARREARS, PLEASE REMIT.

As the printing and mailing of THE GOSPEL MESSENGER now cost me more than the entire income from the subscriptions, I am obliged to request all our subscribers to remit to me the small amount of their indebtedness as soon as they can, and to renew for another year, so that I may, the Lord willing, continue to disseminate pure spiritual truth, both among those who are able and those who are not able to pay the small subscription price.

S. H.

EXTRACTS.

Lafayette, Ala., Nov. 6, 1916.

Dear Bro. Hassell: Through the goodness and mercy of God I am able to renew my subscription for the dear MESSENGER that comes to me regularly, and I enjoy its pages, and feel often that one single piece is worth the price of a year's subscription. I can see with only one eye, and that is bad; can read only the large type of the MESSENGER, but I have precious grandchildren and friends that read the smaller type for me. Should I live till the 25th of next February I will be 83 years old. I have reasonable health for one of my age. I have been blessed in many ways, and I try to be thankful to God for His mercy and goodness to me. I am a poor unworthy servant, if one at all. If I can retain the sight I now have, I ask no more, reading God's word and our religious papers and writing to my loved ones, who are many, is the pleasure of my life. If deprived of that, life indeed would be a burden. I hope to be reconciled to God's will. I am still able to attend church services. I have only a sister, no brothers. We live here and enjoy being together, and I feel that God is good to bless us in that way. May God spare and bless you in your good work. How I long to see our people as one! We know God is not the author of confusion. Remember me in your prayers. As ever your sister in Christ, I hope,

M. J. BURTON.

Holly Springs, Ark., Nov. 10, 1916.

Elder Sylvester Hassell.

DEAR BROTHER: I hope all that are due the MESSENGER will pay up soon, as I know it must take so much to publish such a magazine, and it is so much comfort to so many. If money could pay for the pleasure I had in reading the last one, I wouldn't know how to fix the price. O that such men, or the spirit that I think was in Elder Hanks' letter could be with the people of God everywhere! Every letter seemed so good to me. Remember me at a throne of grace.

MRS. W. L. PATTERSON.

Swainsboro, Ga., R. 5, Nov. 10, 1916.

Eld. Sylvester Hassell.

DEAR BROTHER: You will find enclosed one dollar to pay for the MESSENGER *another year*. I do hope the Lord will spare you many years yet to publish the MESSENGER; for I think it is one of the best papers that are printed. I have been reading it ever since 1884; and it seems to me that I hardly could do without it.

Your Brother in hope,

T. N. YOUMANS.

North Berwick, Maine, Nov. 9, 1916.

Elder Sylvester Hassell.

MY DEAR BROTHER IN THE LORD: Yours came today, and I have attended to the sending of the two copies of "In Places of Drawing Water."

I feel that things of the Kingdom of God are of much more importance to me than all other things. God has made it thus with me. Though while we are in the world we have to do with the things of time and earth, yet they are secondary. Even churches are but for time. The apostle Paul speaks of the "care of all the churches." In them he witnessed blessedness; he "saw (like Barnabus) the grace of God and was glad." He had also to know of imperfections, things "contrary to sound doctrine," he met with sorrow, he sometimes wrote unto them with "weeping," he encountered "perils among false brethren," he had to contend with heretics who arose in the churches, but God was his sufficiency, and he fought a good fight, he finished his course, he kept the faith. Oh that abundance of grace from our God may be ours that we may, as the apostle, war a good warfare, laying hold on eternal life. While I was in North Carolina I did not have enough of your company. I could wish to have had more of your companionship in the things of Jesus Christ. The memories of my recent visit among the churches in N. C., are pleasant, and I feel the Lord was gracious to me, granting me the fellowship of many of his dear people, and in enabling me to preach his gospel unto them. Sometimes, since my return to Maine, I feel, if I had the wings of a dove I would fly again to North Carolina to preach the unsearchable riches of Christ. But here in God's providence I am, and what my future lot may be is hidden from my eyes. David says "My times are in thy hands." And I would believe mine are also. The following Scripture was spoken to my tired heart last September, and has many times since then soothed my burdened soul: "The Lord shall guide thee continually, and satisfy thy soul in

drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isaiah 58:11. But, Ah! the unbelief, the unrest that often plagues my life. I have much need to be often at the throne of grace to obtain mercy and find grace to sustain me in my manifold needs. With David I can say, "My soul followeth hard after thee: thy right hand upholdeth me." Psalm 63:8. But I will not further trouble you with my writing.

My son-in-law from Chicago would very much have liked to have met you while he was in N. C. He enjoyed his visit very much indeed among the saints of our God.

My wife and I are well, I am happy to say; and it pleases me to learn you are all "as usual."

May the Lord bless you, dear brother. I am yours affectionately
in Christ Jesus, FREDERICK W. KEENE.

Rockville, Md., Oct. 29, 1916.

DEAR BROTHER HASSELL: Enclosed is one dollar to pay for the MESSENGER for another year. We appreciate it so much, I often find myself wishing I had plenty of money so I could help the church papers along more, but maybe it is not best for me to have such a wish gratified, but I wish the Baptists who take the papers would try to pay up promptly so the poor editors would not be so burdened. I hate to see our people get careless. I haven't been able to get to preaching for a long time on account of a delicate baby. I wish it might be different, but "Ours not to reason why." I sometimes sing a familiar hymn and I can't keep back the tears when I remember how we used to sing together. I wish I had time to write you something in regard to recognition. Some Baptists don't believe in it, but when I read certain portions of Scripture, and notice the words in *so many, many* hymns, I can't keep from believing in it. For instance, what comfort would it have been to Mary and Martha when the Saviour said: "Thy brother shall rise again," if they wouldn't know it was their brother? It might just as well be some other man. I believe that that was their comfort, that they should see and know him again. And again the Scripture says, "We shall know as we are known." He knows who we are, so if we know as he does, we can't help but know each other. And when the Saviour was transfigured before Peter, James and John, they knew Moses and Elias—that to me was recognition. And if I had the time I could name hymn after hymn where it words it about the joys of meeting each other over there; if I didn't believe it, I wouldn't sing it. I never sing without thinking of the words I am singing, and when I sing about meeting those dear little lambs, we had to part with here, in that beautiful land, nothing can exceed my joy, and that was the first comforting thought the Lord gave me when I thought my poor heart would break. And through all this the devil says, "Are you sure of it? Oh, I am so glad this bondage here shall end! If I am not asking too much I wish you would write something on recognition.

Your sister, I hope,

(MRS.) L. R. HICKERSON.

Oxford, Miss., Nov. 22, 1916.

DEAR BROTHER HASSELL: The Baptists of this country do so much enjoy THE MESSENGER as a medium of brotherly correspondence. I would be so glad if all our editors would follow your example and refuse to print any article that savored of an unbrotherly spirit; or manifested a war of words. When I see an article of that kind I pass it by. I am so sick of this fleshly war that I am determined to discontinue all periodicals which continue to assail and speak unkindly of their brethren. I feel life is too short to be spent in this way. How much better it would be to let brotherly love continue. The Baptists in Mississippi are in peace and have no bones of contention, and I trust and pray they may remain so. I hope I may secure many subscribers to your worthy magazine this year. I send you one dollar to pay for THE MESSENGER for Miss Maude Barfield, Oxford, Mississippi.

Yours in gospel fellowship,

A. B. MORRIS.

Snow Hill, N. C., R. 4, Box 11, Oct. 19, 1916.

Elder Sylvester Hassell.

DEAR BROTHER: You will please find inclosed a P. O. money order for \$1.00 to pay my subscription to THE GOSPEL MESSENGER another year. I believe it is sound, instructive, and edifying, to the household of faith. Therefore I desire a continuation of it's visits to my home.

Yours in a precious hope,

W. B. KEARNEY.

Murfreesboro, Tenn., November 20, 1916.

Elder Sylvester Hassell.

DEAR BROTHER: We enjoy each number of THE GOSPEL MESSENGER, and believe you are "contending earnestly for the faith once delivered to the saints." May He who is so abundantly able, continue to bless and guide you in your work. Your writings are a great comfort to many of God's children.

Your brother in hope,

JOHN W. HAYNES.

No. 301 Scales Street, Danville, Va., Nov. 27, 1916.

DEAR BROTHER HASSELL: Enclosed you will find one dollar, which renews my subscription to THE GOSPEL MESSENGER for another year. I feel that this is a dollar well invested, and I wish that every Baptist in our land, who is not already a subscriber, would send you one dollar, and have their names entered as subscribers upon your mailing list. I dearly love to read THE MESSENGER, and always look forward to its coming with joy. I feel that you, your correspondents, and your associate editors, deserve much credit in keeping THE MESSENGER up to the standard it has always maintained, even before you became its editor. You have managed to keep it out of controversy, which is so hurtful to the cause, and have ably contended for the faith once delivered to the saints. May the Lord spare your life many years, to "fight the good fight of faith, and "run with patience, the race that is set before you."

In hope of eternal life.

J. E. HERNDON.

SELECTIONS.

THE PICTURE SHOW AND THE SCHOOL

The rapid rise of the moving picture show is probably without parallel in the history of amusements. Indeed, the multiplication of these shows has been at such an amazing rate, that many of our people have hardly had time to study its psychology, and inevitable relation to other cherished institutions. It is true, much has been written for and against motion pictures, but so far as we know, little or nothing has been written on its influence upon the life of the student.

After giving some thought to the subject, we are prepared to prove that the average picture show is an enemy, and not a friend to real education. This is particularly true of pupils in the grammar grades. As is well known, these pictures are not taken from the commonplace scenes of life, but from the unusual, unreasonable and unnatural. As a matter of fact, but few, if any, would claim these pictures present a desirable ideal of life or an acceptable standard of living. If, then, it be granted these shows are well calculated to establish false ideals and standards for the young, it must follow they are fraught with real danger.

We believe it will also appear that a decided majority of these pictures serve as an unnatural stimulant for the mind, especially for the mentally immature. The psychological effect is, in many respects, much the same as that of liquor or cocaine. The imagination runs riot; orderly painstaking mental processes become distasteful, if not impossible. The inevitable intellectual reaction is depressing and deteriorating. Just as the gambler finds himself unfitted for ordinary labor, the highly and falsely stimulated mind becomes stubbornly averse to ordinary mental effort. This fact will probably account for the widespread indifference upon the part of many of the pupils in our public schools. Not a few teachers have told us of the indifference shown by pupils in their studies, and their inability to account for this indifference. We believe the picture show will go far towards an explanation of this manifest lack of interest. The school room is, at best, a tame affair compared to the exciting scenes of the picture performance. An education implies plodding and a mastery of detail, while the motion picture paints life as a romantic comedy or tragedy.

The claim that the picture show is an educational asset if ever, is no longer true. That there are still some innocent and good pictures displayed in these performances, we cheerfully grant, but this is not true of the average one. To the contrary many of the pictures shown, are reeking with suggestions of vulgarity, or villainy, well calculated to poison the innocent mind.—*Western Recorder*.

FOLLY OF VAST MILITARY PREPARATIONS BY THE UNITED STATES

President Wilson says:

"There need be no misunderstanding of my position. I have again and again made it as plain as language can make it. I am in favor of adequate defense and no more. The whole spirit and principle of militarism is abominable to me."

Admiral Fletcher of the U. S. Navy says:

"It has been recently forcibly demonstrated that ship attacks on forts are futile. This war has conclusively demonstrated what every military strategist knew before—that it is impossible for sea craft to successfully attack land fortifications."

Admiral Knight says:

"The dangers of transporting a fleet across a great expanse of water and maintaining it are almost insufferable."

And General Miles says:

"When some country has braved the perils of the deep, annihilated or bottled up our navy, and passed our land fortifications, they have still to meet the physical strength of this nation—ten million men capable of doing effective military service, one million who have received military instructions under regular army officers, and one hundred and thirty-six thousand graduates from our agricultural colleges."—*Our Dumb Animals* (Boston, Mass.).

The Public, of New York, "An International Journal of Fundamental Democracy," says:—

"COMPULSORY MILITARY SERVICE.

"Scarcely more than a generation ago, Germans were aghast at the introduction of conscription. Today, with character altered, they have become docile parts of a perfect machine, while in free America the National Security League is beginning a wide campaign to compel conscription—a proposition which three years ago would have seemed unthinkable. President Nicholas Murray Butler, of Columbia University, New York, says: 'The situation that now confronts us is one in which we are invited not to maintain the traditional American policy, but to depart from it, and to depart from it in the face of the most impressive and emphatic lesson that history records, that the traditional American policy has been right.'

"The current saying that 'the ocean has become a pond' applies only to the wireless and cable. The transportation of over 100,000 soldiers from Hamburg and Bremen would require 100 troop ships, with hundreds of fuel ships, munition ships, hospital ships, and a body of fighting ships large enough to sink the British navy and the American navy, which latter soon promises to be second in size. The enemy would have to face mines, submarines, and fortifications which Assistant Secretary Franklin D. Roosevelt declares make 'a navy almost unnecessary if all we want is to defend our coasts.' It will be remembered that the British navy, the finest in the world, could make no landing on Gallipoli, and has not been able to bombard a German town, and that in the Boer war it had to carry 250,000 troops to master a handful of peasants, and required over two years to do that.

"Our country began all its three foreign wars (that of 1812 and the Mexico and the Spanish-American), all of which were unnecessary; and it has never been attacked even when its navy was almost a minus quantity. The fact that it has no old boundary lines to settle or racial animosities to overcome counts enormously as an invisible national defense, and as do its thirty-one treaties of delay before hostilities, and its unguarded Canadian frontier. Our country in

non-military defense is supreme among the nations. All this is carefully ignored by the National Security League and its co-workers.

"America's national policy may at this critical time change world policies for a century to come. The hope of a reconstruction of international relationships will be indefinitely postponed if strong, safe America stupidly imitates a policy suited only to a tiny, exposed nation whose aggression no one fears."

HAS THE GOSPEL RUN OUT?

Those ministers who find it necessary to make their sermons summaries of the Sunday newspapers, or who are urged to devote special days to preaching about consumption, small-pox and kindred subjects, might profit from the reading of the following article in the London *Christian*, from the late Theo. L. Cuyler.

There is abroad in some quarters an impression that the Bible is not in touch with these modern times, that its possibilities have been exhausted, and that, in order to retain its hold on the masses, the Church "must more closely align itself with liberal and advanced thinking." There is manifest, too, a growing taste for "sociology"; and many ministers are tempted to give undue prominence to the discussion of problems that belong to social science and political economy.

The Bible does, indeed, contain seedcorn principles from which all wise social reforms must spring. It teaches with Divine authority the duty of the strong to provide for the weak, the necessity of honest dealing and honest wages, the stewardship of money, the claims of Temperance and Christian charity, and the duties that belong to Christian citizenship. No wise minister will ignore these pressing and practical questions, and when he does occasionally discuss them he ought to do so with fearless plainness of speech.

But the Word of God goes a great deal deeper than any problems of social philosophy. It goes to the root of things. It strikes down into the depraved human heart as the source of all the sins and the wrongs, and the sorrows and the sufferings that exist in this present evil world. Satan's throne is in the unregenerate heart; and out of that heart proceed the evil thoughts, the cruelties, the adulteries, the thefts, the murders, the falsehoods, and all the swarm of mischiefs and miseries that afflict society. Christ's Gospel is the only remedy that can reach that heart; and therefore it is the one chief and foremost duty of every Christian minister to preach that Heaven-sent Gospel, and to press it home upon every conscience. Jesus Christ, the healer of sick bodies, came into this world chiefly to save sin-sick souls. He preached heart repentance and holy living.

THE EXPERIENCE OF THE APOSTLES

Paul and his fellow-apostles did not go about lecturing on sociologies, even in that corrupt age. They grappled with the mightier problem of man's utter heart-depravity, and wrought for nothing less than men's souls, and their entire regeneration by the Holy Spirit. That is the prime office of the Gospel of redemption. The wonder-working Gospel of atonement, spiritual regeneration, and supporting grace—which is God's masterpiece—has no more

run out than the law of gravitation has run out, and it is no more "antiquated" than are fresh air and sunshine.

Human nature—whether in mansion or in hovel—has not changed since the Apostle's day. Christianity has not changed, and never will change. It provides for the life that now is, and infinitely more for the life that is to come. The infinite God knew what he was doing when he gave to his sinning, suffering children a Gospel that changes the heart and renovates the whole man, through the incoming of Christ Jesus. To his ministers he entrusts this life-giving Gospel—not to be altered or overlaid or venerated, much less to be apologized for or concealed. The sublime purpose of this Gospel is to bring God to man and man to God. Its two principles—as Pascal well said—are the corruption of human nature and redemption by Jesus Christ. As time can never "antiquate" these two principles, the precious Gospel is as fresh, and as strong, and as indispensable and powerful as when it was thundered from the lips of Paul.—*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. E. A. LEGGETT.

Mrs. Elizabeth Ann Leggett, my own mother, was born Oct. 25, 1842, and died May 31, 1916. She was the daughter of Wesley Pittman and wife, Charlotte, both members of the Primitive Baptist Church. She was married to W. H. Leggett Jan. 7, 1875, and united with the Church at Williams, in Edgecombe Co., N. C., in 1876 or 1877. Mamma was one of the best among women. Everybody that knew her well seemed to love her. I think she had more friends than any one else I ever knew. I have never known any one to appeal to her for aid without receiving it, though she was not wealthy in this world's goods, but she always said the Lord would take care of her. Nothing gave her more pleasure than to entertain the members of the Church in her home, and minister to their comfort. Even little children loved her, and would go to see her. Her health had been bad for many years, but she was cheerful, and one of the most industrious and patient sufferers I have ever known. She did not fear death, but said it would be a blessed release to her; and the last words she spoke were, "am all right now," just a few hours before she died. She was buried at Williams. The burial services were conducted by Elder Jordan W. Johnston, who also married, and baptized her.

She leaves one sister, Mrs. C. A. Weeks, of Whitakers, N. C.; an aged husband, Elder W. H. Leggett and myself (their only child) with my family to miss her presence; but we try not to grieve, for we feel that it is so much better for her.

(MRS.) LIZZIE DAVENPORT.

MRS. FRANCES DAVENPORT.

My other mother, Mrs. Frances Davenport, was my mother-in-law, but always treated her sons' wives as if we were her own children, and we all were devoted to her. Words cannot express my love

for her, and little did I think when she was so faithfully helping me to nurse my mother, that I would have to give her up in two short months. She had been suffering over twelve months with inflammation of the inner ear, and was operated on April the 16, 1915, and improved real fast for several months; then the place opened again, and never did get well. During all that pain and suffering she was cheerful and just as industrious as any one of her age could be, always saying she didn't want to be any trouble. She went to Newport News, Va., the fifth day of July, to visit one of her sons, and died there the fifth of August. She would have been 64 years old the 12th of August. All four of her children were there when she died, and they brought the body back, and it was tenderly placed by the side of her husband in the cemetery at Scotland Neck, N. C. She was a member of the Missionary Baptist Church, but said she loved all good people. And I have heard her say she had rather hear Elders M. T. Lawrence and W. B. Strickland than any one else she ever heard preach. She leaves one brother, Mr. G. K. Moore, of Scotland Neck, N. C.; three sons, one daughter, thirteen grandchildren, and one great-grandchild. But we would not call her back if it were possible, for I feel that both of these good women could say, as the Apostle Paul, "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness." And I sincerely believe they have entered into perfect rest. Written by their loving daughter.

(MRS.) LIZZIE DAVENPORT.

Zion's Landmark please copy.

MRS. ELLA V. EVERETT.

RESOLUTIONS OF RESPECT.

Whereas, God in his great wisdom has seen fit to remove from our midst by the messenger of death on August 7, 1916, our dear sister, Ella V. Everett, therefore, *Be it resolved:*

First. That we cherish her memory, endeavor to emulate her example in this life, and bow in humble submission to the will of Him who doeth all things right.

Second. That our Church has lost one of her most lovely members, and the community a kind and generous hearted neighbor.

Third. That we extend to the bereaved relatives and friends our heart-felt sympathies, and trust God will comfort and sustain them.

Fourth. That a copy of these resolutions be spread upon our Church records, and a copy to *Zion's Landmark*, and the GOSPEL MESSENGER for publication.

Done by order of the Church in conference assembled Saturday before the first Sunday in September, 1916.

D. F. ROBBERSON, *Moderator*
R. A. BAILEY, *Clerk*.

MRS. J. P. ALFORD.

My mother, Jane Pitman Alford, daughter of David and Elizabeth Pitman, was born in Edgecombe County, N. C., Oct. 16, 1834, and died Sept. 11, 1914, in her eighty-first year.

She married Edwin Alford in 1853, and to them were born eight

children, only three now living, C. T. Alford, Bainbridge, Ga., Mrs. J. W. Satterthwaite, Speed, N. C., and the writer, Mrs. Annie E. Biggs, Williamston, N. C.

She united with the Primitive Baptist Church at Lawrence's, Edgecombe County, N. C., and was baptized by the pastor, Elder William Bell, the fourth Sunday in August, 1875, and lived a consistent and faithful member there until death, always filling her seat unless providentially hindered.

She was a devoted wife and mother and into her loving hands fell the care of fifteen orphan children, all of whom she tenderly cared for as long as they needed her assistance.

She was meek and lowly, kind and faithful, possessing the highest traits of a Christ-like character, her every aim in life being to serve Him and those around her.

About a year before her death she became greatly afflicted, being almost blind. To know her was to love her.

She bore her affliction with Christian fortitude, never complaining, always willing to suffer, and ready to go at God's appointed time.

She died suddenly, suffering pain only a short time before the end came, and passed peacefully away, resting her head in the arms of the writer.

All was done for her that loving hands could do, her two granddaughters being faithful to the last. At her request, she was buried in the churchyard at Lawrence's, N. C.

She was indeed a remarkable woman, and even in her old age was more active than the majority of those not half her years. To her many descendants she leaves the priceless heritage of a noble life well spent. She was indeed "a mother in Israel."

A precious one from us is gone,
A voice we loved is still,
There is a vacancy in our home,
That never can be filled.

Williamston, N. C.

ANNIE E. BIGGS.

JOEL HUME WATERS.

Joel Hume Waters was born Feb. 5, 1857, near Owensville, Gibson County Indiana; was married April 30, 1881, to Lydia L. Simpson. He and wife united with the Primitive Baptist Church at Owensville, I think, in 1886. Letters of dismission were granted them about four years ago, and they united with the Greenwood Church, at Terre Haute, where Bro. Waters and family had resided since March, 1904.

Bro. Waters had been in almost perfect health until the morning of Oct. 23, when he was taken sick with acute intestinal obstruction; was up, however, during the day, and about his work; but became worse on the 24th and later was taken to St. Anthony's Hospital. He manifested a deep interest in his hope, experienced years ago, and the Bible; quoting the 23d Psalm, and other favorite passages of Scripture in the presence of his wife, children, and sister, while waiting around his bedside for the doctors. On the evening of Oct. 25, about 1:30, following a surgical operation, his soul took its flight to that realm above, where sickness and death never come. He leaves a devoted wife, four children (Elza O.,

James H., Lula P., and Lawrence E.), four sisters, and two brothers, besides many friends, neighbors and other relatives to mourn their loss.

Bro. Waters was always prompt at his meetings, ever willing to render service to his beloved Church, and to God, whom he had long worshipped. Eld. A. A. Shoultz, of Owensville, Ind., and Eld. Willis Gill, the regular pastor of Greenwood Church, spoke comforting words to the many friends and relatives at his funeral; may God enable us all to so live that, like the dear brother, when death comes, we will realize our hope, is the prayer of

WM. H. SAULMON.

EBENEZER CHURCH, BALTIMORE.

Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every 2d, 3d and 4th Sundays at 11:30 A. M. Meeting House on Madison Street, near Calvert Street.

Pastor, Elder Joshua T. Rowe, 704 Linwood Avenue, Roland Park, Baltimore, Md.

THE GLORIOUS TRIUMPHS OF GRACE.

I will send the second edition of "The Glorious Triumphs of Grace" for 10 cents per copy, postpaid. Contains 190 pages and 13 chapters on our merciful God's rich grace, as it reigns in Election, Regeneration, Pardon, Justification, Adoption, Sanctification, etc.

W. S. CRAIG, Kearney, Nebraska.

Coeducational

Established 1879.

GILLIAM'S ACADEMY

1916-1917.

One of the oldest private high schools in North Carolina; with accredited relationship with leading college and universities of the South with excellent courses in Bookkeeping (Eastman System), Shorthand (Ben Pitman System), Typewriting (Touch System), Piano, Harmony; Voice, and Expression. Diplomas awarded all graduates.

Singe course in any department, with board, room rent, fuel and lights, \$104. Double course, \$125, and may be paid on easy installments.

The only school of its kind owned and operated by Primitive Baptists in the United States, and Primitive patronage is earnestly requested. New catalog just out. Write today, address

JOHN W. GILLIAM, *Principal*, or
J. W. GILLIAM, Jr., *Business Manager*,
ALTAMAHAW, ALAMANCE COUNTY, N. C.

P. S.—Send us a list of prospective students from among your acquaintances. Write names and addresses plainly.—J. W. G., Jr.

"IN PLACES OF DRAWING WATER."

Judges 5:11.

By Frederick W. Keene. Allegorical Narratives for the instruction and comfort of Babes in Grace. Neatly bound in cloth, 50 cents per copy, or five copies for \$2.00, prepaid. Can be had from this office or from Elder Frederick W. Keene, North Berwick, Maine.

A VALUABLE TREASURE AND MOST USEFUL GIFT
THE LATEST AND BEST BIBLE DICTIONARY

(Teacher's Edition)

By WILLIAM SMITH

ABRIDGED, REVISED AND BROUGHT DOWN TO DATE
By F. N. AND M. A. PELOUBET

The Results of the Latest Research. True Signification of All Proper Names. The Dates in Accordance with Those in the King James Version. Old and New Testament History in Chronological Tables. Harmony of the Gospels. Chart of Science and the Bible. Calendar of the Jewish Year. Jewish Weights, Measures, Time, and Money. 17 Colored Maps. 440 Illustrations. 834 Pages. Handy and Beautiful Volume. Postpaid, \$1.50.

Send orders to

SYLVESTER HASSELL,
WILLIAMSTON, N. C.

FIVE BOOKS.

For any of the five following books, send orders with money to Elder John R. Daily, 1022 Goodlet Ave., Indianapolis, Ind.

1. DAILY-THROGMORTON DISCUSSION.—This great four days debate on the Atonement and Means Doctrine, held at Ewing, Ill., in August, 1912. A fine book at the low price of \$1.00.

2. THE PILGRIMAGE OF A STRANGER.—This book is well printed on good paper and neatly bound and illustrated. It gives an account of the early life, Christian experience, call to the ministry, and labors and travels of John R. Daily. Moral and doctrinal lessons are drawn from circumstances related, and synopsis of sermons and debates is given. \$1.00.

3. RUSHTON'S DEFENSE OF PARTICULAR REDEMPTION.—A great reply to Fuller. A work everybody should read. 35 cents.

4. SECRET SOCIETIES: THEIR FALSE RELIGIOUS PRINCIPLES AND CORRUPT PRACTICES, by John R. Daily. 35 cents a copy, \$3.50 a dozen.

5. On account of the great advance in the cost of paper and other material used in printing and binding I am compelled to raise the price of my HYMN AND TUNE BOOKS. Hereafter the price will be as follows:

Flexible back, 45c per copy; \$4.50 per dozen.

Board back, 60c per copy; \$6.50 per dozen.

Cloth back, 70c per copy; \$7.50 per dozen.

All books postpaid.

Send all orders to ELDER JOHN R. DAILY, 1022 Goodlet Ave., Indianapolis, Ind.

HOLIDAY PRESENTS.

Good Books make suitable presents. PARENTS, give your children "*THEODOSIA ERNEST, THE HEROINE OF FAITH.*" Price \$1.25.

CHILDREN, give your parents "*TRIAL AND DECISION OF MT. CARMEL CHURCH.*" Price \$1.50. READER, if your PASTOR has not this last book he would appreciate a copy. Dr. Chas. H. Waters of Washington, D. C., said at an Association recently that he so highly valued this book he would not part with his copy for One Hundred Dollars if it were impossible to get another.

Send orders to EDITOR of this paper, or to me, and books will be mailed WHERE you wish, and WHEN you wish. Order before Christmas.

R. H. PITTMAN, Luray, Va.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

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

Plain Morocco, \$1.00; dozen, \$10.50.

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

Send all orders to

ALVIN CLARK, Wilson, N. C.

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

HYMAN AND TUNE BOOKS.

(Fourteenth Edition.)

For use in Old School Baptist Churches.

Both round and shape note, 70 cents per single copy, \$6.50 per dozen. Transportation prepaid.

This book can be furnished in limp-leather binding, with name of owner in gilt letters, for \$2.25.

Send orders to Elder S. H. DURAND, Southampton, Pa., or to Elder P. G. LESTER, Floyd, Va.

NOW PUBLISHED IN FULL.

SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B. LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

ALLEN'S NATURE COMPOUND.

A safe vegetable remedy for Liver, Kidney, and Blood Diseases, Rheumatism, Neuralgia, Dyspepsia, Sick and Nervous Headache, Fever and Ague, Constipation and Skin Diseases. Your money back if you want it. Six months' treatment for \$1. Sent postpaid on receipt of price. Agents wanted. Not for sale by druggists. On receipt of a stamp we will send any person over the age of sixteen a generous sample free.

W. T. ALLEN MEDICINE Co.,
Greenfield, Indiana.

EDITH AUSTIN'S INQUIRY.

Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or \$2.00 per dozen by express, or \$2.25 by mail.

Send all orders to the author, Eld. P. T. Oliphant, Buena Vista, Ind.

NEW EDITION, SOLD AT LESS THAN COST.

For the Defense and Spread of the Truth.

THE APOSTOLIC CHURCH.

The ninth (the most important) chapter of my Church History revised and brought down to date.

Scripture truth about the church, as stated by the greatest scholars of the world, and by the ablest Primitive Baptist ministers. Sixty closely printed octavo pages.

The Church History, now out of print, was written and published to disseminate the truth, and was sold for two thousand dollars less than the cost; but, through the kind appeals of Elders J. R. Respass, Wm. L. Beebe, and P. D. Gold, in THE GOSPEL MESSENGER, *The Signs of the Times*, and *Zion's Landmark*, this debt was paid by members and friends. The present volume, *The Apostolic Church*, will be sold at cost, or given to those wishing it, and not able to buy it.

Postpaid, ten cents a copy.

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.

Price \$1.25 per copy. I will send this book and my pamphlet on "Salvation" for \$1.50 postpaid.

ENDORSEMENTS.

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 Lec 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,

BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

I will sell the above most interesting and valuable book for \$1.00 (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,
McGirk, Texas.

Vol. 39

No. 2

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====

PUBLISHED MONTHLY.

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

FEBRUARY, 1917.

=====

All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C.

Write communications with pen, and on only one side of paper.

Money should be sent by money order or registered letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving THE MESSENGER should notify us.

Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

If the MESSENGER is not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

FEBRUARY, 1917.

TABLE OF CONTENTS.

Poetry.

Harmony of the Divine Attributes	33
--	----

Correspondence

Geo. S. Cargill—Benefit of Scriptural Knowledge	34
Elder F. W. Keene—The Supply of All Our Needs	37
Elder J. R. Daily—Let Us Have Peace	39
Elder L. H. Hardy—How to Have Peace in Our Churches	40
Death of Deacon S. B. Luckett	41

Editorials.

By Elder S. Hassell:

Righteousness and Peace	42
Questions and Answers	55
If in Arrears, Please Remit	57

By Elder J. E. W. Henderson:

Memory	43
--------------	----

By Elder Lee Hanks:

Fruit-Bearing	46
---------------------	----

By Elder J. H. Oliphant:

Pantheism	49
Pleasures of Peace and Love	50

By Elder G. W. Stewart:

Experience	51
The Fruits	56

Extracts.

Elder J. T. Satterwhite	57
Resolutions of Mount Olive Church	57
Mrs. B. A. Crawley	58
Mrs. Fannie Walker	59
Mrs. L. E. Bragg	59
Elder M. E. Young	59
Elder E. R. Robinson	59
Elder S. E. Pennington	60
Kader Lilly	60
Elder L. T. Ruffner	61
Mrs. F. P. McNeely	61

Selections.

God With Us	62
-------------------	----

Obituaries.

W. B. Whatley	63
---------------------	----

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 39

WILLIAMSTON, N. C., FEBRUARY, 1917

No. 2

HARMONY OF THE DIVINE ATTRIBUTES.

Psalm 85:10.

Infinite grace! and can it be
That heaven's Supreme should stoop so low?
To visit one so vile as me—
One who has been His bitt'rest foe?

Can holiness and wisdom join
With truth, with justice, and with grace,
To make eternal blessings mine,
And sin with all its guilt erase?

O love! beyond conception great,
That formed the vast stupendous plan!
Where all Divine perfections meet
To reconcile rebellious man!

There wisdom shines in fullest blaze,
And justice all her rights maintains;
Astonished angels stoop to gaze,
While mercy o'er the guilty reigns.

Yes, mercy reigns, and justice too;
In Christ they both harmonious meet;
He paid to justice all her due,
And now He fills the mercy-seat.

WILLIAM TUCKER (1772).

CORRESPONDENCE.

BENEFIT OF SCRIPTURAL KNOWLEDGE.

Moreover, brethren, I would not that ye should be ignorant.

I Cor. 10:1.

The great apostle to the Gentiles had been raised up at the feet of Gamaliel, and was well versed in the Scriptures, and it is edifying to see how careful he was to enlighten his brethren. His letter to the Romans is replete with deep doctrinal views, but he was not unmindful of the practical teaching as well. The same diversity of teaching he enjoins upon both Timothy and Titus, and through them upon all gospel ministers. Mark well his instruction in Titus 3:8: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be *careful* to maintain good works. These things are good and profitable unto men." These "good works" are the subject of many wholesome instructions in all his epistles, and especially does he enjoin the teaching of them upon the young preachers.

In the text under consideration he was calling attention to the backslidings of Israel—of how they had all been baptized unto Moses—had all eaten of the same spiritual meat, etc., and yet "with many of them God was not well pleased; for they were overthrown in the wilderness." And then he says that "these things were our examples, to the intent that we should not lust after evil things, as they also lusted; neither be idolaters, as were some of them; nor commit fornication, as some of them committed, and fell in one day three and twenty thousand; nor tempt Christ, as they did, and were destroyed of serpents; nor be murmurers, as they also murmured, and were destroyed of the destroyer." He says, "I speak as to wise men." Therefore, he would have us to be wise, not as fools, but as understanding what is the will of God concerning us. (Eph. 5:15, 17). And he says in another place, "This is the will of God, even your sanctification." (1 Thess. 4:3). He would not have us to be ignorant concerning any of the Scriptures, and he speaks to Timothy of his having known the holy Scrip-

tures from his youth, and how they were able to make him, through faith in Christ Jesus, wise unto salvation. (2 Tim. 3:15). Jesus says, "Thy word is truth", (John 17:7) and again, "If ye continue in *my word*, then are ye my disciples indeed; and ye shall know *the truth*, and the truth shall make you free" (John 8:31, 32). God's people need to be freed from the entanglements of sin; they need to be warned daily of the temptations and pitfalls which surround them. There is no security for them here, except in obedience. It is said in the Psalms, "Thy word is a lamp unto my feet, and a light unto my path." (Psalm, 119:105) Therefore, the Scriptures ought to be our daily companion. We ought to read them and study them, and we ought to talk about them. We ought, also, as Paul says in Hebrews 3:13, "exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." This daily exhortation is one thing which we very much neglect. We leave all of the exhortation to the preacher, but Paul was not talking to preachers when he wrote that Scripture. He was talking to all the Church. We get in the habit of leaning too much on the preacher. Some churches cannot even hold conference unless the preacher is there, and I have known them to separate and go home without even a prayer, because the preacher did not come. This is an indication of carnality. A spiritually minded membership would not be satisfied with such a course. A brother may have the gift of exhortation, and if he has it, he ought to be encouraged to use it. Let every man abide in his own calling. In these latter times we have divided the Church into just two classes—preachers and private members. What has become of the other gifts which Paul speaks of in 12th chapter, 1st Cor.? Evidently we have done away with all of them except one, unless it be we have assumed that the preacher is a many-sided person, embodying all the gifts. A deacon ought to be able to conduct the services of the Church next to the preacher, and yet we have men ordained to the office of deacon who cannot (or do not) even offer a prayer. The Baptists many years ago used to have weekly prayer meeting. The late Eld. C. B. Hassell, we are told in Hassell's Church History, began his

public exercises at a prayer meeting; also, Eld. Wilson Thompson. I think it would be far better for the Church to try out its gifts at such meetings rather than to embarrass a beginner by calling upon him at a regular preaching service.

These and many other things the great Apostle would not have us to be ignorant of, if indeed we are to be children of the light. To be wilfully ignorant of the teachings of the Scriptures, is to shut our eyes to light and knowledge, and to say that we prefer darkness rather than light. Some may say, "But I cannot understand the Scriptures when I read them"; but this is no excuse. If we are the children of light, the Lord will give us understanding; and even if we do not fully understand them from our own reading, the fact that we have read them and are familiar with them will enable us to better understand their meaning when it is explained to us. Ignorance in this matter may lead to serious consequences. For instance, if a preacher comes amongst us preaching heresy, or false doctrines, how can the membership detect his errors if they be not themselves enlightened? A Church which blindly follows its preachers is on the downward road to destruction. We need a better light, and a safer light, and then we can the more appreciate the true gospel when it is presented to us.

Some preachers are long on doctrine and short on practice, or vice versa. This also is an evil under the sun. A preacher should not shun to declare the whole counsel of God, whether it relates to doctrine or to practice. The church needs instruction in both.

May the Lord implant within us a greater thirst for true knowledge, and a disposition to do away with everything which is not conformable to His word.

GEO. S. CARGILL.

Savannah, Ga., Dec. 9, 1916.

REMARKS. True knowledge of the Scriptures should be earnestly sought, but we should remember that the Apostle Paul says, "Knowledge puffeth up, but charity (that is, love) edifieth (or buildeth up), 1 Cor. 8:1. He means that *mere head* knowledge, intellectual and superficial knowledge, swells a person up into a vain and

empty bubble, makes him proud and scornful, inflates him with a poisonous gas, is injurious to him, and dangerous to others, alienates and embitters others; but *heart* knowledge, knowledge of truth with a reverent love of God, and an humble, tender, considerate, self-denying love of others, especially of the people of God, instead of dividing, unites and builds up the Church of God into a harmonious, beautiful, and enduring temple. Knowledge blended with love and humility is heavenly wisdom (1 Cor. 13:4; James 3:17, 18). S. H.

THE SUPPLY OF ALL OUR NEEDS.

"My God shall supply all your need according to his riches in glory by Christ Jesus. Philip. 4:19.

All our blessedness flows from him. He is the Fountain of Living Waters. By the providences of our God, and his teachings and discipline we are brought to know, from time to time, our manifold needs. The burden and heat of the day, adversities and crosses, afflictions and sorrows are our school in which we are disciplined and taught, and wherein we are made to know how needful and how precious is Jesus our Saviour, our compassionate, Almighty Friend. We are brought into soul distresses; these distresses are very varied among the children of God, according to the will of our God and our Father. Trials, temptations of Satan, the plague of the corruptions of our sinful hearts, bring us down; sometimes into deepest trouble, and we are in the furnace of affliction. So much dross comes to the surface; and if there be any gold in the melting pot, we feel it must be very small. O what needs we are made to feel! We are wretched, sinful beings; we are vile. This we learn more deeply to our shame, and by the kindness of the Lord unto us we are made to be broken and contrite in heart over our perverseness, our vileness. In the trying dispensations that are put upon us we are far from being all that is lovely and God-glorifying. Peevishness, rebellion, murmurings, self-pity are in our flesh, and, unless continually crucified, what graceless, miserable wretches we know ourselves to be. Left to ourselves we are far from submission, far from acquiescence to the

will of God in the sore dispensations of his providences. But in all troubles we endure, our spirit lives, for though unworthy, the Holy Ghost in covenant mercy, ministers the riches of Jesus Christ unto us in our manifold temptations. Christ has said, "He shall testify of me; He shall glorify me; for He shall receive of mine, and shew it unto you." How refreshing, quieting, sustaining is the communion of the Holy Ghost! He unfolds the things of Christ, leads us into the covenant of grace, speaks the sure, the exceeding great and precious promises to our needy, weary hearts; and every gospel of mercy is so ever new, desirable, welcome, and satisfying in the wilderness. And in these moments, while we are again tasting the preciousness of the gospel of Christ, how vain, and perishing, of what little value we feel all the things of time and earth to be!

"Not all things else are half so dear,
As Christ's delightful presence here:
What must it be in heaven!
'Tis heaven on earth to hear him say,
As now I journey, day by day,
Poor sinner, cast thy fears away,
Thy sins are all forgiven."

Our God satisfies our souls in drought, and makes fat our bones; for he is the health of our countenance, and our God. There are unsearchable riches of grace and blessedness in Christ Jesus, the mediator of the new covenant.

This covenant is ordered in all things and sure, and it is all our salvation and all our desire. When Jesus is felt to be near, and we are given to muse upon his preciousness, how changed is our estate! The accuser is overcome; the blood and obedience of the Lamb of God bids us to be of good cheer, chases away the cloudy oppression of the soul. Jesus' atoning, precious blood silences every tongue that would rise up against us in judgment. If the token of the blood of the covenant be ours; if we have eaten Christ our Passover, sacrificed for us; then "against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how the Lord doth put a difference between the Egyptians and Israel." *Exod. 11:7.* O dear Redeemer, Lamb of God, thy flesh is meat indeed, thy blood is drink

indeed to poor famished sinners. Thou art streams in the desert to weary, fainting pilgrims of Zion.

Thy felt presence, dear Saviour, sweetens every bitter cup. The waters of Marah are sweetened, and we can drink them. Exod. 15:23-25. Thou art our stay and support; and, having thee our salvation and hope of eternal glory, we shall endure to the end. "Thou shalt guide me with thy counsel, and afterward receive me to glory."

FREDERICK W. KEENE.

NORTH BERWICK, MAINE.

LET US HAVE PEACE.

INDIANAPOLIS, IND., December 4, 1916.

DEAR BROTHER HASSELL:—I have just received the December number of the GOSPEL MESSENGER, and I desire to say that its contents are very comforting and instructive. The appeals made in it for peace meet my most hearty approval. Oh, how joyful it would be if wrangling would cease among the household of faith, and all would come together in peace and love! If all would only lay minor differences aside and unite on the fundamental principles of the grand old doctrine of grace, what a blessing it would be! So many questions of dispute have been sprung that are not at all important. As these questions are discussed the disputants get farther and farther apart, and often use unbecoming epithets in referring to each other, calling each other hard names, and accusing each other of bad motives. This ought not to be. It is contrary to the teaching of God's word, contrary to the spirit of the gospel of Christ.

The admonition of the apostle should be heeded by us all: "Be ye, therefore, followers of God as dear children, and walk in love, as Christ also hath loved us." God's children are dear to him, and they should be to each other. As the love of God is shed abroad in their hearts, it should be exercised in loving him in return and each other as his children. As they are in love with each other, they should so walk that they will grow in that love, rather than to live so as to grow cold toward each other. As love is felt and exercised, peace and joy

abound. How much happiness springs from the fountain of love! The service of God is truly sweet to those who love each other as they engage in that service. The Church is then precious, and the saints can rapturously sing,

"I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved,
With His own precious blood."

A spirit of forbearance is so commendable. It is good to bear each other's burdens, and so fulfill the law of love, which is the law of Christ. If God has forgiven us our sins He has forgiven us much more, so much more, than we forgive when we forgive others who may have wronged us. Let us think of this when we feel that we are wronged. Our stay here is too brief to spend any of our time in quarreling. "See that ye fall not out by the way," should be constantly in our minds.

The true Church of Christ consists of members who are so associated that none are independent of the others. All are so related that they stand together as a body. The interest of one should be the interest of all. So it is with the Churches local. They stand in a connected chain of relationship so that none are independent of the others. There is a common brotherhood that unites them in one body, the one Church of Christ. The Lord so speaks of them, saying, "My love is but one." Any other view of the matter would represent Him as having as many Churches as there are local bodies.

I long for the time to come when all will see eye to eye, and speak the same things. I so much desire to see peace reign in our beloved Zion before I go hence.

JOHN R. DAILY.

HOW TO HAVE PEACE IN OUR CHURCHES.

Atlantic, N. C., January 3, 1916.

DEAR BROTHER HASSELL:—I have read with much comfort the short letter of brother H. Temples in the GOSPEL MESSENGER of Jan. 1917, and I want to fully endorse his letter.

Then I want to add, if some of our papers will continue to publish letters cultivating this strife of words, why not write at once and ask the editors to stop sending the paper? If brethren will preach so as to keep up this strife, let the churches ask them to stop their visits until they are willing to abide by the words of the Bible.

The Lord surely knew how things should be said. He did not leave things for us to change so as to get His meaning. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.

That is sufficient. It needs none of our jeremander-ing to get it right. Brethren, let us abide by the word of God, and thus contend earnestly for the faith once delivered to the saints.

Brethren, pray the God of love and peace to be with us all, and to so bless us that our hearts may be filled with love to Him and His dear people that we may not have a desire to kill and destroy one another.

Yours in the hope of peace in Zion.

L. H. HARDY.

DEATH OF DEACON S. B. LUCKETT.

Brother Samuel Boone Lockett, of Crawfordsville, Indiana, died Jan. 7th, from the infirmities of age, at the residence of his only living child, Mr. George B. Lockett. He was born near Laconia Ind., April 21, 1828. He was married to Miss Mary J. Douglas, in October 1843, who died in August, 1907. Six children were born to them. An older brother, Mr. George Lockett, of Corydon, Ind., 92 years of age, survives him. Brother Lockett was one of our soundest, pleasantest, and ablest writers. I never had a more intelligent, sympathetic, and steadfast friend. I hope to publish soon a fuller notice of him.

S. H.

EDITH AUSTIN'S INQUIRY.

Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or \$2.00 per dozen by express, or \$2.25 by mail.

Send all orders to the author, Eld. P. T. Oliphant, Buena Vista, Ind.

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

RIGHTEOUSNESS AND PEACE.

Says the Psalmist, "Righteousness and Peace have kissed each other." (85:10). These principles, personified as angels, are here represented as perfectly and lovingly harmonious. Because Melchizedel was, as his name means, King of Righteousness, he was, therefore, King of Salem or Peace (Heb. 7:1, 2).

God makes His people righteous by the perfect and everlasting righteousness, active and passive, of His Son; and imputing and imparting that righteousness to them, He will give them perfect and everlasting peace. Without holiness, none can ever see His face in peace. Righteousness includes justice and kindness. In accepting His sinful people in the spotless righteousness of His Son, He is infinitely just to them; and in revealing, by

His Spirit, His Son in them the hope of glory, He is infinitely kind to them; and thus blessed of the Lord, they have full and abiding peace.

And if men and nations were always righteous, always just and kind to each other, doing unto others as they would have others do unto them, they would be at peace with one another, unless others were forsaken by God, and given up to the Devil; and, in order to restore peace, those who have selfishly and wickedly broken it must, so far as they possibly can, repair the damage they have done, and never repeat it.

And with the Churches of Christ the case is the same. First, Righteousness, and then Peace. They must continue steadfastly, both in faith and in practice, in the Apostles' doctrine (Acts 2:42); otherwise they break fellowship and peace; and in order to restore fellowship and peace, there must be a confession of the error, and a return from the departure. In order to have true and lasting peace with each other, the Churches of Christ should be just and kind to each other; just in believing and doing, and in requiring others to believe and do, no more nor less than what is taught in the New Testament; and kind in humbly and lovingly laboring to save others from errors and disorders, and in gladly receiving again to fellowship all who have sincerely returned from their departures. Thus, in righteousness, there will be true and lasting peace and joy in all the Churches of the saints (1 Cor. 14:33; Rom. 14:17).

S. H.

MEMORY.

Memory is the faculty of recollecting things past, and is one of the most useful and profitable faculties of the human mind. There are so many things that are important and necessary to be kept in mind affecting our individual happiness and often involving that of others with whom we have to do along the course of life that we often find it necessary to draw upon the bank of memory, without which wonderful faculty many important questions would remain forever unanswered and many business transactions unsettled forever.

An acute, retentive memory is in many points indispensable to the discharge of our duties and obligations both in the affairs of this busy, natural life and in matters appertaining to the more exalted and blessed station into which the people of God are raised up and planted in the kingdom of grace. There are some things mentioned in the Holy Scriptures which the children of God are required to remember, and it is my object, the Lord willing, to call attention to some of them in this article, and in such exercise the mind is drawn backward to times and events past; for the term, "remember," embraces nothing future, nor can we remember anything that we have never known.

Solomon says, "Remember now thy Creator in the days of thy youth," etc. (Ecl. 12:1). The children of God have a natural birth and a spiritual birth, a natural youth and a spiritual youth. As to these births, they are strictly passive, and are not required to remember the exact date of either, but as they grow older, they gradually develop into a stage of physical and mental strength and activity. In the natural state, the child of nature goes forth to deal with the affairs of the natural kingdom into which he is born; and the child of God, the heaven-born subject of the kingdom of divine grace, is thereby made complex—possessing two distinct natures in one person, and hence a conflict or warfare begins and continues until mortal death ends the conflict forever.

Paul the apostle (Ephesians 2:11) calls the attention of the brethren to their former condition in the kingdom of darkness, saying, "Remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." How important that they should have been reminded of their former state of alienation, destitution and ignorance of Christ, and the saving benefits of the grace which God had given them in Him before the world began, that in memory that sad state and condition might appear in full contrast with that which followed and which will stand forever according to the election of grace. "But now," (subsequent to

that time when they were nothing but Gentiles and fitted only for the kingdom of darkness) "in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ."

Now it is good for us, poor Gentile sinners, in this age of the world, to remember that our state and condition in the flesh differs not from that of our ancient Gentile brethren, and, in connection with it, remember with joy and thanksgiving the grace of God given in Christ by which we are saved and called, and the application of the atoning blood of Christ, by which both Jews and Gentiles are made nigh, and not only nigh, but all the way to God; the death of Christ has the glorious effect of reconciliation to God, and salvation from sin by His life (Rom. 5:10). "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet. 3:18).

There is great reward to the dear children of God in keeping in memory what He has manifestly done for them. David says, "The Lord hath done great things for us whereof we are glad (Psa. 126:3), While they were in captivity, they wept in constant memory of Zion (Psa. 137:1; but the time of joy and gladness came after seventy years bondage. When seated by the rivers of Babylon, the Hebrew captives were tauntingly requested by their captors to furnish them amusement by singing the songs of Zion, they could only sing, if at all, in memory of Jerusalem, the city of their nativity and habitation. They manifested the spirit of true patriotism and loyalty to their native home and country until they were joyfully restored. Seventy years of suffering in a strange land and under strange and uncongenial administrations of government were enough to stir up their memories of better days and sweeter liberties. How bright must have been the day when to their enraptured vision appeared the familiar scenes of childhood and youth, when "Out of Zion, the perfection of beauty, God had shined" through His merciful providence in their restoration.

Perhaps after all, the most lasting and profitable lessons we ever learn in this present world are forced upon us under the most painful and trying circumstances; and we are more liable to forget the softer dealings of

the Lord. It is a good thing for the Church always and everywhere to follow the example of the Church at Thessalonica, whose work of faith and labor of love was remembered by the apostle and afforded him positive evidence of their election of God (Thess. 1:3, 4). Their faith was steadfast and their practice consistent with their profession. Why may not every local Church of Christ make a similar record, and produce similar evidences that they are chosen of God in Christ, and thus comfort and encourage one another?

When the doctrine of the gospel has been clearly and faithfully delivered to us, and we have received it and been established in the truth as it is in Jesus, if we have received it in the spirit of faith, in which it was delivered as the message of God to us, and if we keep in memory what we have thus heard, received and believed through the testimony of the Holy Spirit, it is positive evidence of the genuineness of our faith and standing in the gospel kingdom, and we are saved from, or prevented from imbibing conflicting doctrines and false theories of men. (See 1 Cor. 15:1, 2, Heb. 3:14).

The Apostle Peter gives an important practical lesson in simple addition, (1 Pet. 1:5-11), and shows the consequent benefits of a retentive memory of things which the children of God are liable to forget, and Paul teaches a similar lesson (1 Cor. 15:58). J. E. W. H.

FRUIT BEARING.

Out of the abundance of the heart the mouth speaketh. The Arminian contends that we must do righteousness in order for our hearts to be righteous. The external actions change us within. Hence the Campbellite immerses an alien sinner in order to purify him in heart. Peter says, "Baptism is not the putting away the filth of the flesh, but the answer of a good conscience toward God." Hence you see the conscience must be made good before baptism. The Saviour taught that baptism is a spiritual act, and John says, "He that doeth righteousness is righteous even as He is righteous" (1 John 3:7). The one who performs righteous acts must first be righteous in heart before he performs such acts. A man

steals because he is a thief at heart. The external acts do not make him a thief or murderer, etc. Man proves what he is by what he does. David speaks of a man that speaketh the truth in his heart. This heart is quite different from that heart that was a sink of sin, a cage of unclean birds, and deceitful above all things, and desperately wicked. That heart is now purged from dead works to serve the true and living God. "The love of God is shed abroad in the heart by the Holy Ghost given unto him." The law is now written in his heart. The good man out of the good treasure of his heart brings forth good things. "Blessed are the pure in heart, for they shall see God." With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." He now obeys from the heart that form of doctrine delivered unto him. He now loves God and hates sin. He loves to associate with God's humble poor. We often think of what we call "good men" that we associated with when we united with the Church. They were separate from the world and their lives were above reproach. The cause of the Master was dearer to them than all things else. Their heart was in their work. They served God because they loved to serve Him. They hated sin and wickedness and hated that sinful nature in their flesh. I love the memory of such men as Elders J. W. Lilly, W. P. Lilly, and Joseph Lilly in West Virginia. Their hearts were in the service of God, and they served God from a principle of love. Their external deportment was preaching. You could see the effects of the grace of God in their hearts, teaching them to deny ungodliness and worldly lusts, to live soberly, righteously, and godly in this present evil world. I have seen the effects of this grace exhibited in the loyalty, faithfulness, chastity and godliness in such sainted men as Elders Mitchell, Cayce, Respass, Bently, Henderson, Hassell, Gold, Temples, Anderson, and *hundreds* of others who evidence to us in their godly conversation and lives of uprightness that their hearts are full of the grace of God, and that they delight to do the will of God. They are not serving God from a slavish fear, or fear that they will go to hell if they do not serve Him, but they have been elemented in heart to live in a higher spiritual realm. We have seen many dear brethren and

sisters, that their conversation is in heaven. They love to speak of divine things and they preach as they go. We love such members who prove by their lives that they are born again, and that old things have passed away, and all things are become new. We have but little evidence that the heart has been purged and filled with love when they are engaging in drunkenness, gambling, fornication, and love the association of the world, and seldom attend the worship of God. "By their fruits ye shall know them." If we see no external evidences, how are we to know that one is pure in heart? We want to see a line of distinction kept up between the Church and world. When we are continually wrangling, striving about words to no profit, making a brother an offender for a word, exhibiting a spirit of malice, hatred, envy, jealousy, and destruction, we are not evidencing much of that charity in our hearts that hides a multitude of sins, that is gentle, forbearing, kind, and tender, and hates every false way. The Church is a city set on a hill that cannot be hid. Let us serve, reverence, honor and adore our God more and more; and try by His grace to live each day as though it was the last. We have made a great profession, and much is expected of us. The way to let brotherly love continue is for each and every one to do right and glorify God in spirit and body which are His. "The evil man, out of the evil treasure of his heart bringeth forth evil things." The Pharisees pretended to worship God with a lip service while their hearts were far from Him. They hated Him and in their persecutions proved what was in their depraved hearts. Judas betrayed the Lord, for he was a murderer at heart. When men go out from us bringing in damnable heresies they manifest what was in them. Some may wrap up and conceal the corruption in them and may deceive the Lord's people for a time, but be sure their sin will find them out. Let the heart of man be good or bad, it will be made manifest sooner or later. Ungodly men may get admission into the Church for a time, and with their oily words and fair speeches may for a time deceive many, but their wicked devices will be manifest. Just watch and pray. L. H.

PANTHEISM.

Pantheism is the doctrine that the universe is God—a system of theology which maintains that “matter is God.” Ingersoll said, “Nature is God.” Christianity maintains that the universe is a creature. “The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.” The invisible things are not God, nor a part of God. The Bible distinguishes between God and the universe. God is the Creator, and to all else it assigns the place of a creature.

Elder Lemuel Potter once was asked, “Where did the Lord get His children?” He answered, “God made or created them.” The view is scriptural. The Creator is infinitely above the creature. We are so far below God that our worship is due Him. We are not the “children” of God in the primary sense of the word. If we were, we would be equal to God. Christ was the Son—the only Son. He was the Son in the primary sense of the word, and was the equal to God. In His divinity He was the root of David; in His humanity He was the offspring of David. The human nature of Christ was not eternal. “He was made of a woman;” “the Word was made flesh;” “He became what He was not, but ceased not to be what He was.”

Dr. Gill held that God existed from eternity in trinity—not from His choice, but necessarily, for to say He was Triune from choice would be to attribute the act of choosing to Him before He was. To say the children of God eternally existed in God as a part of Him may not be Pantheism, but it is a step towards it. It is to confound the Creator with His creatures. By ordinary generation everything produces its equal. So Christ was the Son of God in this primary sense, and so was and is to be worshiped by angels and men as the true God. I do not think we will ever be the children of God in this primary sense of the word.

The New Testament often speaks of God’s people as having been made or created in Christ unto good works, etc., thus teaching that they stand related to God as

creatures to the Creator. There is infinite distance between the Creator and His creatures. The creatures of God are not to be confused and confounded as a part of God, for if there were not a creature in the universe, God would be the same being He is. It is to say that God is dependent on His creatures for His own existence, for He could not exist as God unless that which is a part of Him also exists. The gulf between the creature and the Creator will ever separate God from the universe in His standard of being.

Pantheism is wrong—the universe is not God, nor is anything in the universe a part of God. I do not believe in Pantheism in the least conceivable degree. J. H. O.

PLEASURES OF PEACE AND LOVE.

“Our light afflictions which is but for a moment.” 2 Cor. 6:17, 18.

Life is as a “tale that is told.” It is a vapor. Eight years ago I visited Baptists in North Carolina; and though it is eight years ago, it seems only a few days ago, and I am often thinking of that trip. I was at Elder Hassell’s home, and partook of his kindness. I was at Elder Gold’s home. I met Elder Rowe, of Baltimore, also Elder Durand, of Pa., and more than fifty of our elders, and all believed substantially the same thing. I enjoyed those people. Elder Norton, of Washington, D. C., was with me all the trip. Many dear brethren that met on that trip have since gone to their long home. There is much to remind us that we are frail mortals, not only in body, but in mind, and “subject to vanity.” It is good to be reminded of our weakness and proneness to go astray. “By the sadness of the countenance the heart is made bitter.” When we think much of our frailty and of our sinfulness, we come more and more to trust our Saviour for all. I am reminded of the shortness of life by being reminded that eight years have gone since I made that visit. Eight more will soon go by, and who of us will be here when they are gone?

I believe that trials do us good, and teach us to be more forgiving and forbearing one toward another. We must not expect all to see things just as we do. Predes-

tionation is a deep subject—hard to understand, and no wonder we find differences about it. So is the subject of regeneration. It is mysterious, and we must expect to differ. How vast is the subject and how limited is our understanding! I have longed to see peace where it has been disturbed.

When new things have divided us, it seems plain to me that those who have introduced them are to blame, and in order to have peace they should lay them down. This may be a wrong view, but it has seemed this way to me.

In the visit I refer to, I was at Richmond, Va., and there met Brother W. R. Moore, and was at his home; also Elder A. J. Moore, of Whitakers, N. C., and was at his home. I was at three or four Associations. Everywhere I went I was kindly treated, and welcomed to all their homes. I felt "at home" with the dear brethren everywhere. Beware of strife and division. Many Churches have been ruined by them.

I believe the Lord will spare His Church, and keep it to time's end.

I do not expect to see these people again. I feel glad to number Elders Rowe and Gold and Durand as dear friends and brethren, and all the elders I met were dear to me. Most likely our next meeting will be in heaven; and I find myself wondering what and where it is, and what will be the pleasures of that world.

Brother Luckett, who is so old and frail, said, "What and where is heaven?" We must leave these things to God, who is engaged to care for us. J. H. O.

EXPERIENCE.

Beloved Brother Hassell: I have been specially requested, lately to have my experience, or reason of my hope, and also my dear lamented and sainted wife's experience, published in THE GOSPEL MESSENGER. So I herewith send copy of what I wrote concerning my own about thirty (30) years ago, which was first published by Elder J. E. W. Henderson in the *Primitive Pathway*

about 1885 or 1886, and republished in *Signs of the Times* in fall of 1905. G. W. STEWART.

DEAR BROTHER IN CHRIST:—In the year 1868 I read for the first time the Bible. I was then seventeen years old. I did not commence reading with the intention of reading it through, but just thought I would read some in it for the sake of improving my limited education, and just to see what it spoke of in the book of Genesis. I had not read far before I became deeply interested in the historical facts therein recorded; and the more I read the more I became interested in the wonderful things related in the Scriptures, and so continued to read till I had read to the last of Revelation. I thought the Bible was a wonderfully good book, and if any one had told me that I did not believe the doctrine set forth there I would have felt sure that they told a falsehood. I think I read it with as unprejudiced a mind as any natural man ever did, for at that time I knew but little about the differences existing among various denominations, and liked one as well as another. I thought that everybody believed the Bible, and did not think that any one had a different notion from me as to what it taught. I was astonished at the stubbornness and rebellion of national Israel, and horrified at the blindness and cruelty of the Scribes, Pharisees and Sadducees, and thought that if I had been on earth in the days of the Saviour, I would have followed and obeyed and adored him. When I read of the wicked, profane and unbelieving, it did not once occur to my mind that I was one of them, for I was considered a moral boy, and thought that the wickedness of the human family consisted in immorality.

Upon a certain occasion I went to hear my aged grandfather, a Primitive Baptist, preach. When he took his text I did not dream of his preaching anything contrary to what I believed, and hence was not prejudiced against him, and as I had come to be very much interested in the Bible I was anxious to hear him. But he did not say much before he crossed my notions, and I soon became astonished, and, as it were, shocked at the doctrine he advanced, and was really anxious for him to hush. I thought, Is it possible for a man as old as you are, and who has read the Bible as much as you have, not to know any better than that? I felt sure I could convince him directly that he was wrong; and accordingly we had not gone further than half a mile from the house after preaching before I attacked him about what he had preached, which only made him smile, and tell me that I was blind, and did not understand; but I did not believe a word of it, for I thought that I could see and understand just as well as he could.

The more I reflected upon the doctrine of the Primitive Baptists, or "Hardshells," as they were called, the more I became embittered against it, because I fancied that I could clearly see it was contrary to the teachings of the Bible, and my desire to convince them of what I supposed to be the error of their way was so strong that whenever I chanced to meet them a controversy ensued. I now paid more attention to the preaching of other orders, and found the doctrine of the Missionary Baptists suited me precisely, and in defense of their doctrine and practice I labored with as much zeal, I reckon, as any nonprofessor ever did. When I looked around me and compared notes with the Primitive Baptists I discovered that nearly everybody was on my side of the controversy, and this fact was very encouraging to me at that time, and after carefully considering and investigating the matter I came to the conclusion that

the doctrine contended for by the "Hardshells" was one of the most unreasonable, hateful and God-dishonoring systems of religion ever advocated in the world, and hence the Primitive Baptists were the most contemptible sect on earth. Can it be possible, thought I, that these few despised, illiterate people are right, and the great mass of the people wrong? No indeed; and I would dismiss such an idea as utterly incompatible with common sense. I thought they were the most self-righteous, conceited, stubborn and bigoted people on earth because they set up their opinion and judgment against the majority of the intelligent and educated people of the world, together with the great D. D.'s, and to do that was in my judgment, the height of ignorance, folly and presumption. When I argued with them it was not with the view of investigating the matter in order to arrive at the truth, for I felt sure that I understood that but my sole object was to convince them of what I considered their error. Some of my near and dear relatives were Primitive Baptists, but that had no tendency to abate my enmity against them, and I said that if the world believed their doctrine, I, for one, would not, as I did not want to believe it, and was fully determined that I would not believe it.

In the fall of 1870, that beloved minister and servant of the Lord, Elder J. T. Allen, had an appointment at my old settlement in the Missionary meeting-house, and I went to hear him. On Saturday night he preached at my father's, and after he dismissed the people I attacked him before he took his seat, and soon got the Bible and referred to the law to prove that eternal salvation was conditional. He admitted the conditionality of the law, but showed that there was no eternal life in it, and proceeded to show the distinction between the law and the gospel so clearly that I could not gainsay his argument. For the first time in my life I saw that I was mistaken in that one important point, and I humbly hope that it pleased God to open my heart that I might understand some of the things spoken by him. My Arminian platform was shaken from center to circumference. Still, however, I had many props upon which I relied with great confidence, but in process of time they fell one by one, till my last prop was gone, and the whole concern, with all its props and stays and braces, fell to rise no more. In sentiment I was turned right about.

On a certain Sunday night, directly after having gone to bed, my repose was disturbed by a sudden and peculiarly dangerous sensation about my heart, which caused me to turn almost instantly in bed, and after lying there a while it appeared to me that my breath was getting shorter and shorter, and that if I lay there I would die; I got up and went out into the yard, and looking about wondered what was the matter. I went back to bed, and after a time dropped off to sleep. During the week I felt about as usual, except that my feelings were somewhat disturbed on account of what had occurred on Sunday night. On the next Sunday night the same awfully dangerous and indescribable sensation returned. I concluded it was merely imagination, and decided that I would lie still and try to wear it off, but I could not; on the contrary, it seemed to wear on, and I felt that I would die if I lay there, and so I got up, and when I touched the floor I was in a tremble, and could hardly stand. I walked out into the yard and tried to examine myself, and in doing so I felt to be the most wretched sinner on earth, knowing full well that I was not suffering bodily pain, and I felt as I never had before, that the awful hour of death had come and that there was no remedy on earth for me. I felt that I was an alien from the

commonwealth of Israel, a stranger to the covenants of promise, without hope and without God in the world. No pen can describe the agony of my soul that night, my distress was so great that I could not conceal it. I kindled a light, and walked the floor in extreme anguish, and in answer to the inquiries of my friends I told them that I could not tell what was the matter with me. I did not tell them that I thought I was going to die, as I did not wish to alarm them. Very little did I sleep that night, and the next day was a dark one to me, and I felt as though it would be my last on earth, but to my surprise I continued to live from day to day, though in much distress of mind. If I could have believed that this was conviction for sin it would have afforded me much comfort, but this I could not believe, yet hoped against hope that it was. In this state I remained several months. In the spring of 1873 there came up a shower of rain, and I lay across a little bed and was meditating upon my desolate, forlorn, and hopeless condition when the following Scriptures occurred to my mind: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Except a man be born again, he cannot see the kingdom of God." "No man can say that Jesus is the Lord, but by the Holy Ghost." "We know that we have passed from death unto life because we love the brethren." It then occurred to me that I had already passed from death unto life, and hope sprang up and I felt relieved. I went to the door and looked around, and with a feeling calm and serene I felt to hope and rejoice in God as my Saviour. Still I was not satisfied for I greatly desired a greater manifestation of love, and a stronger evidence of my acceptance with God. The light afforded was so dim that I was afraid to claim it as a reason of my hope, and I was fully determined that I would never offer myself to the church without a brighter and more glorious manifestation of God's love and mercy. I desired to feel sure beyond a doubt that the Lord had pardoned my sins, and to have his love and mercy so clearly revealed to me that I would be perfectly satisfied, and others convinced that I had been born again. I saw, after this, that the Primitive Baptists had confidence in me as a Christian, which made me feel sad indeed, for I thought if they knew my wretched condition, and how little my love was they would not have any confidence in me. In this way I continued for more than two years, desiring all along, however, to live with the despised few, but my sense of unworthiness kept me from attempting such a thing. In the fall of 1874 my desire to go to the church was so strong that I was not satisfied anywhere, and before the regular meeting at Mt. Nebo, Bibb Co., in November, I became really anxious to go to the church and tell them the reason of my little hope, and when the time arrived, with my wife and some others I did go forward, and we were received into the fellowship of the church, and with some of the others I was baptized on Sunday by Elder J. T. Allen. My doubts and fears continue with me to this day, often causing me to exclaim in the language of Paul, "O wretched man that I am! who shall deliver me from the body of this death?"

Yours in hope of eternal life in and through the meritorious sufferings of the Son of God.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. In John 3:16 the Apostle John says: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life"; what is the meaning? A. Taken in connection with all the other teachings of the Scriptures, the meaning is that the Divine Father so loved poor sinners, both Jews and Gentiles, that He gave His only eternal Son to become a man, and, as their Head, to live a perfect life for them, and to die a sacrificial death for their sins, and to rise for their justification, that every human being who, by His Holy Spirit, heartily believes, trusts, and relies upon Him, should not be forever lost, as every one naturally deserves, and otherwise would be lost, but should be forever saved in heaven.

2. Q. What is regeneration? A. It is a Divine, irresistible, instantaneous, holy, and everlasting change, back or independently of the human will, and below the surface of human consciousness (known only by its effects), not in the body, nor in the substance of the soul, but in the prevailing and governing principles, dispositions, tastes, and habits of the soul, which constitute character, and determine volitions and actions, so that the person, though still a sinner, hates and tries to avoid sin, and loves and seeks to practice righteousness, loves God and His truth and law and cause and service and people. The subject of God's regenerating grace has a new life, a new spirit, a new mind, and a new heart, and lives in a new element—an element of light and love. No ceremonies or human works have anything to do with regeneration; God alone is the Author of it.

3. Q. What does the "falling away" of Heb. 6:6 and the "sinning wilfully" of Heb. 10:26 mean? A. According to the general tenor of the Epistle to the Hebrews, and the views of the deepest Bible students of all ages and countries, these expressions mean the *total* and *final* renunciation of Christ by those who have had a clear intellectual, but not a heart knowledge of Christ and His salvation—a deliberate and continued retrogression from the gospel to the law. Christ will never die again

for sin, nor will the Holy Spirit repeat the work of regeneration. Apart from Christ and His Spirit there is no salvation.

4. Q. Will the righteous dead rise before the wicked dead." A. They will (Dan. 12:2; John 5:28, 29; 1 Cor. 15:23; Rev. 20:4, 5).

5. Q. What is the first resurrection? A. That of the righteous dead (Rev. 20:4).

6. Q. Who are the rest of the dead? A. The wicked dead.

7. Q. Will there be a period of time between these two resurrections? A. John the Apostle says there will be a thousand years (Rev. 20:5).

8. Q. In 1 Thess. 4:16 the Apostle Paul says that "the dead in Christ shall rise first"; what does he mean? A. That, when Christ comes personally and bodily to the world the second time, He will raise his dead saints first, and then change the bodies of His living saints from mortality to immortality, and cause all of them to meet Him in the clouds in the air, and then all shall be forever with Him, and be perfectly and eternally holy and happy.

9. Q. What is the object of a District (or Section or Union) Meeting? A. To worship God, to sing and pray and preach and hear the gospel, and thus to be mutually instructed, comforted, admonished, and edified in the faith of God's elect. S. H.

THE FRUITS.

Or the deplorable results of apostasy and innovation becoming widespread.

A reply, in a few words, to a 376-page book, said by some to be "unanswerable." Twelve invincible points, or paragraphs, in defense of the "Old Paths" and against *departure*. "Who are the true Old School or Primitive Baptists" put to the test in different ways, and in a certain "Church Trial" in the courts, and the court's decision.

A *five hundred dollar* (\$500) offer to certain innovators or "Progressives." Elder John Landmarker's 17 stanzas, or 136 lines, of poetry on the Good Old Way and against so-called "Progressiveism." A pamphlet in

good print, 26 pages at 10 cents per copy. Coin or stamps will do. Send all orders to

G. W. STEWART,
Akron, Hale County, Alabama.

IF IN ARREARS, PLEASE REMIT.

As the printing and mailing of THE GOSPEL MESSENGER now cost me more than the entire income from the subscriptions, I am obliged to request all our subscribers to remit to me the small amount of their indebtedness as soon as they can, and to renew for another year, so that I may, the Lord willing, continue to disseminate pure spiritual truth, both among those who are able and those who are not able to pay the small subscription price.

S. H.

EXTRACTS.

LA FAYETTE, ALA., December 26, 1916.

DEAR BROTHER HASSELL: I enclose some resolutions of Mount Olive Church, which they desire to be published in THE GOSPEL MESSENGER. We know this is a local matter—that is, these resolutions are intended to apply mainly to this Church, but several of our people in this section read THE GOSPEL MESSENGER, and it will be convenient to circulate. I am sorry to inform you that, though I have from the very first warned our people day and night with tears against such things, but now through the influence of ministers in this section, and others who come in, some of our people seem to be affected. And I now think of the words of the Apostle Paul: "They zealously affect you, but not well, yea they would exclude you that you might affect them." Gal. 4:17.

I am informed that this progressive wave is fast spreading over several States and that division is sure.

"But the foundation of God standeth sure, having this seal, the Lord knoweth them who are His." Pray for us.

J. T. SATTERWHITE.

RESOLUTIONS OF MT. OLIVE CHURCH.

OPELIKA, LEE COUNTY, ALA., December 24, 1916.

WHEREAS, there are, among us and in our bounds some who seem to be carried about with divers and strange doctrines (Heb. 13:9); and

WHEREAS, the Lord's word informs us that as there were false prophets among the people even so there shall be false teachers among you, who privily shall bring in damnable heresies, and that many shall follow their pernicious ways by reason of whom the way

of truth shall be evil spoken of (2 Pet. 2:1, 2); and that they beguile unstable souls, which have forsaken the right way and have gone astray (2 Pet. 2:14, 15); and

WHEREAS, we are taught to shun profane babblings, for they will increase unto more ungodliness, and their word will eat as doth a canker" (2 Tim. 2:16, 17), "and as Jannes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith"; and

WHEREAS, we are fully convinced that many of the leaders of that class of Baptists known unto us as "Progressives" manifest the characteristics of the above named teachers and leaders—such teachers and leaders holding to and practicing such heresies as instrumental music in church services, protracted meetings, Sunday Schools, and in instances tolerating secret orders and Independent Church Sovereignty, all of which we believe to be foreign from the teachings of the word of God, and from the faith and order of the Primitive Baptist Church, and such things have in the long ago been condemned and set aside by our tried and faithful brethren, and later years have been nonfellowshipped by our people in Georgia and many other parts; these evil men and seducers, claiming to be Primitive Baptists, are now invading our sacred precincts and would overthrow the faith of some.

Be it, therefore, resolved by this Church:

1. That we warn our people against such men and such false practices, and exhort all to heed the Lord's word—"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that bids him Godspeed is partaker of his evil deeds." (2 John 10, 11 verses.) "Though we or an angel from heaven preach any other gospel unto you, let him be accursed."

2. That we feel duty bound to obey these holy injunctions, and that we do not fellowship such characters nor such false ways, and, after faithful labors and patient endurance, should any of our members violate these resolutions, from such we will withdraw.

Read and adopted in conference December 24, 1916.

J. T. SATTERWHITE, *Moderator.*

W. D. MITCHELL, *Clerk.*

REMARK: While those called "Progressives" are said to preach sound *doctrine*, yet nine-tenths of true Primitive Baptists utterly oppose and reject the modern, fashionable, unspiritual, and corrupting *practices* of the New School Baptist, Catholic, Protestant and heathen world condemned by Mount Olive Church.

KENNEDY, ALA., December 11, 1916.

Elder S. Hassell.

DEAR BROTHER: I noticed my time expired in this month, and, as I have always paid in advance I will send you \$1.25 to pay for THE GOSPEL MESSENGER another year; the 25 cents is to help you pay the advanced cost in printing of THE MESSENGER. I think THE GOSPEL MESSENGER is one of the best peace-loving papers I ever read. I hope you and all the writers will continue to speak the truth in love, and comfort and edify God's poor tempest-tossed children; for the dark and lowering clouds are hovering over Zion, and threatening the peace of our people. This surely is a time of war. Dear Brethren, be strong in the Lord and in the power of His might; put on the whole armor of God, that ye may be able to withstand in

the evil day, having your loins girt about with truth, and having on the breastplate of righteousness, your feet shod with the preparation of the Gospel of Peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the Word of God. Dear Brethren when you have got on this whole armor of God, then you can break the pitchers, and let your light shine, and say "Behold the sword of the Lord and of Gideon." Do not use any carnal weapon, such as evil speaking, backbiting, envy, saying hard things (this is all of the flesh); but be kind, tenderhearted, forgiving one another. Thus you will let your light shine, and God will fight your battles for you, and you will be victorious, for He is King of Kings and Lord of Lords, and has all power in Heaven and on earth, and none can stay His hand, or say, what doest thou? I will close this letter, hoping and trusting that God will bless Zion with peace, and give us grace sufficient for every trial.

Your unworthy sister, MRS. B. A. CROWLEY.

LIVERNE, ALA., December 13, 1916.

Elder Sylvester Hassell.

DEAR BROTHER: You find enclosed postoffice money order to renew subscription for the dear old GOSPEL MESSENGER, as I don't want to miss a single number, for I certainly do enjoy reading the many good pieces they contain. Oh! may you be spared to us many years yet to ably defend His glorious cause of truth, as you have in the past.

Your sister, I hope, in Christ,

FANNIE WALKER.

MACON, GA., October 4, 1916.

Elder Sylvester Hassell.

DEAR BROTHER: My subscription expires this month, so I send money order for renewal. I want to take THE MESSENGER as long as I am able to pay for it. I hope and pray that you will be enabled to continue editing it for years to come. It is a comfort to me in my lonely hours. I have been sad and cast down since the death of my dear sister, Gillie Branan. I can't mourn as those having no hope. For I hope she is resting in the arms of Jesus, never to have any more pain or suffering.

Brother Hassell, we had a soul-cheering meeting at Elizabeth Church, North Macon, last Saturday and Sunday. Brother Swain preached to a full house both days, one lady joined by experience.

Your sister, in Christ, I hope, MRS. L. E. BRAGG.

INDIANOLA, IOWA, December 6, 1916.

DEAR BROTHER HASSELL: Enclosed find money order for one dollar to apply on THE MESSENGER. I have learned to love its editors and correspondents for their faithfulness and zeal in defence of our suffering cause. Your most unworthy brother, in hope of a glorious resurrection.

M. E. YOUNG.

JONESBORO, LA., December 12, 1916.

BROTHER STEWART: I am truly thankful to God that He has spared your life to defend the true doctrine and order of God's house. May it be His will to spare you many years yet, for I feel sure that

you are contending for the doctrine and principles of the Church, and the day is fast coming when many that are now opposing you and saying that you are too rough and plain will say, "Brother Stewart was right, and we see it now." ELD. E. R. ROBINSON.

DECATUR, MISS., November 21, 1916.

DEAR BROTHER HASSELL: As my time is about up for THE GOSPEL MESSENGER, I want to renew as I feel I have lost a good deal by not subscribing for it sooner. I hope it will continue to keep clear of publishing strife and confusion, as many others of our religious papers are doing. I often feel ashamed of our people striving over words to no profit. Striving about what part of man is regenerate. The Saviour taught Nicodemus the lesson that the wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell from whence it cometh, or whither it goeth, so is every one that is born of the Spirit. The apostle helps us when he says, "We know we have passed from death unto life because we love the brethren." Now the fear is, and has been these many years, with me, Do I love them with that pure love that comes down from heaven? I can only hope that I do. "How good and how pleasant it is, to see brethren dwell together in unity." Each one, esteeming others better than themselves. Wherever this spirit is manifested, we see the Baptists in peace. We know from the Scriptures that all confusion comes from the world, or is the product of the flesh. Wishing you and your associate editors great success in the publication of THE GOSPEL MESSENGER, I am as ever,

Your little brother, in hope of eternal life,

S. E. PENNINGTON.

R. 1, WILLIAMSTON, N. C., December 26, 1916.

DEAR BROTHER HASSELL: I am moved by some spirit this morning to write you a few lines; I truly hope it is from a pure motive. This night (for it is not yet light) has been refreshing to me. I dreamed of being with you, and talking with you on the goodness of God and the sinfulness of man. I was telling you, as I have heretofore, if I could be as you were, how much better I would be, and you said the same to me, which was a surprise to me, for I am so far from what I want to be, so sinful and full of vain imaginations. And while I was talking with you, you were reduced to the size of a little child just beginning to walk; but the same conversation continued between me and the child speaking in your stead. O dear Brother Hassell, how plain it is that the Lord speaks through His people! Such blessed seasons are far apart with me. If Jerusalem above is the Mother of us all, we are all of one family. I hope I can claim the Lord as my God. I desire to depend on Him alone as my life and salvation. I am nearly seventy years old, and it is sure that I can't stay with you all much longer. O that I could say, as the Apostle Paul, "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness," but I can only hope for that crown. I do not dread hereafter, but I dread dying, for I don't know how much I will have to suffer. But I desire, that, when I am called to leave this unfriendly world, I can bid it farewell, and that the Lord will enable me to praise Him in death, and that He will receive my spirit to Himself, where there will be no more pain or death, and where I shall be with this same child I have been with tonight, and see Him in His power and glory.

Your brother in hope of a better world,

KADER LILLY.

MILLERSPORT, O., December 18, 1916.

Elder Sylvester Hassell.

VERY DEAR BROTHER IN THE LORD: I have read your appeal to those subscribers whose subscriptions are due, and those who are in arrears; and also your statement with regard to the advance in the price of paper, so that the printers have advanced the price of printing, for which reason at the present price of THE GOSPEL MESSENGER, you will be compelled to publish it at a loss of 25 cents per year, which is not right from any standpoint we can view it.

We feel you are giving us a paper that stands second to none of our periodicals, both in *workmanship* and as to *matter* published in THE MESSENGER. It is up to the standard. I do not feel at the advanced cost of everything else the subscribers should allow this, though our dear editor has not said he would be compelled to raise the subscription price of the MESSENGER, I *earnestly* suggest that each of us send twenty-five cents additional to our subscriptions, and as much more as we feel that we can spare, to help our dear editor bear some of the burden in sending it to poor ministers and to others. Certainly we shall feel better in doing this. It is written, "Bear ye one another's burdens, and so fulfill the law of Christ." In so doing we shall be administering to the blessed Master, for it is again written, "Inasmuch as ye have done it unto *one of the least of these my brethren, ye have done it unto Me.*"

Again dear readers of THE MESSENGER, I earnestly appeal unto you not to let this pass unnoticed and unheeded day after day, but let us act at once to relieve the burden in part of our dear brother. And I am sure we will have a better conscience before God and man.

So to prove our faith by our works, we enclose one dollar and fifty cents to be applied on our next year's subscription.

Wishing you all a merry Christmas and a happy New Year.

LEWIS T. RUFFNER.

RIDGEWAY, VA., September 12, 1916.

Elder Sylvester Hassell.

DEAR BROTHER: I send you one dollar to renew THE GOSPEL MESSENGER to Mrs. Wm. M. Roberts, Stoneville, N. C. Protracted affliction in the family and my increased cases have caused my delay in sending. When I read the sermons and extracts from the English writers in our American papers I am glad others have opportunity to read them. I have long been reading their books and papers. I have almost every book put out by sound authors in England, and have over fifty volumes of the *Gospel Standard* and as many *Gospel Banners*. Besides I have given away a lot of their books and papers. They contain so much clean food and Christian experience. Sometimes I think they excel our American people in depths of experience, also in discipline. But in matter of discipline the Baptists among whom my lot is cast have become exceedingly lax during the last 30 years. Membership is so easily obtained, and then few are ever dealt with or reproved for any wrongdoing. I certainly do like the remarks of Eld. Stewart on that line, but if his advice was put on trial, I think he would find few who would stand by him. But Paul said that when all men forsook him the Lord stood by him, etc. How good it is when we find ourselves in perils among false brethren to feel the Lord is for us, and gives us Christian courage to stand alone (if need be) for the truth! I have had membership among the Baptists of 47 years, and the Lord be praised that he has

so kept me that I have maintained an honorable walk and profession though there seems at times a fountain so unclean within that I fear greatly. I hope you will pray for me a lonely needy one. May the Lord bless and keep you to the end.

MRS. FANNY P. MCNEELY.

SELECTIONS.

"GOD WITH US."

To have "God with us" is the secret of rest. Moses might have shrunk from the huge undertaking committed to him to direct and train an erstwhile slave nation in a waste, howling desert for forty years. But before the toilsome and dreary march began, he was reassured by the divine promise: "My presence shall go with thee, and I will give thee rest." Ex. xxxiii, 14. The spirit of Christ that was in him imparted to him the virtue of the same good into which our Lord afterwards called the weary and puzzled men and women of Galilee in those deathless words: "Come unto Me, all ye that labor and are heavyladen, and I will give you rest." The presence of God sweetens and lightens and ennobles the most disagreeable task.

To have God with us is the secret of courage. Walking through the valley of deepest darkness, the soul rallies itself in the Divine Presence. The shadow of death might veil His face, but faith exclaims: "I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me." Whether it be danger threatening ourselves, or those dearer to us than the apple of our eye, the gloom deepening as we enter the gorge, faith's resource is in the ever-present One, with us still as when He led us into green pastures and beside still waters. For He is not a cold, philosophical abstraction, an abstruse, metaphysical principle, or an impersonal power; He is a loving Being, with a heart to feel and a hand to help. And if He takes away "things" it is to give us more of Himself.

To have God with us is the secret of separation from evil. "For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth." Ex. xxxiii. 16. Rules and regulations have their place in providing a wholesome hedge around the precious flock of God. But with the best discipline there are many instances of sickly or underfed sheep jumping the fence. Divine Presence is the surest preservative in a world of evil. As to the prophet Zechariah came the vision of an unvalled Jerusalem, yet inviolate, because Jehovah himself would be a wall of fire around her and the glory in the midst of her, so the true people of God are kept from contamination, not because of any fancied superiority over other men, after the fashion of the Pharisee, or because they are world-weary and hide themselves in some monastic cell, but because they find in the Lord that which fills their hearts and which leaves no room for "the pleasures of sin." Evil passions are swallowed up in the purer and mightier passion kindled by the love of God.

To have God with us is the secret of attractions. There are centrifugal and centripetal forces in the spiritual sphere as in the realm of the outward. And so the same Divine Presence which keeps away the evil attracts the good. As with the godly King of Judah, after the separation of the northern tribes from the dynasty

of David. "they fell to him out of Israel in abundance, when they saw that the Lord his God was with him." 2 Chron. xv. 9. If the highways to Zion are deserted, and there is a great forsaking in the midst of the land, and the desolate houses are multiplied: if we have to mourn over closed meeting-houses, a falling rate of membership, and sparsely attended gatherings for worship and discipline; there is one sure remedy: the presence of God. What the Church needs today is not more and better organizations, more money to be put into the treasury of the Lord, more highly trained leaders, equipped with the learning of our modern age; in all these directions there seems to be no lack; but a more powerful demonstration of the Divine. That will draw as nothing else can.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things . . . do; and the God of Peace shall be with you."

MAX I. REICH, in *The Friend*.

OBITUARY.

"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. P. WHATLEY.

My father, Walter Belle Whatley, son of Ornan and Matilda Pitts Whatley, was born Oct. 25, 1840, near Antioch, Trout County, Ga., and, after three years illness of paralysis, died July 23, 1915, and his remains were buried near his old home at Antioch. On June 11, 1865, he married Julia Rosabella Persons, of Heard Co., Ga. He joined the Primitive Baptist Church at Beulah Oct. 19, 1866, and was baptized by Eld. W. M. Mitchell. His wife joined the same church October 19, 1867, and was baptized by Eld. Simeon Edwards. Their children now living are Eugenia Bevis, Ela Wilson, Kimball Whatley, and Annie and Mattie Higgings, of Roanoke, Ala., V. D. Whatley, Carrollton, Ga., Essie Brown, Franklin, Ga., Julia Belle Black, Marietta, Ga., Ada Bobo, Tallapoosa, Ga.

Those who knew my father feel assured that he was a child of God. He would often sit on his bed side and talk with God, and look in the faces of his family, and tell us it would only be a short while when he would realize what God had in store for His saints—when he would enter into the home not made with hands. As he spoke, his dear face, now wrinkled with age, would beam with that supreme joy known only to Christians. He would ask me to read his favorite hymn, "And let this feeble body fail," and he sung it many times. It showed how reconciled he was to go through the valley of death, for which he had no fear.

His funeral was held at the First Baptist Church in Roanoke, Ala., the pastor, Eld. J. W. Rucker, conducting the services. The hymns, "How Firm a Foundation" and "Rock of Ages" were sung. The pastor read 2 Cor. 5, and Psalm 23, and John 14:1-3, and offered prayer, and spoke of my father as a model citizen, a model father, and a ripened Christian. My father had selected 2 Tim. 4:6-8 to be read at his burial. A large number of sympathizing relatives and friends was present to hear the remarks, and pay their last respect to this noble man of God. "Jesus, Lover of My Soul" was sung, and the

body was carried by an automobile hearse to its last resting place near his old home.

Our hope is that we may live so as to meet Papa in his Heavenly Home, there never to have any more heart-aches or weeping eyes. Till then farewell. His daughter,

ANNIE L. HIGGINS.

ROANOKE, ALA.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

Plain Sheep, single copy, 85 cents; dozen, \$8.00.

Plain Morocco, \$1.00; dozen, \$10.50.

Gilt Morocco, single copy, \$1.25; dozen, \$12.50.

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

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

EBENEZER CHURCH, BALTIMORE.

Ebenezer Phimitive Baptist Church, of Baltimore, Md., meets every 2d, 3d and 4th Sundays at 11:30 A. M. Meeting House on Madison Street, near Calvert Street.

Pastor, Elder Joshua T. Rowe, 704 Linwood Avenue, Roland Park, Baltimore, Md.

"IN PLACES OF DRAWING WATER."

Judges 5:11.

By Frederick W. Keene. Allegorical Narratives for the instruction and comfort of Babes in Grace. Neatly bound in cloth, 50 cents per copy, or five copies for \$2.00, prepaid. Can be had from this office or from Elder Frederick W. Keene, North Berwick, Maine.

HOLIDAY PRESENTS.

Good Books make suitable presents. PARENTS, give your children "*THEODOSIA ERNEST, THE HEROINE OF FAITH.*" Price \$1.25.

CHILDREN, give your parents "*TRIAL AND DECISION OF MT. CARMEL CHURCH.*" Price \$1.50. READER, if your PASTOR has not this last book he would appreciate a copy. Dr. Chas. H. Waters of Washington, D. C., said at an Association recently that he so highly valued this book he would not part with his copy for One Hundred Dollars if it were impossible to get another.

Send orders to EDITOR of this paper, or to me, and books will be mailed WHERE you wish, and WHEN you wish. Order before Christmas.

R. H. PITTMAN, Luray, Va.

HYMAN AND TUNE BOOKS.

(Fourteenth Edition.)

For use in Old School Baptist Churches.

Either round or shape note, 70 cents per single copy, \$6.50 per dozen. Transportation prepaid.

This book can be furnished in limp-leather binding, with name of owner in gilt letters, for \$2.50.

Send orders to Elder S. H. DURAND, Southampton, Pa., or to Elder P. G. LESTER, Floyd, Va.

Vol. 39

No. 3

June 17
Mrs. W. H. Edwards

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====

PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE.

SINGLE COPY, 10 CENTS.

MARCH, 1917.

=====

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

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

The Gospel Messenger

MARCH, 1917.

TABLE OF CONTENTS.

Poetry.

The Resurrection.....	65
-----------------------	----

Correspondence.

Mrs. Mary Newsom—Experience.....	65
Remarks on Same by Elder J. C. Denton.....	68
Elder F. W. Keene—A Better Resurrection.....	70

Editorials.

By Elder S. Hassell:

Non-Resurrectionalism.....	72
Religious Statistics of the United States for 1916.....	73
Infant "Baptism".....	75
Questions and Answers.....	84
If in Arrears, Please Remit.....	85

By Elder J. E. W. Henderson:

Christian Conversation.....	76
-----------------------------	----

By Elder Lee Hanks :

Unity.....	78
------------	----

By Elder G. W. Stewart:

Experience of My Wife.....	81
The Fruits.....	84

By Elder J. H. Oliphant :

Death of Brother S. B. Luckett.....	83
-------------------------------------	----

Extracts.

S. B. Minton.....	85
Dr. John N. Taylor.....	85
John Brown.....	86
Elder W. H. Leggett.....	86
Miss Bessie Durand.....	87
Miss Mildred Durand.....	87
W. G. Neal.....	88
Mrs. Lucy G. Brumbach.....	88

Obituaries

Elder W. M. Seay.....	89
Elder W. J. Sheppard.....	90
Deacon Harmon J. Manning.....	90
Mrs. Mary E. Whitley.....	91
Mrs. Charity Wood.....	92

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 39

WILLIAMSTON, N. C., MARCH, 1917.

No. 3

THE RESURRECTION.

1 Cor. 15:23.

We sing His love who once was slain,
Who soon o'er death revived again,
That all His saints through Him might have
Eternal victory o'er the grave.

The saints who now in Jesus sleep,
His own almighty power shall keep,
Till dawns the bright illustrious day,
When death itself shall die away.

How loud shall our glad voices sing,
When Christ His risen saints shall bring
From beds of dust and silent clay
To realms of everlasting day.

When Jesus we in glory meet,
Our utmost joys shall be complete;
When landed on that heavenly shore,
Death and the curse will be no more.

R. HILL (1796.)

CORRESPONDENCE.

EXPERIENCE.

TULIA, TEXAS, October 10, 1916.

DEAR BROTHER DENTON:—This is the first time I have ever written my experience, but I have often thought of doing so, sometime. I would often fear there might be nothing in it, but would go back to those happy days

when I found the Saviour precious to my soul, and would feel differently. So I will send this to you, and to do with as you may think best. When I was seven years old my dear mother died, and my trouble was great, a child of that age. I felt that my best friend was gone. Of three children I was the oldest; and as the others looked to me I felt more the loss of our mother; and I would think of mother as being in heaven, as she was a good Christian, and loved to sing the good old songs, and had the song, "O Sing to Me of Heaven," etc., sung around her dying bed, and helped to sing it. I was not happy any more, and it seemed I never could be. About a year after mother's death father took us children to an uncle's to be cared for. Uncle had a daughter sixteen years of age. In her I found a kind-hearted friend. But she took sick and died. So again I was without a present friend, father being in the Civil war. I had serious thoughts as to what would become of me, but if I prayed I don't remember it. About the close of the war father came home and married again. I was then twelve years old. Father soon joined the Primitive Baptists. I saw him baptized, and it made an impression upon me. I loved to hear Primitive Baptists preach, also to sit around and hear them talk, and always loved for them to come to father's home. I many times felt to be so sinful that I would go to myself and try to pray, but about all I could say was, "Lord, have mercy on me, a poor sinner." Thus I continued until I was married. My husband was a Missionary Baptist. Several months after our marriage they held a protracted meeting. I went up for prayer several times, and would myself pray for relief from my burden of trouble, but could not find it, until one day, on returning home, I went into my room, feeling as if it was my last time to try to pray, and while there it seemed that my burden rolled away, and I was very happy, and loved everybody. Then my husband asked me what church I wished to join, I did not suppose there was a Primitive Baptist Church near enough for me to join, and said I would join with him. I did very well for a while, but became dissatisfied. I remained with them sixteen years, but not attending often, and would seem almost to have a chill

when I did. We then lived in Rusk County, Texas. But husband decided to move to Bell County. There we were near to an old Baptist, but I knew it not until about a year, then I got my husband to go with me one day to see him. And he, finding out I wanted to hear preaching, got Eld. J. B. Downing to come and preach. Husband went with me to hear him. Three months later, Bro. Cranford informed me there was to be a 5th Sunday meeting at Cedar Grove Church. We went on Friday, but Bro. Downing was the only preacher there. We went again on Sunday, and Elders Purifoy, Harrell, Downing, Denton, and Norman were there. When I left home I did not know if I would live to get to the church. I had thought of joining, not knowing my husband was so bitterly against it; and then I felt to be so unworthy, I wondered what would become of me. But the preaching was a feast, and seemed the best I had ever heard. And, Bro. Denton, while you were preaching that evening I could see in you the image of Jesus. You preached on "Time Salvation," I had never heard it preached on before, and it did me so much good that I said to myself, "If I were to join the church I would want Bro. Denton to baptize me." I did not know whether I could tell anything or not, when the opportunity for membership was given I got up and walked out of the house and stood at a window, looking in, and I commenced shaking, my teeth knocking together, and I started back. I believe that if I had not done so I would have fallen to the ground. But I was soon at the stand, and was graciously received. And oh how happy I was! I had found a home with the people I had loved almost from childhood. But that night while I slept but little, thinking of my husband and what he would do when I got home. But next morning, as you led me down into the clear waters of that beautiful stream, the Cow Hanse River, and I was still troubled over what my husband might say or do, the Lord spoke peace to my troubled soul! and Bro. Denton, I felt that I could face a world of foes and "fear no evil." I did not dread to go home. For, as you led me into the water, and the change came, I never felt anything more sensibly than that it was the Lord's work, and I spoke to you of it. I believed it was

the Lord's work, and have ever rejoiced over it; while, it is true, I have had many and sore trials of which I could speak, but it would make my letter too long. I had often wondered if we ever would meet again in this life; and it was my happy lot to meet you. It seemed almost a miracle, to meet you after thirty years, and at the place where my membership was for many years, and while mixing and mingling with dear brethren, sisters, and old friends. Now we are growing aged, and know not how soon we shall hear the call, "Child, your Father calls, 'Come home.'"

Now, Brother Denton, if you consider this an experience of grace, please cast the mantle of charity over this imperfect letter, excuse and correct mistakes, and remember me at the throne of God's rich grace.

MARY NEWSOM.

REMARKS.

At the Panhandle Texas and Oklahoma Association, on Saturday, a brother informed me that a sister whom I had baptized desired to speak to me, I went to where she was, but she had to tell me who she was, and when and where I baptized her, for I failed to recognize her. Thirty years had passed, and I had never seen, heard from, nor of her since her baptism; nor had I ever met her before that. But the memory of her and the experience of the occasion, was indeed pleasant. And now, that we had met again, and I could see in her, the love, humility, and sincerity of a true Christian, I rejoiced with her over the happy surprise. It was in 1886, while with Elder (and Dr.) J. H. Purefoy on his first tour in Texas, and at the time and place the sister has mentioned, that by special request, I baptized her. It was indeed a pleasant service, and a beautiful morning, and in that romantic, rock-bound, cedar-fringed and awe inspiring stream, The Cow Hanse River, and with a company of saints witnessing, and the strong impressive bass voice of Elder Purefoy, mingling with the tenor and treble of other voices in the songs of the occasion, echoing and re-echoing from the hills and rocks, and over and

upon the clear, bluish, and running waters of the river mentioned; and crowning all this there were the sister's words, as the cloud of trouble and fear was lifted, and the joy of light and peace from the Sun of righteousness came into her soul, and "The assurance of faith"—A deep tried faith—was given, "This is the Lord's work!" in which "assurances" for thirty years, with "many and sore trials," she has continued. I have not intended to become eloquent on the subject, but have written as I have felt and thought. "It seemed like a miracle," she says, "That we should meet again, after thirty years," she having long wondered if we should ever do so. Well, I remember to have said to her, before she expressed this, "Sister Newsom, it seems to me that if the Lord was in the matter of our meeting the first time, He was also in the matter of this our second meeting, and has a purpose of good therein; and as it is likely that we shall not meet again on earth, I would like, if agreeable with your mind and feelings, that you would write out your experience, and send it to me, and for publication, if that may be thought best."

It is in the wisdom and appointment of God that, together with the sweet meats of the paschal lamb, "bitter herbs" shall be eaten, so we have found—and all Christians do find—it in the earthly pilgrimage—the wilderness journeyings, and as "strangers and pilgrims on the earth." But a few more expressions and I shall desist. The sister says I preached on "Time Salvation." Regarding that I wish to say that I have never insisted on the term or phrase, "conditional time salvation," as advisable to employ, and have been somewhat worried with the hobby-like frequency of its use by some preaching brethren; but to distinguish between the passiveness of men in regeneration and their enjoined, obligated, and necessary activity in the Christian life and service, is indispensable to the preaching of a full gospel, a right dividing of the word of truth, and hence to the declarative glory of God, the instruction, edification, safety, and spiritual prosperity of "the churches of the saints." I have no recollection of a word spoken in the discourse the sister refers to, but from the good effect it had upon her soul, I trust it was approved and blessed of God,

though delivered in the characteristic weakness of the speaker, and I trust not with Saul's, but his own armor upon him.

J. C. DENTON.

Chillicothe, Tex., November 22, 1916.

DEAR BROTHER HASSELL:—I have not seen a copy of THE GOSPEL MESSENGER in about one year, when I ordered it discontinued, as I was unsettled, and I am still that way; but if you will, you may publish the foregoing "experience" and "remarks," and send me the copy containing same.

I am glad to inform you and your readers that, upon conditions I could afford to accept, and excellent brethren have counseled me to accept, I have been restored to Fellowship Church, near Madisonville, Tex., after a separation of nineteen years, and having been an occasional correspondent to THE MESSENGER from its beginning, I desire still to write some for its columns, as I may feel impressed to do, and with your permission and approval, of course.

J. C. D.

"A BETTER RESURRECTION."

"Women received their dead raised to life again; and others were tortured not accepting deliverance, that they might obtain a better resurrection." Heb. 11:35.

By faith these women received their dead raised to life again. There are two instances of this in the Old Testament Scriptures, in 1 Kings 17:17-24, and in 2 Kings 4:18-37.

These were raised again to their former Adamic mortal life; to die again. This is not the "better resurrection." Neither is it the resurrection such as the wicked, the unjust are appointed unto. The ungodly, at the last day, shall hear the voice of the Son of God, and they shall come forth from their graves unto the resurrection of damnation (John 5:28-29), unto shame and everlasting contempt. Daniel 12:2. But the "better resurrec-

tion," mentioned in this text, is an index of the faith of the saints that preceded the coming of the Son of God in the flesh; and it is the faith that will ever distinguish the saints unto the end of time. These dear saints and martyrs, who gave themselves up unto death for the sake of their God and His Christ, were not Sadducees; they were tortured, not accepting deliverance that they might obtain a better resurrection. They died in faith, in hope of the resurrection of the just to immortality and incorruption, changed, and fashioned like unto their glorified Redeemer. Far, far better is this than to be raised to this mortal life again. But the better resurrection of the dead who die in the Lord is unto "the resurrection of life." John 5:29. "Neither can they die any more: for they are equal unto the angels: and are the children of God, being the children of the resurrection." Luke 20:36. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. Our bodies in the resurrection at the last trump will be far more glorious than now. The Apostle says, "So also is the resurrection of the dead. It is sown in corruption; it 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. There is a natural body, and there is a spiritual body." 1 Cor. 15:42-44. At the end of the world all the bodies of the saints which have fallen asleep in Christ shall be actually redeemed by a resurrection, and they that are then alive on the earth by a glorious change.

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 51-54.

They that are Christ's were given unto Him, chosen in Him, before the foundation of the world, and blessed in Him with all spiritual blessings in heavenly places. They are loved in Christ by Jehovah the Father, the Word, and the Holy Ghost, with an everlasting love, and they are predestinated unto the adoption of children by Jesus Christ unto the Father. In the fullness of time Christ redeemed them from their sins, ransomed them from the curse of the law by His precious atoning, cleansing blood. They are all called by grace unto the fellowship of God's dear Son, and He is their Head and Husband, their immortal Friend. Christ is formed in their hearts the hope of glory, and they die in faith, with this blessed hope in their death, that their souls, in the dissolution of the earthly house of this tabernacle, will depart to be with Christ in paradise; and their bodies in death return to the dust, from whence they were taken in creation, to be raised up again at the last day, spiritual, immortal, and glorious, fashioned like unto the glorious body of our precious Saviour, our Lord Jesus Christ. Then, in our whole spirit and soul and body, we shall be like Him, for we shall see Him as He is, and we shall appear with Him in glory, and so shall we ever be with the Lord.

North Berwick, Maine.

FREDERICK W. KEENE.

NON-RESURRECTIONALISM.

The fatal heresy of non-resurrectionalism, under the plea of spiritualizing, evaporates and destroys all the literal and eternal meaning of every declaration of Christ and His Prophets and Apostles foretelling the raising of all the bodies of all the dead for final judgment at the second personal coming of Christ, in His glorified body to this world. Such declarations are the following: Job 19:25-27; Psalm 16:9-11; Isa. 26:19; Dan. 12:1-3; Hos. 13:14; Matt. 10:28; 25:31-46; 27:52, 53; John 5:28, 29; 6:39; 11:23, 24; Acts 2:25-34; 13:34-37; 17:31; 24:25; Rom. 8:11, 22, 23; 1 Cor. 15:3-58; Philip. 3:20, 21; 1 Thess. 4:13-17; 2 Tim. 2:8, 17-19; Heb. 6:2; 9:27, 28; Rev. 20:11-15.

S. H.

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder W. R. Morgan, Route 2, Buffalo, Ala., and Elder A. B. Morris, Oxford, Miss., Elder N. M. Cook, Goodwater, Ala., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

RELIGIOUS STATISTICS OF THE UNITED STATES FOR 1916.

From The Federal Council Year-Book for 1916 (which may be had, postpaid, for Fifty Cents, from the compiler, Henry K. Carroll, 1114 Woodward Building, Washington, D. C.), I learn that, in the 26 years from 1890 to 1916, while the population has increased about 39 million, or 61 per cent, the profession of religion has increased nearly 20 million, or 94 per cent. The membership of the so-called "churches" increasing 50 per cent faster than the population. In the last ten years the number of Sunday-School scholars has increased more than 6,300,000. But, in proof of the worthlessness of these *only nominal* improvements, infidelity, extravagance, vice, and crime seem to be rapidly increasing. United States Senator P. J. McCumber, of North Dakota, says that the people of this country spend every year thirteen billion dollars for alcohol, tobacco, and "amusements."

I now give Mr. Carroll's summary of the latest religious statistics of the United States. It will be noticed that he includes Buddhists, Catholics, Christian Scientists, Swedenborgians, Jews, Mormons, So-

cialists, Spiritualists, Theosophists, Unitarians, and Universalists among the "Denominations."

DENOMINATIONS AND COMMUNICANTS.

Adventists (6 bodies), 112,054; Baptists (15 bodies), 6,534,132; Brethren (Dunkard) (4 bodies), 128,594; Brethren (Plymouth) (4 bodies), 10,566; Brethren (River) (3 bodies), 4,903; Buddhists (2 bodies), 3,165; Catholic Apostolic (2 bodies), 4,927; Catholic (Eastern Orthodox) (7 bodies), 485,500; Catholic (Western) (3 bodies), 14,330,370; Christadelphians, 1,500; Christians, 106,159; Christian Catholic (Dowie), 5,865; Christian Union, 16,825; Church of Christ Scientist, 85,096; Churches of God (Winebrennarian), 28,033; Churches of the Living God (colored) (3 bodies), 4,286; Churches of the New Jerusalem (2 bodies), 9,772; Church Transcendent, 148; Communistic Societies (2 bodies), 1,989; Congregationalists, 790,488; Disciples of Christ (2 bodies), 1,337,450; Evangelical (2 bodies), 209,917; Faith Associations (9 bodies), 9,572; Free Christian Zion Church, 1,835; Friends (4 bodies), 119,371; Friends of the Temple, 376; German Evangelical Protestant, 34,704; German Evangelical Synod, 274,787; Jewish Congregations, 143,000; Latter-Day Saints (2 bodies), 415,000; Lutherans (21 bodies), 2,454,334; Scandinavian Evangelical (3 bodies), 62,900; Mennonites (12 bodies), 64,796; Methodists (16 bodies), 7,608,284; Moravians (2 bodies), 21,859; Non-sectarian Bible Faith Churches, 6,396; Penecostal (2 bodies), 36,119; Presbyterians (12 bodies), 2,171,601; Protestant Episcopal (2 bodies), 1,078,435; Reformed (4 bodies), 514,543; Reformed Catholic, 3,250; Salvation Army, 28,203; Sewenfelders, 1,072; Social Brethren, 1,262; Society for Ethical Culture, 2,450; Spiritualists, 200,000; Theosophical Society, 5,861; Unitarians, 71,110; United Brethren (2 bodies), 366,877; Universalists, 58,300; Independent Congregations, 48,673. Grand total in 1916, 40,016,709.

S. H.

INFANT "BAPTISM."

A new, sound, able, and conclusive work of 157 pages on this subject has just been written and published by John Horsch, of Scottdale, Westmoreland County, Pennsylvania, and is mailed by him, in paper covers, for 40 cents; and, in cloth covers, for 75 cents. The book is entitled "Infant Baptism; Its Origin Among Protestants, and The Arguments Advanced For and Against It." By John Horsch, author of "A Short History of Christianity," "Menno Simons, His Life, Labors, and Teachings," etc. To the text of 122 pages, there are added 24 pages of Notes, 5 pages of Dictionary, and an Alphabetical Index. In the Notes are given the exact name

and volume and page of the authorities for every important statement in the book.

During the Dark Ages there arose, in place of Christianity, the false system of Roman Catholicism, in which "there appeared a counterfeit god, the pope; a counterfeit mediator, Mary; a counterfeit Saviour, Mary; counterfeit advocates with the Father, Mary, the priests, and the saints; a counterfeit sanctuary, which man pitched, and not the Lord; a counterfeit sacrifice, the mass; a counterfeit priesthood, of erring men; a counterfeit absolution, also of men; a counterfeit 'baptism,' by sprinkling; and a counterfeit law, that of the so-called Church." On October 31, 1517 (400 years ago next October), Martin Luther, a Romish priest, nailed to the door of the "Castle Church" in Wittenberg, Germany, 95 Theses or Propositions denouncing many of the abominations of Roman Catholicism, thus starting the Protestant Reformation. From 1510 to 1520, as I have shown on pages 476 to 479 of my Church History, Luther was almost a Bible Baptist. Searching the Scriptures under the light of the Holy Spirit, he believed in the sovereignty and spirituality of God, and that the salvation of a sinner is by the electing love of the Father, the redeeming work of the Son, and the renewing work of the Spirit; but, after 1520, he, with Melancthon, Calvin, and Zwingli, and others, leaving the Scriptures, went back, weakly and inconsistently, to some of the traditions and inventions of men, the most fundamental of which was the so-called "baptism" of the infants of believers; pretending to justify this unscriptural, unspiritual, and unreasonable custom of Catholicism on the ground that the infants of believers have faith (the Romanist "sponsors" of infants say that infants have faith); while Melancthon held, with others, that gospel baptism was a substitute for legal circumcision (if so, women ought not to be baptized), and Zwingli maintained that Christian love was a sufficient reason for infant baptism (but Paul says that "love rejoices in the truth" (1 Cor. 13:6)). Luther justified infant baptism on the ground, also, that it was not expressly forbidden in the Scriptures (but, by the same argument, he might have justified other inventions of Rome, such as holy water, sacerdotalism,

transubstantiation, auricular confession, and purgatory). Not being able to answer the Baptists from the Scriptures, the Protestants persecuted them, as Rome persecuted the saints in the Dark Ages, and as the Jews persecuted Christ and His prophets and apostles.

Those who wish to see facts of this kind set forth with the greatest exactness should purchase Mr. Horsch's instructive and authoritative little volume, which is especially interesting in this four-hundredth anniversary of the beginning of the Protestant Reformation, which will be elaborately celebrated in Europe and America. If the Protestant Reformation of the sixteenth century had been consistent and thoroughly scriptural, all the so-called Protestants would be BIBLE BAPTISTS.

S. H.

CHRISTIAN CONVERSATION.

"Our conversation is in Heaven." Phil. 3:20.

The Holy Scriptures plainly teach that the children of God should bridle their tongues, and ever avoid as much as possible the improper use of them; and to exercise such restrictions over them as to render their conversation as much as possible of a holy and heavenly character. Saved as they are by grace and called with a heavenly calling, raised up together, and fitted by the washing of regeneration, and renewed by the power of the Holy Ghost, they are made to sit together in heavenly places in Christ, and made happy witnesses of the power and love of God, and are taught of Him to "love one another with a pure heart fervently." "Having promise of the life which now is and of that which is to come," does it not seem strange that they are ever forgetful of these divine favors—meet each other and part asunder without the slightest "mention of the loving-kindness of the Lord," having devoted the time in idle, and sometimes in filthy conversation? It is written in the Holy Scriptures that "Where your treasure is, there will your heart be also"; and again, "Out of the abundance of the heart the mouth speaketh."

We who profess hope of an inheritance, reserved in heaven for us, ready to be revealed in the last time (1 Pet. 1:4), do we set our affection upon it, as we are commanded to do? if so, how far does our conversation go to prove it?

The text at the head of this article shows that the apostles and primitive saints devoted their time and employed their thoughts principally upon heaven and its divine realities. Of these imperishable, eternal things they spake often one to another, and the Lord heard it and a record was kept of their holy conversation (Mal. 3:16). Thus their conversation was in heaven; they talked of heaven, their final and eternal home, and their conversation was in strict harmony with their faith and hope in the blessed and glorified Saviour; and so their conversation was "as it becometh the gospel of Christ" (Phil. 1:27).

In talking of heavenly things and of divine things, we are not dependent upon human reason and vain philosophy nor the expression of mere opinions of our own, but we have the inspired testimony of God to support and confirm every heartfelt truth we utter, and a precious faith is given us by which we may walk beyond and above the domain of carnal reason, as the Apostle saith, "We walk by faith, not by sight"; and we have, not only the gift of faith, but also of a "good hope through grace," which embraces and binds us to God and heavenly things beyond our present sight and feeble comprehension.

David speaks of some that be of upright conversation (Psa. 37:14), which shows the possibility of such a thing, and that such persons have existed, and such may be found in the world today; and they meet with much opposition at the hands of the wicked. Lot was vexed by the filthy conversation of the wicked. And oh! what a shame it would be for a person, bearing the name of a Christian and identified with the Church of Christ of the Primitive Baptist faith and order to indulge in the least degree in filthy conversation with the wicked! Would it not be enough to vex the souls of the righteous?

Jesus said unto the Pharisees, "O generation of vipers, how shall ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A

good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." It is evident from the above passage that none except good people possessed with a good heart are capable, neither required to observe the rules of Christian piety in respect to holy, godly conversation. In unregenerate condition the sinner is compared to a corrupt tree (verse 33), which must first be made good before it can bring forth good fruit; he must possess a good heart, a clean, pure heart containing a good treasure, all given of the Lord in fulfillment of His promise. God by His Spirit shines in the hearts of His children to give them the light and knowledge of His glory in the face of Jesus Christ (2 Cor. 4:7). Thus the good heart is given and the good things of the Holy Spirit constitute the good treasure. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." A heart sprinkled from an evil conscience and a body washed with pure water (Heb. 10:22) is well qualified to think and speak of "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" (Phil. 4:8). If we are not gifted, as some others are, in conversation on holy and heavenly subjects, our thinking powers are called into service, and it is a blessed thing to be able to hear and think of the good things which God hath prepared for them that love Him. Peter tells us (2 Pet. 3:10) of the future coming of the day of the Lord, the dissolution of the heavens and the earth, which in that age the saints believed and looked for, and says (verse 11), "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

The above admonition applies to the children of God throughout all subsequent ages until fulfilled by the coming of Christ.

J. E. W. H.

UNITY.

"Behold how good and pleasant, it is for brethren to dwell together in unity." Psalm 133:1. It is both good and pleasant for love, peace, and fellowship to abound in the church of God. Great things have been done for the members of church. The Father sov-

ereignty chose them in Christ Jesus before the world began that they should be holy and without blame before Him in love. They are all predestinated to be conformed to the image of Jesus, and to be adopted into the heavenly family. Jesus bore all their sins in is own body on the cross, and made perfect satisfaction for all their sins. They are by the offering of Jesus Christ perfected forever. The Holy Ghost regenerates them and purges their conscience from dead works to serve the true and living God. The love of God is shed abroad in their hearts by the Holy Ghost which is given unto them. Their hearts are fashioned alike, they are all taught of God, they are all baptized by one Spirit into one body. What a blessed oneness! They all still possess a sinful nature, with its deceitful lusts, and a divine nature. The child of God is a complex being, and loves and serves God as such. He now loves things he once hated, and hates things he once loved. He hates sin. He abhors his sinful nature. He desires to bear the image of Jesus more and more. He now loves the glorious doctrine of grace from start to finish in his eternal salvation. You will see some evidence at least of the reigning grace in the soul though he may try to keep his feelings concealed. He now loves the church and Christian people, and, being now elemented to live in the spiritual realm, he seeks those things which are above. The church organized of such subjects believe in the sovereignty, immutability, omnipotence omnipresence, and omniscience of God who is eternal, pure, just, holy, and good in all His attributes. They accept the articles of faith upon which our churches were organized. The trinity in the Godhead, the Scriptures of the Old and New Testaments being given by divine authority, and that the New Testament is our only rule of practice since we are not under the law, but under grace, and the church should have divine authority, by precept, or example for all their practice. They all are agreed on the above and that God's relation to holiness is causative and His attitude to sin is overruling. They all believe the bodies of the saints will be vitally changed and immortalized in the resurrection and not before, and that the joys of the righteous and punishment of the wicked will be everlasting.

We hold that the Primitive Baptist Church is the organic body of Christ, and the ordinances belong to her and that she should be separate from the world in faith and practice. There should be a distinction kept up between the Church and world, education or politics and religion. The kingdom of Christ is not of this world. Since the Church is separated from the world, the Church should not allow her members to engage in drunkenness, gambling, fornication, adultery, profanity, illicit distilling, shunning just and honest debts, etc., nor allow them to belong to or affiliate with any oath-bound religious secret order. The Church should stand for the principles set forth by Christ and His Apostles, for which our people contended in the main in the London and Philadelphia confessions of faith, and also at Black Rock, Md., in 1832, when they refused to fellowship the Modern Mission movement introduced by the Fuller party, such as Boards, Conventions, Theological Schools, Sunday Schools, a salaried ministry, and benevolent societies, so-called, and fleshly revival or protracted meetings filling the church with an unregenerate membership. We feel it is right to encourage those who are renewed in heart to follow the Savior, but we do not believe in the modern revival methods of fleshly excitement, or preacher-bossism, or lordship over the Church of God. Preachers are equal. We oppose a carnal practice introduced into the worship of God which is destructive to the unity of the Lord's people. We are sure that the great body accept the above principles and feel it was a sad mistake

to exchange the fellowship of their brethren for an organ which is carnal and has no place in the spiritual worship of God. Many would gladly set it aside, and let peace be restored, which we are sure is right.

Our people have all the way opposed a salaried ministry, taxing or assessing the membership, but feel that they should lovingly, freely, and cheerfully administer to him that sows to them spiritual things, as the Scriptures direct, and as they have purposed in their hearts.

Associations are gatherings of the saints to worship God with no authority over the Churches. Whenever Baptists draw lines and exclude Churches and Associations by the wholesale for the mistakes of one or more, without official church labor to reclaim such a course makes the innocent suffer equally with the guilty, and is dangerous. We should labor to preserve a sisterly correspondence or communion among our Churches, and be careful to introduce no practice that would alienate or cause strife. We should labor in love to see how near together we are, and not magnify seeming differences. We ought to be slow to engage in hair-splitting and tearing asunder over minor differences when we are agreed on the fundamentals.

Perilous times are upon us, and the opposition to the truth is great. All true Primitive Baptists should be united. Our cause is bleeding, and the biting and devouring spirit is wrong and condemned in the word of God, and will result in destruction if pursued. If our dear brethren will use Bible expressions on controverted points, and never personate a brother so long as he is in fellowship with us, and all cease riding hobbies, and speak the truth firmly but in love, it would have a tendency to unify and adjust seeming differences. We seldom see any two that use every expression just alike, and each section differs to some extent in their customs which should be a matter of forbearance. On all vital points we should be agreed in faith and practice, remembering that what is wrong in one Church is wrong in every Church. Our people most generally agree on the foregoing principles. These principles for which our people have ever contended are dear to us, and we cannot sacrifice them, but we all can afford to forgive all personal differences, and where any have left the practice upon which our Churches were organized, let them repent and confess their mistakes for the sake of peace. I have ever viewed the subject of regeneration as Elders Mitchell, Respass, S. H. Cayce, and Chick, and felt in my heart that I was the one concerned in the matter. But when the brethren get confused, it is best to all rest a while. If understood we feel sure our people would not differ so much, but what they could love and bear with each other. Let our papers bear messages of love and peace, and not be vehicles of strife. When good brethren repent of error, we should gladly forgive them, and receive them most joyfully. The Apostolic Churches made mistakes, and were commanded to repent. Mistakes have been made all along. The Churches that went into the organization of the old Kehukee Association were once separated, but came together in love. We could mention Churches in many Associations, viz., the White Water, Echeconnee, Upper Canoochee, Lower Canoochee, Flint River, and numbers of others that were some of them separated from each other for many years, and after repentance they were sweetly reunited in love and unity. Let us all humbly pray to God to that end, and be loving, gentle, kind, firm, and forbearing in our demands. The battle will

soon be over with us all, and we shall go home and be at rest. How many old Baptists are willing to live together and bury the past upon these principles?

Submitted in love,

L. H.

EXPERIENCE OF MY WIFE.

FIVEMILE, HALE COUNTY, ALA., June 29, 1901.

DEAR BROTHER HASSELL:—I herewith end you a substantial copy of a letter written by me concerning my wife in the year 1874. She was at that time not quite twenty-two years of age, was modest and naturally retiring in her disposition, and at the time specified there had been no meeting in our settlement in some time nor any religious excitement of any kind. I had not then publicly confessed my hope in Christ, but did so that fall. My wife is the daughter of Elder J. T. Allen, who passed away in 1885.

THE LETTER.

BIBB COUNTY, ALA., March 6, 1874.

Elder J. T. Allen, Greensboro, Ala.—

HIGHLY ESTEEMED FATHER-IN-LAW:—It is with much pleasure that I write you and the rest of the family this letter, which will inform you that Cattie has this day professed a good hope through grace. She has been complaining of being unwell for some time, but today, about 12 o'clock, she complained worse, speaking of how mean she was and how strange she felt. Apparently, she was not able to stay on her feet longer and hence took her bed and began to lament aloud over her sinful and dangerous state. Father and mother and Dow (my youngest brother) were present, but Cattie's case was so unusual and alarming to us that we sent for my youngest sister and her husband, F. M. Edmonds, who came immediately. As time rolled on the worse she seemed to get, expressing a great desire to be delivered from an indescribable burden and the fetters of sin, which she declared were sinking her down to perdition, and that there was no hope for her, and said that she was going to die. At about this stage I sent for Mr. E. Callahan, a good neighbor and a Cumberland Presbyterian. She

held out her hands and told us that the very leaders of her arms and hands were drawing and that she was gone without hope, seemed in a perfect agony, and despair was depicted in her very countenance. I must confess that my feeling cannot be described, for although I greatly feared that she would die then and there, yet I believed even in that critical and alarming hour that if there was indeed a God, and the Bible and the Christian religion were not all a myth, He would reveal Himself to her in His love and mercy before breath left the mortal body, and sure enough He did. For while we were all standing around her bed, helpless in ourselves and powerless to afford her any aid or comfort whatever, we saw with our natural eyes a change come over the dreadful scene, saw that countenance, which was the very picture of despair, changed to one of beauty, after there had been a lull in her lamentations, then assuming a pleasant smile she commenced praising the Lord for His goodness and for His wonderful works to the children of men; the fact is, she actually preached a beautiful sermon, quoting many appropriate passages of Scripture, and thus continued until about one hour by sun. Her talk was not incoherent and indistinct, but clear, beautiful, scriptural, and truly edifying. While she was thus preaching the neighbor for whom we had sent came in, and, and, after listening at her a short while, he motioned me to step out with him, and when we got out he told me he believed that she had gone crazy. "No," said I, "I am not the least uneasy. She was under deep conviction for sin when I sent for you, and she has been graciously pardoned and comforted, and is now praising the Lord." The little meeting was just simply wonderful, and I can but hint at it. Cattie greatly desires to see you. Hoping to see you soon, I am,

Yours in love, G. W. STEWART.

We sent forty miles after her father, and he came and preached in our humble home, taking for his text, "Blessed is the people that know the joyful sound, for they shall walk, O Lord, in the light of Thy countenance." I thought, while my wife was in such an ecstasy of joy, that surely she never could doubt, but she did and has,

and has suffered many conflicts, and languishes now upon a bed of affliction, not being able to write, and seems to almost tremble at my sending this to you, fearing as she does that there was something about her experience that was not right. Some of the witnesses mentioned are yet living and can testify to the truthfulness of the statements herein made, but my father, mother, and sister have passed away.

G. W. STEWART.

NOTE.—My wife died on the 22d of March, 1902, and she died as she had lived, in an humble and precious hope of salvation through the tender mercy of God in Christ.

G. W. STEWART.

DEATH OF BROTHER S. B. LUCKETT.

CRAWFORDSVILLE, IND., January 30, 1917.

DEAR BROTHER:—On January 6th our dear brother, S. B. Lockett, was taken from us. Our little church has lost several members during the year past. We had expected Brother Lockett's death, as he had been in low health for several months. He was near eighty-nine years old. He had been a true and faithful member, always ready to aid in the burdens of the church. I never knew a more faithful man than he was. We lived near each other for seventeen years, and for twenty-six years I was pastor, and I know his faithfulness. He selected the hymns to be used: "Why do we mourn departing friends," "I would not live away"; and also the text to be used, Eph. 1:6—"To the praise of the glory of His grace." He also made some suggestions as to the lesson of the text. He also requested that Elder R. W. Thompson and myself should conduct the services in the old church just as had been done when his wife died. All was done just as he requested. A large audience came to his funeral to pay a tribute of respect to a worthy man. We miss the dear brother in many ways, but we are sure he is gainer, while we lose so much. One more dear one is on the other shore, inviting us thither.

J. H. O.

QUESTIONS AND ANSWERS.

1. Q. What became of Lazarus whom Christ raised from the dead (John 11.)? A. He sat at the table with Jesus at a supper, where his sister Martha served in Bethany, near Jerusalem; and the chief priests consulted to put him, as well as Jesus, to death, because, by reason of the raising of Lazarus, many of the Jews believed on Jesus (John 12:1, 2, 10, 11). The Scriptures say nothing further of Lazarus; but it is supposed that he died a second natural death.

2. Q. What and where and when will be the Battle of Armageddon (Rev. 16:16)? A. The Hebrew word *Armageddon* means the hill of Megiddo. Megiddo means a place of troops; it was on the southern boundary of the plain of Jezreel or Esdraelon, west of the Jordan, six miles southeast of Mount Carmel, and eleven miles south of Nazareth; it commanded one of the passes from the north into the southern hill-country. The plain of Esdraelon was famous for the two great victories of Barak over the Canaanites and of Gideon over the Midianites, and for the two great disasters in which Kings Saul and Josiah were slain. Armageddon seems a symbolic name for a place of great slaughter, like the "valley of decision" in Joel 3:14—the scene of the last great decisive battle between good and evil, right and wrong, before the thousand years of Christ's spiritual reign over the earth (Rev. 19:11-21; 20:1-6).
S. H.

THE FRUITS.

Or the deplorable results of apostasy and innovation becoming widespread.

A reply, in a few words, to a 376-page book, said by some to be "unanswerable." Twelve invincible points, or paragraphs, in defense of the "Old Paths" and against *departure*. "Who are the true Old School or Primitive Baptists" put to the test in different ways, and in a certain "Church Trial" in the courts, and the court's decision.

A *five-hundred-dollar* (\$500) offer to certain innovators or "Progressives." Elder John Landmarker's 17 stanzas, or 136 lines, of poetry on the Good Old Way and against so-called "Progressiveism." A pamphlet in good print, 26 pages, at 10 cents per copy. Coin or stamps will do. Send all orders to

G. W. STEWART,
Akron, Hale County, Alabama.

IF IN ARREARS, PLEASE REMIT.

As the printing and mailing of THE GOSPEL MESSENGER now cost me more than the entire income from the subscriptions, I am obliged to request all our subscribers to remit to me the small amount of their indebtedness as soon as they can, and to renew for another year, so that I may, the Lord willing, continue to disseminate pure spiritual truth, both among those who are able and those who are not able to pay the small subscription price.

S. H.

EXTRACTS.

HAZEN, ARK., January 5, 1917.

Elder Sylvester Hassell.

DEAR BROTHER: You will find enclosed P. O. money order for one dollar (\$1.00) to pay my subscription to THE GOSPEL MESSENGER for the year 1917. I will pass my seventy-fifth milepost in March of this year, and my vision is getting very dim, but I desire to read the dear old MESSENGER as long as I can see to read anything. Now may the good Lord bless you and enable you to continue "speaking the truth in love" for many, many years to come.

Yours in a precious hope,

S. B. MINTON.

CRAWFORDSVILLE, IND., January 6, 1917.

Elder Sylvester Hassell.

DEAR SIR: Inclosed you will find two dollars to pay subscription of myself and brother for the ensuing year.

Few realize the gigantic strides that Rome is making in acquiring political power in this country. I am strongly persuaded that the religious privileges which we have possessed and valued lightly, and which the many have despised, will at no distant time be greatly curtailed, if not entirely taken away. Where the papacy possesses the power, it permits no dispute of its authority, and visits such with heavy penalties.

Parents, who are laying up property inheritance for their children should take a thought for their religious and civil liberty—the blessings which they received from their sires, and without which all others are nearly valueless. Instead of wasting so much in the gratification of fleshly desires, they should earnestly and persistently support those upon the watch-tower, who are warning the people of the sword that is coming upon them—that is already “bathed in Heaven.” To be a worthy citizen, to be active in guarding one’s liberties and rights, is not inconsistent with a godly walk and holy conversation. Our Savior commanded to “render unto Cæsar the things that are Cæsar’s,” as well as “unto God the things that are God’s.”

Yours for the Truth,

JOHN N. TAYLOR.

DAVID CITY, Neb., January 3, 1917.

Elder Sylvester Hassell.

DEAR FRIEND: I would I were worthy to call you “Brother.” It would surely be a great pleasure, but my unworthiness forbids. I read in THE MESSENGER that your subscriptions are not paying the running expenses of your paper, so I shall send you an extra dollar to help THE MESSENGER a-going; for I believe it is one of the best advocates of the Primitive Baptist doctrines I have ever read. And because it is turned down by the professed Christian world is only an evidence of its genuineness. As they rejected Christ, likewise they reject His followers. To be a follower of Christ in this so-called enlightened age is to be scorned and ridiculed by the self-righteous sects which are so popular. Enclosed find \$2.00. Apply one to my subscription, and accept one for yourself as a token of my love and best wishes for you and your paper.

May your last days be your best, is my sincere wish and, I hope, prayer. May God bless you and all your associate editors with His choicest blessings.

JOHN H. BROWN.

BATTLEBORO, N. C., January 3, 1917.

DEAR BROTHER HASSELL: I have been thinking for some time I would write to you, but put it off until now. I have been taking THE MESSENGER many years, do not remember exactly how many. I always receive THE MESSENGER with joy, and have been comforted by its sweet messages many times. I know you have striven for peace all the time, in the Churches and country, too.

I want to see peace at home and abroad. I would love to know that there was peace in all our Churches, and also in Europe; but it looks like it will be some time yet before those warring nations can become pacified.

Dear brother, I am hoping for eternal peace when these earthly troubles are ended, and I hope to see Jesus as He is and be like Him, to dwell in joy and praise and thank God forever. Amen.

I am living with my daughter and her family. They are all very kind to me, and do all they can to make me feel at home, but there is a vacancy which they cannot fill, and I feel sad and lonely. Myself and wife had been living in Battleboro two years and three months when her health failed so much we could not keep house. Offie and Lizzie had been begging us to come and stay with them, so we came here about the first of April, 1916. After my wife was confined to her bed we decided to get some one to assist in caring for her, but she said she did not want a nurse, as I

was doing more for her than a trained nurse could. My fear was that our strength would fail, but thank the Lord we were blessed to care for her until the end came, which occurred the 31st of May. Our neighbors and friends were very kind to us, and did all they could during her sickness and death. Mrs. Davenport (Offie's mother) assisted us more than it seemed that she could in her feeble condition. She was an exceptionally good woman. I know that the obituaries of both of these good women have been written by our faithful daughter, who so tenderly cared for her mother and is now caring for me; but I have written this to relieve my mind. I feel so small and weak I think I can witness with the poor publican when he smote upon his breast and said, "God be merciful to me a sinner." I hope you and the associate editors of THE MESSENGER may be spared to publish and send abroad the truth for many years. Pray for me that my faith fail not, and do with this as you think best. We would be very glad to have you come to see us if you are ever up this way.

Your brother in the Lord, I hope,

W. H. LEGGETT.

SOUTHAMPTON, PA., November 24, 1916.

Elder S. Hassell.

ESTEEMED BROTHER IN A BLESSED HOPE: Soon as I learned that your dear Mary had been given a hope in Christ, and had been received into His Household, I rejoiced with you in spirit, and wanted to write you at once and tell how I felt, but, not being as well as usual, I could not do the things that I would. I am feeling better now, and still desire to send you a little message. I always read your dear MESSENGER with much interest, and especially was I interested in your letter to Elder Gold in the November number. I read it with thrilling pleasure. I am sure it was an inexpressible joy for you to baptize your daughter, and I do not wonder that you could join with the Psalmist in saying, "Bless the Lord, O, my soul, and all that is within me bless His holy name." I hope that heavenly frame of mind has continued, for it is better than all the joys of earth. How sweet it was for you to be carried back in your feelings to so many years ago, when you received the same ordinance by your precious father. I have often thought of your daughter since she was here. We were so glad to have a visit from her. We talked of her grandmother, who was so dear to me for many years, and I felt that I loved Mary for her dear grandmother's sake. How that precious mother in Israel has been missed since she has gone. Her words, both in her published and private letters, were: "As apples of gold in pictures of silver." It is sweet to realize that she has entered that blessed home where she is "satisfied" with "joys unfading, ever new." My brother and our dear Mildred would join me in love to you and your dear Mary.

Unworthily, your Sister in Hope,

BESSIE DURAND.

SOUTHAMPTON, PA., January 22, 1917.

Elder Sylvester Hassell.

DEAR BROTHER: It is impossible to express to you with what gladness we read of your daughter Mary's baptism. I know it was an unspeakable joy to you to have her come to the Church, and to have the privilege of baptizing her. When she was here with us in our home I learned to love her, and have loved her ever since, and so often wished that you and she could visit us again. Come this spring if you can.

When I picked up the January GOSPEL MESSENGER I saw the hymn of Isaac Watts you had placed on the first page. It has always been an especially beautiful hymn to me. But more so than ever in the last few weeks, since the words have kept in my mind like a tower of strength: "Lord, Thou hast been our dwelling place in all generations." Then I turned the page and read the words, "Hope thou in God; for I shall yet praise Him." Those are words that have been just now very sweet to me after long and bitter darkness. So I read on with intense interest and could not stop till I read the whole book through.

I hope you are well. Father and Aunt Bessie are well as usual, and send their love. Your unworthy Sister in Hope,

MILDRED DURAND.

WARREN, TEXAS, January 15, 1917.

To the Readers of the Gospel Messenger.

DEAR BRETHREN: In the December MESSENGER Elder Hassell informed the readers that the company that is printing THE MESSENGER had notified him that they would have to charge him 25 per cent more for the work; and now in the January number he states that the printing and mailing of THE GOSPEL MESSENGER are costing him more than the entire income from the subscriptions.

With this information before us, I now want to propose to the readers of THE MESSENGER that each of us add 25 cents more to our subscription when renewing, making it \$1.25, so as to help Elder Hassell bear this burden. Twenty-five cents is a very small amount for each subscriber, but the sum total will be something to him if he has to lose it all. This in addition to several hundred copies that he gives to ministers and those not able to pay for it, as he informs us. When prices return to a normal basis, no doubt but Elder Hassell will be glad to notify the readers, and send out THE MESSENGER at \$1.00 as heretofore.

I love to read THE MESSENGER, but do not feel that I would do just right if I did not help pay this extra cost. My subscription expires in May, but I am enclosing \$1.25 so as to help pay the current expense, and if all the readers can see their way clear to do the same as soon as possible, it would be a great help to relieve the expense.

I love a generous spirit, but have never felt that it would be right to take an undue advantage of it.

I hope all will consider this subject, and do what they think is right in the matter.

Elder Hassell will know nothing whatever of this proposition till it reaches his office.

Submitted in love,

W. G. NEAL.

"MOUNTAIN HOME," R. 2, Stanley, Va., January 8, 1917.

MY BELOVED BROTHER HASSELL: Before reading your appeal to subscribers I had a desire to send you more than the \$1.00 I forwarded some time ago to renew my subscription to your highly prized GOSPEL MESSENGER, and now that I am blessed to have it, I cheerfully and thankfully give it to you, the highly favored servant of the Lord. Would that I had all my heart prompts me to manifest, in a small way, my obligations to my precious "Giver of very good and perfect gift," and my appreciation of your untiring labor for the good of the cause, also to try to express the comfort and joy your communications and those of your associate editors and con-

tributors afford this poor, deaf, and unworthy one. One dollar is not enough, when the entire subscription list does not cover the expenses. We are commanded to "Muzzle not the ox that treadeth out the corn," and "the laborer is worthy of his reward." Who can read and enjoy your lovely periodical and know that our venerable brother is not meeting expenses, much less remunerated for his noble work?

May God's richest blessings attend you and yours, is the prayer of your devoted but unworthy little sister,

LUCY G. BRUMBACH.

OBITUARIES.

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

ELDER W. M. SEAY.

Elder W. M. Seay was born May 10, 1853, and died September 10, 1916, making his stay on earth 65 years and 4 months. He was first married to Miss Martha Whaley, who died June 14, 1878. He was married again to Miss Martha Abbott. He was the father of ten children, all of whom have died except three—Elder Daniel Seay, Brother John Seay, and Eliza Fleming. Elder W. M. Seay joined the Primitive Baptist Church about 46 years ago. He was soon after ordained to the work of the ministry. It was said by many people that he was the best man that ever lived, while he claimed to be nothing but a poor sinner saved by grace and grace alone. His life was above reproach. He was honest and truthful, and reared the best family of children. Not one of them was ever known to swear or gamble or drink ardent spirit or practice immorality; and all of them, except those dying in infancy, were sound Primitive Baptists; and three of his sons preachers. Elder W. M. Seay baptized many people, and married about two hundred couples. He was pastor of his home church, Mount Olive, Dayton, S. C., in connection with his son, Elder Daniel Seay, at the time of his death. He died of consumption. He bore his sufferings with patience. In all his useful life he never caused his church any trouble. Our dear brother went through cold and heat, rain and snow, to feed the Church of God which He purchased with His own blood, as he often said, to feed the sheep, but not to make one. A short time before he died he called his three children to his bed, and prayed for them. He then put his arm around Elder Daniel Seay's neck, and said, "Sing to me the old songs I love"; then he said, "This is the happiest day on earth to me", and he praised God as long as he was able to speak. Our dear brother and faithful minister leaves a wife and three children, nine grandchildren, the Church, and a great many friends to mourn his absence from this world. Elder H. H. Roberts spoke to the comfort of us all. His body was then laid in the ground till Jesus calls for it at the last day to arise and go home.

Done in Church conference.

ELDER AARON GREEN, Mod. *protem*;

ELDER J. O. FLEMING, Clerk;

JAMES MESSER,

JOHN BROOKS,

Committee

Primitive Baptist Watchman and other papers, please copy.

ELDER W. J. SHEPPARD.

It is with much sadness that we write you a few words today to tell you of the sickness and death of our much beloved husband and father, Elder W. J. Sheppard. He was born September 24, 1855. He was stricken with paralysis February 26, 1916, and died August 7, 1916. He was married to Miss Louise Prather December 8, 1872. To them were born three children, and two are still living. His wife died in 1888. After living four years alone with his two children, he was married to Miss Sallie Ussery December 28, 1882. She was a niece of the late Judge Falkner. To this union were born six children, of whom five are still living. He and his last wife united with the Church at Weehadkee, of the Primitive faith and order, in 1889. He was ordained to the work of the ministry the same year.

He was always kind to everybody. He always enjoyed going to meeting. He began taking the dear old GOSPEL MESSENGER in 1892. He was so glad for THE MESSENGER to come. He said it made him so thankful for Brother Hassell to send it to him, free, as he had been disabled to work for twenty years. During his last illness his brain being paralyzed, and he did not at times know even his own folks; at other times he seemed to know everybody he saw. He said his little hope still hovered around him. He preached a sermon while he was on his death bed. His text was, "Peace, be still." The song that he used was "How Sweet the Name of Jesus Sounds in a Believer's Ear." Oh! it is so sad to give up our loved ones; but I feel sure our loss is his eternal gain.

"The Church triumphant in Thy love, their mighty joys we know;
They sing the Lamb in hymns above, and we in hymns below."

We want the prayers of all praying people, that we may meet him in that world where there will be no more sickness or death, where we can join in the song of endless joy around the throne of God. Written by his wife and children.

R. 1, Lamar, Ala.

DEACON HARMON J. MANNING.

By request of the Church of Smithwick's Creek, Martin County, I will attempt to write a notice of the life and death of our loved deacon, Harmon James Manning. He was born January 30, 1856. He was an energetic young man, and accumulated some wealth for himself; and on January 3, 1878, took Mary E. Daniel, daughter of Bro. David R. Daniel, for his helpmate, and after six years, two months, and twenty-one days, God saw fit to separate them by taking her to Himself in glory. Three children were born to this union, two taken in infancy, one, Mrs. James A. Robinson, surviving him. Bro. Manning, taking the bright side of life, married Martha Della Daniel, November 30, 1884, who faithfully administered to her home, and made the remainder of his days pleasant. Bro. Manning was a neighbor indeed, ever ready to lend a helping hand to his neighbors in any way that was for the good of his community.

He obtained a hope in Christ, and after some years united with the Church at Smithwick's Creek, Martin County, N. C., on Saturday before the fourth Sunday in September, 1892, and ever afterwards manifested great interest in the cause of his Lord and Master. In January, 1907, he was chosen and set apart to the office of Deacon, which office he filled with perfect satisfaction. I do not feel competent to do his deaconship justice, for he was an exceptional man

for the place. For it is our experience that the north winds blow on all of God's children. It looks to me that he could stand more of the cold and not tremble than most men could; when it pleased God for the north winds to blow among the brothers and sisters, Bro. Manning was always on the alert; would get to where the winds blew the strongest, and the dove would coo three times, and the breeze would change, the wind spring from the south, the frost-bitten buds would sucker, the tender leaves show, and the bloom come and bear fruit for the Church.

The Church was blessed and rejoiced in many years of his devoted service; but alas! our hopes were blighted, for on March 22, 1914, he was stricken of apoplexy, and was brought very low, and his life despaired of, but he recovered so he was able to get about the neighborhood, and rendered some little service to the Church; but despite of all that a loving wife and sympathizing brethren and kind friends could do, he began to go back, and grew worse until his disease developed into paralysis, which ended his mortal life at 4 o'clock a. m. October 9, 1916. He bore his affliction with Christian fortitude and patience, though they were so great. He leaves a widow and six children by the last union, and one by the first, seven in all, to mourn their loss, which is his eternal gain. He had the confidence and esteem of all who knew him, and all regret very much to give him up. Surely a good man from us is gone from the evil to come. May the grace of that God who supported him be with our Church and dear Sister Della, and enable her to bear her trouble with patience, and instruct her children in such a way that they may be honored as their father was. I do not feel that I have done justice to his memory, and I will close by saying:

"A precious one from us has gone,
A voice we love is stilled;
A place is vacant in our Church
Which will be hard to fill.

"God in His wisdom has recalled
The boon His love had given;
And though the body slumbers here,
The soul is safe in Heaven."

WM. H. DANIEL.

MRS. MARY E. WHITLEY.

Mrs. Mary Elizabeth Whitley, the daughter of William and Sallie Daniel, was born March 7, 1836, and died June 19, 1916, making her stay on earth 80 years, 3 months, and 12 days. While she was young she was convicted for her sins, and received a hope through the imputed righteousness of Jesus Christ, and made it manifest by going before the Church at Smithwick's Creek, Martin County, N. C., in April, 1858, giving a reason for her hope, and was received and baptized the next day by Elder William Whitaker. She lived a faithful member until her death.

Grandmother was married to Thomas A. Whitley December 25, 1860. To this union were born seven children, four sons and three daughters. Three of her sons preceded her to the spirit land. One of them, Asa T., was a great sufferer from rheumatism, being confined to his bed for some years before his death. She stood by him through his afflictions, and did all for him that any mother could do until he was taken from her. She faced many sorrows through

life. Her husband was taken to war soon after marriage, leaving her to do the best she could. But God, who is a husband to the widows, watched over her, and blessed her.

Her husband was blessed to return to her when the war was over. They began working for a comfortable home, which the Lord blessed them with, enabling them to provide well for their children and all who visited them. Grandmother was kind to all. It was a feast for her and grandpa to have children and grandchildren and friends to go to their home Christmas, and partake of the good things they had prepared. I was not her grandchild by birth, but was raised up in her family. She was just as kind to me as to any of them. She will always be precious in my remembrances. She was ever ready to go to the call of her neighbors in sickness or in health, when she was able.

She fell and received a hurt about twenty years before she died. It caused her to have to go on crutches the rest of her life. She bore it with great patience, realizing that it was through great tribulations she must enter into the kingdom of Heaven. Her faith was steadfast in her Savior. She desired to work as long as she lived, which she did. Surely she was a helpmeet. She leaves an aged husband and four children, one son and three daughters, and a host of relatives and friends to mourn her loss. We mourn not as those that have no hope, but believe the God whom she trusted has taken her spirit to the home above that awaits all the redeemed of the Lord.

Grandmother was bright and cheerful Sunday before her death, having a number of her friends to come to see her that day. On Monday morning early she was taken seriously. Her husband and children and friends gathered around her bedside to do what they could for her, but could only witness the departing of her spirit from this world. The writer tried to speak a few words in loving memory of her to a large congregation the next day at her home. The closing remarks were made at the grave by her nephew, Elder A. J. Manning. Her body was laid to rest in the family burying ground at her brother's, W. H. Daniel's, to await the resurrection morning, when the dead in Christ shall rise and meet him in glory.

In love, W. B. HARRINGTON.

R. 1, Jamesville, N. C.

MRS. CHARITY WOOD.

The following was copied from the *Citizen-Examiner* of Hayneville, Ala.:

"Mrs. Charity Wood died at the home of her son, Judge J. C. Wood, at Mt. Willing, Ala., on Wednesday morning, January 3, 1917. Mrs. Wood was 80 years old, and was a devout member of the Primitive Baptist Church. Her husband died during the war while in the service of the Confederate army.

"Mrs. Wood was beloved by all with whom she came in contact. She was a woman of strong intellect, endowed with personal magnetism and charming attributes. About her have gathered the memories of years of a good life, and she encouraged all to live better and more useful lives. A good woman has passed away; one who pointed upward and onward to that path leading toward everlasting life. Her place cannot be filled; but on the further shore she awaits those for whom she lived and strove during the years of her life here.

"Mrs. Wood is survived by two children, Judge J. C. Wood and Mrs. Cynthia Noble.

"The last sad rites of burial were solemnized at Mt. Willing before a large throng of relatives and friends, and the floral tributes testified to the high esteem in which she was held by all who knew her."

Mrs. Wood has been a subscriber to your paper, THE GOSPEL MESSENGER, for many years, and I know that you and your readers will regret very much to learn of her death.

Your friends,

F. L. CRUM.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

Plain Sheep, single copy, 85 cents; dozen, \$8.00.

Plain Morocco, \$1.05; dozen, \$10.50.

Gilt Morocco, single copy, \$1.25; dozen, \$12.50.

Send all orders to

ALVIN CLARK, Wilson, N. C.

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

EBENEZER CHURCH, BALTIMORE.

Ebenezer Phimitive Baptist Church, of Baltimore, Md., meets every 2d, 3d and 4th Sundays at 11:30 A. M. Meeting House on Madison Street, near Calvert Street.

Pastor, Elder Joshua T. Rowe, 704 Linwood Avenue, Roland Park, Baltimore, Md.

"IN PLACES OF DRAWING WATER."

Judges 5:11.

By Frederick W. Keene. Allegorical Narratives for the instruction and comfort of Babes in Grace. Neatly bound in cloth, 50 cents per copy, or five copies for \$2.00, prepaid. Can be had from this office or from Elder Frederick W. Keene, North Berwick, Maine.

HOLIDAY PRESENTS.

Good Books make suitable presents. PARENTS, give your children "THEODOSIA ERNEST, THE HEROINE OF FAITH." Price \$1.25.

CHILDREN, give your parents "TRIAL AND DECISION OF MT. CARMEL CHURCH." Price \$1.50. READER, if your PASTOR has not this last book he would appreciate a copy. Dr. Chas. H. Waters of Washington, D. C., said at an Association recently that he so highly valued this book he would not part with his copy for One Hundred Dollars if it were impossible to get another.

Send orders to EDITOR of this paper, or to me, and books will be mailed WHERE you wish, and WHEN you wish. Order before Christmas.

R. H. PITTMAN, Luray, Va.

HYMN AND TUNE BOOKS.

(Fourteenth Edition.)

For use in Old School Baptist Churches.

Either round or shape note, 70 cents per single copy, \$6.50 per dozen. Transportation prepaid.

This book can be furnished in limp-leather binding, with name of owner in gilt letters, for \$2.50.

Send orders to Elder S. H. DURAND, Southampton, Pa., or to Elder P. G. LESTER, Floyd, Va.

NEW EDITION, SOLD AT LESS THAN COST.

For the Defense and Spread of the Truth.

THE APOSTOLIC CHURCH.

The ninth (the most important) chapter of my Church History revised and brought down to date.

Scripture truth about the church, as stated by the greatest scholars of the world, and by the ablest Primitive Baptist ministers. Sixty closely printed octavo pages.

The Church History, now out of print, was written and published to disseminate the truth, and was sold for two thousand dollars less than the cost; but, through the kind appeals of Elders J. R. Respass, Wm. L. Beebe, and P. D. Gold, in *THE GOSPEL MESSENGER*, *The Signs of the Times*, and *Zion's Landmark*, this debt was paid by members and friends. The present volume, *The Apostolic Church*, will be sold at cost, or given to those wishing it, and not able to buy it.

Postpaid, ten cents a copy.

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.

Price \$1.25 per copy. I will send this book and my pamphlet on "Salvation" for \$1.50 postpaid.

ENDORSEMENTS.

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,

BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

I will sell the above most interesting and valuable book for \$1.00 (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,
McGirk, Texas.

NOW PUBLISHED IN FULL.

SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

ALLEN'S NATURE COMPOUND.

A safe vegetable remedy for Liver, Kidney, and Blood Diseases, Rheumatism, Neuralgia, Dyspepsia, Sick and Nervous Headache, Fever and Ague, Constipation and Skin Diseases. Your money back if you want it. Six months' treatment for \$1. Sent postpaid on receipt of price. Agents wanted. Not for sale by druggists. On receipt of a stamp we will send any person over the age of sixteen a generous sample free.

W. T. ALLEN MEDICINE CO.,
Greenfield, Indiana.

THE GLORIOUS TRIUMPHS OF GRACE.

I will send the second edition of "The Glorious Triumphs of Grace" for 10 cents per copy, postpaid. Contains 190 pages and 13 chapters on our merciful God's rich grace, as it reigns in Election, Regeneration, Pardon, Justification, Adoption, Sanctification, etc.

W. S. CRAIG, Kearney, Nebraska.

ISHMAEL, OR THE ORIGIN OF THE RED MAN.

This interesting pamphlet of 43 pages, with five illustrations, including a portrait of the author, Elder A. V. Atkins, may be had of him, postpaid, for 35 cents a copy, or 3 copies for \$1.00. His address is 813½ West 40 Place, Los Angeles, California.

MR. J. C. PHILPOTS TWO FAMOUS SERMONS.

These two sermons, "The Heir of Heaven Walking in Darkness, and The Heir of Hell Walking in Light," and "Winter Afore Harvest, or The Soul's Growth in Grace," have been republished by Elder J. B. Little, Abbott, Arkansas, and may be had of him, postpaid for ten cents each.

A VALUABLE TREASURE AND MOST USEFUL GIFT
THE LATEST AND BEST BIBLE DICTIONARY

(Teacher's Edition)

By WILLIAM SMITH

ABRIDGED, REVISED AND BROUGHT DOWN TO DATE
By F. N. AND M. A. PELOUBET

The Results of the Latest Research. True Signification of All Proper Names. The Dates in Accordance with Those in the King James Version. Old and New Testament History in Chronological Tables. Harmony of the Gospels. Chart of Science and the Bible. Calendar of the Jewish Year. Jewish Weights, Measures, Time, and Money. 17 Colored Maps. 440 Illustrations. 834 Pages. Handy and Beautiful Volume. Postpaid, \$1.50.

Send orders to

SYLVESTER HASSELL,
WILLIAMSTON, N. C.

FIVE BOOKS.

For any of the five following books, send orders with money to Elder John R. Daily, 1022 Goodlet Ave., Indianapolis, Ind.

1. **DAILY-THROGMORTON DISCUSSION.**—This great four days debate on the Atonement and Means Doctrine, held at Ewing, Ill., in August, 1912. A fine book at the low price of \$1.00.

2. **THE PILGRIMAGE OF A STRANGER.**—This book is well printed on good paper and neatly bound and illustrated. It gives an account of the early life, Christian experience, call to the ministry, and labors and travels of John R. Daily. Moral and doctrinal lessons are drawn from circumstances related, and synopsis of sermons and debates is given. \$1.00.

3. **RUSHTON'S DEFENSE OF PARTICULAR REDEMPTION.**—A great reply to Fuller. A work everybody should read. 35 cents.

4. **SECRET SOCIETIES: THEIR FALSE RELIGIOUS PRINCIPLES AND CORRUPT PRACTICES,** by John R. Daily. 35 cents a copy, \$3.50 a dozen.

5. On account of the great advance in the cost of paper and other material used in printing and binding I am compelled to raise the price of my HYMN AND TUNE BOOKS. Hereafter the price will be as follows:

Flexible back, 45c per copy; \$4.50 per dozen.

Board back, 60c per copy; \$6.50 per dozen.

Cloth back, 70c per copy; \$7.50 per dozen.

All books postpaid.

Send all orders to ELDER JOHN R. DAILY, 1022 Goodlet Ave., Indianapolis, Ind.

LED BY A WAY I KNEW NOT.

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

Mrs. R. ANNA PHILLIPS.

Address W. J. Heard, R. 3, Macon, Ga.

Vol. 39

No. 4

Mrs. W. H. Edwards

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====
PUBLISHED MONTHLY.

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

APRIL, 1917.

=====
All letters, remittances and communications should be addressed to **SYLVESTER HASSELL**, Williamston, Martin County, N. C. Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter. Be certain to write names and post-offices plainly. Subscribers not receiving **THE MESSENGER** should notify us. Any one sending us five dollars for five new subscribers shall have one copy of **THE MESSENGER** for one year free. If the **MESSENGER** is not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

APRIL, 1917.

TABLE OF CONTENTS.

Poetry.

Glories of Heaven.....	97
------------------------	----

Correspondence.

Elder Marshall McGraw—Parable of the Wise and Foolish Virgins.....	98
--	----

Editorials.

By Elder S. Hassell:

The Kingdom of Heaven.....	107
Causes and Effects of War.....	115
Questions and Answers.....	116
If in Arrears, Please Remit.....	118

By Elder J. E. W. Henderson:

The Besetting Sin.....	108
------------------------	-----

By Elder G. W. Stewart:

Governor Henderson's Sunday School Proclamation.....	111
The Fruits.....	118

Extracts.

Elder J. T. Satterwhite.....	118
Mrs. Starlight Respass Bussey.....	119
T. J. Bazemore.....	119
Elder S. E. Pennington.....	119
Mrs. Laura McCharen.....	120
Mrs. J. P. Coffee.....	120
Mrs. Fannie C. Speight.....	121
Elder W. H. Oliver.....	121
Elder J. T. Stinson.....	122

Obituaries.

Deacon S. B. Lockett.....	122
Deacon I. N. McLendon.....	123
A. J. McLendon.....	124
Mrs. Theresa Mayo.....	125
Mrs. Martha Thigpen.....	125
Huston Elliott.....	126
Little I. B. Elliott.....	126

Change of Address.....	127
------------------------	-----

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 39

WILLIAMSTON, N. C., APRIL, 1917.

No. 4

· THE GLORIES OF HEAVEN.

A beautiful land by faith I see,
A land of rest, from sorrow free;
The home of the ransomed, bright and fair,
And beautiful angels, too, are there.

That land is called the City of Light;
It ne'er has known the shades of night;
The Lord has fixed His temple there,
And sheds His glory everywhere.

In vision I see its streets of gold,
In vision, its pearly gates behold;
The fruitful tree, the crystal stream,
Brighter than angel thought or dream.

The ransomed throng arrayed in white
In rapture range that land of light;
In songs before the great white throne,
Their gratitude and love make known.

In a large manuscript volume of hymns selected by our dear Brother S. B. Lockett, and sent to me by him several years ago to publish in THE GOSPEL MESSENGER, I find the above. I believe that the eyes of his liberated and purified spirit are now beholding the glories of the Heavenly City.

S. H.

CORRESPONDENCE.

THE WISE AND FOOLISH VIRGINS.

[Republished from the *Primitive Baptist*, Eagle Rock, N. C., of January 10, 1857.]

DEAR BROTHER TEMPLE:—By request of a daughter living in Arkansas, I give her the following views on the Wise and Foolish Virgins. Some of the brethren seem very anxious to see it in print. I therefore send you a copy for you to dispose of as you think proper:

Yours in tribulation,

M. MCGRAW.

DEAR DAUGHTER:—According to your request, I seat myself to give you some of my views on the Wise and Foolish Virgins, as set forth in the 25th chapter of the Gospel of Jesus Christ by St. Matthew, commencing at the first verse and ending at the fourteenth.

We believe all the Parables and Proverbs have a spiritual meaning. As such our sole aim will be to search out the spiritual meaning of this passage, taking up the subject as it stands on record:

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.”

“And five of them were wise, and five *were* foolish.”

“The kingdom of heaven” is here used to represent the Church on earth; the “ten virgins,” the children of God and all false professors. “Their lamps,” their profession. “The bridegroom,” the Lord Jesus Christ. And the coming of the bridegroom, death or judgment. To say that the kingdom of heaven here represents ultimate glory would subvert the whole subject, for some of them were denied admittance into the marriage supper of the Lamb; and Jesus says, “As the Father hath loved me, so have I loved them. For thou lovedst me before the foundation of the world.” To say the “ten virgins” were all Christians is a perversion of the word of God, for Solomon says, “There are three-score queens and four-score concubines, and virgins without number; but my love, my undefiled, is but one.” The wise virgins repre-

sent the true Church of God, which is here termed but one, as in many other places of Scripture, "The King's daughter (not daughters) is all glorious within, her raiment is of wrought gold." "Ye are one with Jesus." And Jesus says, "Because I live you shall live also." "Where he has begun a good work, he never will leave nor forsake it." Paul, speaking of Jesus, says, "Who is of God made unto us, wisdom, righteousness, sanctification and redemption." The foolish virgins represent all false worshipers, the queens, the concubines, and virgins without number, or "Mystery Babylon" with all her daughters, or the church of anti-Christ, who make a profession and go forth from non-professors into the church without the grace of God in their hearts.

"They that *were* foolish took their lamps, and *took no oil in them.*"

"But the wise took oil in their vessels with their lamps."

"Oil" represents all the graces of the Spirit of God or the love of God, which is true charity, from which all other graces flow; which qualifies the child of God for a happy admittance into his presence. The "vessels" represent the renewed heart in which "Jesus in formed the hope of glory," and all the gifts and graces treasured up in him.

"While the bridegroom tarried, they all slumbered and slept."

Showing that the children of God must be engaged in this life to make a support as well as others, but while living in the world they should live above the world, "with a single eye to the glory of God."

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."

This sentence shows that death often comes in the darkest and most unguarded time, and that we should always be on our watch-tower "lest it should come as a thief in the night."

"Then all those virgins arose and trimmed their lamps."

Showing that at death professors (and indeed the human family at large) will examine themselves to see whether they "be in the faith, for know ye not of your

own selves how that Christ Jesus is in you, except ye be reprobates."

"And the foolish said unto the wise, Give us of your oil, for our lamps are gone out."

Says one, "Their lamps must have been burning or they could not have gone out."

Answer: Those are the words of the "foolish virgins," and no marvel if a fool speaks foolishly, for "The fool hath said in his heart, There is no God." If, indeed, their lamps had been burning the word is positive, *they took no oil with them*, and we all know the wick without oil would make a very poor light; but we think equally as good as scribes, pharisees and hypocrites can make by their own performances, without the love of God in their hearts. "Whosoever loveth not is not of God, for God is love."

"But the wise answered, saying, *Not so*, lest there be not enough for us and you; but go rather to them that sell, and buy for yourselves."

As if they had said, Grace is not of a cloying nature, but feasts and enlarges the soul till it is as "the horse leach's daughters, crying, "Give, give," always craving more, and still it is large enough for ourselves, and hence there is not enough for us and you. But go rather to the law where you have been buying your peace of conscience all your life, by your good works, as you call them, for it has the same to sell till yet; showing that the child of God can soon see the want of grace in the heart of a false professor, by a short talk on experimental religion, for "To him that worketh, is not the reward reckoned of grace but of debt?" "For if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

"And while they went to buy the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut."

While they performed their rounds of duty to appease their conscience and put them in the condition of the dying man who said, "I can see no reason why I should fear to die, for I have done everything that was commanded me, and I have performed it in the way which I believed it was commanded, therefore I fear not to die."

But alas! while they performed those rounds of dry, formal duty, dishonoring to God, death comes, and they that have the love and grace of God in their hearts go with him into eternal glory. But the foolish die also, when the door of mercy is eternally closed against them.

"Afterward came also the other virgins, saying, Lord, Lord, open unto us."

"But he answered and said, Verily I say unto you, I know you not."

The "foolish virgins" are filled so full of free-will, free-agency, or a "zeal for God, but not according to knowledge," that they even demand entrance into glory. Fatal and awful mistake! The Saviour declares, "I know you not"; I never knew "virtue going out of me" to heal your souls; "These shall go away into everlasting punishment but the righteous into life eternal." Oh! distracting thought!—for the door of mercy to be forever closed against us. when every ground of hope is eternally gone! Oh! what anguish, horror, and keen despair will seize the guilty soul when hurled from the very gate of heaven to eternal torment! "Where their worm dieth not, and their fire is not quenched." "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." The "foolish" have no power to watch the spiritual welfare of their soul, for the eyes of their understanding are blinded by the god of this world; they cannot see the awful condition they are in by nature and by practice. The ears of the soul are stopped by unbelief so they cannot hear nor understand the awful curses of God's holy law against sin, "Having eyes they see not, ears but they hear not, and hearts, but they do not understand." "And you love your sins, and after them you will go." They are filled with "the carnal mind, which is enmity against God, for it is not subject to the law of God, neither indeed can be." Hence, "the natural man receiveth not the things of the Spirit of God, because they are *foolishness to him*, neither can he know them, because they are spiritually discerned." But Paul, speaking of God the Father to Timothy, says, "Who hath saved us and called us, with an holy calling not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the

world began." And at "the appointed time of the Father," "Called with an holy calling," which comes in the power of the Spirit of God, and quickens and makes alive the dead faculties of the soul that had fought all its life with the fist of wickedness against God, and turns it from the love and service of sin and Satan to the love and service of the only true and living God; for Paul says, "I delight in the law after the inner man"; and David says, "How exceedingly do I love Thy law, O God." And he works as earnestly, carefully and prayerfully as if he verily believed the salvation of his soul depended on his obedience to the law of God. But he soon learns that "The law is holy and the commandment holy, but I am carnal, sold under sin"; and that "God is a spirit and seeketh such to worship him as worship in spirit and in truth." For "God requireth truth in the inward part." "He that is born of God hath the witness in himself, the Spirit of God bearing witness with our spirit that we are the children of God." And the law says, "Cursed is every one that continueth not in all things written in the book of the law to do them." He is "slain by the law," and stripped of all his own righteousness and good works, and laid helpless and almost hopeless at the feet of Sovereign Mercy, and he cries in the anguish of his soul, "Lord, save, or I perish." And the Lord answers by the Holy Ghost applying some gracious promise to his soul as son, or daughter, "Be of good cheer; thy sins, which are many, are all forgiven thee." And now the Spirit of God applies the merits of Jesus to his soul by faith in the precious promise, and in a moment, in the twinkling of an eye, his burden of sin and condemnation is gone; and he says with David, "As far as the east is from the west, so far hast thou separated my sins from me, O God." And as David was naked, and dancing, singing, and praising God with all his might before the ark, so the soul is stripped of all self and self-dependence, and is filled so full of love and praise to God and the Lamb that it leaps and skips from one promise to another, and praises God with every faculty it possesses, and thinks it will never see trouble again. But the flesh and fleshly mind is not born of God, hence they are as lively and strong as ever only as

they are kept in subjection by the grace of God. We see then the great necessity for so many charges and cautions to the children of God in his word: "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." Which creates and keeps up a continual warfare through life. "But they that lack these things are blind and cannot see afar off." And we fear many are so well instructed in the law that they feel the power of Paul's expression in their own conscience, "And art confident that thou thyself art a guide of the blind, a light to them which are in darkness; let them alone, they be blind leaders of the blind. And if the blind lead the blind, both *shall* fall into the ditch." But all "wise virgins" in death and judgment shall "come off more than conquerors through him that loved us and gave himself for us"; for Jesus says, "I will come again and receive you to myself, that where I am there you may be also." Says one, "There are many roads to market, and when we get there if our produce is good we are never asked which way we came; just so, if we get to heaven, no matter which way we go." Poor "foolish virgins!" are you so "blind" and so "foolish" that you don't know there is but one way to heaven, and that you must be there; and if you miss the right way you will only hear the fiery doom and be hurled to eternal torment? Jesus says, "I am the Way, and the Truth, and the Life, no man cometh to the Father but by me." "For straight is the way, and narrow is the gate, which leadeth unto life, and few there be that find it." All "wise virgins" travel this way, but all "foolish virgins" travel the broad way. "For wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." But you are ready to say, "Are we blind?" Jesus says, "If you were blind, ye should have no sin." But now ye say, "We see"; therefore your sin remaineth. Isaiah says, "And there shall be an highway and a way, and the way-faring man, though a fool, shall not err therein." No man ever lived right on the public highway, hence he must have a way from his house to the public road; neither does any man in a state of nature live in Jesus

Christ; and the "way" from nature to grace is by a genuine repentance toward God, and faith in the Lord Jesus Christ—"Except ye repent, ye shall all likewise perish." "Without faith it is impossible to please God." This faith is wrought in the heart by the Spirit of God, "Looking unto Jesus, who is the Author and Finisher of our faith." And it is called "The faith of God's elect." This "faith is that which works by love and purifies the heart, and overcomes the world." "Strive to enter in at the straight gate, for verily I say unto you, Many will seek to enter in thereat, and shall not be able." "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye workers of iniquity." "For the bed is shorter than that a man can stretch himself on it, and the covering is narrower than that a man can wrap himself in it." Says one, "You run all over the Scripture and take detached passages to show, once in Christ and never out, which I think a very dangerous doctrine." Poor "foolish virgin," I pity your case! Surely if you are acquainted with the Scripture you know I have not injured the sense of the Word of God by short quotations; and if you could read the Scripture with a right understanding you would soon learn that "All Scripture is given by inspiration of God," and that every one wrote the Word of God, by immediate inspiration, agrees in supporting the doctrine which I advance. Paul says (Rom. 8:38, 39), "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." And this agrees with the words of Jesus, "And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." St. John 6:37: "All that the Father giveth me shall come to me, and he that cometh unto me I will in no wise cast out."

We freely acknowledge that the children of God backslide and grievously transgress the law of God as to the flesh, even as David, Solomon, and Peter. "If we say

we have no sin, we deceive ourselves, and the truth is not in us." But if they are children of God, they return to Jesus the Shepherd and Bishop of their souls, for "If children, then heirs, heirs of God, and joint heirs with Jesus Christ." Says one, "Awful and dangerous doctrine; if I believed as you do, I never would hear preaching or pray myself again, I would take my fill of sin." Poor "foolish virgin!" worse and worse! This expression convinces me that you know nothing about the love of God shed abroad in your heart by the Holy Ghost. I beg you to notice your equal recorded, St. Luke 6:49, "But he that heareth and doeth not is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

Remember, while the "foolish virgins went to buy" the love of God by their God-dishonoring rounds of formal duty, "the door was shut," and they demanded entrance; and with that awful sentence, "Verily I say unto you, I know you not," comes the stream of God's just and holy, fiery indignation and wrath, and "beats upon that house, and immediately it falls!" Oh! unspeakable "ruin"; after such strong presumptive hope of eternal glory and felicity to be plunged into irrecoverable misery, horror, and keen despair, heart-rending ruin. We entreat you, and all the human family, to try with every faculty of soul, body and spirit to learn that the child of God does not serve God for fear of hell; "Fear hath torment, but perfect love casteth out fear." But they serve God because they love him. "We love God because he first loved us, and gave himself for us." "For whom he loved, he loved unto the end." "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." "Draw us, O Lord, and we will run after thee." And when drawn by the eternal and electing love of God duty becomes choice, "For the love of Christ constraineth us." And all other attainments are vain and worthless without the love of God in the heart, which is true charity. For proof of this, read Paul's first Epistle to the Corinthians, 13:1, 2, 3 verses. Let no one despair of the mercy of God, for he is good and gracious, slow to anger, and of great kindness, more ready to give than we

are to ask or in any wise worthy to receive; and every one that comes to maturity with common rationality has convictions of some sort, and they cannot tell what the result would be if they would improve them. But let every one fear this awful sentence, "He that being often reproved, and still hardeneth his heart, shall suddenly be destroyed, and that without remedy." All the gifts and graces are treasured up in Jesus Christ, which the poor dead, deaf, blind, wretched, needy, and naked sinner needs, then coming to him he says, "Seek and you *shall* find," "Ask and you *shall* receive." But beware how you "seek" and "ask." "For they sought after righteousness, but they attained it not, because they sought it not by faith but, as it were, by the deeds of the law." "We are the circumcision which worship God in spirit and in truth, and put no confidence in the flesh." "After you have done all that is commanded, you count yourselves unprofitable servants." "For no flesh shall be justified in his sight by the deeds of the law." Then come to Jesus, poor mourner, just as you are, "He is exalted, a Prince and a Saviour, to give (not to sell) repentance to Israel." Plead with God in the name and for the sake of Jesus for every grace and gift which you need. Come boldly to the throne of grace, that you may find mercy and grace to help in every time of need; for God hath said by his Prophet, "For all I will do this unto you, O house of Israel, yet will I be sought unto for it."

I have given you some of my views on the subject; if I had given you all of them I know not where they would have run. When I began to write my mind and my pen started in a race, but my mind has been all the time foremost, and there is much now crowding my mind, but lest I weary your patience I forbear.

O that the Spirit of God may sanctify this imperfect effort to the edification and salvation of every reader, is my prayer, for Christ's sake. Amen, and amen.

S. C., December 11, 1856. MARSHALL MCGRAW.

REMARKS.

The above is the old, and I believe the true, interpretation of all such parables as that of the wise and the foolish virgins.

S. H.

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., 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 KINGDOM OF HEAVEN.

Matthew uses the expression, "kingdom of heaven"; and Mark, Luke, John, and Paul use the expression, "the kingdom of God." Some think that by "the kingdom of heaven" is meant the true or professing Church on earth during the present dispensation; and that by "the kingdom of God" is meant all the true worshipers of God in the universe; but those who affirm this distinction admit that sometimes the two expressions mean the same, as the first is at least partially included in the second, and as even those who, in general, believe the truth may, under temptation, be affected, for a while, with the errors of Pharisaism (formalism), Sadduceism (rationalism), or Herodianism (worldliness).

In one sense the kingdom of heaven or of God is inward and spiritual (Matt. 5:3-12; Luke 17:20, 21); but

in another sense it seems to include both the true and the only nominal Church, as the tares and the bad fish (representing the wicked) in it are to be *finally* rejected and destroyed (Matt. 13 :24-30, 36-43, 47-50) ; and so was the unchosen and unredeemed guest, who did not have on the wedding garment at the marriage feast of the king's son (Matt. 22 :1-14).

And in the 25th chapter of Matthew the facts that the foolish virgins had no oil (which in Scripture represents the Holy Spirit), and were not known (or loved) by the Lord, and were finally shut out; and that the one-talent man was totally unthankful, inactive, and abusive of his Lord, and was at last cast into outer darkness, with weeping and gnashing of teeth—are certain proofs to my mind that these foolish and useless persons will, like those proud and unloving persons represented by the goats on the left hand of the Judge, in the latter part of this same chapter, be sent away, at last, into everlasting punishment prepared for the Devil and his angels.

Elder Marshall McGraw, of South Carolina, thus, I think, correctly interprets the parable of the wise and the foolish virgins, in the (North Carolina) *Primitive Baptist* of January 10, 1857, republished, by request, in the present number of THE GOSPEL MESSENGER.

S. H.

THE BESETTING SIN.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1.

Our dear Saviour promised His disciples that in the world they should have tribulation, and they all experienced the fulfillment of this promise in some sort and in some measure. His first disciples, in particular, no doubt often remembered His words under the weight of the bitter persecutions and other painful afflictions they were called on to endure, yet one of the apostles esteemed their burdens light in comparison with the sure promise of eternal glory in the world to come, for which their short and light affliction wrought (2 Cor. 4:17, 18).

The toils and cares of this life, whatever may be their nature, duration, or extent, make up the weight and measure of what they may expect in this present world; yet the promise is tempered by the following words: "But be of good cheer, I have overcome the world (John 16:33). Jesus is the author and finisher of that faith which overcomes the world (1 Jno. 5:4). Read the eleventh chapter of Hebrews, and note the victories of faith there enumerated, to which thousands of instances of the wonderful triumphs of faith might be added. This faith is not the natural act of the creature, man, as some have thought, but it is the gift of God (Eph. 2:8), and is defined (in Heb. 11:1) "the substance of things hoped for, the evidence of things not seen."

But while the children of God, who are taught in the word, freely admit and sincerely believe in the existence of such principles as faith and hope being given of God, and possessed by the people of God, yet they often feel and speak of their doubts and fears as to their individual or personal acceptance with God. They do not question the faithfulness of God's promises, but the question with each one is, Am I a qualified subject of these precious promises? At this point their adversary, the Devil, is sure to meet them and dispute their faith and hope, and they are driven backward in search of evidences of their gracious state. Often do they go back in memory to the first—the very beginning of their hope and confidence in the blessed Redeemer and His finished work of redemption. This is one good evidence that they are partakers of the fullness of the grace of God in Christ Jesus. "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." The beginning of confidence in Jesus as our Saviour should be the end of our confidence in the flesh.

The weights that accumulate and impede our progress in the service of God are many, and the text tells us to lay them all—every one—aside (Lord help us to do so), but there is also a sin to be laid aside; *The* sin (singular number); what is this sin? It easily besets us. What save the sin of unbelief can more easily and so often beset the child of God? And can the children of God be guilty of such sin? "Take heed, brethren, lest there be

found in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12). This is a solemn warning, and should be carefully and prayerfully heeded by the Christian brotherhood everywhere, for it is evident from the above Scripture that there is a liability and proneness on their part to decline to this sin of unbelief and distrust in the Lord and His promises, and to follow the dictates of the carnal mind, which error, proceeding from an evil heart or carnal mind, leads to a state of barrenness, unfruitfulness, and death to the enjoyment of the sweet communion of the Holy Spirit. O what could be more besetting to the child of God than this? Thus we depart from the living God, cease to believe what Jesus said to His disciples, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," and undertake for ourselves, in our own way and according to our own weak judgment, that which is vouchsafed to us in the gospel of Christ. What is this but departing from God? and what could be more besetting or more liable to lead us into vice and folly than unbelief of God's testimony? The Apostle says, "If ye live after the flesh ye shall die"; do we truly believe his testimony, and yet live after the flesh? David says, The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly; do we believe this, and practice to the contrary? Is this not where the sin comes in that besets the child of God? Is it not a departure from the counsel of the living God?

The next verse following the text (Heb. 12:2) reads thus: "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Looking unto Jesus for what we need is one thing, and looking to ourselves is another. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." May the Lord open our eyes toward Him.

J. E. W. H.

GOVERNOR HENDERSON'S SUNDAY SCHOOL PROCLAMATION NOT APPROVED AND OB- SERVED BY PRIMITIVE BAPTISTS.

(From the Montgomery Advertiser.)

Editor the Advertiser:

As Primitive or Old School Baptists, and our people generally throughout the state, numbering 15,000 or 20,000, with our thousands of friends, cannot approve of Governor Henderson's proclamation, calling upon all the people of this state to attend Sunday School on Sunday, the 11th day of this month, because, first, we think that as Governor of this state he has no scriptural or legal right to command or direct us in a religious way, as to what religion or religious institutions we shall acknowledge or observe, and hence we think that in this matter he is treading upon dangerous ground, as the Constitution of the United States, as well as our State Constitution, declares that "No religious test shall ever be required as a qualification to any office or public trust under the United States." And the very first amendment made to the Constitution of the United States provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press," etc.

Thomas Jefferson, the great statesman and writer of the Declaration of Independence of these United States, says: "I consider the government of the United States as interdicted by the Constitution from meddling with the religious institutions, their doctrines, discipline, or religious exercises. * * * Every one must act according to the dictates of his own reason, and mine tells me that civil powers alone have been given to the President of the United States, and no authority to direct the religious exercises of his constituents." We think Governor Henderson would do well and be far more consistent if he would observe the same great laws and prudence our forefathers did.

Second. We object to the Governor's proclamation and to attending Sunday School as directed by him, be-

cause reliable church historians, the Encyclopædia Britannica, vol. 20, the People's Encyclopædia, vol. 6, all testify that Robert Raikes of Gloucester, England, in 1781, is the founder of Sunday Schools, hence Sunday Schools is a human invention, or institution, and for that reason in part we object to it, believing what the inspired apostle said when he declared that, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Believing this Scripture, we cannot believe that we are dependent upon the Governor of Alabama to tell us what to do in a religious way, or that we are under any obligation to follow his prescription, for the apostle admonishes us thus: "Let no man judge you in meat, or in drink, or in respect of an holy day," etc., Col. 2:16. In concluding part of same chapter he warns us against being subject to ordinances, commandments and doctrines of men, etc. We have an article of faith which says: "We believe that the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice," hence we cannot consistently observe the Governor's orders, unless he can show us a "Thus saith the Lord" for his institution, and this we know he cannot do.

The noted English church historian, Orchard, says: "The genuine spirit of religion has been and will be preserved by those only who dissent from all establishments devised by human policy. When in the 16th century the nations of Europe were in religious and political bondage, in consequence of the doctrines, commandments and religious inventions of men, and there was a great reformation and liberation of millions of human beings from them, one of their fundamental principles, as well as one of their chief weapons of war, was that the Bible, and the Bible alone, should be their guide in all things religious.

Third. We object to the Governor's proclamation because in the Sunday Schools of the day, all over the state, they have a lot of women teaching in them, and if the exercises are religious they are teaching in direct violation of the discipline or law of the New Testament.

Listen: "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." 1 Tim. 2:12. "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." 1 Cor. 14:34-35. In a small treatise before me on this subject the author proves by 12 different translations of the Bible and by 19 of the most learned commentaries of the world, that Paul meant what he said, and hence that women's preaching or teaching in churches or other public assemblies is prohibited or forbidden by the Scriptures, and is therefore a shame as Paul states.

Fourth. We object to Sunday Schools because the tendency and general teaching in them tends to impress the minds of the children or scholars with the idea or belief that they are to be saved, either wholly or in part, by their obedience to parents, to the commandments of God, and generally by doing good, which is as we see it very erroneous and unscriptural. A learned Methodist preacher of this state says: "There was never a time in the history of the world, perhaps, when there were as many Sunday Schools, teachers and scholars and as many young peoples' societies, and yet never a time when there was more practical infidelity among these very young people, or more worldliness or hardness of heart." A writer in *The Alabama Baptist* says: "The parent, the guardian, and the Sabbath school teacher are telling the children, Be a good little boy, be a good little girl, and you will get to heaven. Is that so? We solemnly answer, No! We wish to say that all such writing, teaching, and preaching is utterly false and criminal, and that God will not hold him or her guiltless who does it. This kind of teaching and preaching dishonors God and His word, and opposes God's way of salvation by grace through faith in Jesus Christ."

One of the able advocates of Sunday Schools declared boldly in the public prints of the day that "The Sunday School stands for Information, Reformation, for Inspiration and Regeneration." An assertion more erroneous

and heretical was never uttered by the lips of man, and, to tell the truth, such is simply idolatry before the Lord. If such be true, God and the Holy Spirit are superceded and put out of business by this popular human institution, for in the Bible Inspiration is ascribed to God and Regeneration to the Holy Spirit.

The sum and substance of all Bible teaching, and the very gist of the gospel system, is that salvation, complete, glorious and eternal, is by grace through the meritorious death and spotless righteousness of Jesus Christ.

[Peter, an inspired apostle, standing up in a great meeting in the apostolic age, when and where the principles of eternal salvation were in debate, said: "WE BELIEVE THAT THROUGH THE GRACE OF OUR LORD JESUS CHRIST WE SHALL BE SAVED." Acts 15:11. A great Bible scholar has lately declared that "*Grace puts us in the way, helps us by the way, and carries us all the way.*" Watson, the great Methodist theologian, said: "True and saving faith acknowledges on earth, as it will be perpetually acknowledged in heaven, that the whole salvation of sinful man, from the beginning to the last degree thereof, whereof there shall be no end, is from God's freest love, Christ's merit and intercession, His own gracious promise, and the power of His own Holy Spirit.]

God's way has never been the way of the multitude, nor of that which is popular with the "mighty," "the wise," and the "noble" of this world, but God's way has been to choose the foolish, weak, base, and despised things of the world.

[Yes, and of the things that are not, to bring to naught things that are, that no flesh should glory in his presence, as it is written, "He that glorieth, let him glory in the Lord." 1 Cor. 1.]

Sunday Schools, along with some other popular religious inventions of men, had their origin and development in Europe, and the religious populations there were trained up in them, and just a short time ago those European nations were telling us that the world was getting better every year, and that the millennium was about to be ushered in, but hark! Listen! Astounding!!! Those very nations plunged into the most cruel, savage, and gigantic war in the records of all human history.

[Yes war, war in which millions on millions of men and billions of dollars are being sacrificed, and the whole civilized world disturbed, excited and convulsed in one way or another. Are these things some of the evidence or proof which you have to offer us of the blessings and good effects of Sunday Schools?]

[What we need is more conformity to the *will* and *word* and *WAY* of the Lord God, and to His simple and sublime worship, as directed and authorized by Him in His own inspired and infallible word, the Bible.]

But, in conclusion, we desire to acknowledge the right and privilege, so far as we are concerned, of the thousands of our citizens to believe in, uphold, and practice or use Sunday Schools, etc., and to worship God as to them seems right, and our prayer to God is, that this right of religious worship and of conscience may be continued to them and to us all. Amen!

G. W. STEWART (*Elder*).

AKRON, ALA., February 10, 1917.

P. S.—The editors of the *Advertiser* took the liberty to cut out or leave out some of my remarks in the communication which I sent them, and these remarks may be known by the reader by their being enclosed in brackets in the foregoing article. G. W. S.

CAUSES AND EFFECTS OF WAR.

War, as it has well been said, is “a very short name for wholesale murder, pillage, waste, devastation.” The most general cause of war is the love of money or of those things which money can buy—the covetousness of human governments. “Wars are not made openly by the majority of the people of a nation, but they are made behind closed doors by irresponsible monarchs, ruling aristocracies, foreign ministers, diplomats, privileged interests, financiers, commercial groups seeking enormous private profits in foreign lands—these financial interests secretly controlling the governments.” “England, France, and Germany, the great overseas investing nations of the world, are almost bankrupted by the present awful war; and our own multi-millionaires have, by this war, greatly

increased their fortunes, but, instead of using their billions in the very necessary development of our own railroads, water-power, mines, fields, and factories, they are seeking to make far greater gains by foreign investments, and to induce our government to become, with a large army and navy, an insurance or collection agency for their loans, concessions, spheres of influence, and their exclusive privileges in other countries, and, in the name of American honor, to subjugate weaker and poorer peoples. This is one of the powerful forces promoting a great navy and a universal military service or slavery. The history of this financial (money-making) imperialism has been written in blood all over the globe."

Wealth is a great demoralizer, as we see now in our own nation, which is spending many billions of dollars a year in vice and crime; but the demoralizing effects of war are far more widespread and lasting, affecting all classes of society, and enduring for generations.

S. H.

QUESTIONS AND ANSWERS.

1. Q. In Luke 17 :11-19 we learn that out of ten lepers whom Jesus cleansed only one, and he a stranger (or Samaritan), gave glory to God; what does this astonishing fact seem to teach us? A. That only a small proportion of those cleansed by the blood and Spirit of Christ properly glorify God by publicly professing their infinite indebtedness to Him, and by living a life consistent with that profession; and the few that do have been, or have felt themselves to be, the greatest and most unworthy sinners.

2. Q. In Rom. 8:10 we read, "If Chrst be in you, the body is dead because of sin; but the spirit is life because of righteousness"; what is the meaning? A. That "if Christ by His Spirit is in you, although your body is death-smitten, destined to death, as good as dead, because you are a sinner, yet your spirit is instinct with life, possessed of everlasting life, because of Christ's righteousness imputed and imparted to you."

3. Q. In the next (or eleventh) verse we read, "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"; what is the meaning? A. That "if the Spirit of God who raised the dead body of Jesus to life dwell in you, that God, who raised up Christ from physical death, will also, by His Spirit that dwells in you, raise up to life your bodies after they have died, just as that Spirit raised up His body after it had died. Some think that "quickenning our mortal bodies" *also* means "making them alive to God's service in the present life." Possibly it does; but it seems to me that the apostle's language in the first part of this verse, "raising up Jesus from the dead," determines his meaning in the last part of this verse to be "raising up our bodies, *also*, from the dead"; for the Apostle tells us, in the 29th verse, that God has predestinated us to be conformed to the image of His Son—that is, to be made holy in both spirit and body. He says that we, who have received the first fruits of the Spirit, groan within ourselves [that is, in our present sinful and suffering state], waiting for the adoption, to wit, the redemption [the resurrection] of our body" (Rom. 8:23). The bodies called "mortal," subject to death, in the eleventh verse are called "dead," as good as dead, in the tenth verse.

4. Q. Like Joshua and John (Numb. 11:24-30; Mark 9:38-41; Luke 9:49, 50), are we to forbid any who have the Holy Spirit, and who prophesy, and who work miracles in the name of Christ, because they are not with us—sound, orderly Primitive Baptists? A. Certainly not; but if they depart from the doctrine or practice of Christ and His Apostles, we are more loyal to the Lord not to go with them.

5. Q. Do you think that the Scriptures teach the supra-lapsarian view of election (that God's election of human beings to salvation contemplated them as un-fallen), or the sub-lapsarian view (that His election of some, a very large number, like the number of the stars of the sky, and the sands of the seashore, to eternal life, contemplated human beings as fallen)? A. Most emphatically, the *sublapsarian* view, as I have repeatedly declared in my Church History, and as all Predestinarian Confessions of Faith before the 19th cen-

ture maintain. To my mind the fact that God always knew all things necessitates the sublapsarian view of Divine election.

S. H.

THE FRUITS.

Or the deplorable results of apostasy and innovation becoming widespread.

A reply, in a few words, to a 376-page book, said by some to be "unanswerable." Twelve invincible points, or paragraphs, in defense of the "Old Paths" and against *departure*. "Who are the true Old School or Primitive Baptists" put to the test in different ways, and in a certain "Church Trial" in the courts, and the court's decision.

A *five hundred dollar* (\$500) offer to certain innovators or "Progressives." Elder John Landmarker's 17 stanzas, or 136 lines, of poetry on the Good Old Way and against so-called "Progressiveism." A pamphlet in good print, 26 pages at 10 cents per copy. Coin or stamps will do. Send all orders to

G. W. STEWART,
Akron, Hale County, Alabama.

IF IN ARREARS, PLEASE REMIT.

As the printing and mailing of THE GOSPEL MESSENGER now cost me more than the entire income from the subscriptions, I am obliged to request all our subscribers to remit to me the small amount of their indebtedness as soon as they can, and to renew for another year, so that I may, the Lord willing, continue to disseminate pure spiritual truth, both among those who are able and those who are not able to pay the small subscription price.

S. H.

EXTRACTS.

LA FAYETTE, ALA., February 16, 1917.

Elder Sylvester Hassell.

DEAR BROTHER IN HOPE: I enclose \$3.50 for THE GOSPEL MESSENGER, sent by Brother J. D. Myhand, of Roanoke, Ala. He says he is behind in his dues to you one year, which is one dollar, but he sends \$2.50 more as he desires to pay you \$1.25 per year for two years,

since the cost of sending it out is more to you. He desires me to say that he is ashamed of his neglect in sending you this money, and hopes you will forgive him this wrong; says he often has thought of it, but kept neglecting it as he has not other matters. And, Brother Hassell, I doubt not there are many others doing the same. Brethren who are honest and who pay their just debts promptly, but because they are not reminded of this debt, and because they never see you, it goes unpaid.

Brother Myhand is extremely prompt in meeting all his obligations, and quite likely this one dollar is all he owes that is past due. It is not because he does not appreciate your paper, for he is a close reader of it, but as has been said above, from thoughtlessness the debt is left unpaid.

J. T. SATTERWHITE.

1303 Third Ave., COLUMBUS, GA., January 30, 1917.

DEAR MR. HASSELL: I am enclosing five dollars for one year's subscription to the precious GOSPEL MESSENGER. It has been a greater comfort to me than ever, since we lost our precious little son last October. He was just seven years old—our oldest boy; and it seemed to me it was more than I could bear to give him up. Not for a moment have I questioned God's goodness and wisdom in taking him; but I feel as if my heart is broken. He was so much like my father [Elder J. R. Respass], both in looks and disposition, and such a comfort to us. Pray for us.

With love, and hoping you may be spared to us many years.

Your friend,

(MRS.) STARLIGHT RESPASS BUSSEY.

WAYSIDE, GA., February 6, 1917.

Elder Sylvester Hassell.

MY DEAR BROTHER: As my subscription to THE GOSPEL MESSENGER expires with this, the February number, I enclose \$1.25 to renew and to help pay your extra expenses. I don't think you ought to edit it at a loss to yourself. I do hope all delinquents will remit what they owe, so you won't lose anything. I pray God may spare you many years yet to edit THE MESSENGER. I am made to rejoice in reading the good pieces in THE MESSENGER. Sometimes one letter is worth the price of one year's subscription. Brother Hassell, pray for a poor old sinner, saved by grace alone if saved at all. Your Brother, I hope.

T. J. BAZEMORE.

DECATUR, MISS., February 8, 1917.

Elder G. W. Stewart, Akron, Ala.

DEAR BROTHER: I was very much pleased with your experience published in the February GOSPEL MESSENGER, yet a little disappointed in not seeing your wife's experience in connection with yours, as Elder Joyner said it takes her experience to complete yours. I suppose you thought best to withhold it. You know, Brother Stewart, I was made to shudder when I read Brother piece in the referring to you, when I *knew* you were misrepresented. Then to think that a young minister would suffer the flesh to lead him to the extent that in referring to you he would call you "George," instead of saying Brother Stew-

art, or father in Isreal, which would have looked much better! But, we may expect to be criticized in this modern time; but the consolation is, if you are on the Lord's side, which I believe you are, what others may say about you won't hurt you in the eye of the Lord. The opposers of Christ said, He was a gluttonous man, a friend of publicans and sinners; but in answer to this, He said, "Wisdom is justified of all her children." When He was reviled, He reviled not, and He taught His children the lesson, "When they smite you on one cheek, turn to them the other." I think in this He means, If they persecute you, don't persecute them. Of course the Saviour did not intend for His children to be controlled by the flesh but to crucify the flesh; for "the elder (in flesh) shall serve the younger"—the (Spirit). The spiritual man is the new man, and the fleshly man is the old man. If we seek to please men, we cease to be the servants of God. I have never thought that you were seeking the applause of men; and in speaking of you I have said, I thought you came as near having the cause of Christ at heart as any one I knew. Hoping to remain your little brother in hope of heaven.

S. E. PENNINGTON.

OXFORD, MISS., February 25, 1917.

DEAR BROTHER HASSELL: I love the dear old MESSENGER, and always look forward to its coming. I think every subscriber that possibly can ought to help you bear the burden of extra expense. May the dear Lord put it in their hearts to do so. Please find enclosed money order for \$1.50 for another year.

Yours in Christian love and fellowship,

(MRS.) LAURA McCHAREN.

RUFUS, N. C., January 15, 1917.

DEAR BROTHER HASSELL: I am writing to renew my subscription to THE MESSENGER, as I do not want to do without it. The most of the preaching we get to hear of late is through the *Landmark* and MESSENGER; and, while you do not ask it, my conscience tells me to send you \$2 for this year. So enclosed you will find check for \$2; which I send you cheerfully.

Mr. Coffey and I visited my home church the first Sunday in December, with the hope of hearing you preach, and of witnessing, by you, the baptism of Sister May Daniel Sloan. While we were sadly disappointed in this, we had the pleasure of hearing our esteemed pastor, Elder O. J. Denny, and also of witnessing the baptism above referred to, by him.

The year just ending has been a trying one to us, and one, to me, filled with many serious doubts as to my acceptance with the beloved. Last July this section of country was visited by a very destructive flood, doing a great deal of damage to crops, lands, etc. Many houses and possessions, and some people were swept away. But the saddest of all to me was our little place of worship, the Globe church house, being washed away. It was the nearest church house to us, and it seems that I cannot become reconciled to it. And it has caused me many serious questionings concerning the reality of my profession. If I could only feel assured that I do love the Lord, and that, according to His purpose and grace He has called me, then I could feel assured that, in some way, this would work good for me.

Pray for us in our lonely situation; and, if you can ever feel that the way is open, we would be pleased to have you visit us and preach for us.

Your little sister in hope.

(MRS.) J. P. COFFEY.

R. 2, STANTONSBURG, N. C., February 27, 1917.

DEAR BROTHER HASSELL: I am enclosing one dollar for THE GOSPEL MESSENGER. I enjoy reading its precious truths, although I can't read but a few lines at a time, my eyes are so weak, yet I want to be thankful that I can read a little. God who appoints our pathway knows just what is needful and best. Therefore, let us try to be submissive, hoping and trusting that all things are working together for our good, if indeed we are numbered with those who love Him, and are the called according to His purpose.

I feel to be forsaken and so cast down at times, which makes me fear that I caught the shadow and missed the substance. "'Tis a point I long to know, Am I this, or am I not? If I could but touch the hem of His garment 'twould be enough."

"He is the treasure I desire,
His name yields the richest perfume,
And sweeter than music His voice;
His presence disperses my gloom,
And makes all within me rejoice."

I hope your health is much improved, and, may God's presence dwell with you and yours, in all trials, afflictions and sorrows in your declining days, enabling you to continue to preach the gospel to the poor.

Please pray for me and mine. I have been worse in health for the past few weeks. I hope I am your sister in Christ, hoping for rest beyond.

FANNIE C. SPEIGHT.

WHAT SHALL I DO?

[Republished, by request, from the GOSPEL MESSENGER of October, 1891.]

DEAR BROTHER RESPASS:—

I have been in trouble, and thought I would ask you what to do (I am asking my church here now). I have but one brother in the world (in the flesh), and we were born and raised together and slept together all our lives, and never were apart scarcely any until he married and went West. Since then he has professed religion and joined the Missionaries, and has turned against all his people—father and mother, myself and sisters, and all his connection pretty much; and the worst of all is, against the true Church of Christ and its glorious doctrine, and is fighting us and all old Baptists. Last winter he came back here to see us all on a visit. I met him at Knoxville and brought him out. He had been gone fourteen years. I was glad to see him and embraced him. We had a good time and talked over old times together. He was the oldest of us two, and I had received his counsel many times as the older one; but our church had ordained me since he left here, and he jumped me on the doctrine of our people before we started home, and I kept him pushed off, and did so on and on at several times, until at last he, in my own house, asked me if I believed that any sinner was

an elect or was elected to salvation before they were converted or born again; and I told him that, if I did not believe that, I could just lay my Bible down, for if I could disbelieve any of it I could as well disbelieve it all, and especially that part of it that secured to me an eternal inheritance in the better country, free and unmerited grace to me, a poor, lost sinner; and I cited a few passages of Scripture, but he said: "Will, you couldn't make me believe that," and started to leave me. Well, he was my brother, and I loved him, and do yet. He also told us that there was not a Primitive Baptist in the State of Missouri—that they were all old Hard Shells; and since he has gone back the Missionaries have ordained him to the full work of the ministry. I have always worked soft and easy with him as I could, knowing him as I did, and wanting no interruption between us; but in a letter recently I felt moved to write him that a man might feel that he was called to the work of the ministry, and feel very much impressed, and yet be ordained to it by a so-called church, which was not the church of Christ, and all his official work as a legal, ordained minister not be known in the great day; and I referred him to I. Cor. iii., to where it is said, "Every man's work shall be tried by fire," etc.; and I also referred him to Jeremiah, to where it is said, "To inquire for the old paths, which is the good way, and walk ye therein." I also cited several passages, but named no man, of course, and he is writing, misrepresenting what I said, spreading it to our people. So I have thought of the Saviour's language where He said, "A man's foes shall be they of his own household." And now he is coming again, and what shall I do? As I have the care of our church he seems to strike at me, and I do not feel like I can let the cause of our church suffer, if I can help it, if it does expose my brother, or father or mother, wife or child, or any one else. What shall I do?

Cade's Cove, Tenn.

W. H. OLIVER.

STINSON, VA., February 12, 1917.

DEAR BROTHER HASSELL: It is now time for me to renew my subscription to THE GOSPEL MESSENGER. You will find a one dollar money order enclosed. My health has been so poor that I have not attended many of the church meetings this winter; but it has been a great pleasure to attend what meetings I could. I hope you are well. THE MESSENGER is just all I could wish it to be, for it continues to speak the truth in love. May you be spared long to wield your pen and tongue in this noble work. Your unworthy brother in love.

J. T. STINSON.

OBITUARIES.

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

SAMUEL BOONE LUCKETT.

Brother Lockett has lived a long and useful life; ever liberal and charitable to the needy. The cry of the poor and destitute found a ready response in his heart—"only they would that we remember the poor." He was "forward to do" this and set a worthy example to us all; many needy brethren were helped by him. His hospitality

and liberality was known and shared by many of our ministers. In caring for the church house and premises, he was untiring. He found the needed repairs and was forward and active in meeting the expense of the same. He took interest in his pastor and rendered assistance in many ways. His cheerful visits and conversation were unfailing help. He was capable of instructing him in many things, and of advising. We will not forget his visits to our home. His knowledge of the Bible and his skill as a writer for our magazines, made his name a household word in many homes. His wife was in sympathy with him in his efforts to do good. Her death was a terrible loss to him. He often spoke of her excellent virtues and worth to him. He understood the principles of his church and loved them—lived and died in the faith. He was ever punctual and prompt in pay, and had the full confidence of all who knew him. I visited him often during the last year of his sickness. He thought and talked much of religion. He loved the voice of prayer and would often ask for a little prayer; he spoke often of his hope of Heaven and of his willingness to die and go from this world. And at times he was anxious to go to his long, happy home. When his son 'phoned me of his death I thought of the words "There is a prince and a great man fallen in Israel this day." I feel the loss and our people will feel it. Let us not forget that he who gave him to us can raise others to fill the vacancy. He lived to finish the duties of life and when the end came, it was in its mildest form—as one going to sleep. He lived at the home of his son and son's wife where he was well cared for till death. Miss Esther Lockett is the only grand child. We will no more see his face in our assemblies, nor hear his voice, but we rejoice in the hope afforded by the religion of Christ—that we shall meet again in the glory world. He gave directions about his funeral—the songs to be sung and the text to be used (Eph. 1:6). Elder J. H. Oliphant, his beloved pastor, whom he loved dearly, conducted the services, assisted by Elder R. W. Thompson, of Greenfield, Ind. This was according to his request. Many were in attendance and showed him great respect. ONE WHO LOVED HIM.

DEACON I. N. McLENDON.

Brother I. N. McLendon was born in Meriwether County, Ga., December 27, 1832, and was married to Miss M. A. E. Rowe, February 25, 1855. To this union were born twelve children—seven boys and five girls—all of them are still living, the oldest being 61 years old the 2d of January, and the youngest being 40 years old the 15th of February, 1916.

Brother McLendon died November 30, 1915; his wife died March 22, 1915, having preceded him to that home beyond eight months and eight days. Sister McLendon at her death was 84 years, 2 months and 3 days old, and Brother McLendon at his death was 83 years, 11 months and 3 days old. They having lived a life of devotion to each other 60 years and 27 days.

Brother McLendon joined the Primitive Baptist Church at Antioch, Woodbury, Meriwether County, Ga., about sixty years ago. He and his little family moved to Carroll County when he was in the prime of life and raised his family here. He was a kind and affectionate husband, a tender and loving father, a good and obliging neighbor, an upright and loyal citizen, always ready to help the needy, and bear more than his share of the burdens of life. As a Baptist he was

true to his convictions, regular in attendance to his meetings, and always ready to give a reason of his hope in Christ, and earnestly contended for his faith that was once delivered to the saints, declaring that salvation is of the Lord, and if he was saved, it was a sinner saved by grace, claiming that he loved Jesus because Jesus first loved him and gave himself for him, and redeemed him from all iniquity and purified him unto Himself, and made fit meet for the Master's use. Often I have heard him speak of that home where Jesus is, and it seemed that he was not only willing to go, but longed to be absent from the body and be present with the Lord.

It can truly be said of him that surely a great man in Israel has fallen. In his death his children lost a kind and loving father and a wise counselor, his friends a good neighbor, and his Church a true and tried soldier, that was always ready to lay down his life for the cause that he has espoused and loved so dearly, manifesting that faith in God that Abraham did when he offered up his son, Isaac, believing that God was able to raise him up again. While we miss his wise counsel and loving admonitions, yet we desire to bow in humble submission to God's will, knowing that He doeth all things right, and that our loss is our dear father's and brother's eternal gain, as David said of his little child, "We cannot bring him back to us, but we can go to him."

May God bless and comfort his dear children and grandchildren and all that are mourning their loss, is my prayer. Remember though he is dead, he yet speaketh, his examples still live and speak to our children's children, and they will rise up and call him blessed. Your humble servant tried to speak words of comfort to his bereaved family and a host of sorrowing friends, after which we tenderly laid his mortal remains to rest beside his dear companion in the cemetery at Emmaus Church, where they had been members for many years and had so often met and worshiped God together. It was a sacred place to him.

Brother McLendon has been dead a little more than thirteen months, but he is as fresh in the memory of his children and brethren as though it had been put a few days.

Father, we miss you here below,
As through this vale of tears we go;
Since you have laid your armor by,
And gone to live above the sky.

You always kept your armor bright,
While fighting for the truth and right;
But now your battles all are o'er,
Since you have gained that blissful shore.

A crown of glory you shall wear,
And palms of victory ever bear;
On that bright and shining shore,
And reign with Christ forever more.

Written by his unworthy brother in Christ,

J. M. BAGWELL.

A. J. McLENDON,

Son of W. E. McLendon, was born May 17, 1874, near Opelika, Ala. He joined the Church at Mt. Olive and was baptized by Elder J. T. Satterwhite August 26, 1896, and died November 23, 1916.

Brother A. J. McLendon was a great sufferer from youth with asthma, but is now released from all suffering and sorrow, which we are all heirs to in this life. Brother McLendon gave some unmistakable evidences that he loved his Lord by his faithful attendance at his Church, for we have never known any one that would make any greater sacrifices than he to attend the service of his Lord. So from this evidence we are constrained to say that he is now with the Lord. Therefore we would say to his bereaved wife and children, father, mother, brothers and sisters, that it is the Lord calling, "Child come home." And to you dear Lena, let me admonish you that, as much as in you is, lay hold of the promise of God in that he says he will be a husband to the widow and a father to the orphan.

May God in his mercy give you grace to bear this great affliction.

(ELD.) R. A. THOMPSON.

MRS. THERESA R. MAYO.

Mrs. T. R. Mayo, daughter of William and Bettie Lewis, was born in Wilson County, N. C., December 28, 1844, and, after five weeks' illness with paralysis, died at her home near Mildred, Edgecombe County, N. C., December 27, 1916, lacking only one day of being 72 years of age. She was married to Mr. Ralph M. Mayo, June 2, 1868. Of their six children five are still living: Mrs. Cora Burton, Ayden, N. C.; Mrs. Mattie Britt, Kinston, N. C.; Mrs. Bettie Walters, Mildred, N. C.; Mrs. Daisy Lancaster, Rocky Mount, N. C.; and Ralph C. Mayo, Mildred, N. C. Her husband was born November 25, 1846, and died February 18, 1906. Upon the relation of an experience of grace, Mrs. Mayo was received to membership by the Primitive Baptist Church at Conetoe, Edgecombe County, N. C., the third Saturday in November, 1889, and was baptized with Brother D. W. Cobb, by myself the next day. She was an excellent and devoted wife and mother, very industrious and economical, and a meek, consistent, and faithful member of her Church, always attending the meetings when she could, and delighting to entertain her brethren and sisters and friends at her home. After a short burial service by myself, her remains were interred beside those of her husband in the family cemetery near her home, December 28, 1916.

SYLVESTER HASSELL.

MRS. MARTHA THIGPEN.

Our dear mother, Mrs. Martha Thigpen, daughter of Benjamin and Elizabeth Fleming, was born at the home of her parents, near Greenville, N. C., December 28, 1843, and died at my home in Greenville, N. C., January 26, 1917. In March, 1861, she was married to James A. Thigpen, near Conetoe, N. C. Her husband died November 24, 1901. Her surviving children are Mrs. Bettie Cobb, Tarboro, N. C.; Mrs. Electa Cherry, Mrs. Lena Harrington, and Mrs. Estelle Brown, Greenville, N. C.; Mrs. Lydia Fleming, Pactolus, N. C.; Mr. William J. Thigpen, Sanford, Fla.; Mr. James A. Thigpen, Florence, S. C., and Mr. Claudius L. Thigpen, Greenville, N. C. There are twelve grandchildren and two great-grandchildren. Her two living brothers are Joseph and Lunsford Fleming, Greenville, N. C.

She was not a member of the Church, but was a firm believer in the doctrine of salvation by grace alone. Always loved the Primitive Baptists, and loved to meet with the members when she was able,

and loved to hear preaching. She spent much of her life in suffering, but was bright and cheerful in her later days. She seemed to have such strong faith, but always felt so unworthy, and was so humble and self-sacrificing that she was willing to sacrifice her own comfort for the benefit of others.

Mother was sick three weeks with bronchial asthma, followed by apoplexy. She seemed to be warned of her death and did not think the doctor could do her any good, for she said: "I will have to suffer out all my disobedience, and don't worry about me. The Lord's will be done." And as she neared the end she seemed to have more and more faith. As I watched her breathe her last, I felt like I could say: "Blessed are the pure in heart, for they shall see God." She was conscious till the last. All of her children were with her when she died, and she knew them, and said several times, "Farewell. All is well." She was seventy-three years old December 28, 1916, and on that day she had her children and grandchildren with her, here at my home. And she put her arms around me and said: "You all can say I ate my last birthday dinner with Lena, for I shall not live to see another." So in about a month we were all together again around her dying bed. And I hope on the morning of the resurrection we will all be raised in the likeness of Jesus, and be forever with the Lord. She was buried at her home in the country. Elder S. Hassell conducted the services in the presence of many relatives and friends. Her daughter,

Greenville, N. C.

LENA HARRINGTON.

HUSTON ELLIOTT.

Huston Elliott was born June 18, 1893, and died of conjection May 1, 1901. He was the son of W. W. Elliott and M. J. Elliott. Huston, was a bright little boy, had learned to read and write, was a favorite in the family, and also with his companions in the school and community. His sudden death was like a thunder bolt from a clear sky. Oh, how quickly the clouds of sorrow and grief enveloped the home: Though fifteen years have passed since that day, the mother, the brothers and sisters have not forgotten little Huston, and, when memory calls him into vision their hearts full sad and their bosoms heave a sigh, such as is known only to those who have had to give up their dear loved ones. The mother—my oldest and only living sister—is now in my home sitting near me. She speaks of her dear boy not without tears in her eyes, and a sense of loss in her bosom. But these sorrows and heart-aches will have their end when we are called to our far-away home beyond life's seas. Oh! what a happy meeting that will be—a meeting to part no more—a meeting of unceasing hallelujahs. No tears, no weeping, no mourning there. Not until then will we be perfectly satisfied. Huston sleeps in his narrow bed of clay in the Pelham Cemetery, waiting for God to bid him rise. Written by his uncle.

Columbiana, Ala.

S. S. CRUMPTON.

LITTLE I. B. ELLIOTT.

Little I. B. Elliott, daughter of G. B. and Ida Elliott, was born near Acton, Alabama, March 28, 1915, and died of ptomaine poison on January 1, 1917. These grief stricken parents have been called

again to give up a precious jewel—having lost a little girl, Daisy—about three years old in 1904. These little girls lived only long enough to doubly endear themselves to their parents by fond caresses, sweet kisses, and precious prattling tongues. I was called by long distance telephone to the home of these bereaved parents. When I arrived, I could see an expression of deep sorrow upon the faces of all present. A gloom, as thick as a cloud, was resting upon the home that only a few days before was rife with joy and gladness.

"How often we weep for those who weep no more!" Our tears may still flow—their's are forever dried. Yes, the storms and sorrows of life are known to those that sleep in Jesus—no more. Bright, sweet little girls, fondled and caressed for a short time—but are now far above all sorrow, pain, and heartaches.

Dear parents, while your lives are still pierced with thorns, and hedged in with the briars of the wilderness; while you are toiling in pain, and sorrow, your sweet little ones in spirit and soul are in the happy fields of Paradise. Their little bodies sleep in the narrow confines of the tomb, only waiting the trump of God to awaken them into spiritual, immortal, incorruptible, heavenly bodies. Then, reunited with the spirit, they shall be caught up to meet the Lord in the air, and so shall they ever be with the Lord. May the Lord give you sustaining grace, and comfort concerning your departed ones. After speaking a few words from the text, "I would not have you ignorant concerning them which are asleep," little I. B. was laid to rest in the Pelham Cemetery to rest and wait the resurrection morning. Written by a sorrowing uncle.

Columbiana, Ala.

S. S. CRUMPTON.

CHANGE OF ADDRESS.

Elder E. B. Bartlett has changed his address from Buell, Mo., to Middletown, Mo., R. F. D.

THE SKEWARKEY UNION.

The next session of the Skewarkey Union is appointed to be held the fifth Friday, and Sunday in April, with the Church at Great Swamp, near House, Pitt County, N. C. Those coming on the Atlantic Coast Line Railroad will be met at House; and those coming on the Norfolk Southern Railroad will be met at Greenville, N. C. All lovers of truth are invited.

SYLVESTER HASSELL, Pastor.

HYMN AND TUNE BOOKS.

(Fourteenth Edition.)

For use in Old School Baptist Churches.

Either round or shape note, 70 cents per single copy, \$6.50 per dozen. Transportation prepaid.

This book can be furnished in limp-leather binding, with name of owner in gilt letters, for \$2.50.

Send orders to Elder S. H. DURAND, Southampton, Pa., or to Elder P. G. LESTER, Floyd, Va.

APPOINTMENTS OF ELDER J. E. ADAMS, OF ANGIER, N. C.

Beulah, Hyde Co., N. C., Wednesday and Thursday, May 2 and 3; Rose Bay, Friday, May 4; Tiny Oak, first Saturday and Sunday in May; North Lake, Monday, May 7; East Lake, Dre Co., Tuesday night and Wednesday, May 8 and 9; Kitty Hawk, second Sunday and Saturday before; Elizabeth City, Tuesday night and Wednesday, May 15 and 16; Bethlehem, Tyrrell Co., third Sunday and Saturday before in May; Concord, fourth Saturday and Sunday; Morattoch, Tuesday, May 29; Jamesville, Wednesday, May 30; Shewaskey, Thursday, May 31.

MR. J. C. PHILPOTS TWO FAMOUS SERMONS.

These two sermons, "The Heir of Heaven Walking in Darkness, and The Heir of Hell Walking in Light," and "Winter Afore Harvest, or The Soul's Growth in Grace," have been republished by Elder J. B. Little, Abbott, Arkansas, and may be had of him, postpaid for ten cents each.

ISHMAEL, OR THE ORIGIN OF THE RED MAN.

This interesting pamphlet of 43 pages, with five illustrations, including a portrait of the author, Elder A. V. Atkins, may be had of him, postpaid, for 35 cents a copy, or 3 copies for \$1.00. His address is 813½ West 40 Place, Los Angeles, California.

PRACTICAL SUGGESTIONS FOR "THE COMMON PEOPLE."

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

BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

I will sell the above most interesting and valuable book for \$1.00 (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,
McGirk, Texas.

EBENEZER CHURCH, BALTIMORE.

Ebenezer Phimitive Baptist Church, of Baltimore, Md., meets every 2d, 3d and 4th Sundays at 11:30 A. M. Meeting House on Madison Street, near Calvert Street.

Pastor, Elder Joshua T. Rowe, 704 Linwood Avenue, Roland Park, Baltimore, Md.

THE GOOD OLD SONGS.

The Best of Hymns (719) in 464 tunes in seven shaped notes, carefully selected and edited by Elder C. H. Cayce. \$1.25 each, or \$13.75 per dozen, postpaid.

CAYCE & TURNER,
Martin, Tenn.

Vol. 39

No. 5

July 17
Mrs. W. H. Edwards

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====

PUBLISHED MONTHLY.

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

MAY, 1917.

=====

All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C.

Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving THE MESSENGER should notify us.

Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

If the MESSENGER is not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

MAY, 1917.

TABLE OF CONTENTS.

Poetry.

Reign of Christ	129
-----------------------	-----

Correspondence.

Experience of Brother S. B. Lockett.....	130
--	-----

Editorials.

By Elder S. Hassell:

A New Jewish Translation of the Old Testament into English.....	138
Questions and Answers	154

By Elder J. E. W. Henderson:

Upside Down	144
-------------------	-----

By Elder Lee Hanks:

The Anti-Christian and Christian Religion.....	146
--	-----

By Elder G. W. Stewart:

Peace. No. 3	149
--------------------	-----

Extracts.

Mrs. H. D. Pearson	155
Elder W. P. Merrell	155
G. B. Lockett	155
Miss Maude Barfield	156
Miss Mattie Pope	157
Luby Seay	157
Elder J. S. Newman	158
Elder T. S. Dalton	158

Obituaries.

A. P. McInturff	159
William J. Griffin	159

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 39

WILLIAMSTON, N. C., MAY, 1917.

No. 5

THE REIGN OF CHRIST.

Psalm 72.

Hail to the Lord's Anointed!
Great David's greater Son;
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

He comes with succor speedy
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying,
Were precious in His sight.

By such shall He be feared
While sun and moon endure,
Beloved, obeyed, revered;
For he shall judge the poor,
Through changing generations,
With justice, mercy, truth,
While stars maintain their stations,
Or moons renew their youth.

He shall come down like showers
Upon the fruitful earth,
And love, joy, hope, like flowers,
Spring in His path to birth:

Before Him on the mountains,
 Shall Peace, the herald, go;
 And righteousness, in fountains,
 From hill to valley flow.

O'er every foe victorious,
 He on His throne shall rest,
 From age to age more glorious,
 All blessing and all blest;
 The tide of time shall never
 His covenant remove;
 His name shall stand forever;
 That name to us is Love.

JAMES MONTGOMERY (1822).

EXPERIENCE OF BROTHER S. B. LUCKETT.

The interest and wonder I felt when told that a Supreme Being made the great world and all things in it, even the people, will not fade while memory lasts. I was a motherless child, and five years old, when taught this truth by a kind-hearted aunt who then cared for me. Awed by this new knowledge, I wonderingly asked: Where is God? Where does He live? And the answer amazed me more than ever: "God is everywhere; in the sky, in the sea, and in the mountains and woods; in the cities and in all the countries upon earth." With childhood's boundless faith I did not question my aunt's knowledge, but became fascinated with this strange news and the thought of such a Being, I cried out: "Oh, then, God is in this town, He is in this room; and, oh, auntie," I continued with glee, "He is in my little finger," as if that were the extreme of littleness and farthest removed from the lofty skies. My teacher gently rebuked me, telling me that God was a most wonderful and mighty Being, and that everyone should speak of Him with reverence and fear. This touched me deeply, and the impression has never been erased. How dear to parents should be the privilege of being first to impart these truths to their children! I must have been born with the imprint of natural religion, so eager was I to learn

more in this new field. The Universalists were building a house of worship in the little town, and I took a keen interest in every movement made. When a pastor was secured his visits and conversation at our home were the charm of life to me, and no one called him "brother" with greater zest than myself. I cannot remember that my sins troubled me in that early day, but refer to it as my first faint view of the great mystery of religion. At eight years of age I was placed in school at the county seat (Corydon, Indiana), which enlarged my view of religious things. I felt it imperative to "attend church," and being under the care of a devoted Methodist lady, it seemed proper to go to her meetings. About this time I learned, child as I was, that I was a sinner—an unsaved, guilty sinner before the Lord. I tried to put away this feeling and made many efforts to do better and live better, but could not stifle the stings of conscience. I felt no desire to go to a public mourners' bench, or to tell my distress to any human being, but, oh, how often did tears and prayers bear witness to my inward pain. The weeks became months, and the months years, but my feelings changed not. I continually desired some token of forgiveness, and prayed and waited, and wondered if my prayers would ever be answered. Like Job, I sought the Lord by going forward and backward, upon the right and left, but in vain. I attended every meeting that I could, and the Sunday School was a delight to me. The library was kept in a box or chest against the wall, and many were the plain little books I obtained as a reward for reciting from memory verses of Scripture. The little books were mainly narratives of good and happy children, and a hundred times I cried bitterly over them. I loved the plain ways of worship of that day, but my four years at Corydon were unblest with the hope that I was a child of God. My next change in religious surroundings was when our father gave us a Catholic stepmother and a home in a neighborhood wholly Catholic, and I felt to some extent the new influence round me, supposing that everything was religious that claimed to be. I may not have heard of the pope, the great head of their church. I am sure I was igno-

rant of its record of persecution, its claim to infallibility, and its enslavement of the minds of men. The priest in charge of the parish school gave me special notice sometimes. He told me I should be his "coadjutor" (a new word to me), and once near the holidays he told me about Christmas and the Saviour. He said the word Christmas explained itself; that it was Christ's mass—referring to this service in the Catholic Church. He told me, also, of the Saviour's birth, of the wise men, of Herod's wealth, and of the flight of Joseph and Mary, and the infant Jesus into some country—the name of it, however, he could not tell. I told him it was Egypt. "Why," he said in surprise, "you know these things better than I do" I mention this to show how lightly Catholics esteem the Bible. It is a book seldom, if ever, found in Catholic homes. If they knew the Scriptures, how could they respect the service of the mass? The Bible says, "So Christ was once offered to bear the sins of many"; "by His own blood He entered *once* into the holy place." "But now *once* in the end of the world hath He appeared to put away sin"; "after He had offered *one* sacrifice for sin *forever*." How plain! *One sacrifice forever*, and yet Catholic priests claim they may offer up every day this same divine victim to God, the same in substance as the sacrifice of the cross, though bloodless, as a means of applying its merits, through all ages, for the sanctification of men. The Catholic Church is the mightiest and most enduring of all *earthly* kingdoms. No empire ever exercised such power, and the blood it has shed in its dominion over men is most terrible to think of. It dazzles the world with a royal throne, and kings and nations have trembled before it. But what has it for the broken-hearted and starving poor, who no longer have confidence in human help? Its claim that we may appease God for our sins by eating coarse food, sleeping hard, wearing irritating dress, or other bodily discomfort, is husks indeed. Its priests claim to forgive sin in this life, and even to rescue sinners after death from an imaginary purgatory; and they require their followers not only to pray *for* the dead, but *to* the dead. I used none of their prayers, but,

child-like, I did learn to bless myself as they do before prayer. This is done by making "the sign of the cross," touching the forehead with the right hand, then breast and left shoulder and lastly the right shoulder, saying, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Catholics not only bless themselves at prayer, but before each meal, and at the approach of storms or other danger. "And he caused all, both small and great, free and bond, rich and poor, to receive a mark in their forehead, or in their right hand." Rev. 13. That Catholics pray to the dead I had abundant opportunity to know. I spent a winter in the home of a prominent Catholic family, when prayers were said every night, the energetic mother leading, and the father, children, and servants uniting in a response. A string of beads called a rosary was used to count the prayers. The good old mother, holding the first bead in her fingers, repeated the words, "Hail thee, Mary, full of grace; blessed art thou, and blessed is the fruit of thy womb, Jesus." That was all, and then the others responded with the words, "Hail, Mary, mother of God, pray for us sinners now and at the hour of our death. Amen." The prayers were both to Mary, as *mother* of the Deity. Precisely the same words were said nine times over, as the leader passed that number of beads through her fingers. The tenth bead was larger, indicating that the Paternoster, or Lord's Prayer, must be repeated once. This order of prayer was observed until fifty-four petitions at one kneeling were offered to a woman long since dead, and who while living was a frail, perishing mortal, dependent on God for every breath and blessing of life! No Scripture was read, no hymns sung, no heart longing uttered, but back and forth these petitions to Mary, with the cold formality of handling the beads. But the Bible says, "God is not worshipped with men's hands," as though He needed anything; while Jesus Himself told His disciples not to use "vain repetitions" as the heathen do; and praying to the dead we know is worse than idolatry. Our Catholic neighbors were kind, good people, but seemed to glory in the rule of the pope and priests, and all the lamentable delusions

of their "church." Its outward display, its winning spirit and garb of piety, fascinate all classes, and I often wonder that I, a weak child, distressed with sin, and without a guide on earth, did not fall wholly into its embrace. I went as far as I could, and if I imbibed any of its poison the Lord has said, "If they drink any deadly thing, it shall not hurt them." In contrast with the prompt show of religion around me, an incident occurred while in that neighborhood, which I can never forget. Coming into the room one day, I saw upon the table a little book having on the cover in large print the title, "The Way for a Child to be Saved." I was startled by the words beyond describing, and my heart almost ceased to beat under the sensations that came over me. I was a "child," lost and helpless, and here, at an unlooked-for moment, I had found the way of deliverance. I feared to remove my gaze, lest the words disappear. O, how bright and sweet they were at that moment. There was nothing in human knowledge so dear to me as *how to be saved*, and now, I thought, this knowledge will be mine. As to how or why this book was there I have no remembrance, but it came to me as the "little book out of the angel's hand" to the disciple, and, as it were, figuratively, like John, "I ate it up." Its directions were plain and simple. The seeking child must engage in close self-examination, and study carefully his whole life, marking well every sin it was possible to remember; then go to some secret spot and, naming each sin, confess everything to God, and implore forgiveness for Jesus' sake. The public road passed between our home and the river bank, and then turned from the bank to a bridge over a deep ravine, leaving next to the river an almost impenetrable thicket of brushwood, vines, and small trees. This, I thought, should be my bower of prayer. No one on earth knew my situation. The highways, the woods, the very air was Catholic. My stepmother was one, and wanted me to be one; my father was indifferent to religion; for the rest, my brother and sister would have smiled at what I had in view. When night had come I stole from the house and went resolutely to the spot I had chosen, and no "partridge on the mountain" could

be better hidden. The stars above and the broad Ohio below me alone witnessed my confession and call for mercy in the dark, dreary place. O, that I could have said, as Jacob did in the darkness of stony Bethel, "This is none other but the house of God, and this is the gate of heaven." But God is sovereign, He shuts and none can open, He openeth when He will. Blessed be His almighty name! That little scene was in strange contrast with crowded halls where brilliant speakers beg men to "accept the Saviour; to let Jesus save them." Perhaps stranger still was the attempt of a guilty soul to name all its sins. I could not specify them. They ran together like the stars over my head, making one burden of distress. I felt to be all sin. Every faculty within me was corrupt. I cannot remember all my feelings, I only know that the assurance of pardon came not to me that night for all my strong crying and tears; but this did not lessen my desire, nor cause my soul to draw back. I felt that I must pray while I had breath. I went more than once to that quiet spot, where, at least, I felt to be alone with God. It was better to me than anything I had ever found in the Church of Rome. Soon after this event my father moved to Missouri, locating near St. Joseph, where new surroundings awaited me. The Missionary Baptists were numerous, and held meetings in a nearby schoolhouse, as then—sixty years ago—houses of worship were scarcely known. The meetings were well attended, there being no rival attractions like we have today. I went with the rest, trying to glean some handfuls for my hungry soul, and being over-persuaded, I united with them, feeling I had few requisites for membership. But there came a time when, I believe, I could say with the tried Jacob, as he saw the wagons that were to carry him from a famishing land to a home of honor and abundance, "It is enough." The sweet experience of acceptance in the Lord came to me in a way so unusual, so wonderful, that I hesitate to tell it to another. It was at a night meeting that the pardoning, loving kindness of the Lord was revealed to me, not by sermon, book, or prayer, but in a vision of my long departed mother. O, the wonder and rapture of that moment!

My sainted mother, so young and beautiful when she died, came to me as a messenger from heaven, filling and overflowing my trembling soul with peace like a river and joy in the Holy Redeemer. And though she spoke never a word, a thousand words could not have made clearer to me what I am writing. The angel form did not enter the room by open door or window, but directly through parted roof and ceiling, and, suspended above me, with arms extended and a look of ineffable love, gave me to realize, as from the Lord the glory and certainty of an inheritance with the saints in light that shall never fade away. It was too enrapturing to last. Or ever I was aware my soul made like the chariots of Amminadib, and ever I was aware the angel-messenger was gone. How often since then has my spirit, in despondent hours, returned to that celestial scene, when heaven seemed so near and the Saviour so precious to a wandering child. Now, will the reader call me a dreamer of dreams—strong in imagination, but weak in judgment? It does not matter, and it would seem only just, since none have been more skeptical as to visions than myself. But why should it provoke a smile to tell a vision, since in all the centuries of time God has spoken to men by dreams and visions and angelic forms? The Bible says, "Are they not all ministering spirits sent forth to minister for them that shall be heirs of salvation?" If God let down from heaven a *vision* of a sheet full of living creatures to show His cleansing power, it is no more strange that He should send from that sweet abode the one best suited to bear witness of that same cleansing power to my troubled soul. The vision I saw came as unexpected and sudden as the lightning's flash, but its effect will be with me forever. The pastor who baptized me, received my companion, also, after our marriage, and the church was a pleasant home at first, for the pastor believed and preached salvation by grace; but there came to us young evangelists, and their repeated visits led to scenes of excitement and disorder that we could not engage in nor approve. The result was, we quietly withdrew, without asking for a letter of dismissal. My crooked path that led me among Universalists, Methodists, Catholics, and

New School Baptists was ended, and I was a stranger without the gates. In my round among the "churches" I had not heard of the Primitive Baptists, but there came at last some faint knowledge of them. "Lo, we heard of it at Ephratah: we found it in the field of the wood." For good reasons we returned to our childhood home to live. We were not long there till the Presbyterian minister invited us to unite with his church. We respectfully declined, telling him there was a Primitive Baptist church in the country we would join if they would receive us. We soon went to this church and with diffidence asked for a home with them, and were kindly received, and I felt that after all my spiritual wanderings I could now say, "This is none other but the house of God, and this is the gate of heaven." Many years have passed since that day, and while the changes in religious methods within that time are nothing less than a revolution, the plain, old-style church remains the same. For one, I can say it has cost me too many tears and prayers, and heart-longings, to turn from it now to something more pleasing to the eye and pride of life. As it was said in the falling away of the seven churches, there are a few names left that have not defiled their garments, so may the God of the patriarch reserve to Himself forever His thousands that will not bow to Baal nor kiss his image. May grace, mercy, and truth from the blessed Father rest in abundance upon all who love His holy name. I remain, I hope, a brother to all the Lord's humble poor. Affectionately, S. B. LUCKETT.

IF IN ARREARS, PLEASE REMIT.

As the printing and mailing of THE GOSPEL MESSENGER now cost me more than the entire income from the subscriptions, I am obliged to request all our subscribers to remit to me the small amount of their indebtedness as soon as they can, and to renew for another year, so that I may, the Lord willing, continue to disseminate pure spiritual truth, both among those who are able and those who are not able to pay the small subscription price.

S. H.

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., and Elder J. M. Murray, Ellaville, Ga.

Subscriptions will be continued for a reasonable time after expiration, unless notice to the contrary is given.

If you do not want THE MESSENGER, pay your *back subscription* and order it discontinued.

The time of the *expiration* of your subscription is placed on your paper, or on the wrapper; *remit* when your time expires, or *give notice* at once if you wish the paper discontinued.

A NEW JEWISH TRANSLATION OF THE OLD TESTAMENT INTO ENGLISH—THE STRONGEST RECENT LITERARY PROOF OF THE MESSIAHSHIP AND DIVINITY OF JESUS OF NAZARETH.

The Jewish Publication Society of America, 1201 North Broad Street, Philadelphia, Pa., has just published, and sends, postpaid, for one dollar, in a beautifully printed volume of 1,136 pages, a new translation of the Old Testament, called by them "The Holy Scriptures," into English by seven of the leading Jewish scholars of the United States.

This Jewish Bible contains the very same books, no more and no less, than the Old Testament of the King

James (called the Authorized) version, and the Revised or American Revised version; the Jews regard all of these books, and no others, as inspired. And for thousands of years, to keep the original text pure, to prevent anything being added to it or taken from it, they have counted all the words and all the letters, and kept records of them.

It is stated, on the title page of this new Jewish translation, that it is "according to the Masoretic text, with the aid of previous versions and with constant consultation of Jewish authorities." So was the last previous Jewish-English translation of the Old Testament, made by Isaac Leeser, of Philadelphia, which was published in 1853; and so were the King James and the Revised Versions, and other modern versions, except that these Christian translators (about 25 of the King James Old Testament, and 25 of the Revised Old Testament) used, also, all other ancient versions in their endeavors to obtain the oldest and purest text, as the earliest extant Mesoretic Hebrew text dates back only to 916 A. D., while the Hebrew text used by the New Testament writers was nearly a thousand years older, and the Septuagint Greek Alexandrian Translation of the Old Testament dates back to about 280 B. C. In the oldest Hebrew manuscripts only the consonants were written, the vowels were supplied by the voice of the reader; but the Jewish scholars of the Middle Ages wrote in the Old Testament text the vowels and accents handed down to them by masora, that is, tradition from their ancestors; hence this is called the masoretic or traditional text.

In the present new Jewish translation, the translators do not distinguish, in any way, the words that they *infer* from the original; while inferred or supplied words are printed in italics in the King James and Revised Versions, and are put in parentheses in Isaac Leeser's version. The American Revised Bible, published in 1901 [sent postpaid for \$1.20 by The Book Supply Co., 231 W. Monroe St., Chicago], is better than the Revised Bible, published in 1885, as it is more like the King James Version, and its text and marginal readings well supply the defects of the Jewish translation.

The principal object of Isaac Leeser's Old Testament, which I have owned and consulted for 25 years, was, by its translation and its notes, to disprove the fact that Jesus of Nazareth was the Messiah or Christ; and the same object is plainly avowed on the eighth page of the Preface of the New Jewish Translation [the expression is "the chistological interpretations in non-Jewish translations are out of place in a Jewish Bible"]. Thus the testimony given in these Jewish-English translations of the Old Testatment to the Divine Messiahship of Jesus is *entirely unintentional*, and, therefore, the stronger.

Messiah or Christ means *anointed* or endowed with the Divine Spirit; and any intelligent, informed, honest, unblinded person who reads these Jewish translations of Psalms 2, 16, 22, 40, 45, 69, 72, 89, and 110; and Isa. 7, 9, 11, 26, 32, 35, 40, 42, 49, 53, 55, 60, 61, 65, and 66; Jer. 23; Daniel 2, 7, and 9; Micah 5; Hag. 2; Zech. 9, 12, 13, and 14; and Mal. 3 and 4, can see that the inspired writers of these Scriptures foretold the coming of a Divine-Human Deliverer, the Lord, and the Son of David, a righteous, wise, gentle, spiritual, suffering, conquering, peaceful, universal, and everlasting King, a Light to lighten the Gentiles, and the Glory of His people Israel, the only Saviour of sinners, the God-Man, who was to appear in Judea during the existence of the last great world-wide Roman Empire, 490 years after the issue of the decree to rebuild Jerusalem after its destruction by Nebuchadnezzar, and before the destruction of the Second Temple A. D. 70, to make attonement for iniquity by His sacrificial death, and bring in an everlasting righteousness, and cause the Levitical sacrifices to cease, and to bless His people and mankind with peace. And the instructed children of God are perfectly assured that this promised Divine-Human Saviour did appear in Palestine just as foretold, and accomplish the work of salvation that His Father gave Him to do, and will appear again on earth to raise the dead and judge the world in righteousness.

Alfred Edersheim, the converted Jew, Lecturer at Oxford University, England, in his "Life and Times of Jesus the Messiah," Vol. 2d, Appendix 9, shows that such was,

at least in part, the belief of the Messiah held by the most ancient Jewish rabbis. And the Jewish Encyclopedia, in 12 large quarto volumes, published in 1901 to 1906 by Funk & Wagnalls Co., New York, shows, in many articles, that many ancient and modern rabbis had similar views of the Messiah, the only Hope and Consolation of Israel; that they believed in His pre-existence in heaven, and His superiority to Moses and angels, and His representation of His people, and suffering a violent death for them, and His redemption and restoration of them, and His conversion of the Gentiles, and His establishment of universal peace on earth. And the Jewish Encyclopedia says that, when the sacrifices ceased A. D. 70 in consequence of the destruction of the Temple in Jerusalem, all the Jews were shocked, and felt that there was no more divine atonement for their sins or for the evil rooted in man since the fall of Adam; and that a large number of them accepted the Christian faith in the atonement by the blood "shed for many for the remission of sins" (Matt. 26:28; Heb. 10:12; Col. 1:20), or in Jesus as the "Lamb of God" (John 1:29); but that the great body of the Jews think that they can atone for their own sins by prayer, repentance, confession, reparation of wrong, and abandoning the old ways, and by fasting as a token of contrition, and by the good deeds of themselves or their ancestors, or by study of the Law, or by suffering, or exile, or death, or by dying in the Holy Land, or by being buried there! Such is the sad darkness of the carnal mind, whether Jewish or heathen. Only a sinless, loving, intelligent, and powerful Saviour could offer Himself as a spotless, acceptable, propitiatory sacrifice to a holy God; and to secure eternal benefits for His people, He must be infinite or divine.

The Jewish Encyclopedia admits that the idea of a personal Messiah runs through the Old Testament (indeed, the most ancient rabbis saw four hundred and fifty-six references, in the Old Testament, to the Messiah, thinking that almost every event and prophecy referred to him); but, just as the unbelieving Gentile seeks to exclude God from the universe He has made and rules, so the unbelieving Jew, especially the modern, progres-

sive, "Reform" Jew, seeks to exclude the Messiah from the Scriptures, which abundantly testify of Him, and he professes to see, in the Old Testament, a prediction, not of a personal Messiah, but only of a Messianic people (the Jews) and a Messianic age (still future). Even *the fifty-third chapter of Isaiah*, which some rabbis used to think, foretold the sufferings of Jeremiah or Ezekiel, or of elect, faithful, pious Jews, for the sins of others, is explained by them now as referring to the sufferings of the Jewish nation for the benefit of the Gentiles! Yet the Jewish Encyclopedia is honest enough to confess that the Sufferer here seems to be the righteous Servant of God, *an individual*, suffering for the sins of the people. And this, I believe, is the reason why the Jews *never read this chapter in their synagogues or temples*; it was never true only of Jesus of Nazareth, and with such passages as the 22d Psalm and the 12th and 13th chapters of Zechariah, proves Jesus to have been the suffering, atoning, and reigning, purifying, and saving Messiah. On pages xiii, xiv, and xv of the New Jewish English translation of the Old Testament is given a Table of all the Scripture Passages read in the Jewish Public Service. By an examination it will be seen that the 22d Psalm, the 53d chapter of Isaiah, and the 12th and 13th chapters of Zechariah are never read by the Jews in public worship. Believing not the report or message of their prophets (Isa. 53:1), they are condemned by their own Sacred Scriptures, and by the providence of God which has plucked them off the Land of Promise, and scattered them, for almost two thousand years, since their rejection of their Messiah, from one end of the earth to the other, as Moses had foretold (Deut. 28:64-67).

At the bottom of the title page of the New Jewish-English Bible are the two numbers, 5677-1917; the first denoting the age of the world according to the Jewish reckoning; and the second denoting the year of the Christian Era. To make the date of the publication intelligible, the translators are obliged to refer to the birth of Jesus Christ, just as the editors of the Jewish Encyclopedia do continually.

The modern, progressive "Reform" unbelieving Jew, like his ancient brother, the Sadducee, denies the resurrection of the body and the immortality (or everlasting existence) of the soul, thus making man a mere dying animal; this system is not a religion, but a vain philosophy. The modern "orthodox" unbelieving Jew denies that the Messiah has come, and expects him yet to come, and perhaps two Messiahs—Messiah ben (son of) Joseph, to suffer and to die, and Messiah ben David, to reign and to bless the Jews and the world. But the great Scripture Messiah is but *one*, and appeared in Palestine nineteen hundred years ago, and lived and taught and suffered and died for the sins of His people, and rose from the dead for their justification, and ascended to heaven, and will come, in His glorified body, again to the world, to reign, and to raise the dead and judge them and the living in their bodies, and to assign to them their proper and everlasting destiny.

The Jewish Encyclopedia says that Jesus of Nazareth was "a noble type of humanity, one of the best and truest Jewish teachers, an honorer of the law, a healer of mental and nervous diseases, a preacher of the gospel to the poor, and a redeemer of the lower classes, and was seen, after His death, in ecstatic visions by His followers, who were not slow to lift Him to the station of Messiah." But not only is Jesus admitted by one-third of the human race to be the true and only Messiah or Christ of God; but the ablest infidels of the past two hundred years, although not worshipping Him, have confessed that He was an ideal, a perfect, and a divine man; that His character was so high that it has never been reached or can be reached by any other man; and that, for eighteen centuries, He has been not only the highest pattern of virtue, but the strongest incentive to its practice, and that the simple record of the three short years of His active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers, and all the exhortations of moralists.

Oh, that the modern Jews could see the Sun of Righteousness! We believe, from the Scriptures, that, when He comes again to the world, the most of them will see

Him, and weep for their cruel treatment of Him, and rejoice in His holy, and gracious, and everlasting salvation, and that they will preach Christ to the Gentiles everywhere, like many of their brethren in the first century of the Christian era. S. H.

UPSIDE DOWN.

“Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.”—Isa. 24:1.

Thus the attention of the reader is called to some of the mighty works of Jehovah by which He has been and still “will be glorified in the earth, and among the heathen,” Psa. 46:10, as also among His people Israel. The excellency of His law reaches the point of perfection, and, when graciously applied by the Holy Ghost, it converts the souls of His chosen people, and fully convinces them of sin and guilt, nor ceases the divine operation until the convicted sinner is thereby made wise unto salvation. Psa. 19:7.

The text at the head of this article is highly figurative of the terrible judgments of God upon Israel, His chosen and favored people as a nation, for their sins and iniquities, to whom He would make the earth empty by reversing their prosperity, disappointing their hopes, and wounding their pride; all these were to be, and have now been, emptied out so far as the Jewish nation is concerned. To them the “upside” which they once occupied, by the merciful providence of God, is turned down, and they, the once blessed and honored of God, are scattered abroad; the once happy prosperity of that nation, as such, came to naught, and they have occupied the down side of the popular existence; yet the Jews, scattered and dispersed as they are, and as stubbornly as they have denied Christ as the promised Messiah, are not without promise in the gospel of Jesus Christ; for the testimony is sure, that, If they abide not in unbelief, they shall be grafted in. Rom. 11:23.

We should rejoice in the fact that God is able to impart the ingrafted word to the souls of His chosen people

in every nation, kindred, tongue, and people, and that word "is able to save the soul."

And so all Israel shall be saved; as it is written, "Then shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. 11:26.

The Deliverer is Christ, who came into the world and died for the sins of His people. A gospel Jew is one that is circumcised in heart; and the Gentile sinner is made a gospel Jew by the same operation. Both classes are saved by the washing of regeneration and renewing of the Holy Ghost. The dealing of the Lord with the dead sinner begins with quickening, life-giving power, and this is followed by a sense of sin and consequent condemnation; not the vague thought that he is in danger of being condemned, but *condemned already*, and justly so; he begins to mourn and weep and beg for sovereign mercy. He, the convicted sinner, may try what Arminians call "the ordinary means of salvation, or the means of grace," as if the works or efforts of the sinner were the means of grace; but, behold, the Lord makes the earth empty, and nothing therein is found of any virtue to heal the malady of sin. The earth itself is cursed for man's sake, and Heaven's rich throne of mercy seems to be closed against the cries of the poor, penitent, sin-sick soul; and now he must learn, by actual experience, the truth of the text—"Behold, the Lord maketh the earth empty, and turneth it upside down"; and, as a matter of course, all the help it ever proposed and offered to lost and ruined sinners by the false teachers and literature is turned under—gone out of view—and the poor beggar is left in a "desert land, a waste howling wilderness." But, thanks be unto God, He finds Jacob, His people, no matter where they be, and what the circumstances are upon this desert, sin-cursed, upturned, empty earth. He leads them about and instructs them, and keeps them as the apple of His eye. Deut. 32:9, 10, 11.

The children of God are all kept by the power of God through faith unto salvation; they are all saved alike by grace through faith, and that (faith) not of themselves; it is the gift of God, not of works, lest any man should boast. Eph. 2:8. They are instructed in the way of

truth and righteousness, and to know the emptiness of the earth, both without and within their human, fallen, and depraved nature. They love the truth as it is in Jesus when they hear it proclaimed, having the witness in themselves, fixed and sealed in their hearts by the Holy Ghost. There is to them a fulness in Christ, and no room for the doctrines and commandments of men. The food they want is that which God's hand alone can give, Jesus, "the same yesterday and forever," the "living Bread which came down from heaven." When they thirst (spiritually) they desire living water which proceeds out of the throne of God and of the Lamb. Christ gave His life that His fold, one and all, might have access to these pure, everlasting, and inexhaustible fountains of grace and glory: Christ loved and gave Himself for the elect of God the Father, thus paying their debts, contracted by sin, and paying the full price demanded by infinite justice, perfecting by the one offering forever them that are sanctified; rose from the dead, ascended to heaven from whence He came, where He is now seated at the right hand of the majesty on high, making intercession for the people for whom He shed His precious blood. No emptiness there, but fulness of joy.

J. E. W. H.

THE ANTI-CHRISTIAN AND CHRISTIAN RELIGION.

We are living in a religious age. We have Bibles in almost all homes, have meeting-houses, preaching so convenient the greater portion of people can attend almost every Sunday. Religion is taught in literary schools, in the Sunday Schools, and in the secret orders, by Catholics and Protestants, Jew, Mohammedan, Brahmin, and Budhists, etc. With the millions spent to establish fine houses of worship, making them attractive and alluring to the carnal mind, to establish religious schools, theological schools, missionary boards, and in the foreign mission work, the whole thing is Christless and degenerating. Human effort and free will is taught

by them all. They extol the creature and abase the Creator. They ascribe greatness to men. They boast of how many souls they are saving or can save. They preach a God that is wooing and beseeching the sinner to let Him save them, but they will not and therefore God cannot. They exhort the sinner to let God save them. To make the start, for He cannot save them unless they are willing. All of these religions believe in a conditional system of salvation. What all of them advocate is a belief with which they were all born and is congenial with the carnal mind. They preach a doctrine and receive a doctrine that carnal mind believes and receives. Their whole system eliminates God the Father, Son, and Holy Ghost. They ignore the doctrine of total hereditary depravity, and have a god no better than a heathen stock or stone. He is an imaginary God. They teach works for grace and law for gospel. They are after the quantity and not the quality. They are proud and boastful, and their system consists in externals. The blood of Christ is counted as a worthless thing. It is all Christless. They are blind guides, and many poor unsuspecting children of God are caught in their deceptive snares.

As for the true church of God, they are few in number, a sect everywhere spoken against. They are an afflicted and poor people, and trust solely in the name of the Lord. They believe in total hereditary depravity of all the race of Adam. That the sinner has no will nor power to come to Christ. He loves darkness rather than light because his deeds are evil. He is under the law of sin and death and justly condemned. He has no claims upon God, there is no desert in him. The true church also believes in a God that is a sovereign over all worlds and upholds all things by the word of His power. He is Eternal, Omnipotent, Omniscient, Omnipresent, Immutable, the Creator and Upholder of all things. Every atom in the universe God made. The tiniest insect has its existence by the sovereign power and dominion of God. He alone can give it life. He is the Giver of all life, vegetable, animal, and spiritual. There can be no life without antecedent life. God did not consult any of His creation what he should make or how He should

make them. He had no help in creation, and needed none. He purposed to make everything He made. "O, man, who art thou that repliest against God? Shall the thing formed say unto Him that formed it, Why hast Thou made me thus?" The free, unmerited grace of God, of His own will, uninfluenced by anything in His creature to cause or induce Him, did sovereignly choose a portion of the sons and daughters of Adam in Christ Jesus before the foundation of the world, predestinated them unto the adoption of children by Jesus Christ unto Himself according to the good pleasure of His will. He gave them to His Son as the covenant head, husband, and surety of all the election of grace. Jesus assumed all their debt. All the iniquity of all the elect was laid upon Jesus. He bore all of our sins in His own body. He suffered for our sins, the just for the unjust, that He might bring us to God. By His obedience all the chosen ones are made righteous. They are justified freely by His grace through the redemption that is Christ Jesus. All their debt is paid. Perfect satisfaction for all the sins of all His people was accomplished on the cross. He by one offering perfected forever them that are sanctified. They were wholly passive in being chosen, passive in being redeemed, and passive in the reception of divine life. Just as many as the Father loved and gave to the Son, that many, no more nor no less, Christ atoned for; that many, no more nor no less, shall be called and regenerated, without the aid or instrumentality of men. This is all of grace from start to finish. The Holy Spirit will most assuredly do His work as the Father and Son did theirs. Every one that He regenerates shall be preserved and ultimately glorified in Heaven. This is a doctrine the carnal mind cannot grasp, the natural man cannot see or receive; it is foolishness to him, and discerned only by those elemented to live in the spiritual realm. A man must be born again to believe it. The reason the world cannot receive it, they have not been born from above. Hence, the two religions. One is of the bond woman, the other of the free. One works; the other grace. We believe in good works by new creatures in Christ Jesus. Spiritual works belong to spiritual

subjects. How few believe this sweet and glorious doctrine that commences the good work in the sinner and performs it to the day of Jesus Christ. May all who love and appreciate this blessed sentiment lay aside all malice, guile, envy, evil speakings, and be sweetly united in love. Let us all serve God aright now. The time allotted will be short.

L. H.

PEACE. No. 3.

[In this article, to be continued in several numbers of THE GOSPEL MESSENGER, Elder Stewart, in the interest of peace among our people, states clearly the 42 disciplinary principles held by the great majority of Primitive or Old School Baptists.

S. H.]

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.” Phil. 4:8. “If we walk in the light, as he is in the light, we have fellowship one with another.” 1 John 1:7.

If we have been born again; if we have tasted that the Lord is gracious; if we have had the love of God shed abroad in our hearts by the Holy Spirit; if we have been translated out of the kingdom of darkness into the kingdom of God’s dear Son; if we are God’s workmanship, created in Christ Jesus unto good works, then we are such people as John is talking about in the above text, and if we walk in the light and have fellowship one with another, we have *peace*, sweet gospel peace in our midst. But if some walk in darkness while others walk in the light, we can never have peace. If we have genuine, true, or spiritual peace among us, two things are indispensably necessary, to wit:

1. That we understand and agree as to what are the *principles* of peace.

2. That we then carefully, intelligently, and *consistently* adhere to or *walk* according to those principles, *do what we say*, or *practice* what we *preach*.

In the two preceding articles on the subject of Peace I mentioned or pointed out in a brief and simple way the doctrine or principles relating to the eternal salvation of sinners; but we should bear in mind that while it is common among us today to make a *distinction* between what we call *doctrine* and *practice*, in the Oracles of God the word *doctrine* is applied to what we call practice, doing, walking, or order, for Paul says: "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for man-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound DOCTRINE." 1 Tim. 1:9, 10. Then note Titus 2:1, 2: "But speak thou the things that become sound *doctrine*: that the aged men be sober, grave, temperate," etc., from which we may see clearly that *doctrine* includes practice, or the *walk*, as well as the principles of salvation. So let us sum up in a brief and simple way some of the fundamental and leading points of Church Discipline, or rules of walking, as understood and contended for by Primitive or Old School Baptists.

1. There is one church and one Lord, Jesus Christ, who is the Head of this one church, and this one church is His body.

2. When we refer to churches we do not mean different organizations holding conflicting views and practice, but we refer to members of that *one* Church of Christ, located in different sections, States, and countries, who for their convenience, by mutual consent and agreement, meet together at certain times and places to engage in the worship and service of the Lord God and our Saviour, Jesus Christ, according to the faith and practice of that one Church of Christ.

3. The Church of Christ is the highest and last and only disciplinary body, power, institution, or organization known, mentioned, authorized, or recognized in the New Testament.

4. Each local gospel church is independent of every

other such local church, "and is invested by Christ with the exclusive and final power of receiving, disciplining, excluding and restoring its members, electing its officers, and transacting all other necessary business." And is, therefore, a little republic within itself, so long as it abides in the doctrine and continues in the practice or order prescribed, appointed, or ordained for it by Christ, her great Head and Husband, as we find them set forth or exhibited and exemplified in the New Testament.

5. This one Church of Christ, though it possesses the power and peculiarities mentioned in two last paragraphs, may err, go wrong, make many serious mistakes, and be guilty of gross disorder and inconsistency, and yet be a Church of Christ, as were the Galatians, Corinthians, and some of the seven churches of Asia that were in such a state.

6. There is no such thing as a church being so sovereign and independent of every other church that she can or may do what she pleases, so that no other church has the right or authority to labor with her as a church. Such a proposition is absurd, unless a church were infinitely wise, powerful, holy, and just, or had such a being to rule her directly.

7. The disciplinary principle, taught in Matt. 18:15-18, applying to individuals, applies to churches as well, unless we conclude that it is fair, prudent, just, and Scriptural to sustain, uphold, and fellowship, or reject, condemn, and nonfellowship churches without correct and certain evidence and knowledge of what such churches do.

8. If a church becomes involved in trouble so serious and difficult that she is perplexed and feels that she needs the assistance and counsel of sister churches, she has the right to ask for or request the assistance of one or more of them, and they should assist her.

9. In the London Confession of Faith, put forth by our people in 1689, 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."

10. When churches are called to assist in a matter of trouble, division, or difficulty, those called should be the nearby sister churches.

11. "The action of a majority of the church members at a regular church meeting or conference" is the action of the church, and is final and binding unless changed by the regular action of the church itself.

12. The pastor of a church, who is its presiding officer, has legal right or authority to call a church together in special conference, at an unusual or irregular time and place, if in his judgment such a conference is expedient or necessary.

13. No one member, nor even a number of members, less than the majority, of a church, has legal right to call a special conference of the church and transact business in the name and by the authority of the church, and the attempt to do such a thing is illegal and disorderly.

14. But if a majority of the male members of a church deem it necessary and proper to have a special meeting or conference, though it be in the absence of the pastor and at an unusual time or place, it would be legal to have the meeting or conference, because the church is sovereign in this matter, but ordinarily it is far better to attend to all matters in regular order, form, and place.

15. It is gross disorder, illegal, and unscriptural for one church to receive excluded members from another church without official labor and investigation, and by official labor is meant labor by church authority.

16. If at any time or place peculiar conditions and circumstances exist and difficulties prevail which seemingly make it impossible for churches to adhere to this general rule in their deliberations and labor, and that in a sense an exception to this general rule is necessary, then the churches and ministry where such peculiar

troubles exist are the ones to pass upon and settle all such cases, because they understand them best, and legally they are the only ones that have jurisdiction in the matter.

17. In all cases we should remember that as individuals and as churches we are fallible, sinful, and liable to err or do wrong in many ways, and hence we need to bear with one another, and that in order to get along consistently and in reasonable peace here as church members and as citizens of this world, we have to crucify the affections and lusts of the flesh and endure many hard and hurtful things.

18. "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 gōspelly 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 else of which they very much disapprove."—*Order and Disorder*.

19. To ignore, censure, and condemn churches or individuals without fair trial and investigation, and without giving them ample time and opportunity to speak for themselves, and to make such explanation and defense as they desire to make and have a legal and reasonable right to make, is utterly unbrotherly, unscriptural, and contrary to the principles of common sense and simple justice.

20. In all private offenses or trespasses, or troubles between only two or three persons, they should carefully follow the directions or command of the great Head of the church, as found in Matt. 18:15-18. Churches should unwaveringly insist upon obedience to and observance of this rule, for if she does not, in all such cases, then the church herself becomes involved in sin and transgression of this great law. In the next place, the pastors of all churches should strenuously insist upon the observance of this divine law, and utterly object to any such case being brought before the church without careful following of the rule, for if he does not, then he with the church

is guilty of violation of a well known law and is for that reason involved with all the others in gross disorder.

G. W. STEWART.

(To be continued.)

QUESTIONS AND ANSWERS.

1. Q. What are your views of Rev. 2:4, 5? A. It seems, from the previous verses, that the Church at Ephesus had been sound and industrious and faithful and patient; but had now become cold and formal and indifferent, and worldly-minded, and seemed, from her actions, to have lost her former love for the Lord and His cause and service and people; and, therefore, the Lord commanded her to repent, and to manifest her former love, or else He would remove her candlestick, her visibility would disappear, and she would no longer be a Church of Christ. And so it will be with all organized churches. No matter how sound or industrious or faithful and patient they have been, if they lose the main thing, the love of God and of one another, they will be careless about their meetings, and neglect them for worldly business and pleasure, and the church will go down. Only by true repentance and a return to their first love, will the church be saved.

2. Q. How are card-playing and dancing unbecoming among Old Baptists? A. I had no idea that any Old Baptists indulged in these great evils of fashionable society. These practices are a sinful waste of precious time, injurious to both body and mind, and often tend to gambling and immorality, and should be engaged in by no sensible or virtuous people.

3. Q. Should Old Baptists allow their children, under any circumstances, to indulge in these evils? A. Never, if they value the character and true happiness of their children.

S. H.

EXTRACTS.

ROANOKE, ALA., February 27, 1917.

DEAR BROTHER HASSELL:—My subscription doesn't expire until September but enclosed you will find two dollars, one of which you can give me credit for and the other to go to help pay the advanced cost of printing the MESSENGER.

I enjoy the MESSENGER so much and always look forward to its coming, and I expect to take it as long as I live, and trust that God will spare you to continue editing the MESSENGER many years to come.

Your sister in Christ, I hope,

MRS. H. D. PEARSON.

ROOPVILLE, GA., March 7, 1917.

DEAR BROTHER HASSELL:—I have been thinking of writing to you for some time. I see that you don't get cost for sending out the MESSENGER. I feel so sorry it is so. I think there is none that know the trials you have had all the time in furnishing the Baptists with such a good medium of correspondence. I am truly glad that you refuse to publish things that would be hurtful to the household of faith. I certainly do believe that you have had an eye and heart singly fixed on the glory of God and the benefit and comfort of His little children, and that He hath clothed you with the spirit of humility, and yet given you a holy boldness in exposing error. The peace-loving Baptists should sustain you by helping to bear the financial burdens. Especially should each one pay his back dues and, if possible, renew. Brother Hassell, you have been sending the MESSENGER to me for some time free gr.; but I think now all who are receiving it that way (if they can) should help you till you can go on as you once did. I have been taking the MESSENGER almost from the first issue, and don't think I have missed a single number. I think if I had I would remember it, for I generally read all its contents as soon as I get it. Very few times have I failed to endorse all its contents. You haven't varied at all from the motto, "Speaking the Truth in Love."

I will be (if I live) 71 years old next Sunday, and I still feel to be a poor sinner. I have been trying to believe and trust in the sinner's Saviour fifty-four years, and trying in my weak way thirty-three years to tell others of the riches of God's grace in the salvation of poor sinners. And now it seems that my work is about done, and I feel in my heart to say, I am a poor unprofitable servant, if one at all.

The Lord has always been good, and a strong hold in the day of trouble, and He knoweth them that trust in him. "No good thing will he withhold from them that walk uprightly." No, nothing that is really necessary. Please send Brother Luckett's pamphlet. He was one of the highly favored of the Lord—one of the excellent of the earth.

May God's rich mercies continue to flow toward and sustain you till your Saviour calls you home, and his name have all the praise forever. Amen.

W. P. MERRELL.

CRAWFORDSVILLE, IND., February 22, 1917.

MRS. BETTIE Z. WHITLEY, Washington, N. C.

DEAR MRS. WHITLEY:—I trust that you will pardon my delay in answering your letter, and not construe it as lack of appreciation

of your kind and sympathetic words, for I am sure that myself and wife were grateful for your words of comfort.

Father's sickness and death necessitated putting aside a good many pressing business duties which had to receive attention when we could get settled down to the usual routine of living. You will be glad to know that his last hours were free from pain and suffering, just the wearing out from a busy active life; his last illness covered only a week, and there was no apparent suffering.

About two years ago a severe attack of the grippe left him in a very broken condition, both physically and mentally, so that he was not like he had been before, and never did regain his health. The last few months he was in a really pitiable condition, being almost helpless and without apparent interest in anything, so that the end came as a blessed relief to him, for, to a certain degree at least, he realized his condition.

Before his sickness of two years ago he outlined in a letter to me his wishes as to his funeral, with other things he wished done, among them being the mailing to some of his most cherished correspondents a copy of the paper containing the announcement of his death. While his mind was clear he found much pleasure in his correspondence, and am sure he enjoyed no letters more than your own.

Elders Oliphant and Robert Thompson were in charge of the funeral, which was held at the old church which he had loved so long and so dearly. Nearly all of his old-time friends had gone on ahead of him, but the church was filled with the younger generations who, I am sure, held him in high esteem.

We laid him at rest by the side of his beloved wife to await the awakening to the life beyond, which shall know no partings.

Thanking you for your kind and tender letter, I remain, with sincere good wishes,

Very sincerely yours,

G. B. LUCKETT.

WATER VALLEY, MISS., December 28, 1916.

Eld. and Mrs. J. E. W. Henderson—

DEAR SAINTS OF THE MOST HIGH:—Can you overlook and forgive my negligence or delay in replying to your exceedingly comforting missive of love? It is caused by my feeling incompetent to properly employ your precious time to read a letter from me. But allow me to say that the comfort and joy your letter conveyed to me prompts me to venture another attempt if no more than to say, "I love you dearly."

Had I the pen of a "ready writer" I would not hesitate to proclaim the mercies and riches of the Great I Am, who so lovingly and tenderly watches over and protects the purchase of His dear Son. How few and fleeting are the pleasures of this world as compared to the foretaste of heavenly joys! No wonder God's children love to dwell together, and find joy and comfort in duty's paths, for their pleasures are better felt than told; neither can the world *know* them when told.

I was glad to know you all had such a feast at your Association. Sister Mott had written me of it already. Verlie has written me some very dear letters. Truly she bears the marks of a true Christian, and I delight to witness her zeal. I do sincerely hope you may have no serious sickness in your family this winter, and that Sister Henderson has recovered from her fall attack, and that God's blessings may attend you on your onward journey, and give you sufficient grace to meet all emergencies and trials. When you are not otherwise employed just know I am always in a receptive mood for your

messages of Christian friendship. The MESSENGER comes to me each month laden with food for the hungry mind.

With love and fond good wishes for you.

Unworthily,

MAUDE BARFIELD.

MERIDIAN COLLEGE, MERIDIAN, MISS., February 17, 1917.

DEAR BROTHER HENDERSON:—Sitting here thinking of the upset condition of the affairs of the world in every phase—governmental, religious, and social—I feel more than ever the narrow limits of this globe, and am impressed with the greatness of God and His kingdom. Oh, poor worms of the dust that we are! *Why* all this toiling and striving? I think of you and Sister Henderson spending these remaining days in the quiet of your home, and I trust that it may be so to the end. I think I am not pessimistic to say that in these latter days I believe we shall be beset by turmoil and trouble on every hand, and life, as we would live it, will be a harder pull than ever. But our Lord has promised to stay with His children, and, trusting that I am included in this promise, I do not fear. Oh, isn't it glorious to think of it—this doctrine of election, rejected and spurned by the world? I think if it were taken out of the Bible there would be no Bible left. Perhaps you think this an odd letter. I write to you just as I would talk if I were with you now. I can imagine myself at your home, at your fireside, with you, Sister Henderson, and Sister Mary. Oh! how I long for a good long conversation with you. My soul is hungry. Last Sunday night was the time for Brother Sills to come, but the weather was too bad for me to go out, since I have to go into the city three miles away. He is a good, strong preacher and is not afraid to tell what he believes to be the truth. I was so sorry to miss the meeting, for it will be so long until he comes again.

I hear from home often, but I get very lonely for them all—my precious papa and mamma, they are *so* indulgent; and of friends I have some of the dearest on earth. I so often think of you, my sainted friend, and your family, to whom I am bound, I hope, by a closer tie than that of friendship. Pray for me that I may be more worthy of all these blessings. I'll be glad to hear from you when you feel like writing. My love to all of you, and I wish for you peace and happiness.

Yours,

MATTIE POPE.

DRAYTON, S. C., March 17, 1917.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST, if one so weak and unworthy as I feel to be may call you such:—I wish to write you of the circumstance of our highly esteemed brother and pastor of our little church, Mt. Olive, Elder Daniel Seay. He now resides at Bessemer City, N. C., and has been down, past work, for about two months. He has a wife and three children to support. The people, and especially the brethren and sisters, have all been good to him, for all of which he and his family feel very thankful. He is very much loved among his flock for his godly walk and God-fearing spirit, and all are willing and glad to help him. He is a worthy man, always contending for the faith once delivered to the saints. Please announce in the MESSENGER he is poor and needy, and if any of the brethren wish to help him he will very much appreciate it as the church here is very small and poor, though I often fear we do not do what we could, and I am sure we miss many blessings by leaving these little things undone and always looking for greater things. The Lord has said His

people are poor and afflicted, but when we leave this old house of clay we will be rich indeed, for we shall see him and be like him, and that is all I want when this life is done and we are done with toil and pain.

Yours in hope,
Watchman and Trumpet please copy.

LUBY SEAY.

Elder Sylvester Hassell— McCauley, Tex., February 26, 1917.

MY DEAR BROTHER:—Elder J. B. Downing and myself are on a preaching tour, and have been for about one month. The Baptists are in peace where we have been. I think it is a sad mistake to be dividing over regeneration and passing so many bars of nonfellowship. We can only know in part and see in part. We see through a glass darkly now, but later we hope to see face to face. I notice that our old experienced and best informed ministers are opposed to the present needless war and division among our people in certain sections. I have never believed for one minute that in regeneration the flesh was vitally changed and made spiritual.

J. S. NEWMAN.

SOME OF MY FEELINGS.

I have long tried to serve in my Master's vineyard, and now that I am old and very much crippled up with rheumatism and other infirmities of age, I feel that perhaps my services are about over. At times I feel something of what Paul expressed when he said, "I am now ready to be offered." Whether or not I have been of any benefit to the people of God I know not; but I have tried not to be a drawback. Of late I see so much strife and confusion among them that I find myself seemingly breathing the words of the poet, who said:

"I sometimes wish, when I am weary and sad,
 That the golden gates were nearer.
 But I know I can wait for a joy so great,
 For I know that the crown will be dearer."

Some years ago I wrote a book of my life, title, "The Life and Labors of a Poor Sinner," which only served to involve me in a debt that I have not been able to pay, and which has been a source of great grief to me, as I hate to die and leave this debt hanging over my dear family. I have concluded to ask the dear people I have tried to serve these many years to take the books off my hands, so that I may be relieved of this burden before I am called to go hence. I have put them down to the low figure of one dollar for both books: one treating of eternal and time salvation of God's people and the other gives some of my early life and my experience as a child of God, my call to the ministry, and my views on many parts of the Word of God. I am so anxious to be relieved of the burden on my mind by paying the balance on them, which I cannot do without help, that I have concluded to send this forth and see if those for whom I have so long labored are willing to give me a lift out of this trouble. If you prefer, I will send you the books and let you read them, and then be your own judge whether you will keep them and pay me anything for them or not. And if any one feels to send the money with the order, and are not satisfied, you may return them and I will refund the money. I must dispose of them in some way and relieve my mind. Please write me about this matter and help to relieve a poor, old, worn-out sinner. Address me at 3024 Presstman St., Baltimore, Md.

I feel now that I shall never be able physically to visit you at any great distance any more, but you are in my heart to live and to die. Pray for me, and write me. Your old, worn-out servant, that still loves you for the truth's sake.

T. S. DALTON.

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.

A. P. McINTURFF.

Our dear brother, Ambrose P. McInturff, passed quietly away at his home in Strasburg, Virginia, on Sunday evening, December 3d, at 6 o'clock. While he had been in bad health for some time, his death was sudden and was due to heart failure. The end came peacefully while resting on his bed.

He was the son of Jonathan and Katherine O'Ferral McInturff, and was born near Woodstock, Virginia, March 17, 1845. When a boy of eighteen he entered the Confederate Army, serving until the close of the war in the 7th Virginia Cavalry, Rosser's Brigade.

Brother McInturff moved to Strasburg, Virginia about forty-eight years ago. The first eight years were spent in teaching in the graded school there. He then opened the "Chalybeate Springs Hotel," which is now the Hotel Machir, and conducted it successfully for thirty-two years. Five years ago he retired from business on account of ill health. He was one of the directors of the Peoples National Bank of Strasburg and an earnest stockholder, a wise and valued counsellor, and an upright and honorable associate.

He joined the Primitive Baptist or Old School Baptist church in Front Royal, Virginia, April 25, 1896, and was baptized by Dr. Charles H. Waters, and at all times contended strongly for the doctrine of grace and God's sovereignty. He was well read, intelligent, and very interesting in conversation. He was ever ready to contribute of his substance, not only to the church, but the poor of this world always found in him a friend indeed; and while we mourn our loss, yet it is a source of comfort that we have the evidence that to die was his gain; therefore we mourn not as those who have no hope.

Those surviving him in his immediate family are his widow, who was Miss Annie Barr, and two daughters, Mrs. Lewis Machir and Miss Grace McInturff, both of Strasburg, and two grandchildren, little Lewis Willis Machir and Miss Nina Ramsey, the latter of Richmond, Virginia. He also leaves one brother, Thomas McInturff, of Woodstock, Virginia, and four sisters—Mrs. Emory Bush, of Strasburg, and Misses Susan C., Carrie, and Lucinda McInturff, of Woodstock.

Funeral services were held at 2:30 o'clock on Tuesday, December 5, from the Lutheran church in Strasburg, Dr. Charles H. Waters, of Washington, D. C., and the unworthy writer conducting the services; after which his body was laid to rest in Riverview Cemetery, to await the final resurrection. Our sympathies go out to our dear Sister McInturff and the two daughters, brother, and sisters in their loss. "Precious in the sight of the Lord is the death of his saints."

• Written by one who loved him for Christ's sake.

Unworthily,

A. L. HARRISON.

WM. JORDAN GRIFFIN.

Bro. William J. Griffin was born September 27, 1841, and died March 19, 1917, making his stay on earth 75 years, 5 months and 20

days. Brother Griffin had many trials to pass through in his early days. Having to go to the Civil War just as he became a man, he enlisted in the 17th North Carolina Regiment, and was a good soldier. During the latter part of the war he received a wound at Drewry's Bluff, Va., that caused his right shoulder to be stiff for life. He was married to Sarah J. Coltrain, January 28, 1866. To this union were born eight children. Two of them preceded him to the spirit land. Six are left to mourn his loss, four boys, William W., D. L., Charles J., and Henry G., and two girls, Mrs. George Roberson and Mrs. Charley Roberson. All of them are very prosperous in their occupations. Brother Griffin in early life was convicted of sin, realizing his condemnation before God. He joined the Disciples and lived a faithful member to the cause for quite a while. He became dissatisfied and desired to be united to the Primitive Baptist Church, which he made manifest by going before the church at Smithwick's Creek, Martin Co., N. C., September, 1894, and was received and baptized the next day by Elder Henry Peel. Of the same church he lived a faithful member until his death, almost always filling his seat at meeting when health would permit. He was a useful member in his church, and was especially gifted in prayer. We feel that the Church is bereaved of a dear brother and his children of a kind father; but we all mourn not as those that have no hope, but believe that the God whom he trusted has taken his soul unto himself, where sorrow and pain will never be felt by him any more. Brother Griffin lost his companion about two years ago and lived with his children until a short while since, when he moved back to his old home, desiring to die there, feeling that his time was short and that he had only a few more days on earth to spend, and then he would meet his God and Friend. His desires all seemed to be above, believing that if his earthly house or tabernacle was dissolved he had a building of God, eternal in the heavens, with his previous Saviour, who, he trusted, had freed him from the bondage of sin and death.

Brother Griffin was stricken with pneumonia about a week before he died. All was done for him that kind children and friends and his doctor and a trained nurse could do, but nothing could stay the hand of death. We believe that he fell asleep in Jesus. Blessed are the dead that die in the Lord; they are at rest from their labors, and their works do follow them. The writer tried to speak a few words to his memory to a large crowd of sorrowing friends. His body was laid to rest in the family burying ground, beside his wife, to await the resurrection morning, when Christ shall come to gather His bright jewels from the earth.

In love,

R. L., Jamesville, N. C.

W. B. HARRINGTON.

HYMN AND TUNE BOOKS.

(Fourteenth Edition.)

For use in Old School Baptist Churches.

Either round or shape note, 70 cents per single copy, \$6.50 per dozen. Transportation prepaid.

This book can be furnished in limp-leather binding, with name of owner in gilt letters, for \$2.50.

Send orders to Elder S. H. DURAND, Southampton, Pa., or to Elder P. G. LESTER, Floyd, Va.

Vol. 39

No. 6

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====

PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE.

SINGLE COPY, 10 CENTS.

JUNE, 1917.

=====

All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C.

Write communications with pen, and on only one side of paper.

Money should be sent by money order or registered letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving THE MESSENGER should notify us.

Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

If the MESSENGER is not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

JUNE, 1917.

TABLE OF CONTENTS.

Poetry.

Grace Alone	161
-------------------	-----

Correspondence.

Mrs. Hattie E. Ballard—Experience.....	162
Elder J. H. Fisher—Christ and His Saints.....	163

Editorials.

By Elder S. Hassell:

Sola Gratia (Grace Alone).....	168
--------------------------------	-----

By Elder J. E. W. Henderson:

Salvation	170
-----------------	-----

By Elder J. H. Oliphant:

War and Peace	172
---------------------	-----

By Elder G. W. Stewart:

Peace, No. 4	174
--------------------	-----

Extracts.

Eld. Levi M. Creel	179
Iverson Lord	179
Jno. R. Wilson	180
Miss Maude Barfield	180
Eld. P. W. Williard	180
Miss Sue Moore	181
A. M. Starling	182

Selections.

Our Civilization a Dead Failure.....	182
Baptism	183

Obituaries.

Deacon T. H. Thrash	184
Miss Etna Burroughs	185
William Andrew Cherry	185
Bud Foshee	186
Mrs. Sarah Self	186
Mrs. N. L. Orrick	187

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 39

WILLIAMSTON, N. C., JUNE, 1917.

No. 6

GRACE ALONE.

Rom. 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 (vainglorious 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 pretense
Built on human excellence;
Perish every thing in man,
But the grace that never can.

WILLIAM COWPER.

EXPERIENCE.

ROBERSONVILLE, N. C., April 10, 1917.

When I was a girl of about twelve I went to spend the night at grandfather's (Edwin Manning). Two of my uncles were at work away off from the house; they were singing "Home, Sweet Home," which appealed directly to me. I knew for the first time it meant Heaven, and should I ever be blessed to go to that beautiful Home not built with hands? I was afraid grandmother, who was cooking supper, would come on the porch and catch me crying. So I hoped to forget my sadness. But again one Sunday I was at the same place. Grandfather and grandmother were singing from their hymn books. I slipped in the shed to be alone. I was distressed at my being in this state of sorrow, and wondered what this could mean. The sunshine was even different; the chickens were even cackling to share my sorrow. Soon after I dreamed of being at the prettiest place I ever saw, and Christ told me it was Heaven, at which I greatly rejoiced, but awoke in sorrow.

About the age of fifteen I awoke one morning, my heart broken with grief, feeling to be the greatest sinner on earth. I could never tell any one unless I told grandmother. She came with a number of ladies to our home that day, as mother had a big quilting which all seemed to enjoy, but there was no enjoyment for miserable me, but I did not tell grandmother. Their laughter made me more sad. I often stole away in secret to pray, but could only cry, "Lord, have mercy upon me." This lasted, as it was April, until the following December, when Brother Strickland preached at a Union at Smithwick's Creek, which gave me a precious hope in Christ our Lord. I looked upon the Baptists as a chosen people and desired to be with them, but Satan tempted me to fear I had missed the substance and grasped a shadow. The preaching was promising to me, and the singing healing to my soul. But my way was not clear until the date of 1903 at Ayden, N. C., at school. I attended the Disciple Church two weeks. I tried to think this was the right

church, and I had as well join, but it did not comply with my feeling. I became so disturbed I ran down stairs and asked Cousin Asa Manning if I could stay home that night. He said I could, and I felt so glad. All went off but the cook and I. She soon left, so I remained alone in the large dormitory, but I was not lonely. Oh, how sweet and pleasant these hours passed, and how strong I felt to be! The Christ had placed over me a noble protection. That night I dreamed the doors opened and I saw Cousin Wm. H. Daniels' face, who welcomed me in the Church. His face was all I remembered, and Smithwick's Creek, but this cleared my doubts. I joined a few years after, which gave me great pleasure. May my dear church bear with me, and may I live and die in the faith. Ofttimes I fear and tremble, but again I am made strong and made to rejoice in God's love and mercy. He is an all-wise God, who knows my heart, and He has been a true help in the time of need. I hope to lean upon His strong arm, as He is our only help in our dying hours. I trust to see His smiling face when all earthly things are passed away.

A sister in hope, HATTIE E. BALLARD.

WHAT IS CHRIST?—WHAT ARE HIS SAINTS?

Christ, as God, the Eternal Word, is a Spirit. "God is a Spirit: and they that worship Him, must worship Him in spirit and in truth." John 4:24.

To deny the eternal divinity of Christ, the Son of God, is to utterly do away with all Christianity. Christ is the essence, substance, center, heart, life of the Christian system. If Christ is simply mortal, temporal, created, and flesh and body alone, then we, who hope in Him, are of all men most miserable. To be sure, Christ was both human and divine—both flesh and spirit. But the divine nature is the true eternal God and life and power that upholds the flesh, preserves and prepares it for service. The flesh of Christ was not God, nor spirit, nor divine. The perfect, clean, eternal nature of Christ cannot mix or compound. True, the divine nature was

united to the human nature to make one man; yet never mixed nor blended with it.

Now, Christ is the solution or pattern or revelation for any truth that we are to learn. To what extent may we take Christ as our pattern of what His people are? If He were not like His people, He could not represent them. He must in one sense be one of them as Joseph was, else He could not be a mediator between them and God. He must also be like God, or He could not be a merciful high priest in things pertaining to God. Hence, we read, "For verily He took not on Himself the nature of angels, but He took upon Him the seed of Abraham," which was a body prepared for Him, so that it was perfectly suitable and acceptable to the high court of Heaven. It would be very far wide of the mark to look upon this prepared body as the eternal divine nature. But it is a prepared body that could suffer. The divine Being or nature can neither change nor suffer.

But how is Jesus, who is set to solve all our troubles, like His people, and they like Him? "Wherefore, in all things it behooved Him to be made like His brethren." Heb. 2:17. But this cannot mean that each of God's people is equal with Jesus in His Godhead. If this were true there would be a countless number of gods. It is too plainly taught that there is only one God—Father, Word, and Spirit, and these three are *one*. It seems to me that Jesus was like His people in that He was soul and body—spirit and flesh. But in His Divine Spirit He was the eternal God, but not so in that sense with His people. They have flesh like His, but their flesh is sinful and corrupt. His body was preserved from sin and corruption by the divine nature.

They are similar in that they both have spirit nature, or a spirit. Ours is the spirit of the creature, but His is the Spirit of the Creator—God. We in a state of nature need regeneration, but He, as God in Spirit, is the power and being who alone can and does regenerate the sinner and give him a new heart or spirit. Jesus, as the unchangeable Son, or Word, eternal, all-powerful Creator, was not made; but in order to fulfill the service of mediator, redeemer, high priest, and all the work of salvation of sinners, He "was *made* like unto His breth-

ren." Jesus was "made a little lower than the angels." "Was made perfect through sufferings." "Was in all points tempted like as we are, yet without sin." "Was made a high priest," "was made perfect." "Jesus was made a surety of a better testament." Heb. 7:22. "Wherefore when He cometh into the world, He saith, Sacrifices and offerings thou wouldst not, but a body hast thou prepared me." Heb. 10:5. This making His body for service is similar to the work of God in making His people to conform to the image of His Son, that He might be the firstborn among many brethren. He was made perfect, and His people are to be like Him. "When He shall appear, we shall be like Him, for we shall see Him as He is." 1 John 3:2.

But how were the saints that loved and talked to Jesus like Jesus? Ordinarily they saw Jesus as a man, walking, talking, eating, and drinking. They also walked and talked, ate and drank. The ordinary unbeliever saw Jesus as a common man; some looked upon Him as a criminal. None saw the extraordinary power, wisdom, life, and grace that was in Him. None has ever seen Him as the Christ of eternal glory till the Father draws them, opens their eyes, reveals it to them from Heaven. This is the way that Peter came to know who He was. Joseph's brethren could not know him till it was revealed to them. It would have been no use to reveal it to them but for the fact of what Joseph was to them. He was bone of their bone, and flesh of their flesh. There was a relationship that had been previously established. There is a covenant relationship, founded on life, love, and grace, between Christ and every one of the heirs of glory that is as old as the Trinity of God. This could not be revealed to these heirs if Jesus had not been like them. While there are some similarities, there are also some dissimilarities. Joseph's brethren had committed the sins that caused Joseph to be in Egypt and not Joseph. So Jesus suffered, the just for the unjust, that He might bring us to God. It was his brethren that stood so in need of the corn, and not Joseph. It is the sinner that stands exposed for sin, and is guilty, and not Jesus. They added nothing to Joseph, but needed Joseph's for-

givenness and mercy. The sinner can do nothing for Jesus to earn or secure His love or forgiveness. Jesus freely forgives His people because of that relationship that was established in eternity, ordered in all things, and sure. Joseph's brethren were dependent on him, but he was not dependent on them. God's people are all dependent on Jesus, but Jesus is the independent, self-existent God. How, then, are they similar? They have the same Father, as Joseph's brethren had. So it is with Jesus and His saints. They are brethren. "For both He that sanctifieth and they which are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church, will I sing praises unto Thee." Heb. 2:11-12. They have the same Father but not the same mother. As Joseph and his brethren supped together, so Jesus and His people overcome together and sup together. They are alike in that they both die. But they do not die in spirit. They only die in body. Jesus did not die in Spirit, for God cannot die. And if He did die in His divine nature, then this universe for three days had a living devil and a dead God. The saint's body dies, so the body of Jesus dies; but the spirit or inner man does no more die than the divine man in Christ died. To say that the whole man dies and goes to the grave is to upset the Christian system, and deny the Scriptures, and bury the hope, and deny the earnest expectation of the creature, and is as fatal a departure from the truth as the denial of the resurrection. God's people in the spirit never see nor taste death. They already possess eternal life, and are passed from death unto life, so say the Scriptures. John 8:51-52; John 3:15-16, 36; John 5:24. The spirit returns to God who gave it, at the death of the body, as did the Son of God. Thus they are similar. God, the Father, has set Jesus to be our pattern and solution of mysteries, only Christ's body saw no corruption. But our body is corrupt till the resurrection. Then we will rise in purity, as Jesus did. "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." Rom. 8:11.

The Jews could kill Christ's body, but they could not kill His soul. So, also, it is with God's people. Jesus said to His disciples: "Fear not them who kill the body but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." God's people are like Jesus in suffering. We must suffer here, as He suffered for us when He was here. "But these light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory." His head lay in the grave, so must ours. He tasted death, so must we. He was persecuted for righteousness' sake, so must His people suffer. Happy are they when they thus suffer, because then they are like Jesus. Then they walk in His steps. Jesus looked to His Father for support and strength; so should we ever. He walked down into the water, and was baptized by the servant of God that was called and sent of God. So should those who would do the commands of God. All these little similarities are to be more fully realized in the future glory; for they are to see Him and be like Him. They are heirs and joint heirs with this Bridegroom that inherits all things. As members of the Bride, all the heirs of glory will be there satisfied.

J. H. FISHER.

GRAHAM, TEXAS.

JOHN WESLEY'S CALVINISM.

All Arminians who have read Mr. John Wesley's sermon "On Free Grace," preached in 1741 at Bristol, England, called by Mr. Luke Tyerman (his most esteemed biographer) "the most important he ever issued," in which sermon he declares the doctrine of election "horrible and blasphemous," should read the following remarks in Wesley's Works, vol. vii, pp. 480, 481, published in 1853 by Carlton & Phillips, New York:

"Having a strong desire to unite with Mr. George Whitefield" [the founder of the Calvinistic Methodists, and the greatest preacher since the Apostles], says Wesley, "I wrote down my sentiments as plain as I could, in the following terms: There are three points in debate [between us]: 1. Unconditional election. 2. Irresistible grace. 3. Final perseverance. With regard to the *First*,

unconditional election, I do not deny (though I cannot prove it is so) that God has unconditionally elected some persons; thence eminently styled 'the elect,' to eternal glory. With regard to the *Second*, irresistible grace, I believe that the grace which brings faith, and thereby salvation, into the soul, is irresistible at that moment. With regard to the *Third*, final perseverance, I believe that there is a state attainable in this life, from which a man cannot finally fall. That he has attained this who is, according to St. Paul's account, 'a new creature;'; that is, who can say, Old things are passed away; all things 'in me' are become new. And I do not deny that all those eminently styled 'the elect' will infallibly persevere to the end."

Mr. Wesley wrote in the last year of his life, "I live and die a member of the Church of England"; and, from the above remarks, it seems that he really believed the 17th of the 39 Articles of the Church of England (the Episcopal Church). S. H

EDITORIAL.

EDITORS :

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

SOLA GRATIA (GRACE ALONE).

The essence of the Protestant Reformation four hundred years ago was *Sola Gratia*, Grace Alone, Grace and Nothing Else—the salvation of a sinner by the grace of God from first to last, entirely independent of the merit of the sinner, because, being dead in sin, the sinner can do nothing holy to merit his salvation.

At Juterboch, four miles from Wittenberg, in Saxony, Germany, John Tetzel, an emissary of the heathen Pope Leo X, was selling indulgences to sin in order to raise money to complete "St. Peter's Cathedral" at Rome. On October 31, 1517, Martin Luther, a divinely taught Roman Catholic priest at Wittenberg, learning, in the con-

fessional, that many of his towns-people had bought these indulgencies, and considered them a sufficient covering and atonement for the grossest sins, and being deeply stirred by this horrible abomination, nailed to the door of the "Castle Church," in which he preached, Ninety-five Theses or Propositions denouncing this wickedness, and declaring that the Pope could not forgive sin, but that only God, against whom sin is committed, could forgive it. The printing press had recently been invented, and Luther's Theses were printed and circulated, and, in two weeks, Germany, and, in four weeks, Christendom was ablaze. All men who feel themselves to be sinners, and who desire the pardon of sin, said Luther, can go directly through Christ to God, without any human mediator, and obtain forgiveness. And that great Apostolic truth, always believed by the Baptists, was, in the next hundred or more years, received by millions of people in Northern Europe. In 1519 Luther came to be almost a Bible Baptist, holding that the ordinance of baptism is only the outward sign of the far more important spiritual reality within, the death to sin and a new life in Christ; that there is no eternally saving virtue in the literal water of baptism or in the literal bread and wine of the Lord's Supper, but that the true virtue lies in the living, spiritual, justifying faith within. But soon afterwards, in contending with the so-called "Anabaptists" ("Re-Baptisers") and with Ulrich Zwingli, the Swiss Reformer, he returned to the medieval Romish doctrine of "sacramentalism"—that there is some saving virtue in the ordinances. And he, like the Pope, sometimes assumed infallibility, and the right to grant "dispensations" to married persons to put away their wives and marry another.

But in his three fundamental principles Luther was entirely right—*Sola Scriptura* (Scripture Alone), *Sola Gratia* (Grace Alone), and *Sola Fides* (Faith Alone). If men are allowed to add anything to Scripture as our standard, and to Grace for our salvation, and Faith for our justification before God, they make Scripture, Grace, and Faith *really nothing*, and *their own additions everything*; therefore the first Protestants wrote *Sola* (Alone) with each of these words. The Scripture and Nothing

Else, the Word of God and Not Any Word of Man, is the perfect standard of doctrine and practice. And, according to the Scripture, the eternal salvation of the sinner is by the grace of God alone, and not by any merit of the sinner; and the justification of the sinner is by faith alone, which is the gift of God, and not by any works of the sinner, although true or living faith will always produce good works. Our salvation is not, in the least degree, of our natural free will, but altogether of the electing, predestinating, redeeming, renewing, sanctifying, and glorifying grace of God. The Lord Jesus Christ is the only and perfect Prophet, Priest, and King, and Saviour of His people—their only infallible Teacher, Sacrifice, Head, and Deliverer. The Law declares God's holiness; and the Gospel His grace; and all men should have the open Bible to search for themselves under the guidance of the Divine Spirit.

Any departure from these great, spiritual, and eternal truths of original Protestantism is a return to the fatal darkness of Romanism, Judaism, and Paganism.

See *Four Hundred Years*, a book just published, and sent postpaid for \$1.10 by Concordia Publishing House, St. Louis, Mo. S. H.

SALVATION.

Salvation by Grace, the grace of God given in Christ before the foundation of the world, is ever precious to the children of God who believe in the Lord Jesus Christ in whom they were chosen, and by whom they have been predestinated unto the adoption of children, and in whom this grace was given before the foundation of the world. All spiritual blessings flow unto them according to God's electing grace. Salvation, as taught in the Holy Scriptures, means deliverance from sin and the awful consequences, which are, namely, eternal damnation (Mark 3:29) and everlasting punishment (Matt. 25:46). The righteous only enter into life everlasting, and inherit the kingdom prepared for them from the foundation of the world. "And their righteousness is of Me, saith the Lord"; therefore not of themselves, but given unto them, theirs by imputation (Rom. 5:17).

Christ Jesus came into the world to save sinners (1 Tim. 1:15), to call sinners to repentance, not to call upon sinners to repent and then leave it to them to repent or not, as they might elect; but to call them *to repentance*. There is a vast difference between these two propositions; men may admonish sinners to repent, but the Lord alone can call them to or give them repentance; hence it is written that Christ is "exalted to be a Prince and Saviour, to give repentance unto Israel and forgiveness of sins"; and hence we are bound to admit that repentance is as much the gift of God as is the forgiveness of sins. The Apostles taught the doctrine of repentance and forgiveness of sins, and the holy record shows that this doctrine should be preached among all nations; but it is not left to the will of man, neither to the Church, as to whether it shall be done or not; but "Thus it is written, and thus it behooved Christ to suffer, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (Luke 24:46). Since, therefore, it behooved Christ that the gospel should be preached among all nations, it will as certainly be done as that He died and rose again. Christ Himself preached repentance, saying, "Repent, for the Kingdom of Heaven is at hand," and commanded His apostles to preach the same, in the same words, and so it was done and is still being done by His called and qualified servants until this day; and by them affirmed by the authority of the Holy Scriptures that repentance is given to Israel, and their sins forgiven through the atoning blood of Jesus.

So salvation is by the grace of God, no matter what may be the necessary means to that end; for it is written, "All Israel shall be saved"; the Deliverer shall come out of Sion, and turn away ungodliness from Jacob (Rom. 11:26), and this He did when He appeared to put away sin by the sacrifice of Himself, and by one offering perfected forever them that are sanctified (set apart). Heb. 10:14. By the one offering Christ redeemed His chosen people from all iniquity—put away their sins as far as the east is from the west. Then, "Who," says Paul, "shall lay anything to the charge of God's elect? It is

Christ that died; who is he that condemneth? It is God that justifieth." Rom. 8:31, 32, 33.

Sinners justified are those who are purged from sin and guilt, made holy and without blame before God, who are "blessed with all spiritual blessings in heavenly places in Christ, according as He hath chosen them in Him before the foundation of the world, that they should be holy and without blame," etc. Eph. 1:3, 4.

So we conclude, from the above passage, that the elect of God in Christ are those referred to in the Scriptures as the Israel of God, all of whom shall be saved from sin and death and freely justified through the blood and righteousness of Christ. These are saved and called with a holy calling, according to the purpose of God and His grace given them in Christ Jesus before the world began, and not according to their works.

"Self-righteous souls on works rely,
And boast their moral dignity;
But if I lisp a song of praise,
Each note shall echo grace, free grace."

These people are called "a chosen generation, a royal priesthood, a holy nation, a peculiar people," and are manifested by the quickening power of the Holy Ghost, and are taught of God to love one another, and so fulfill the law of Christ as to show forth the praise of Him who hath called them out of darkness into His marvelous light. They are His workmanship, created in Christ unto good works, and commanded to maintain them in due order as set forth in the Scriptures.

J. E. W. H.

WAR AND PEACE.

These are perilous times. Nearly the whole earth is in war. War is a great curse; it brings poverty and famine. It destroys the morals of the people. No doubt it is a punishment for the sins of nations. The present confused condition of the world is no doubt a fulfillment of prophecy. It may be what is intended in Rev. 17 to 19; but I am not able to point it out in the prophets. In the lifetime of Jeremiah the world was full of war. The

Lord chastised His people by stirring up the nations to make war on them. "I will bring a nation upon you from far, O house of Israel, saith the Lord." "Behold, a people cometh from the north, and a great nation." The king of Babylon is called "Nebuchadnezzar my servant." The Lord used this wicked king as a rod to chastise His people and the other nations with. And after God had chastened the nations with him, the Lord spoke against Babylon and against the land of the Chaldeans by Jeremiah the prophet. The Lord stirred up a nation to punish Babylon and to destroy it. Daniel told the king, "They shall drive thee from men. They shall make thee to eat grass as oxen, . . . until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Beneath the great mass of events that seem to be fortuitous "there is a Divinity that shapes our ends." "He doeth according to His will in the army of Heaven and among the inhabitants of earth, and none can stay His hand, or say unto Him, What doest thou?" It is well that God's providence should care for the world and all the nations of the earth. He made the world and all that is in it, and it will answer His design in its creation.

As to my lot in life it matters but little. Life will soon be over with us, and we will not long grieve over the sins and follies of men. We will "rest from our labors"—a long, quiet, restful rest. "O to be, to be with Christ is best."

I remember the Civil War, what sorrows it brought with it—the orphans and widows with which it filled our land. Other wars have been in my time. I hoped I would never again know of war. We know not what sorrows are in store for our children after we are gone. "His mother called his name Jabez, because I bear him with sorrow." Babies born in such times as this might well be called "Jabez," as they are born in time of general sorrow, and will fill parents with grief as parents see them drawn into war.

It is good to think of the gospel and of "the Prince of Peace." "We have peace with God." This is the best peace—to live in peace—to strive together for peace.

“Behold, how good and how pleasant it is to dwell together in unity!” If the Lord is our Friend, it will not long matter who is our enemy. “He is all my salvation and all my hope, although He make it not to grow.” “Nor should we wish the hours more slow to keep us from our love.”

J. H. O.

PEACE, No. 4.

21. Let us now consider this matter of private offenses and trespasses from another point of view. So fallible, weak, sinful, and inconsistent are we, that we are continually doing or saying things that we should not do and say, or else we are leaving undone things that we should do, and in that way we are trespassing and offending our brethren. Sometimes our deportment is such that our brethren are perplexed as to what they should do about it. In all cases not amounting to gross public offenses, we should in love bear with and forbear one another, and forgive one another, for Jesus said: “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. “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.” Luke 17:3, 4. “Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” Eph. 4:32. “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. “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” Gal. 6:1.

22. But let us now observe most carefully and prayerfully what is said about public, violent, and gross offenses and transgressions of the moral law of God, and of those persons guilty of such things as lying, murder,

stealing, adultery, fornication, drunkenness, defrauding, cheating, swindling, heresy, refusing to pay just debts, or getting behind any legal obstacle to evade payment, etc. Such offenses and transgressions are called *public* offenses because all such are against the whole church and the cause of God our Saviour, and of truth and righteousness, and any person or member guilty of any such offenses should be expelled from the fellowship of the church at once, and that, too, without any official labor, except so much as is necessary to prove the guilt of the party, or accused member. We have great need to be careful here, and to try to understand the discipline of the New Testament, or the law of the Lord and each other, because right here, in connection with the principles involved in these two paragraphs, 21 and 22, we often fall down or make shipwreck of true church discipline, and very often we are as guilty of misapplying, perverting, and wresting the Scriptures to our own destruction as ever the Arminians are in their doctrine concerning eternal salvation. To illustrate: A member is guilty of public drunkenness, of lying, or of some sort of fraud, and the case is brought before the church, and one advocates the exclusion of the offender, but other brethren having in their minds the class of Scriptures and the principles taught in last number, 21, oppose him, and especially if the guilty member confesses his sin and asks the church to forgive him. Perhaps some of the members agree with the brothers for exclusion and others stand with those that desire to forgive him and retain him in fellowship. So here we have a church divided over cross-purposes, all just because they fail to understand church discipline and each other. Was the principle of forgiveness and forbearance extended to Ananias, and Sapphira? No, for they were instantly slain by the Lord for their great sin. See Acts 5:1-10. Did not Paul direct the Corinthians to put from among them, or to exclude, the fornicator? 1 Cor. 5:13. Did not Jesus say, "If thy right eye offend thee, 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. So Paul directed the Thessalonians to withdraw themselves from every

brother that walked disorderly. 2 Thess. 3:6. Again, he directed Titus to withdraw from a heretic after first and second admonition. Titus 3:10. Again, the church is directed to have no fellowship with the unfruitful works of darkness. Eph. 5. There is a sin unto death, and when a member is guilty of that sin he should die or be expelled from the church. See 1 John 5:16.

God's purpose, according to holy writ, is that His church here in this world of sin, confusion, and wickedness shall be a model or example of righteousness, peace, quietness, good order, and morality among men, for the blessed Jesus says to His church: "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Matt. 5:14, 16. "Ye are the salt of the earth," etc. (13). Paul said: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world." Phil. 2:15. Hence, in the last book of the Bible and the last chapter in that book, liars, murderers, idolaters, and the lawless and disobedient are represented as being on the outside of the church. Rev. 22:15. Now, suppose a member is guilty of any of those gross public offenses, such as lying, fraud, drunkenness, etc., and he confesses his guilt and asks the church to forgive him, and the church excuses or forgives and retains him in her fellowship. Has she obeyed God's law of discipline? No, indeed, because the discipline of the church of God requires all such persons to be *excluded*, because the reproach is *public* and most dishonoring to the church, which, as I have shown, is the light of the world and salt of the earth, and should the church sustain and retain such offenders, however much such a course may please her, to the outside world it is as though the offender had made no confession and satisfaction to the church, and hence to the world the church appears to be the abettor, upholder, and supporter of the transgressor. Therefore, the gross offender should be expelled, and if he afterward sincerely repents, and proves by his conduct as well as by words that he has repented, the church can restore him.

23. In some sections our churches refuse to prefer or to receive charges against a member unless they have what they call gospel or church evidence of the guilt of the member. In other words, they refuse to receive or consider an accusation against a member brought by an outsider or a worldling. In one section brethren told me of an instance of a certain member who would go to a certain good large town frequently and get drunk on the street and then tell people that they could not hurt him or do anything with him or against him in his church because his church would not receive their testimony against him. Where our people ever got such an idea or law or custom I know not. I have understood that the Roman Catholic Church will not accept testimony from any others than Catholics against Catholics. Old Baptists away back yonder in 1778 held to no such law, rule, custom, or idea, for when asked a question on this point they said: "The church shall judge of the person who swore, and the circumstances attending it, and act accordingly." Again, about 1744, this query was presented: "Has a church a right to excommunicate a member on the single testimony of a worldling in a single case?" Answer: "Not unless corroborating circumstances be sufficient to induce the church to believe the testimony to be true." See Hassell's *Church History*, pages 829, 832. So it appears that this rule under consideration is one of late introduction among us, and I know of no Scripture to sustain it. What we want is the *truth*, and if an outsider brings evidence to show that a member is guilty of disorder, we should receive it and act accordingly. But some say if we admit outside testimony against a member we give the world the advantage of us and that it may ruin us. Oh, no, because the church, and not the world, is to consider and pass upon the evidence.

In *Order and Disorder* I said long ago:

In conclusion I wish to show from the authority of the Scriptures that there are instances in which we are bound to take the testimony of outsiders. For instance, the apostle directs us to "provide things honest in the sight of all men." Romans 12:17. Now, if we are not willing to consider the testimony of all men, how are we to know that a member obeys this apostolic injunction? Again, the apostle, in laying down the qualification of a gospel minister, says: "More-

over he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Timothy 3:7. If we are not to take outside evidence how are we to know that the minister has a good report among them? But according to the above direction we are bound to take outside testimony, and if we are bound to take outside testimony relative to a minister it would be the height of inconsistency to say that we cannot receive it in regard to others. The good report which the apostle says that the bishop or minister must have refers, of course, to his moral character and not to the doctrine he preaches, for if he is faithful he never can have a good report of them that are without, so far as their opinion of the doctrine is concerned. On the contrary he is despised; but in the case of the minister his adversaries should be constrained, like those of good old Daniel, to say: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Daniel 6:5.

Suppose a member is convicted in the courts of stealing, or of drunken, disorderly, and criminal conduct along the public highway, all by outside or worldly testimony or evidence, will Primitive Baptists retain such a member in full fellowship because they have not what is called "gospel" or church evidence? To be consistent with this rule or theory, they would have to do so, but the Lord forbid that we should.

In all such matters the *truth* is what we want, and when a church hears and carefully considers bad reports on or against one of its members in connection with attending circumstances, she either believes him guilty or she does not, and she should act accordingly. Consistent, faithful, honest, and conscientious members will never object to being investigated when charged with any disorder or criminal offense, let it come from whatever source it may, and were I to hear or know of a member objecting to investigation because the witnesses were outsiders, I would be *suspicious of him at once*.

24. What class of ministers, or what particular minister, preacher, or elders are churches required to honor, remember, love, and obey? Answer:

Paul says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Hebrews 13:17. Again: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." Hebrews 13:7. Again: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, and be at peace among yourselves." 1 Thessalonians

5:12, 13. Again: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." 1 Timothy 5:17.

If a pastor should depart from the faith and order of the gospel, or should so deport himself in any manner as to offend and displease the church, she is not bound to so honor and obey him, but she has the sovereign right, privilege or authority to discharge him as her pastor, for though the church be required to love, honor, and obey him as just quoted, yet, on the other hand, he is forbidden to lord it over the church, or God's heritage. The church is to obey him, not as a lord or authoritative master, but as a laboring, serving, ministering, comforting, teaching, edifying, and presiding officer, who points out and insists upon an observance of her own rules, etc. And as long as she retains him as her pastor, she is to honor his counsel, advice, and admonition in preference to that of other ministers not sustaining such relation to her.

G. W. STEWART.

(To be continued.)

EXTRACTS. *

R. 1, CLOPTON, ALA., March 8, 1917.

DEAR BROTHER HASSELL:—I expect to take THE MESSENGER just as long as the Lord will prosper me to be able to pay for it. I do love to read after you and your gifted and Christ-like correspondents. When I get THE MESSENGER I want to read all of it before I stop. I do love to read the writings of those that have traveled the same road that I am traveling. Sometimes I feel that there is none like me. I live alone, and have no one to talk to about the goodness and mercies of the good Lord, but I believe He will take care of me in the future as in the past.

Dear brother, my prayer is, that the Lord will spare you many days yet to fight for the cause, and may his richest blessings go with you.

Your little weak brother, if one at all,

LEVI M. CREEL.

TENNILLE, GA., March 7, 1917.

DEAR BROTHER HASSELL:—I enclose you postoffice order for one dollar for THE GOSPEL MESSENGER. Please pardon my delay; my time has been out since December. I am expecting every time I remit that it will be the last. I am now in my 73d year. I have been taking THE MESSENGER since it was first edited by Elder Bazemore. I have agreed with the most of what has been set forth by the editors and contributors, and especially since you have had control of it.

May God still bless you to continue to contend for the truth. We are at peace at Mt. Gilead Church. Elder H. Temples still serves us. Remember this poor old sinner, saved by grace if saved at all. May God bless you in your old age.

Yours in hope of a better beyond,

IVERSON LORD.

R. 4, LOGANVILLE, GA., April 7, 1917.

DEAR ELDER HASSELL:—I have thought for several years I would send you something as I have been getting THE MESSENGER many years free. Every year seems like a tight one for me, and I have just waited for a more "convenient season." This "season" seems not to come, so I send you in this mail my check for ten dollars. I am ashamed to read as good a periodical as THE MESSENGER without cost to me when it is costing you so much. Hoping to be able to continue to read THE MESSENGER while I live, and that you may be spared to live and edit the same for many more years to come, I am,

Yours very unworthily,

JNO. R. WILSON.

OXFORD, MISS., February 27, 1917.

Elder and Mrs. J. E. W. Henderson—

DEAR SAINTS OF CHRIST'S KINGDOM:—It is with a feeling sense of my unworthiness I even attempt to write to you, and, were it not that I wish you to know my great appreciation of you, I should be altogether silent. Your very instructive and fatherly petitions in my behalf, I doubly assure you, were received with gratefulness of heart. Can it be that Jesus, the dear Saviour, has blessed so unworthy a person as myself with such Christian graces as would endear me to His children? I fervently desire a continuation of their sweet fellowship, and pray God that I may never cause them a heartache.

I often recall the pleasant visit in your home and at your Church. Please tender my most sincere regards to all of your children, grandchildren, and in-laws.

I most humbly beg the dear Lord to comfort, instruct, and strengthen Brother Holloway to continue his gift in the ministry with such fervent zeal that he may be "a workman that needeth not to be ashamed, rightly dividing the word of truth." Remember me when at a throne of mercy.

In bonds of love,

MAUDE BASFIELD.

HIGH POINT, N. C., April 13, 1917.

DEAR BROTHER HASSELL:—As you have been sending your paper, THE MESSENGER, to me as a gift, I feel very thankful to you, as THE MESSENGER is the most interesting to me of any paper I have ever read. I will send pay for this year, one dollar and fifty cents. Please accept pay for your much esteemed paper.

May the Lord bless you and all that are near to you by the ties of nature, and may you live long to publish the good news of great joy.

As ever,

Your brother,

P. W. WILLIARD.

ROBERSONVILLE, N. C., April 3, 1917.

DEAR BROTHER HASSELL:—Recently I have thought a good deal about this Scripture—"He that glorieth, let him glory in the Lord." Shall the perilous things of the present separate us from the love of God? Instead of that, they should have a tendency to make us trust Him more, for in the Lord is everlasting strength, and He will not only be with us in the sixth trouble, but will not forsake us in the seventh. When we are distressed, or feel forsaken and weary of this world, must we attend moving pictures or card parties to lessen our cares? Not so with me, for this condemns me and causes more sorrow; but when I can go to His banqueting house, where the banner over us is love, yes, Divine love, and get a foretaste of heaven, as I did last Sunday under the sound of Brother Cowing's sermon, then I can glory in the Lord. Of myself I can do nothing, not even have a good thought, and I have at times wondered if I had ever tasted that the Lord is glorious and gracious. But since I have tasted the wormwood and the gall, and have been wounded both in body and mind, and my pathway seemed so rugged through those wilderness places, I can say, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." His presence has made me consider fellowship with God more to be desired than the treasures of Egypt, nor can I afford to go down to Egypt to trust in chariots and horses, but I must trust in God. He is the one who sweetens every cross, makes rough places smooth, and makes the wilderness and the desert a land of Eden, enabling us to say with the poet, "December's as pleasant as May," and also to realize, even when in hospitals, that with His presence "prisons can palaces prove." Then why should we feel like there is anything else to glory in but the Lord?

I try to ask God to take away my idols, if I have any, and give me an eye single to His glory; but Oh the depths of sorrow we undergo if we ever reach that point. My sister Kate was taken from us—the kindest, tenderest, most sympathetic, thoughtful, consoling person I ever expect to see; and yet God has enabled me to eat delicious fruit from the precious memory of her lovely life. "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!" It's so wonderful to me that He should sweeten my crosses and losses, as sinful as I am! Then why should I fail to glory in Him when I can feel "By the grace of God I am what I am?" If our natural feelings are wounded, and we get into the depths of sorrow on account of persecution or criticism, we should remember that Jesus was wounded for our transgressions, and was persecuted more than any of us, and He was without sin; and as I'm so full of sin I can't expect any better.

I agree with Spurgeon in saying, "Adversity is the thorn-hedge that keeps us in the pasture; prosperity is the gate by which we go astray." Then we should glory in the Lord whatever befalls us; for He has delivered, does deliver, and will yet deliver us, and never leaves nor forsakes us if we put our trust in Him.

Hoping you may be enabled to continue to preach the gospel and defend the blessed doctrine many years in the future as you have in the past, I am,

Yours in hope of eternal life,

SUE MOORE.

ALTO, TEX., R. F. D. 4, March 15, 1917.

Elder Sylvester Hassell—

DEAR BROTHER IN THE LORD:—Your favor with the missing MESSENGERS to hand, for which accept my thanks. I was very glad to receive them, and read them with much interest and profit, I hope, for it was as good news from a far country. I am surely glad that you and your able associate editors and correspondents are striving so earnestly for peace in our beloved Zion. It does seem to me that those who have the love of God shed abroad in their hearts should be willing to come together in peace and sweet fellowship on the terms as set forth by our dear brother, Elder Lee Hanks. For it is so much better for us to let brotherly love continue and all dwell together in unity than to be biting and devouring and tearing ourselves asunder by wrangling over differences that perhaps none of us understand perfectly; for even those who have the clearest perception of these deep doctrinal questions can only see as through a glass darkly, while the great body of God's little ones become confused and distressed at the war of words that is being waged by some of the brethren in some of the Primitive Baptist papers. I am truly glad to note that none of this bitterness is permitted to appear on the pages of THE GOSPEL MESSENGER, but, true to its motto, it speaks the truth in love, to the comfort and building up of the Zion of our God. And I do earnestly hope that our God will spare you to the Church many years yet, and keep you by his grace, and direct you by his loving-kindness to earnestly contend for the faith once delivered to the saints.

I herewith send money order for one dollar and twenty-five cents, to renew my subscription to THE MESSENGER—the 25 cents to help pay the extra cost to you in getting the paper published. I may not be able to read it much longer as my eyesight is very dim and is failing very fast. I have passed my seventieth birthday, and I feel that my stay on earth will not be much longer, but it is my earnest desire and hope that, when my Saviour calls me from these earthly toils, I will be able by his grace to go in the full triumph of a living faith. In Him is all my trust.

Unworthily, though I hope your brother in Christ,

A. M. STARLING.

SELECTIONS.

OUR CIVILIZATION A DEAD FAILURE.

Dr. Chas. H. Parkhurst, the well-known preacher and reformer of New York City, is reported by the *New York Times* as having said at the annual meeting of the Congregational Church Extension Society of Manhattan and Brooklyn, "Our civilization, broadly considered, is a dead failure." This statement differs widely from Dr. Parkhurst's optimism about our civilization in times past. "There is no spot in the page of history," said Dr. Parkhurst, "so black as the blot that has just recently been dropped upon it. Our civilization is brilliant, but it is unholy. The fruits of our civilization, such as intelligence, discoveries, inventions of all kinds, have been the most efficient contributions to the brutalities of the last two years." He went on still further to say: "The current ebullition of the patriotic spirit is wonderful, and from one point of view is most encouraging, but is purely the outcome of our humanism. The world will continue to be a fighting world until it is a better world, and when it is

a matter of fighting, the nation with the weakest military equipment will be the victim of a disastrous liability."

We think that Dr. Parkhurst is in the right. Indeed, he is waking up to the real character of our civilization and to the baselessness of the expectations of those who have been hoping that the Millennium would come by a process of evolution from our present civilization. Many have recognized the baselessness of these hopes for years; indeed, ever since they began to understand their Bibles and to understand unregenerate human nature as it is revealed in the Bible, and as it is revealed in history. It is true that "the world will continue to be a fighting world until it is a better world," and it will not be an essentially better world until the Lord Jesus comes and takes the reins of government.

Some one will ask, has not the Gospel then been a failure? No, the Gospel is accomplishing exactly what it was intended of God to accomplish in this present dispensation, *i. e.*, it has been gathering out of the world "a people for His name" (Acts 15:14). If God had intended the Gospel to save the world in the present dispensation, then the Gospel would have been a failure, but any one who carefully studies his Bible will see that this was not God's intention regarding the Gospel at all. When God, by the power of the Gospel of His grace, has completed His church by gathering out of the Gentiles a people for His name, then God will go on to the next step in His plan—that of dealing with the Jews again and saving the Jews as a nation, and then through the saved Jews, He will go on to completing the rest of His plan.

Things do look dark and we do not wonder that Dr. Parkhurst is depressed, but there is no reason for depression. The darkest hour precedes the day, and "black as the blot" is "that has just recently been dropped upon" our civilization, it is but the harbinger of the coming dawn. It is when far-seeing men feel as Dr. Parkhurst feels at present, when men are "fainting for fear, and for expectation of the things which are coming on the inhabited earth," that we should lift up our heads, knowing that our redemption draweth nigh (Luke 21:26-28). We are glad that some of the shallow optimists are waking up to the fact as to how shallow and baseless their optimism is, but we do not like to see them becoming pessimists. Better far to become a true optimist, one who is an optimist because he knows human civilization will fail, but that, when it has failed, God will come in with His civilization, by sending His Son to take the reins of government and to rule in righteousness.—*The King's Business.*

BAPTISM.

Concerning the meaning of the word, John Calvin, the spiritual father of Presbyterianism, says:

"The very word baptize, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church."—*Calvin's Institutes, Vol. II, p. 491.*

Dean Stanley, the Episcopalian, says:

"For the first thirteen centuries, the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in the Eastern churches."—*Christian Institutes by Stanley, p. 21.*

John Wesley, the father of Methodism, says of Rom. 6:4:

"Alluding to the ancient manner of baptizing by immersion."—Wesley's New Testament.

T. DeWitt Talmage, a Presbyterian minister, very prominent indeed, says of an immersion he administered in the river Jordan:

"With that garment girdled around me, I led the candidate down under the trees on the bank, while near by were groups of friends and some strangers who happened to be there. After a prayer, I read of Christ's baptism in the Jordan, and the commission, 'Go teach all nations, baptizing them.' The people on the bank joined in singing, to the familiar tune, that soul-stirring song: 'On Jordan's stormy bank I stand.' With the candidate's hand in mine, we waded deep into the Jordan, and I then declared, 'In this historical river, where Israelites crossed, and Naaman plunged seven times for the cure of leprosy, and Christ was baptized, and which has been used in all ages as a symbol of the dividing line between earth and heaven, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' As the candidate went down under the waves and then rose, I felt a solemnity that no other scene could have inspired."—T. DeWitt Talmage, *His Life and Work*, pp. 146-147.—*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 T. H. THRASH.

Deacon Terrel H. Thrash obtained a hope in Christ, and after some years united with the Church at Ennon, Meriwether County, Georgia, in July, 1875, or 1876, and ever afterwards manifested great interest in the cause of his Lord and master. Some years after he was chosen and set apart to the office of deacon, which office he filled with perfect satisfaction. He was born January 24, 1843. He was a useful member of the Church, and on January 7, 1917, was called from us. God in His wisdom saw fit to call him from us. He has nine children and his companion to survive him. Brother Thrash was a neighbor indeed, ever ready to lend a helping hand to his neighbors in any way that was for the good of his friends. He filled the office of a deacon for many years, and was ready at all times to make peace among his brethren. The Church was blessed and rejoiced in many years of his devoted service. But alas! our hopes were blighted. May the grace of that God who supported him be with our Church and dear mother, and enable her to bear her trouble with patience, and to instruct her children in such a way that they may be honored as their father was. I do not feel that I have done justice to his memory. I will close by saying:

"A precious one from us has gone;
A voice we loved is stilled;
A place is vacant in our Church
Which will be hard to fill."

Written by the order of the Church of Pleasant Grove.

ELDER D. M. THRASH.
E. C. THRASH.
M. H. THRASH.

MISS ETNA MARIA BURROUGHS.

Sister Etna M. Burroughs, daughter of James and Sally Burroughs, was born October 5, 1840, and died March 17, 1917, making her stay on earth 76 years, 5 months and 12 days. Her father, mother, and three brothers and two sisters were taken from her, and she was left alone seven years ago.

My husband, Samuel Burroughs, gave her a home with us, and in one year he was taken from us. Since that time I have been closely associated with her. She was possessed of a quiet, meek, and humble spirit. She has told me many times of her conviction for sin and her hope in Christ as her Saviour. She thought she would join the Methodists but could not, for she loved the Baptists, but felt like she could not go into the water. But in the year of 1911 she was made to see and feel her disobedience and was so distressed she thought she could not live, when a voice spoke and said, "Leave the world and follow Christ." Then she was willing and anxious to be baptized, and went before the church at Skewarkey Saturday before the second Sunday in August, 1911, and was baptized. She was stricken with paralysis on Tuesday after the first Sunday in November, 1916, and was a great sufferer for three months. She would beg and pray to the Lord to take her if it was His will; if not, to give her patience to bear it, and to give her just a little rest. She would often say her suffering was not to be compared to the suffering of her Lord and Saviour while here on earth. I was standing by her bedside one night when she said, "O! I wish you could see what I am seeing." I asked her what she saw. She said, "I see Jesus in all His beauty and glory. He is so near I can put my hand on Him, but I can't tell you how beautiful it all is." During the last four weeks of her life she was given sweet sleep and rest most of the time, and gently passed away in the arms of her Redeemer, we believe.

Written by one who loved her.

Hobgood, N. C.

(MRS.) DOROTHY BURROUGHS.

WILLIAM ANDREW CHERRY.

William Andrew Cherry, son of Jesse and Cynthia Cherry, was born near Williamston, Martin County, N. C., August 13, 1849, and, after an illness of nearly three months with Bright's disease, died there March 19, 1917. On December 27, 1870, he married Margaret L. Gurganus, who died February 19, 1907. Of their eight children, four boys and four girls, the seven following are still living: Mrs. S. S. Pate, Mrs. J. T. Thompson, J. R. Cherry, W. J. Cherry, Nymphus S. Cherry, Mrs. Rubin T. Roberson, and J. D. B. Cherry—all residents of Martin County. On September 4, 1907, he married Mrs. Mary E. Haddock, whose maiden name was Barfield. She and forty-five grandchildren and seven great-grandchildren survive him.

Professing faith in the Lord Jesus Christ, Brother Cherry was received by the Primitive Baptist Church at Skewarkey and baptized by myself in July, 1891, and lived an upright and peaceful life on his little farm, and attended his meetings when he could. In his last sickness he suffered a great deal with an affection of the heart and dropsy, so that, on account of his difficulty in breathing, he could not lie down for two months. He sat up in a chair by the fire, and his neighbors kindly brought him wood and cut it up for him, and some of them helped his wife nurse him. For the last few weeks he was unconscious much of the time, but even then he would occasionally

repeat Scriptures and sing hymns, showing that his mind was dwelling on spiritual things. He spoke of the afflictions and patience of Job, and he himself was very patient, and willing to wait till Jesus came. He delighted to talk of the love and power of Jesus. I visited him repeatedly, and he mentioned an expression of mine that we do not need dying grace till we come to die. Two weeks before he died that grace was given to him, and he said that his faith was much stronger. The day before he passed away he repeated one stanza of "Jesus, Lover of My Soul." On Wednesday, March 21st, Elder W. B. Harrington and I spoke briefly to a large number of relatives and friends at his home; and his remains were buried beside those of his first wife near the residence of Mr. Simon Hardison.

S. HASSELL.

BUD FOSHEE.

Brother Bud Foshee departed this life January 1, 1917, at his home in the vicinity near Kirby, Pike County, Ark., aged 66 years, 8 months and 3 days. He had been in feeble health for a number of years, and for several months before death came was confined to his bed most of the time. He was born in Tallapoosa County, Alabama, February 28, 1850. In 1871 he was united in marriage to Miss George Womack. To that union four children were born—John, Ollie, Jack, and his daughter Sallie, who married C. C. Pounds—all of this vicinity. He united with the Primitive Baptist Church at Valley Grove, Tallapoosa County, Alabama, and was baptized by Elder Cleveland second Sunday in July, 1872. Moving to this county some years afterwards, Pike County, Ark., he united with the Primitive Baptists at Pleasant Grove Church, and lived a faithful member till the end. Our brother dearly loved the doctrine of God's free and sovereign grace, and was steadfast to the last in his faith in the omnipotence of God and in his infinite ability to conduct all things after his own counsel. May the Lord comfort the sorrowing widow in her loneliness, strengthen the bereft children to share their mother's grief, and may the Spirit of God console them, as He only can. Our pastor being sick, not able to attend, Elder J. A. Shackelford, a Missionary Baptist, conducted the services, after which the remains were laid away in the Kirby Cemetery, awaiting the "Resurrection of the bodies of the just to immortality and incorruption at the last day."

Done by order of the Church in conference.

KIRBY, ARK.

MRS. SARAH SELF.

Mrs. Sarah Self, the daughter of E. C. Thrash and Ophelia Thrash, was born October 6, 1892, and died October 25, 1916, making her stay here 24 years and 19 days, leaving her devoted husband and two little boys and a baby girl. Sarah was in the prime of life, and possessed a loving and cheerful disposition and all the qualities to make a true daughter, sister, wife, and mother to brighten her home. She joined the Missionary Baptists and lived with them about two years. She was never satisfied. On November 7, 1914, she joined the Primitive Baptists, and was baptized by Elder D. M. Thrash. She was a true and faithful member as long as she lived. How sad it was to give up one so near and dear, who from childhood on to mature years was such a bright and cheerful light in her home and

community, and to leave her precious little babe, who can never know her dear mother in this world! But she is cared for by the writer. But this world with all its cares, labors, trials, and bereavements is not our home, and as Paul says in 2 Cor. 4:17, "Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, which are temporal, but at things which are not seen, which are eternal, by faith trusting in the blessed Lord Jesus, who alone is able to carry us to that celestial home beyond this vale of tears. She was nicely put away in the family lot near her home. The last word she said to me was, "Yes, mamma, I am going home." And she said it with a sweet smile that I can never forget. The funeral services were conducted by our pastor, Elder D. M. Thrash.

"A precious one from us has gone;
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.
God in his wisdom has recalled
The loan his love had given,
And though the body slumbers here,
The soul is safe in heaven."

Written by her mother.
Ordered by the Church.
KIRBY, ARK.

OPHELIA THRASH.

MRS. N. L. ORRICK.

Sister N. L. Orrick was born in Alabama in 1844, and died December 24, 1916. She joined the Primitive Baptist Church at Pleasant Grove, Kirby, Pike County, Ark., and was baptized by Elder R. B. McGought, the second Sunday in August. She was a faithful and devoted member as long as she lived, always attending her meetings unless providentially hindered. She was a firm believer in salvation by grace; a good neighbor, always ready to administer to the sick; a kind and tender mother, and a helpmate for her husband. She leaves four children and a host of relatives and friends to mourn their loss. She was held in high esteem by every one who knew her—had lived so as to have no enemies. May the Lord bless her children, and reconcile them to His will in taking their dear mother. Done by order of the church in conference the second Saturday in February, 1917.

D. M. THRASH,
E. C. THRASH,
M. H. THRASH,
Committee.

ACROSTICS.

Brother J. Dale, Soldiers' Home, Raleigh, N. C., has published a new and enlarged edition of Acrostics, poems on 248 names, mostly feminine, "serious, religious, sentimental, mirthful, etc.," in order to raise the mortgage on the Primitive house of worship in Kinston, N. C., where our members are few and poor, and where our sisters do sewing to keep the interest on the mortgage paid. Send all orders to Mrs. John H. Dawson, Kinston, N. C., who, for one dollar, will mail two copies neatly bound in basket cloth, or four copies in paper binding.

S. HASSELL.

HYMN AND TUNE BOOKS.

(Fourteenth Edition.)

For use in Old School Baptist Churches.

Either round or shape note, 70 cents per single copy, \$6.50 per dozen. Transportation prepaid.

This book can be furnished in limp-leather binding, with name of owner in gilt letters, for \$2.50.

Send orders to Elder S. H. DURAND, Southampton, Pa., or to Elder P. G. LESTER, Floyd, Va.

MR. J. C. PHILPOTS TWO FAMOUS SERMONS.

These two sermons, "The Heir of Heaven Walking in Darkness, and The Heir of Hell Walking in Light," and "Winter Afore Harvest, or The Soul's Growth in Grace," have been republished by Elder J. B. Little, Abbott, Arkansas, and may be had of him, postpaid for ten cents each.

ISHMAEL, OR THE ORIGIN OF THE RED MAN.

This interesting pamphlet of 43 pages, with five illustrations, including a portrait of the author, Elder A. V. Atkins, may be had of him, postpaid, for 35 cents a copy, or 3 copies for \$1.00. His address is 813½ West 40 Place, Los Angeles, California.

PRACTICAL SUGGESTIONS FOR "THE COMMON PEOPLE."

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

BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

I will sell the above most interesting and valuable book for \$1.00 (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,
McGirk, Texas.

EBENEZER CHURCH, BALTIMORE.

Ebenezer Phimitive Baptist Church, of Baltimore, Md., meets every 2d, 3d and 4th Sundays at 11:30 A. M. Meeting House on Madison Street, near Calvert Street.

Pastor, Elder Joshua T. Rowe, 704 Linwood Avenue, Roland Park, Baltimore, Md.

THE GOOD OLD SONGS.

The Best of Hymns (719) in 464 tunes in seven shaped notes, carefully selected and edited by Elder C. H. Cayce. \$1.25 each, or \$13.75 per dozen, postpaid.

CAYCE & TURNER,
Martin, Tenn.

CHURCH CLERK'S RECORD BOOK

A Church Record should preserve in the best available form a Roll of the Membership, and all facts valuable for present and future reference. IF THE FACTS ARE WORTH PRESERVING, PUT THEM IN A BOOK SO ARRANGED THAT THEY WILL BE AVAILABLE FOR REFERENCE.

SEE THIS EXAMPLE COPIED FROM RECORD OF WEST UNION CHURCH LINN COUNTY, MISSOURI.

ROLL OF MEMBERS

NAME	DECEASED	DISMISSED BY LETTER	EXCLUDED	RESTORED	RECEIVED	RECEIVED BY	DATE OF BIRTH
<i>Cash, Walter</i>		<i>June 1914</i>			<i>May 1877</i>	<i>Baptism</i>	<i>Sept. 2, 1856</i>

In this book the names of members are entered in alphabetical order, there being a thumb index to pages. An entry in either of the three left hand spaces removes them from membership, so it is seen at a glance who are the members. See how plain this is!

BRIEF HISTORY OF EACH MEMBER

OPPOSITE THE ROLL OF MEMBERS IS A PAGE LIKE THE FOLLOWING:

BIOGRAPHICAL

<i>Cash, Walter</i>	<i>Son of Capt. Wm. & Jane Cash Licensed Jan. 1877 Ordained to ministry May 1880 presbytery, Ebenezer, Linn Co., Mo. Mar. 18, 1880. A. Calver's called to presbytery May 1880. Married Ellen P. Gardner Aug. 12, 1878. Wholesaler 1879. Married Emma Bentley March 4, 1877. Took letters to Little Rock, March, St. Joseph, Mo. July 5, 1914</i>
---------------------	--

On this page important facts are recorded; and if there is not room for all, a reference page-number is given where facts are entered, and a printed obituary of deceased members may be pasted in.

Pages for minutes are properly ruled, and instructions given for correctly entering them. Size of page—8 1/4 x 13 1/2, printed on good ledger paper. WHY USE THE OLD BOOK WHEN IT DOES NOT SERVE IN THE BEST MANNER THE PURPOSE FOR WHICH RECORDS ARE KEPT?

PRICES: Fifty-year Record, \$5.00; One hundred-year Record, \$8.50, prepaid.

DESIGNED AND PUBLISHED BY ELDER WALTER CASH, ST. JOSEPH, MO.

SEND ALL ORDERS FOR RECORDS TO THIS PAPER

DROPSY REMEDY.

I have discovered a remedy which relieves, and sometimes cures, dropsy, even heart dropsy, when other medicines fail. I mail one package for One Dollar, or six packages for Five Dollars.

C. W. ANDERSON,
Witter, Madison Co., Arkansas.

NOW PUBLISHED IN FULL.

SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B. LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

LED BY A WAY I KNEW NOT.

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

MRS. R. ANNA PHILLIPS.

Address W. J. Heard, R. 3, Macon, Ga.

NEW EDITION, SOLD AT LESS THAN COST.

For the Defense and Spread of the Truth.

THE APOSTOLIC CHURCH.

The ninth (the most important) chapter of my *Church History* revised and brought down to date.

Scripture truth about the church, as stated by the greatest scholars of the world, and by the ablest Primitive Baptist ministers. Sixty closely printed octavo pages.

The *Church History*, now out of print, was written and published to disseminate the truth, and was sold for two thousand dollars less than the cost; but, through the kind appeals of Elders J. R. Respass, Wm. L. Beebe, and P. D. Gold, in *THE GOSPEL MESSENGER*, *The Signs of the Times*, and *Zion's Landmark*, this debt was paid by members and friends. The present volume, *The Apostolic Church*, will be sold at cost, or given to those wishing it, and not able to buy it.

SYLVESTER HASSELL,
Williamston, N. C.

Postpaid, ten cents a copy.

ALLEN'S NATURE COMPOUND.

A safe vegetable remedy for Liver, Kidney, and Blood Diseases, Rheumatism, Neuralgia, Dyspepsia, Sick and Nervous Headache, Fever and Ague, Constipation and Skin Diseases. Your money back if you want it. Six months' treatment for \$1. Sent postpaid on receipt of price. Agents wanted. Not for sale by druggists. On receipt of a stamp we will send any person over the age of sixteen a generous sample free.

W. T. ALLEN MEDICINE CO.,
Greenfield, Indiana.

THE GLORIOUS TRIUMPHS OF GRACE.

I will send the second edition of "The Glorious Triumphs of Grace" for 10 cents per copy, postpaid. Contains 190 pages and 13 chapters on our merciful God's rich grace, as it reigns in Election, Regeneration, Pardon, Justification, Adoption, Sanctification, etc.

W. S. CRAIG, Kearney, Nebraska.

EDITH AUSTIN'S INQUIRY.

Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or \$2.00 per dozen by express, or \$2.25 by mail.

Send all orders to the author, Eld. P. T. Oliphant, Buena Vista, Ind.

A VALUABLE TREASURE AND MOST USEFUL GIFT
THE LATEST AND BEST BIBLE DICTIONARY

(Teacher's Edition)

By WILLIAM SMITH

ABRIDGED, REVISED AND BROUGHT DOWN TO DATE

By F. N. AND M. A. PELOUBET

The Results of the Latest Research. True Signification of All Proper Names. The Dates in Accordance with Those in the King James Version. Old and New Testament History in Chronological Tables. Harmony of the Gospels. Chart of Science and the Bible. Calendar of the Jewish Year. Jewish Weights, Measures, Time, and Money. 17 Colored Maps. 440 Illustrations. 834 Pages. Handy and Beautiful Volume. Postpaid, \$1.50.

Send orders to

SYLVESTER HASSELL,

WILLIAMSTON, N. C.

JAMIESON, FAUSSET AND BROWN'S COMMENTARY ON
THE BIBLE.

This is the best critical commentary on the Scriptures now published. My edition, in six volumes, cost me \$15.00. I will send the complete work in two large octavo volumes, bound in cloth, by mail or express, prepaid, for Three Dollars and Twenty-five Cents. No minister can otherwise invest this amount of money to better advantage.

THE 4 B. B. B. B. MEDICINE.

This medicine is good for the blood, the nerves, the liver, the kidneys, and the stomach. Price \$1.00 per box, or 6 boxes for \$5.00.

Agents wanted.

Address,

MRS. CHAS. M. REED,

R. 1, Box G, Connersville, Ind.

CHOICE ENGLISH FREE GRACE BOOKS

The following books are published by Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, London, England, and may be obtained through their American agent, Mr. J. T. HIGGONS, 241 West 132d St., NEW YORK, to whom orders and remittances may be sent. All books POST FREE.

By *J. C. PHILPOT, M.A.* (for many years editor of *The Gospel Standard*.)

EARLY SERMONS. Set of 4 vols. (80 Sermons). Cloth binding, \$3; half calf, \$4.50. Single volumes, cloth, 90c.; half calf, \$1.30.

THE GOSPEL PULPIT. Set of 10 vols. (24 Sermons in each.) Half calf, \$13; single volumes, \$1.50.

ANSWERS TO ENQUIRIES. Mr. Philpot in this work deals with subjects of deep interest to the Church of God. \$1.

TWO NOTABLE SERMONS. "The heir of heaven walking in darkness, and the heir of hell walking in light"; also "Winter afore harvest; or the soul's growth in grace." Each, paper cover, 12c.

By *WILLIAM HUNTINGTON, S.S.*

THE BANK OF FAITH. 20c.

THE KINGDOM OF HEAVEN TAKEN BY PRAYER. 20c.

THE HISTORY OF LITTLE FAITH. 50c.

THE ARMINIAN SKELETON. 50c.

Also the following:

WM. ROMAINE'S LIFE, WALK AND TRIUMPH OF FAITH. 75 cents.

WM. ROMAINE'S SELECT LETTERS. Large type edition. Cloth, 32c.; also better binding, 50c.

DR. HAWKER'S POOR MAN'S DAILY PORTIONS (for daily reading). Cloth, \$1.25; superior binding, \$1.80. The Portions are also issued in separate Morning and Evening volumes, each 75c.

AUTOBIOGRAPHY OF JOHN KERSHAW (Rochdale). Cloth 75c.; with gilt edges, 90c.

MEMOIR OF JOHN WARBURTON (Trowbridge). Mercies of a Covenant God. Boards, 60c.

LIFE OF WILLIAM HUNTINGTON, S.S. By Thomas Wright. Illustrated. \$1.40.

LIFE OF JOSEPH HART, HYMN-WRITER. By Thomas Wright. Illustrated, 75c.

LIFE OF AUGUSTUS M. TOPLADY, HYMN-WRITER, Etc. By Thomas Wright. Illustrated. \$1.40.

JOHN NORCOTT'S BAPTISM discovered plainly and faithfully according to the Word of God. Paper, 12c.; limp cloth, 18c.

LIFE AND LETTERS OF THOMAS BRADBURY. Illustrated; clear type, 360 pp. 85c.

CHIMES FOR THE TIMES. Poems by Mrs. Chaplin. Second edition, enlarged. 50c.

A DISCOURSE OF GOD'S SOVEREIGNTY, by Elisha Coles. Recommended by DR. OWEN, DR. GOODWIN, etc. Cloth, 70c.

COME AND WELCOME TO JESUS CHRIST, by John Bunyan. 30c. Also, THE WATER OF LIFE, by John Bunyan. 30c.

THE OLNEY HYMNS (by Newton & Cowper). Large type; cloth, 32c.; leather back, gilt top, 60c.

SECOND-HAND FREE GRACE BOOKS.—The out-of-print works of the famous writers of bygone days are stocked at Farncombe & Son's Second-hand Book Department at Croydon, England, and all enquiries from America receive prompt personal attention. Lists will be forwarded to any address on application. Dr. Gill's Commentary, from \$10 upwards, carriage paid.

Vol. 39

No. 7

1911

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====
PUBLISHED MONTHLY.

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

JULY, 1917.

=====
All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C. Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter. Be certain to write names and post-offices plainly. Subscribers not receiving THE MESSENGER should notify us. Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free. If the MESSENGER is not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

JULY, 1917.

TABLE OF CONTENTS.

Poetry.

Reigning Grace	193
--------------------------	-----

Correspondence.

Elder J. A. Creel—Experience	193
Elder F. W. Keene—Prayer	194
Elder L. H. Hardy—Churches and Pastors	198
Mrs. Bettie Z. Whitley—Man's Sinfulness and God's Righteous Judgments	199
Elder J. E. W. Henderson (Republished)—Mind How You Talk	201

Editorials.

By Elder S. Hassell:

Urgent Need of a New, a More Consistent, and a More Thorough Reformation	203
Questions and Answers	215

By Elder J. E. W. Henderson:

"The Lord Is My Shepherd; I Shall Not Want"	205
---	-----

By Elder Lee Hanks:

Mutual Love of Christ and His Church	208
--	-----

By Elder G. W. Stewart:

Peace, No. 5	210
------------------------	-----

Extracts.

James Avriett	216
Judge J. D. Carr	216
A. M. Keith	217
D. H. B. Abernathy	217
W. G. Dorming	217
Elder J. N. Wallace	217
Elder J. A. Ford	218
Elder A. P. Koan	218

Obituaries.

E. S. Phelps	219
Mrs. H. L. Cook	219
S. O. Cook	220

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 39

WILLIAMSTON, N. C., JULY, 1917.

No. 7

REIGNING GRACE.

Rom. 5:21.

Now may the Lord reveal His face,
And teach our stammering tongues
To make His sovereign reigning grace
The subject of our songs.

No sweeter subject can invite
A sinner's heart to sing,
Or more display the glorious right
Of our exalted King.

Grace reigns to pardon crimson sins,
To melt the hardest hearts;
And from the work it once begins,
It never more departs.

'Twas grace that called our souls at first,
By grace thus far we've come;
And grace will help us through the worst,
And lead us safely home.

JOHN NEWTON (1779).

EXPERIENCE.

CENTERVILLE, ALA., April 11, 1917.

DEAR BROTHER HASSELL:—By request, I write a part of what I claim as a reason of my hope in Christ.

On Friday evening before the third Sunday in September, 1857, I and my mother were roving over the woods,

hunting for our cattle, when all at once the burden of sin and condemnation came upon me, which, it seemed to me, would press me into the earth. I don't know how long I stayed there in that condition, but I did so until my mother came back to hunt me. She asked me what was the matter with me. I told her "Nothing." But she said she knew there was something the matter with me. I went on in this condition, trying to pray and trying to die, until Wednesday before the third Sunday in February, 1888. I took my bed; I could not move hand or foot, and my tongue cleaved to the roof of my mouth, and I remained so until Friday morning. I saw hell opened up for me, and I turned to roll into the flames. There was a little time when I didn't know anything. The next I knew, all of this burden of sin was gone, and I saw Jesus and the heavenly host all dressed in white. Then I arose from my bed, and I wanted to go and tell the people what Jesus had done for me. I could pray differently, and it had a different effect. I united with the Church in the fall, and was baptized by Elder J. D. McElroy into the fellowship of Little Hope Church in Bibb County, Alabama.

Your unworthy brother, if one at all, J. A. CREEL.

PRAYER.

Jesus saith, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Matt. 21:13.

The worshippers of God looked toward Jerusalem; toward the temple; to the place where the Lord had put His name, the place where His honor dwelleth. 1 Kings 8:30. Daniel was accustomed to pray three times a day; the windows being open in his chamber toward Jerusalem. Dan. 6:10. And Jonah in the belly of the whale said, "I am cast out of Thy sight; yet will I look again toward Thy holy temple. . . . When my soul fainted within me I remembered the Lord; and my prayer came in unto Thee, into Thine holy temple." Jonah 2:4-7.

All this worship of the Lord under these types and shadows was significant; clearly showing that God's chosen people are not a prayerless people, but a people

often found at the mercy seat. In the life of the believer in Jesus how many are the secret sighs and entreaties put forth in the soul "by the spirit of grace and of supplications." Zech. 12:10. This is especially so when the path is rugged to our feet, and straits, temptations, and afflictions attend our lives. Christ taught "that men ought always to pray and not to faint"; and encouraged His elect to do so with importunity by a parable, saying, "There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And 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 18:1-8. And it is encouraging to us, also, the teaching in Rev. 5:8, that the prayers of the saints are as sweet odours in golden vials before the Lord; and very precious is that which is recorded in Rev. 8:3-4: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand."

"Lord, Thou hast heard the desire of the humble: Thou wilt prepare their heart, Thou wilt cause Thine ear to hear." Psalm 10:17.

Not only are the people of God taught by the Holy Ghost how vile, and how needy and helpless they are; but by the gracious operations of the Spirit their hearts are prepared to pray to the Lord. In consequence of these sacred operations upon their hearts, the called of God no longer remain in willful estrangement from God; but their yearnings are that they may know God; know Him in His mercy, in His pardoning love, in the riches of His

sovereign grace to hell-deserving sinners. This prepared heart is the new covenant heart, which God describes as "an heart to know Me"—Jer. 24:7. Capable of knowing Me, yearning to know Me. The heart that cries, "God be merciful to me a sinner" is this very heart. The heart of such a sinner is not far off, and alienated from God; but is drawing near, reaching forth to pour out its burdens and griefs and supplications at God's footstool. I was once in conversation with a church member, a person whom I had somewhat known for many years, when she exclaimed, I never pray. I was surprised at this statement, I might say shocked. I thought your circumstances and trials are such that, if your case were mine, I should feel it very needful, oh, so to be desired, that I might be found very much in prayer to God for grace to sustain me. She was one who gave her assent to Old School Baptist doctrine and appeared to have an attachment to the church. A believer, but never praying to God? Are you a prayerless believer? I think Simon, the great one, was one. Acts 8:13-24. And I think those believers that were offended, who went back and walked no more with Christ, were such. John 6:66. There are others who have the appearance of being praying people; they go through forms of prayer every day. Our Saviour saith unto the Pharisees and scribes: "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth Me with their lips, but their heart is far from me." Mark 7:6; Isaiah 29:13. One of the discriminating marks of the people of God is their calling upon His name. Gen. 4:26. It is the fruit of the gracious work of the Holy Ghost in the souls of poor sinners. They are made to feel their deep need of forgiveness, of righteousness and salvation; and Christ Jesus is the one unto whom their hearts are taught to look as the only source of help. "I will call upon the name of the Lord as long as I live," saith the Psalmist. "And for the forgiveness of sin shall every one that is godly pray unto Thee in a time when Thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him." Psalm 32:6. God calls His chosen people "my suppliants." Zeph. 3:10. "And 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." The texts of Scripture which describe the people of God as a praying people are very abundant.

Prayerless believers? Believers who have never from their very hearts felt their needs, and prayed to the Lord with all entreaty, are dead in trespasses and sins: and are not of God. But a child of God may exclaim:

"What various hindrances we meet
In coming to the mercy seat:
Yet he who knows the worth of prayer,
But wishes to be often there."

The taught of God in all ages have called upon the name of the Lord in their distresses, and they have ever proved Him to be a very present help in time of trouble. It is to the encouragement of poor, needy souls that our God is He who heareth prayers. Psalm 65:2. And our blessed Saviour gave this gracious counsel unto His disciples: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7. "He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord." Psalm 102:17, 18.

Ah, there are occasional times when I have been so bruised in abasement of spirit because of the bitter and humiliating knowledge of the baseness of my being that I have thought that I ought not to pray to the Lord, I ought not be suffered even to think about Jesus. But though I have felt utterly vile, utterly unworthy, I have felt I wanted to think upon His name. Mal. 3:16. Surely it is because God changes not, and His mercies fail not, that we are not consumed; and surely it is the Lord's own gracious power that moves such a wretched, sinful being toward Himself; and that in spite of all the unbelief and the gates of hell I find a yearning heart within me to come and to fall down before the Lord, with sighs and cries. Yes, with a broken and contrite spirit I am seeking mercy, imploring His grace and His salvation.

"If pain afflicts, or wrongs oppress,
 If cares distract, or fears dismay,
 If guilt deject, if sin distress,
 The remedy's before thee—pray!

'Tis prayer supports the soul that's weak,
 Though thought be broken, language lame;
 Pray, if thou canst or canst not speak,
 But pray with faith in Jesus' name."

FREDERICK W. KEENE.

NORTH BERWICK, MAINE.

CHURCHES AND PASTORS.

ATLANTIC, N. C., May 3, 1917.

DEAR BROTHER HASSELL:—The matter about which we were talking last Sunday at Great Swamp has been in my mind right much this week, and now I feel to comply with your request to give you my mind about it as I understand it. I shall use no personality, but write in general terms.

I feel that our people and ministers do wrong, and that both are led to suffer the consequences of their wrongs. When a people feel to call for the services of a minister they should consider whether they are willing to do their share in bearing his expenses in visiting them and in helping to support him and those dependent on him. If they are not, it is best for them to not call him. Let him go along and do the best he can in taking care of his dependents. When a preacher receives a call from a congregation he should be faithful to them, to himself, and to those dependent on him. Tell those who have called him whether he is able financially to go to see them at his own charges. It is their duty to take the matter up among themselves without calling the minister in question, and determine whether they will help that minister to visit and preach for them, and then do what they conclude to do. This will give them an easy conscience in having done their duty towards their servant, and it will make him feel that his services are appreciated, and that his dependent family is also considered by those for whom he labors. A minister is not under duty to go to the warfare at his own charges, nor to tread out the

corn where he is not fed; but, to the contrary, muzzled. It is as much wrong for ministers to be in debt as it is for other Christians, and those he serves should see that he does not have to be in debt because of their service. Ministers and their congregations should live about on a level. They are not under any obligation to donate to him to the extent that he should be rich while they are poor, but they should feel under obligations to see that he does not suffer with poverty and indebtedness because of their service. Ministers should not be covetous, but they should be content with the necessities of life. They should be economical in their living at home, and try to take care of their own earnings and that which is donated to them.

I believe that if this course were followed by our people on both sides, our people would be better served, and our ministers would feel more happy in their service. I hope that you will be able to draw from the above an answer to your request. I have had a pleasant week. The Union was sweet to me, and all our meetings have been. My ministry has been well received, and I have been well taken care of. The Lord bless you, my brother.

Yours in hope, L. H. HARDY.

MAN'S SINFULNESS AND GOD'S RIGHTEOUS JUDGMENTS.

601 E. MAIN ST., WASHINGTON, N. C., Apr. 23, 1917.

Elder Sylvester Hassell—

MY DEAR BROTHER AND KINDRED IN CHRIST:—I am so burdened, and I asked for a sign, if 'tis God's will, that I should write; it was almost immediately given me. Then I said, What shall I write? The Spirit said, "All flesh is grass." Isa. 40:6. Oh, God! give me utterance, and may I glorify Thy name, is my prayer, for Jesus' sake. I know, according to God's written Word, the Bible, which is only a witness to the testimony of every child of the living God, that the nations before Him are no more than a drop in the bucket, or as dust of the balance, that could be wiped out, as it were, with a little pocket-

handkerchief. Just for our God to speak, and everything would be put out at once; but He is a God of long forbearance and tender mercy. As it was when Noah was building the ark, when the flood of waters came, "All flesh was as grass," so now the wickedness of some among us, Primitive Baptists (which I believe, according to the testimony of the Holy Scriptures, is the Church of God, because every true minister of the gospel preaches what Christ and His Apostles taught) calls for judgment. One writer has said (and I wish I could give the name, I don't remember), "Show me the condition of the Church of God, and I'll show you the condition of the nation." Look and see; can it be possible that this is true? Yes! All manner of corruption is in the Church, that is in the world. Well, what then? The time is come when judgment must begin at the house of God; and if it begin first at us, what must be the end of them who obey not the gospel of God? 1 Pet. 4:17.

"The Lord displeased hath raised His rod;
Ah! where are now the faithful few
Who tremble for the ark of God,
And know what Israel ought to do?"

Man hath vaunted himself, and rolled the name of the mighty God in the very dust. The sifting time is come. "All flesh in grass." Oh, Lord! will I stand? Help me, and I shall stand. "Try me, and see if there be any wicked way in me, and lead me in the way everlasting." "The election hath obtained it, and the rest were blinded." "All flesh is grass." "Thy mercy, oh! God, endureth forever." Thou wilt take care of Thine own. "Jesus said, Thine they were, and Thou gavest them Me, and I would that they be with Me where I am." John 17. Who can hinder the will and purpose of God? We shall soon see that "all flesh is grass." Remember the flood. Solomon says, "What is now has been, and what is to be has already been, and God requires that which is past." Eccles. 3:15. In the flood only eight persons were saved alive. Read your Bibles; for there we gain instruction, and "it was written aforetime for our learning."

Submitted affectionately, BETTIE Z. WHITLEY.

MIND HOW YOU TALK.

[Republished, by request, from THE GOSPEL MESSENGER of January, 1911.]

My dear father died in April, 1868. While lingering under the weight of years and bodily disease, a short time before his departure he gave me much good counsel in a very few words; he said: "Mind how you act, mind how you walk, mind how you talk." Poor, dear man! he had no worldly goods to give me, but in those words was a legacy more lasting and more profitable than gold. The words, "Mind how you talk," have made the deepest impression on my mind of any ever spoken to me by human tongue, and I have been more careful to observe them as a parental precept than any others. Solomon, in Prov. 21:23, says: "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." This rule covers all the troubles that arise from the improper use of the tongue, which is "a fire, a world of iniquity. So is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (Jas. 3:6).

This being the case, every possible restraint should be brought to bear against the improper and destructive use of our human tongues. We should "mind how we talk," for, while this "unruly evil, full of deadly poison," is very useful while under the restraint of reason and sound judgment, it is exceedingly dangerous when given loose rein.

It is wicked and awfully bad to think evil, which is a product of the defiled and corrupt human heart; but it is far worse to let our evil thoughts escape through the agency of our tongues. I do believe that if less evil were spoken much evil thinking would be prevented; yea, I am sure that this would be the case. The only way to bridle the tongue is to refrain from *speaking* evil or giving utterance to evil thoughts. While "the thought of foolishness is sin," it is doubled by foolish talking. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's

religion is vain" (Jas. 3:26). Is there such a man among us? and am I that man? Let the question go the rounds, "Is it I?"

Evil speaking is a grievous sin, forbidden and condemned by the Word of God, and yet it is practiced and indulged in among the Primitive Baptists to such extent that fire (of nature) after fire has been kindled in Zion, houses (churches) have been burned out, and the members scattered abroad, and many are wandering about, desolate and homeless. Now trace those awful effects of the original cause, and it is found that the tongue was the deadly weapon used by the serpent in deceiving the woman, and the current of evil speaking and evil doing, which has cursed and ruined the world, has its spring in this first instance of evil speaking; lying, deceitfulness, and every evil work are traceable to the works of the Devil, and those who love and practice these things are servants of the wicked one. But the tongue is not altogether to blame for the evils that result from its agency; the heart is the fountain of evil thoughts and principles, while the tongue is but the organ of speech and acts in obedience to the mind in giving expression to sentiments derogatory to the peace and happiness of others. If our hearts were right our tongues would be profitably employed; for "the tongue of the just is as choice silver" (Prov. 10:20); and if we were always guided by Divine wisdom our tongues would promote our spiritual health (Prov. 12:18); and would be a tree of life (15:4). "Death and life are in the power of the tongue" (18:21). A tongue thus employed and controlled by the Spirit of the Lord will speak words that are compared to apples of gold in pictures of silver (Prov. 25:11).

We should indeed mind how we talk, for evil speaking is forbidden in the Holy Scriptures (1 Pet. 2:1; Tit. 3:2). O, for that charity that thinketh no evil for the unruly tongue to speak! 1 Cor. 13:5.

J. E. W. H.

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., 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.

URGENT NEED OF A NEW, A MORE CONSISTENT, AND A MORE THOROUGH REFORMATION.

The fundamental principle of the Protestant Reformation of four hundred years ago was the scriptural doctrine of the Divine sovereignty and spirituality and personality of the salvation of sinners—the salvation of the people of God, according to His eternal purpose, by the atoning death of His sinless Son, and the renewing power of His Holy Spirit. This Bible doctrine implies a total denial of the Catholic heresies of traditionalism, churchianity, sacerdotalism, sacramentalism, apostolic succession, papalism, conditionalism, baptismal regeneration, transubstantiation, auricular (private) confession, pen-

ance, purgatory, indulgencies, and priestly absolution and celibacy, all of which heresies make nothing of the will and word and work of God, and make everything of the will and word and work of man, in the salvation of sinners. Ever since the leaders of the Protestant Reformation first departed from these ruinous errors, a few of these leaders and the most of their followers have been relapsing into some of these errors, to which unregenerate human nature, under the temptation of Satan, is prone. The fatal tendency is to degrade the Lord Jesus Christ from being the only and all-sufficient Saviour of sinners, and, in His place, to make the church or preacher or ordinances or the sinner himself his saviour, by some work or sacrifice of his own. Instead of pointing the poor sinner to Christ, who is the only Being in the universe that can save him, these false, selfish, and cruel guides point the sinner away from Christ, to some vain work of man for salvation. Instead of representing church membership, baptism, and partaking of the Lord's Supper as gospel duties and sweet privileges of the believer in Christ, the modern so-called revivalist, differently from Christ and His Apostles, and like the apostasy of Rome, makes these exercises conditions prerequisite to salvation. And instead of representing evangelical repentance and faith as the gifts of God and as essential parts of the Divine salvation of adult sinners, as both the Old and New Testament Scriptures do, a degenerate Protestantism, which is not Protestantism, represents repentance and faith as conditions to be performed by the unrenewed sinner in order to his salvation. In other words, these Romanizing errorists, to increase their numbers and revenues, ignore the fundamental scriptural doctrine of the indispensable necessity of regeneration by the Holy Spirit ("Ye must be born again or from above," John 3:7), and, like the Romanists, they *make the gospel "a new law,"* saying that what God requires now of the sinner is not to "do and live," but to "believe and live," just as though it is not as impossible for one dead in sin to heartily believe in Christ as his Saviour as it is for him to lovingly obey the commandments of God. Martin Luther and John Calvin, and

even James Arminius and John Wesley, plainly taught that all the faculties of unregenerate men were dead—their minds, hearts, and wills, and that the very *first* thing they needed was to be made spiritually alive, and that true repentance and faith are *the gifts of God*, and are the exercises, *not of dead, but of living souls*. Yet not only Arminius and Wesley, but even Luther, very inconsistently, represented repentance and faith as *conditions of salvation*. And all of these able and scholarly men, imitating Rome, departed utterly from the teachings of Christ and His Apostles in substituting sprinkling or pouring for baptism (which is only immersion), and in requiring the so-called baptism of unconscious infants, whom their men-made sponsors “god-fathers” and “god-mothers” (unknown to the Scriptures) falsely pretend to have repentance and faith! It is no wonder that Protestantism has, in many respects, gravitated back to Romanism, and that, as in the first century, the human race, departing from the only living and true God, seems to be plunging into temporal and eternal ruin. See the effects of a merely human and a merely material religion!

There is, indeed, an urgent necessity of a new, a more consistent, and a more thorough reformation—another Elijah or John the Baptist to cry aloud in the wilderness of the twentieth century, to proclaim anew the principles of a Divine, a spiritual, a holy, and a loving religion. It has been demonstrated that “every man at his best state is altogether vanity” (Psalm 39:5). The world sorely needs Christ to come again, and to bind Satan, and to set up His kingdom of truth and righteousness and peace in the hearts of the children of men, and to fill the earth with the spiritual glory of God.

S. H.

“THE LORD IS MY SHEPHERD; I SHALL NOT WANT.”

Psalm 23:1.

Each and every reader of the above five words may say of a truth, If the Lord is my Shepherd, then I am His sheep. But the little word “if” is not in the text; and

yet we notice that it is commonly employed by the children of God in writing and speaking of themselves, and of their hope in the Lord Jesus Christ, especially in concluding their letters, saying, "A sinner, saved by grace, if saved at all," and "If a saint, the least of all"; "If not deceived," etc. Why do we use this word "if" so often in telling our experiences and giving a reason of our hope? And why did David leave it off? Simply because David and all the holy prophets spake as they were moved by the Holy Ghost, both as to matter and form of expression, without prefix. The Holy Ghost has perfect knowledge of all things, and is not limited to hope, nor fear of mistake. No "ifs" nor "ands" about it; hence, the language of the text: "The Lord *is* my Shepherd, I shall not want," with full assurance of faith and confidence, David thus spake as he was moved by the Holy Ghost.

It will be remembered by Bible readers that the Apostle declares, "There is one Lord, one faith, and one baptism," and that the children of God have the same spirit of faith, yet this faith is dealt out to them by measure. It is not the work of the creature, man, but the gift of God. Christ is the author of faith and the finisher thereof, and the end of this faith is the salvation of the soul; it is the evidence or revelation of things not seen, not discerned by the natural senses, but the gift of the Spirit to the renewed or regenerated soul.

It is by faith that the children of God receive and rejoice in His precious promises, and praise and adore His holy name. By faith David was enabled to claim that the Lord is his Shepherd, and that he should therefore not want, being assured by the same Spirit, in his personal experience, of the power and majesty of the Lord Jesus, and of the fullness and sufficiency of His grace to supply all his needs during his natural life, and to fit him to dwell in the house of the Lord forever.

"The Lord is my Shepherd" is the sure testimony of the Holy Spirit to the heaven-born soul; it "soothes his sorrows, heals his wounds, and drives away his fear." The love of God shed abroad in the heart by the Holy Ghost, the sweet assurance of the forgiveness of all our sins, and the precious hope of ultimate, perfect, and ever-

lasting peace and happiness make us to lie down in green pastures and beside the still waters. God thus restores our souls, and satisfieth us with good things so that our youth is renewed like the eagle's.

But this joyful experience is not ours all the time, yet it is ministered to the hungry, thirsty soul from time to time as we need it. How often we open to the Beloved and loving Visitor just a moment too late, as it were, and find to our sorrow and dismay that He has withdrawn Himself and is gone (Songs). The good and gracious Shepherd has said, "My sheep hear My voice," that "He calleth His own sheep by name and leadeth them out, and when He putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice." Jno. 10:4.

"O let us ever hear Thy voice,
In mercy to us speak;
And in our Priest we will rejoice,
Thou great Melchisedec."

No sinner to whom Christ has been revealed can fail to love Him. The testimony of the Church is, that "He is altogether lovely" (Songs). And when He speaks to the dead, they hear His voice, and live; for He gives unto them eternal life, and declares they shall never perish. What a mercy, what an unspeakable gift of God to sinners! eternal life through the spotless righteousness of Jesus Christ our Lord (Rom.). What a solace in these perilous times, in this age of unprecedented war and carnage, is the assurance that the Lord is our Shepherd, in whom dwelleth all the fullness of the Godhead, who loved us and gave Himself for us, that He might redeem us from all iniquity. So each faithful, trusting, dependent child of God by the faith of Jesus may say, "I shall not want." "No good thing will He withhold from them that walk uprightly" (Psa.).

But it is not enough for our comfort to have the promises in hand, but one must have them in heart. Oh, for an abiding trust in the sure promises of God in these dark and perilous times! Oh, for a heart to trust in the Lord and do good, that we might dwell in the land and be fed with divine food, "be strong in Him and in the

power of His might"! May the text under consideration abound in its fullness to the weary and care-laden people of God to the praise and honor of His great and glorious name, for Christ's sake. Amen.

But while the kingdoms of this world are being terribly shaken and convulsed, let us remember that God hath said, by the prophet, "By terrible things in righteousness wilt Thou answer us, O God of our salvation, who art the confidence of all the ends of the earth and of them that are afar off upon the sea."

In the midst of the storm, in the midst of the gloom,
Jesus whispers, "Fear not, it is I."

The Lord being our Shepherd, we shall not want nor lack for any good thing. J. E. W. H.

MUTUAL LOVE OF CHRIST AND HIS CHURCH.

My Beloved is mine and I am His. Songs, 2:16.

How sweet, precious, and endearing these words that spring from a heart that is full of love! *I am His* by creation, by choice, by gift, by redemption, by birth, by adoption, by preservation. The Church individually and collectively can exclaim, *I am His* bride, His body, His sheep, His house, His garden, His vineyard, His city, His kingdom, His church. He loves her, has ever loved her, and will never cease to love her. He feeds her on heavenly manna, and clothes her with His spotless righteousness. He is not a tyrant, threatening her with the curses of the law; but He is merciful to her unrighteousness. He puts His laws in their minds and writes them in their hearts. He is their God and they are His people. He does not remember their sins against them any more. He bears their sins in His own body, and puts them all away by the sacrifice of Himself. While they have sinned and deserve endless punishment, but He bears their sins in His own body, suffers the just for the unjust that He might bring them to God. He gave His own precious self for us that He might redeem us poor sinners, yea, bankrupt debtors, to Himself a peculiar people, zealous of good works. He raises us above the damning power

of the law, taking us out of the natural realm and putting us into the spiritual. He translates us from the power of darkness into the kingdom of His dear Son. We are now partakers of the divine nature, created in Christ Jesus unto good works; old things have passed away, and, behold, all things are become new. He has purged our conscience from dead works to serve the true and living God. Being risen with Christ and our hearts full of His pure sweet love, we love heavenly company. We love to sit together in heavenly places in Christ Jesus. We delight in the law of God after the inward man, and to eat and drink at His table in His kingdom. The happy soul, all aglow with love, though feeling so unworthy of His mercies, by grace exclaims, "He is mine." How sweet to realize that the dear Lord is *mine!* He often feels this is too much for one so unworthy to claim, but in His righteousness, and so wonderfully experiencing the wonderful displays of God's grace to him a poor, needy sinner, he can say, "The Lord is mine." How full of meaning and richness and sweetness to the happy soul full of love that can exclaim, "The Lord is mine and I am His"! He is my Shepherd; I shall not want. He is my blessed Heavenly Father, and as such feeds me, clothes me, and furnishes me a sweet and loving home in His kingdom. He is my refuge, and strength, and a very present help in time of trouble. He is *my* Prophet, Priest, King, Righteousness, Sanctification, Redemption, Rock, High Tower, Life, Salvation, Surety, Head, and Husband. He assumed all my debts, and so wonderfully sustains, supports, feeds, clothes, and protects me as His loving bride. I can lean upon Him for all things adapted to my wants. This so beautifully portrays the mutual love of Christ and His people! What a loving, inseparable union existing! The Church being His body, and He the head, there is no danger of the body being destroyed so long as our loving Head is above the surging billows of trouble. Since He has done so much for us, we as His bride should obey Him, reverence, honor, and adore Him. We should glorify Him in our bodies and spirits which are His. The good wife by her indifference and disregarding the laws of her husband incurs His

displeasure and reproofs. She brings it upon herself. The dutiful wife reverences her husband and gladly obeys him. She loses much when she disobeys, and there is much sweet joy experienced by her when she reverences and lovingly obeys her husband and has His approving smiles. Let us all be followers of God as dear children, and walk in love. Let us all awake out of our sleep, and arise from among the dead, and Christ will give us light. We should glorify Him in our bodies and spirits which are His. We should bear fruits daily by our orderly walk and godly conversation, and thus evidence in our life that we are the Lord's. We should never let His service be secondary. This glorious assurance that we are the Lord's should inspire every one to labor to bear His blessed image more and more. We certainly want to be like Him now and live close to Him, but that old sinful nature hinders. When we awake in His likeness in the great resurrection morn, then we shall see Him as He is, and be like Him. Yea, then shall we all be satisfied.

L. H.

PEACE, No. 5.

(Continued.)

25. While ministers or pastors are required by the law of the Lord to serve, feed, and minister to churches which call or request them to serve them as pastors or under-shepherds, freely, lovingly, and faithfully, the churches are, by the same Lord and law, required to look after the temporal, carnal, or natural needs or necessities of their pastors; for, while pastors are required to serve the churches faithfully, they are, in common with all other members of the church of Christ, commanded to provide things honest in the sight of all men, provide a living or support for their own families if they have any, be an example to all the flock in conduct and general deportment, paying debts, and in leading an upright and blameless life before all men, visiting the sick, and attending and waiting upon their brethren, sisters, and friends in various ways. So, for the Lord's sake, for

your pastor's sake, and for you *own sake*, look after the temporal needs of your pastor, and do your duty toward him in a temporal way, for in so doing you discharge a most important and sacred obligation imposed upon you by the Lord and great Head of the Church, and you help your pastor in a two-fold sense: first, by helping him to bear and support the burdens of a temporal support for himself and family; second, by bringing forth fruit or evidence of your love for the cause and for your pastor, thus proving to him that you love and appreciate him and his labor among you.

ASSOCIATIONS.

26. Reliable Church history informs us that the first Baptist Association was formed in 1651 among the Welsh Baptists. As general meetings of the churches for the worship of God, they are indeed interesting, edifying, and precious occasions; but when we attempt to have, hold, or use them as disciplinary bodies, or as advisory councils, we make a great mistake, a mistake which has in many sections caused distress, strife, sorrow, and most painful divisions and separations. Let all questions of doctrine, discipline, or church order be settled or adjusted by the churches, the only disciplinary bodies authorized by Christ, the great Head of the Church, in His will, the New Testament.

COUNCILS.

27. Councils or disciplinary or advisory bodies or institutions are of human origin, and unauthorized by the New Testament. The Roman Catholic "Church" is the highest authority for them among men. While all this is true, councils are sometimes held by our people, and no doubt they have sometimes suggested prudent and scriptural methods of settling, adjusting, or disposing of church troubles. I have been in two or three such councils. But it should be remembered that the advice of Associations and of councils may be by the churches "accepted without praise or rejected without censure."

The councils of which I have been a member declared the church to be the only disciplinary body or authority recognized by the New Testament.

On account of a certain church trial in court in the State of Indiana, a certain attorney of that State visited two well known elders of the South to get their depositions under oath, or solemn affirmation, concerning certain points of discipline. In answer to his questions the first elder testified as follows:

Q. If excluded members from a Regular Baptist Church consider themselves wrongfully excluded, what right have they to demand a council to consider their case?

A. None, whatever.

Q. If excluded members, together with their sympathizers, do convoke such a Council, what authority, or power, has it?

A. The Council has no power. It is without scriptural authority.

Q. Should such a Council declare such members improperly excluded of what effect is such decision?

A. None, whatever. It has no authority to restore the members. Their only recourse is to go back to the church that excluded them. For such a Council to assume such authority is sapping the very vitals of the Primitive Baptist Church. For these reasons Councils cannot be scripturally recognized.

The second elder, living in another State and knowing nothing about the answers made by the above, answered the same questions as follows:

Q. In case excluded members, together with their sympathizers, call a council, to consider the act of the Church in excluding them, what power or authority does such council have?

A. It has none.

Q. Where such a council assumes to act in the absence and over the objection of the church body, of what force is its decision?

A. None whatever.

Q. When a council is resorted to, what are the proper steps?

A. For the contending parties to agree among themselves to hold a council, in the first place; and in the second place, they should agree as to the membership of that council.

In a court case relative to church identity among Primitive Baptists, the decision of the court, confirmed by the Supreme Court of the State of Arkansas, follows:

(7) "That among Primitive Baptists the individual Church congregation is the sole and only judge of its action. No council, no Association of Churches, and no convention of Churches, has any right or power to dictate to the individual Church what action the individual Church shall take in regard to any church matter. Councils, Associations, and Conventions are not Church judicatories so far as the action of the individual Church is concerned, and notwithstanding any action of Council, Association, or Convention, the individual Church organization must finally determine for itself what action it will take in any matter before it. The action of a majority of the Church members at a regular Church meeting is the action of the Church, and is final and binding unless changed by the regular action of the Church itself."

FACTIONS.

28. Suppose a church of fifty members preaches a disorderly, heretical preacher over and against the protest of ten of its members, and that, as a result of this, the contention of the ten members against the church becomes so offensive to the church that she excludes them. After which the ten excluded members go off, claiming to be the church in order, and call a council to come and investigate their claims. The council convenes at their request, investigates the case on the testimony of the ten, and upon common report, and pronounces the ten excluded members the church in order, and recommends them as such to all orderly Baptists. Can Old Baptists accept or tolerate such proceedings? No, indeed; because the ten were *legally* excluded, by which I mean that they were excluded by the church, which has legal authority to exclude, although the church in excluding them might have erred greatly, might have been guilty of an unrighteous act, still the act of excluding was legal. Because the ten excluded members had no legal right to call a council, nor to request churches to come and investigate their claims, and because the council, being a mere human invention and without scriptural authority, and being illegally called, had no authority or right whatever to make such decision and recommendation to and over churches.

In connection with this subject, a certain elder, laboring to defend the claim of the ten to the right or authority of being the church proper, says, substantially: "Brethren, if ten members of a church can't bestow gospel labor on the church of their own membership, pray tell me how many members from other churches would it take to bestow *gospel labor* on their church?" In answer to this question I would say, It would take just as many as were appointed by church authority. See sections 15, 16, 17, 19. It is surprising and humiliating that any of our ministers, after subscribing to the principles of Church discipline already pointed out in the preceding paragraphs or sections of these articles, would thus come up with such questions as the one just quoted. In return, I might ask a question. Suppose ten citizens

are unjustly and unrighteously condemned by the circuit court, would they have a legal right to step out and call a number of their fellow-citizens to come and sit as a court and investigate their case? Would their defense and contention before the circuit court be *legal labor*, and would it be legal for their called court to so consider it and render a decision in their favor accordingly? The reader knows it would not, and were we, as citizens of this country, to attempt to do such things, we would be liable to criminal prosecution, because our political and civil institutions, even of this world, have more wisdom and consistency about them than to do or suffer such unwise and unjust things among them.

For notice the church case under consideration: Ten members of a church of fifty members charge that the church of their membership preached a heretical and disorderly elder over their protest, and that, on account of their contention against and labor with her for doing this, their church excluded them. At the call of these ten members, a council convenes, hears, considers, and pronounces them the church in order, all this done away from the church which excluded them, and without the consent or approbation of that church, those upholding and justifying the ten as the church in order never hearing or laboring with the church at all. They accept what the ten say about the trouble as the truth, and accept what the ten say they did as gospel labor bestowed on the erring church, etc. And so we have, in this case, a church of forty members tried and condemned without ever being heard, or given a legal chance to make her own explanation and defense, those condemning her taking it for granted that the ten told the truth about the whole matter. I am not going to say that the ten did not tell the truth, but I am going to say that my own experience, observation, and reading teach me that we should never proceed in this manner, because sometimes some church members, when they are under the influence of the flesh, will misrepresent matters in a manner injurious to the absent, and not only so, but will actually lie concerning the trouble, so that when the full truth of the case is brought out we are greatly *surprised*.

The old Adam man, when he gets mad and becomes prejudiced, will lie and either willfully or ignorantly misrepresent the truth. Is it *true, honest, just, pure, lovely*, and of good *report* to try and condemn either churches or individuals, *unheard* and without having opportunity to explain and defend themselves? As I have said before, so say I now: "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 recognized and 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 containing the aggrieved church's complaint, with the names of the messengers sent, etc." If there are apparent or real exceptions to these general rules, see section 16.

In conclusion, we may know most assuredly that any practice or theory that encourages us to condemn people without giving them a fair, honest, and just hearing is wrong, tyrannical, and contrary to the righteous laws of God and man.

G. W. STEWART.

(*To be continued.*)

QUESTIONS AND ANSWERS.

1. Q. What are your views of Jer. 23:1-4 and Ezek. 34:1-10? A. The Lord here condemns unfaithful, careless, selfish, ambitious, covetous, and cruel rulers, both political and religious, and declares that He will remove and punish them. The hireling under-shepherd neglects, and the robber destroys the sheep, as he cares entirely for himself, and not at all for the flock; but the true and good shepherd loves and leads and feeds and guards the sheep, and even lays down his life for them (John 10: 1-30). The Lord Jesus Christ is the true owner and the

perfect Shepherd of all His people, none of whom He will ever lose; and every one of His true ministers has His spirit of unselfish love for every member of each church that he serves, and sacrifices himself for the benefit of his beloved brethren and sisters, and they love him, and delight to prove it by ministering of their worldly substance unto him, thus enabling him to serve them better and to help the poor and afflicted members, which he is glad to do without telling others about it. All true service of God is a service of love (Matt. 22:36-40; 25:31-46; John 13:34, 35; 21:15-17; Rom. 13:10; 1 Cor. 13; 1 John 4:7-21).

S. H.

EXTRACTS.

JENNINGS, FLA., May 18, 1917.

DEAR BROTHER HASSELL:—As the time is close for me to renew for my MESSENGER, find postoffice order for \$1. I thank God I have it to send to you for THE MESSENGER, for it is now the most I have to feed upon except my Bible. I feel sure that God will keep shepherds to feed His sheep with the food they should have.

May God continue to bless you all in the good work you are doing. The 5th of June, should the Lord permit me to see it, I shall be 83 years old. My love to you all.

Yours in hope,

JAMES AVRIETT.

NEWTON, MISS., December 26, 1916.

Elder Sylvester Hassell—

DEAR SIR:—Enclosed find check for \$1.50, which renews my subscription to THE GOSPEL MESSENGER till December, 1917.

I know that one dollar is the subscription price of THE MESSENGER, but I know, also, that the price of paper has advanced considerably, and I feel that in raising the amount to \$1.50 I am only doing my duty without being requested to do it. Why can't all subscribers of THE GOSPEL MESSENGER do likewise, and in this way aid you in carrying this financial burden that we all know is much heavier than when the price of THE MESSENGER was fixed at one dollar?

I consider THE GOSPEL MESSENGER the ablest, soundest, and best periodical that I have ever read, and I hope it will continue to "speak the truth in love," month after month in the future, as it has done in the past.

I hope all subscribers who are able to do so will come to the relief of THE MESSENGER, and voluntarily raise their subscription above \$1. This would show the proper spirit, I am sure.

Wishing you many more years of health and strength of mind and body to speak the truth, I am,

Yours truly,

J. D. CARR.

NEWNAN, GA., April 30, 1917.

Elder Sylvester Hassell—

BELOVED BROTHER IN THE LORD:—I send you by postoffice order \$1 for THE GOSPEL MESSENGER. I can't well do without it. I would have sent it sooner, but I was late in getting my pension. I want to take it as long as I live, and can get the money to pay for it. I have never seen anything in it from you but what I can endorse. I hope you may be spared to continue to write its editorials, which I so much enjoy.

Yours,

A. M. KEITH.

BUFFALO, ALA., March 26, 1917.

DEAR BROTHER HASSELL:—I am reminded that my time is out for the dear old GOSPEL MESSENGER. As I don't wish to miss a number, please find postoffice money order for \$1, which pays up my subscription from April, 1917, to April, 1918. My appreciation for THE MESSENGER is the same as it was at first. I am still on the journey of life, and I feel that this earthly house is gradually being undermined and weakened, so that I am obliged to lay aside various duties, and feel that time is short with me, and I have a desire that God may so manifest to me my interest in His eternal salvation that, come when death may, I shall be enabled to leave a testimony that all is well with me. And I trust you may be preserved for your arduous duties in strength of mind and body, and be a successful advocate and minister to the faithful in these evil days when men's passions seem to overcome all good, is the desire of yours.

D. H. B. ABERNATHY.

FITZGERALD, GA., April 2, 1917.

DEAR BROTHER HASSELL:—I am sending you a two-dollar money order today for renewal of my subscription. I have been a subscriber to THE MESSENGER since its first beginning, and I want it as long as I live.

May heaven bless you and yours, and give you grace to continue in your work for the Master.

Your friend,

W. G. DOWNING.

PROVIDENCE, KY., May 10, 1917.

Elder Sylvester Hassell—

DEAR BROTHER:—I see in THE GOSPEL MESSENGER where you are pressed in getting out the paper, and I have been reading the paper for several years and not paying you anything. I wrote you once about it, and you answered me that you did not want me to pay you anything for the paper, and so I did not. But I feel it my duty now, since you are financially pressed to get the paper out at the high cost of everything, to send you \$1 for last year's subscription, and ask all the readers of your paper that have not paid up their subscription to send it in at once, and all that are on the free list, that can, to send you \$1 for last year. We don't want THE GOSPEL MESSENGER to go down. I heartily endorse the way you conduct the paper in keeping all controversy out of its pages. I hope, dear brother, you will continue to do so. I notice in some of our old Baptist papers there is trouble on the subject of regeneration, and I don't think that there ought to be. They all say, and we all believe, that it is the heart or soul that is regenerated and vitally changed in time, but the body of the child of God is not born again

and vitally changed in time, but will be vitally changed and made spiritual in the resurrection; and why have all this discussion and confusion over the subject? Why not drop the subject and all come together in love, seeing we all believe the same thing fundamentally, and our difference is only on the minor points of the change and new birth. Brethren, let me ask you all that can to send in your subscription for last year that have not done so, and if you can, renew for this year. Don't put it off and think I will attend to it and forget it and neglect it, but tend to it today, that is, the day you read this, if you reasonably can, and if you can't today, tend to it tomorrow or at your earliest convenience. Don't anybody think that I was asked to write this way—I was not; this is wholly voluntary on my part. I felt it my duty to send Brother Hassell some aid, and to ask all the brethren to do the same.

May the blessed Lord and Saviour abundantly bless you in your old days, and enable you to give us as good a paper in the future as you have in the past.

Your brother in hope of eternal life,

J. N. WALLACE.

TAYLORSVILLE, MISS., May 12, 1917.

Elder Sylvester Hassell—

DEAR BROTHER IN CHRIST:—I enjoy reading THE MESSENGER, and do not want to miss any of them. I am in full accord with the sentiment or principles it maintains. I am fully of the opinion that the dear Baptist family are on safe Baptistic and Scriptural grounds when they remain right where our dear fathers stood when the Black Rock Address was sent out in 1832. When I see or hear of men rising up among us lightly esteeming the act of the dear brethren in that convention and that address, it causes me to feel that they are in some way dissatisfied with the dear old Baptists and their order. My poor heart swells with love, joy, and gratitude for those precious, sainted, and faithful fathers in Israel when I read that seemingly almost inspired document. I love to stand right where they stood. Those principles maintained and set forth are despised by this proud and boastful world, but they are the truth. There is no sense in which the world loves the truth of the Gospel nor feasts upon the heavenly manna through the preached word. My opinion is that the world, with all of her men-made institutions, secret or otherwise, should, in love and from a scriptural standpoint, be condemned by the ministry both publicly and otherwise, not waiting until the Church is disturbed and some of her members have gone off into them, but sound the alarm in Jerusalem, blow the trumpet in Zion. It pleased God by the foolishness of preaching to save them that believe—save them from disorder and false and erroneous doctrines.

May God bless you, my dear brother, and preserve you unto His heavenly kingdom. I have of late had two impressive dreams of being with you in Divine services, the cause of which I am not able to tell. They were very pleasant seasons, although but dreams.

Yours in much love,

J. A. FORD.

HAMILTON, TEXAS, May 7, 1917.

Elder Sylvester Hassell—

VERY DEAR BROTHER:—After some delay I will try to write you a few lines to let you know how grateful I desire to be for your kindness in sending me THE GOSPEL MESSENGER free of charge. I do want to thank you very kindly for your love and care for me and

mine. I have been a reader of THE MESSENGER for 31 years, and have greatly enjoyed the truths set forth in it. I would be truly glad to see you again. Dear brother, while I live and keep able to work I feel that I want to do what I can to help you bear the burden of sending THE MESSENGER to so many of God's little lambs. I am very scarce of money, but I will send you a check for two dollars. This may be the last I will ever be able to send you, but it keeps on my mind to send this as a small token of my love and sweet fellowship for you. But oh! I am so poor and imperfect I can't do as I so much desire.

My dear brother, you spoke my poor heart's desire in THE MESSENGER when you said, "Even so, come Lord Jesus"; for I feel sure He alone can help us, for vain is the help of man. Oh! these troubles among our people are so grievous. Oh! may God help us to go to Him in true humble prayer and supplication. I sometimes almost faint and give up in despair after having lived in the old Church over thirty-nine years, and tried to labor for the comfort of the poor, then to see the seeds of discord sowed by designing men, and poor old people all torn up, it looks to me sometimes it will kill me. Will you, my precious brother, please try to pray for me, that God may give me wisdom to do His will and cast all my care upon Him now in this great time of trouble and distress? The Lord is good and will hear the prayer of the destitute and not cast us off forever. I sometimes feel that He blesses me, and fills my soul with His love, then I want to love and serve Him forever. As ever a little one, in hope of rest.

Your brother, I hope,

A. P. KOEN.

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.

E. S. PHELPS.

CHURCH MEMORIAL.

Whereas it has pleased our Heavenly Father to remove from us, by death, our beloved brother and clerk, Edward S. Phelps, be it therefore

Resolved, That, while we greatly miss him and his faithfulness to us in our Church meetings, we desire to be reconciled to this Divine dispensation, feeling that our loss is our dear brother's gain. And, through love and respect to his memory, we ask that a copy of this resolution be placed on our Church Book, one sent to his bereaved family, with whom we deeply sympathize, one to THE GOSPEL MESSENGER, and one to *Zion's Landmark* for publication.

Done by order of the Church at Great Swamp, Saturday before fourth Sunday in May, 1917.

S. HASSELL, *Moderator*.
MRS. ELLA BRILEY, *Clerk*.

HUGHIE LEE COOK.

On Sunday, December 17, 1916, our dear mother was called from this earth to rest within the heavenly gates, where she entered "A house not made with hands, eternal in the heavens." She was never strong and well, but was confined to her bed in August, and, though

up a little, she was never able to leave the house again. Her suffering was intense, and she was conscious to the last; although she begged for ease she was patient, saying, "Thy will be done."

She was Miss Hughie Lee Hurst (before her marriage to my father, Mr. S. O. Cook), daughter of Elder and Mrs. M. F. Hurst. She was born March 2, 1870, in Alabama, and married October 31, 1889. She is survived by her husband, S. O. Cook; two children, Sydney Hurst and Musette Cook, both residing in Covington, Ga.; two sisters, Mrs. B. E. Adams and Mrs. C. J. Norman; and two brothers, M. F. Hurst, Jr., and Dr. G. Paul Hurst. She was unusually intelligent, and a woman of charming personality. "To know her was to love her."

Only our dear Lord knows how we miss her; sadly have we realized the meaning of the old song, "What is home without a mother?" Her life of purity and unselfishness was truly an example worthy of emulation.

She was a member of the Primitive Baptist Church; an earnest and prayerful student of God's holy word, ever ready to talk of her Master and His great work. One was never more constant in prayer on a bed of affliction; she desired the prayers of all, and an expression of their faith. The bright manifestations of God's love in her heart was fully demonstrated from her spiritual birth to her physical death. One afternoon about a month before her death, when she was in such terrible pain, she remarked to my father, "There's no rest for the weary," then at once she said, "Yes there is rest," and began to sing "There is Rest for the Weary." Her voice was so clear and strong that it seemed supernatural, but she sang several songs, and talked beautifully. O how happy she was! She said she had wanted to sing for a long time, and the Lord had given her strength to sing and talk for a little while. Not long before the end, I asked mother whom she saw; she replied, "Jesus," and later said, "Tell them, I say, Jesus is the light of the world."

After appropriate funeral services by Elder R. L. Cook at the residence, in the presence of a large concourse of friends and relatives, the dutiful daughter, the loving wife, the devoted mother, the faithful saint, and the obedient child of God was laid to rest in West View Cemetery, where her body awaits the resurrection of the blessed, who will praise and adore the Lord forever and forever. May God be merciful to us, a bereaved family, and help us to say as Job, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord." And when our mission on this earth is finished, may we meet her in His likeness, where parting and pain are no more.

Her unworthy daughter,
Covington, Ga.
Written in January, 1917.

MUSETTE COOK.

S. O. COOK.

It becomes my sad duty to announce, through THE MESSENGER, the second visit of the death angel to our home when, on Sunday, March 4th, it claimed our dear father, S. O. Cook, just ten weeks from the day our precious mother left us.

He was the son of Sarah H. and James Cook, being born June 28, 1862, near Covington, Newton County, Ga., making a short stay of nearly 55 years on this earth. He was married on October 31, 1889, to Hughie Lee Hurst. To this union were born two children, Sydney H. and Musette Cook, who are left to mourn his death. Three brothers also survive him, Joseph, C. E., and Elder R. L. Cook.

Soon after their marriage they both united with the Primitive Baptist Church, Holly Springs, where they were both members at the time of their death. He died of apoplexy, his death being unexpected, having the first attack on Wednesday and the third, Sunday, when the end came.

He was such a good and worthy Christian; truly can we say he was a kind, gentle, and loving husband, a tender and indulgent father, a good neighbor. How greatly he will be missed as a neighbor, as a citizen, Christian friend, and, above all, he will be missed in his home, now lonely, for there is the vacant spot that never can be filled. He was always bright and cheerful, being ready for the Lord's will. Just a few minutes before his death he said to me and my dear brother, "I've prayed the Lord to take me out of this, but not my will but the Lord's be done."

This dear couple, after walking over the valleys and hills together for a little more than twenty-seven years, passed forever away from all that pertains to this earth into the realities of infinite eternity nearly at the same time. What a happy reunion theirs must have been!

After appropriate funeral services, conducted by Elder Frank Morse and Mr. Edward Heard at the residence, in the presence of a host of friends and relatives, his body was quietly laid by the side of his wife to rest in peace till bid awake in the image of the heavenly, ever to be with the Lord.

May it be the will of the Lord to give us a like precious faith of our dear parents, and may we humble ourselves under the mighty hand of God, and cast all our care upon Him. May He enable us to emulate their well spent lives, and may He comfort us in our great sorrow, is my constant prayer.

His unworthy daughter,

Covington, Ga.
May 9, 1917.

MUSETTE COOK.

HYMN AND TUNE BOOKS.

(Fourteenth Edition.)

For use in Old School Baptist Churches.

Either round or shape note, 70 cents per single copy, \$6.50 per dozen. Transportation prepaid.

This book can be furnished in limp-leather binding, with name of owner in gilt letters, for \$2.50.

Send orders to Elder S. H. DURAND, Southampton, Pa., or to Elder P. G. LESTER, Floyd, Va.

EBENEZER CHURCH, BALTIMORE.

Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every 2d, 3d, and 4th Sundays at 11:00 A. M. Meeting House on Madison Street, near Calvert Street.

Pastor, Elder Joshua T. Rowe, 704 Linwood Avenue, Roland Park, Baltimore, Md.

THE GOOD OLD SONGS.

The Best of Hymns (719) in 464 tunes in seven shaped notes, carefully selected and edited by Elder C. H. Cayce. \$1.25 each, or \$13.75 per dozen, postpaid.

CAYCE & TURNER,
Martin, Tenn.

NOW PUBLISHED IN FULL.

SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B. LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

LED BY A WAY I KNEW NOT.

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

MRS. R. ANNA PHILLIPS.

Address W. J. Heard, R. 3, Macon, Ga.

NEW EDITION, SOLD AT LESS THAN COST.

For the Defense and Spread of the Truth.

THE APOSTOLIC CHURCH.

The ninth (the most important) chapter of my *Church History* revised and brought down to date.

Scripture truth about the church, as stated by the greatest scholars of the world, and by the ablest Primitive Baptist ministers. Sixty closely printed octavo pages.

The *Church History*, now out of print, was written and published to disseminate the truth, and was sold for two thousand dollars less than the cost; but, through the kind appeals of Elders J. R. Respass, Wm. L. Beebe, and P. D. Gold, in *THE GOSPEL MESSENGER*, *The Signs of the Times*, and *Zion's Landmark*, this debt was paid by members and friends. The present volume, *The Apostolic Church*, will be sold at cost, or given to those wishing it, and not able to buy it.

SYLVESTER HASSELL,
Williamston, N. C.

Postpaid, ten cents a copy.

ALLEN'S NATURE COMPOUND.

A safe vegetable remedy for Liver, Kidney, and Blood Diseases, Rheumatism, Neuralgia, Dyspepsia, Sick and Nervous Headache, Fever and Ague, Constipation and Skin Diseases. Your money back if you want it. Six months' treatment for \$1. Sent postpaid on receipt of price. Agents wanted. Not for sale by druggists. On receipt of a stamp we will send any person over the age of sixteen a generous sample free.

W. T. ALLEN MEDICINE Co.,
Greenfield, Indiana.

CHURCH CLERK'S RECORD BOOK

A Church Record should preserve in the best available form a Roll of the Membership, and all facts valuable for present and future reference. IF THE FACTS ARE WORTH PRESERVING, PUT THEM IN A BOOK SO ARRANGED THAT THEY WILL BE AVAILABLE FOR REFERENCE.

SEE THIS EXAMPLE COPIED FROM RECORD OF WEST UNION CHURCH LINN COUNTY, MISSOURI.

ROLL OF MEMBERS

NAME	DECEASED	DISMISSED BY LETTER	EXCLUDED	RESTORED	RECEIVED	RECEIVED BY	DATE OF BIRTH
<i>Cash, Walter</i>		<i>June 1914</i>			<i>May 1873</i>	<i>Baptism</i>	<i>Sept. 2, 1856</i>

In this book the names of members are entered in alphabetical order, there being a thumb index to pages. An entry in either of the three left hand spaces removes them from membership, so it is seen at a glance who are the members. See how plain this is!

BRIEF HISTORY OF EACH MEMBER

OPPOSITE THE ROLL OF MEMBERS IS A PAGE LIKE THE FOLLOWING:

BIOGRAPHICAL

<i>Cash, Walter</i>	<i>Son of Capt. Mary Ann Cash, licensed Jan. 1872. Ordained to ministry by the Syn. of the Missouri Conference, 1880. Pastor, Elder, Wilson, Mo., from 1880 to 1886. A. C. Baldwin, Cal., to participate May 1886. Married Ellen C. Gardner Aug. 12, 1870. Methodist, Mo. 1876. Married Emma Gentile March 4, 1877. Work letter to Little Rock church, St. Joseph, Mo. July 5, 1914.</i>

On this page important facts are recorded; and if there is not room for all, a reference page-number is given where facts are entered, and a printed obituary of deceased members may be pasted in.

Pages for minutes are properly ruled, and instructions given for correctly entering them. Size of page—8 1/4x13 1/2, printed on good ledger paper. WHY USE THE OLD BOOK WHEN IT DOES NOT SERVE IN THE BEST MANNER THE PURPOSE FOR WHICH RECORDS ARE KEPT?

PRICES: Fifty-year Record, \$5.00; One hundred-year Record, \$8.50, prepaid.

DESIGNED AND PUBLISHED BY ELDER WALTER CASH, ST. JOSEPH, MO.

SEND ALL ORDERS FOR RECORDS TO THIS PAPER

ISHMAEL, OR THE ORIGIN OF THE RED MAN.

This interesting pamphlet of 43 pages, with five illustrations, including a portrait of the author, Elder A. V. Atkins, may be had of him, postpaid, for 35 cents a copy, or 3 copies for \$1.00. His address is 813 1/2 West 40 Place, Los Angeles, California.

DROPSY REMEDY.

I have discovered a remedy which relieves, and sometimes cures, dropsy, even heart dropsy, when other medicines fail. I mail one package for One Dollar, or six packages for Five Dollars.

C. W. ANDERSON,
Witter, Madison Co., Arkansas.

CHOICE ENGLISH FREE GRACE BOOKS

The following books are published by Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, London, England, and may be obtained through their American agent, Mr. J. T. HIGGONS, 241 West 132d St., NEW YORK, to whom orders and remittances may be sent. All books POST FREE.

By *J. C. PHILPOT, M.A.* (for many years editor of *The Gospel Standard*.)

EARLY SERMONS. Set of 4 vols. (80 Sermons). Cloth binding, \$3; half calf, \$4.50. Single volumes, cloth, 90c.; half calf, \$1.30.

THE GOSPEL PULPIT. Set of 10 vols. (24 Sermons in each.) Half calf, \$13; single volumes, \$1.50.

ANSWERS TO ENQUIRIES. Mr. Philpot in this work deals with subjects of deep interest to the Church of God. \$1.

TWO NOTABLE SERMONS. "The heir of heaven walking in darkness, and the heir of hell walking in light"; also "Winter afore harvest; or the soul's growth in grace." Each, paper cover, 12c.

By *WILLIAM HUNTINGTON, S.S.*

THE BANK OF FAITH. 20c.

THE KINGDOM OF HEAVEN TAKEN BY PRAYER. 20c.

THE HISTORY OF LITTLE FAITH. 50c.

THE ARMINIAN SKELETON. 50c.

Also the following:

WM. ROMAINE'S LIFE, WALK AND TRIUMPH OF FAITH. 75 cents.

WM. ROMAINE'S SELECT LETTERS. Large type edition. Cloth, 32c.; also better binding, 50c.

DR. HAWKER'S POOR MAN'S DAILY PORTIONS (for daily reading). Cloth, \$1.25; superior binding, \$1.80. The Portions are also issued in separate Morning and Evening volumes, each 75c.

AUTOBIOGRAPHY OF JOHN KERSHAW (Rochdale). Cloth 75c.; with gilt edges, 90c.

MEMOIR OF JOHN WARBURTON (Trowbridge). Mercies of a Covenant God. Boards, 60c.

LIFE OF WILLIAM HUNTINGTON, S.S. By Thomas Wright. Illustrated. \$1.40.

LIFE OF JOSEPH HART, HYMN-WRITER. By Thomas Wright. Illustrated, 75c.

LIFE OF AUGUSTUS M. TOPLADY, HYMN-WRITER, Etc. By Thomas Wright. Illustrated. \$1.40.

JOHN NORCOTT'S BAPTISM discovered plainly and faithfully according to the Word of God. Paper, 12c.; limp cloth, 18c.

LIFE AND LETTERS OF THOMAS BRADBURY. Illustrated; clear type, 360 pp. 85c.

CHIMES FOR THE TIMES. Poems by Mrs. Chaplin. Second edition, enlarged. 50c.

A DISCOURSE OF GOD'S SOVEREIGNTY, by Elisha Coles. Recommended by DR. OWEN, DR. GOODWIN, etc. Cloth, 70c.

COME AND WELCOME TO JESUS CHRIST, by John Bunyan. 30c. Also, THE WATER OF LIFE, by John Bunyan. 30c.

THE OLNEY HYMNS (by Newton & Cowper). Large type; cloth, 32c.; leather back, gilt top, 60c.

SECOND-HAND FREE GRACE BOOKS.—The out-of-print works of the famous writers of bygone days are stocked at Farncombe & Son's Second-hand Book Department at Croydon, England, and all enquiries from America receive prompt personal attention. Lists will be forwarded to any address on application. Dr. Gill's Commentary, from \$10 upwards, carriage paid.

Vol. 39

No. 8

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE.

SINGLE COPY, 10 CENTS.

AUGUST, 1917.

All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin County, N. C.

Write communications with pen, and on only one side of paper.

Money should be sent by money order or registered letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving THE MESSENGER should notify us.

Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

If the MESSENGER is not received the first or second week of each month, please write at once for another copy.

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

The Gospel Messenger

AUGUST, 1917.

TABLE OF CONTENTS.

Poetry.

Refreshings of the Holy Ghost.....	225
------------------------------------	-----

Correspondence.

James Hinton—A Marvel of Grace.....	225
Elder J. H. Fisher—The Second Beast.....	234
Elder J. E. Adams—My Recent Tour.....	235

Editorials.

By Elder S. Hassell:

The Present World War.....	227
Fruitfulness of Living Faith.....	240
Questions and Answers.....	251

By Elder J. E. W. Henderson:

"Heirs of God; and Joint Heirs with Christ".....	242
--	-----

By Elder J. H. Oliphant :

The Prodigal Son.....	244
-----------------------	-----

By Elder G. W. Stewart:

Peace, No. 6.....	227
-------------------	-----

Extracts.

Mrs. Orie Belle Adams.....	253
B. W. Odom.....	253
W. A. Holmes.....	254
A. S. Rowe.....	254
Elder S. Hassell—Remarks.....	254
Elder E. W. Varell—Appointments.....	255

Obituaries.

Deacon J. W. T. Abernathy.....	255
Mrs. Annie E. Smith.....	256
Change of Address.....	236

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 39

WILLIAMSTON, N. C., AUGUST, 1917.

No. 8

REFRESHINGS OF THE HOLY GHOST.

"In the wilderness shall waters break out."—Isa. 35:6.

Blest Jesus! source of grace Divine,
What soul-refreshing streams are Thine!
Oh, bring these healing waters nigh,
Or we must droop, and fall, and die.

No traveler through desert lands,
'Midst scorching suns and burning sands,
More needs the current to obtain,
Or to enjoy refreshing rain.

Our longing souls aloud would sing,
Spring up, celestial fountain, spring;
To a redundant river flow,
And cheer this thirsty land below.

May this blest torrent, near my side,
Through all the desert gently glide;
Then, in Immanuel's land above,
Spread to a sea of joy and love!

PHILIP DODDRIDGE (1755).

A MARVEL OF DIVINE GRACE.

Psalm 118:23.

The Lord Himself Effectively Teaches His Children.—Isa. 54:13,
Jer. 31:31-34, Heb. 8:8-13, John 6:45, 1 John 2:27.

[Republished, by request, from *The* (North Carolina) *Primitive Baptist* of September 3, 1864.]

WILLIAMSTON, N. C., July 9, 1864.

DEAR BROTHER TEMPLE:—I have thought that an account of the Christian experience and ministry of old

brother James Hinton, an aged colored preacher of our faith and order, yet living in this neighborhood, would not be uninteresting or unprofitable to the readers of the *Primitive Baptist*. His truthfulness and sincerity are attested by the uprightness of his character and by the excellence of his teachings. "By their fruits ye shall know them." Matt. 7:20. With his thoughts, his conversation is continually directed towards heaven, where all his treasures lie.

Brother James does not know a "letter in the book"; he has evidently derived his information from a Divine source. I give you his account in very nearly his own simple and expressive language:

"I am 83 years old. I was born and raised in Bertie County, N. C. My first master was old man Billie Hinton. I have had five or six owners during my life. They have been kind to me. I have been twice married, and have had twelve children by my first wife and two by my last and present wife. Most of them died in infancy. My son Bosen became a Baptist and a preacher, though unlearned like myself. But, with his master and others of my children, he moved many years ago to Mississippi. I do not know the number of my grandchildren and great-grandchildren.

I was twelve years old when first struck under conviction. Up to that time I had been required to do scarcely any work. My old master wanted me to grow and get strong and be of some account.

One day I challenged several of my playmates to box with me, declaring that I could outfist them all together. We had been thus roughly engaged some moments when I heard a voice, loud enough I thought, to be heard four miles, calling out most distinctly, 'James.' I looked all around and up, but saw nobody. My arms and wrist at once grew weak, and, at a second similar call, powerless, so I backed away in silence, and sat upon the ground. I wondered that the boys didn't hear the call, but they did not, for they kept thumping me for some time, crying out they had whipped me; but I did not care for it. After they had left me something seemed to fall from the heavens and drop into my bosom. Ere long it spoke and said, 'Christ is the way for saving sinners.' I trembled like a leaf, and wept like a child. From that

day forward it kept talking to me—gospel, Scripture, justice, and righteousness—continually pointing out the way for me to go. I never was more puzzled—could form no idea what it was. I tried my best to run away from it by moving from place to place, but all in vain—the talking went everywhere I did. It kept up with and annoyed me so that I thought it must be my tongue somehow speaking, and I pulled it out and tried to hold and stop it, but it quickly darted back, and the talking went on worse than ever. Well, thought I, what is it? What *can* it be? I was fond of frolics. The voice told me to stop going. I resolved not to obey it, and continued to go. But at last I was so much troubled that I promised I would not dance, but sit civil and not be chargeable. I did it, but while walking along one day the voice reminded me of my promise, and added, 'James! I say unto you, if you *will* go unto such places when not compelled, I threaten you with my dreadful wrath!' I shook with terror; I wept as though my heart would break. I never went to any more frolics after that. I kept wondering what *could* be the matter with me. One time it spoke to me and said, 'Come out from among them; be ye unspotted from the world, and I will receive you, saith the LORD.' Then I knew, and not until then, that it was the LORD who had been dealing with me. 'Come, you, by prayer to me,' He said. I told Him I did not know how to pray. 'Cry out to Me,' He replied, 'through faith for God to have mercy on you, a poor sinner, and I will have mercy.' I tried to pray this prayer a long time, and thought I had been heard by the Great Master. But one night I went off to pray, in great distress; my tears struck the ground before my knees did. I prayed with a new and true fervency of spirit. And the Lord said to me, 'James! this is the first prayer of yours that I have heard.' My deliverance occurred in May, about weeding corn time. I had been abroad over the swamp, and came home early sunset. I went to bed and slept till two or three hours to day, then woke and found myself lying straight and flat of my back, as though I was dead and laid out—a position I never lay in, to my knowledge. I was as wide awake as I am now. I felt a weight press down on the middle of my breast. I could not imagine what it was. I looked and saw, hanging from three cords,

a great body of darkness about two and one-half feet from my breast. I could not tell what it was. A strange thing in my bosom then moved and spoke—'GOD BE MERCIFUL TO ME A SINNER!' I knew what was the matter then. This cry was repeated. I thought I would try to get up and move away from the terrible object, but I found myself unable to stir, and, looking, saw myself right in the middle of the jaws of hell. Oh! what a great ocean! I gave up utterly and confessed: 'Lord, this is my sins. Would you be merciful, would you be so good, would you be so kind as to pardon and forgive me? Oh Lord! I am not able to stand them; they are greater than I can bear.' At once a straight line of light came swiftly as a shot, cut down the great body of darkness and slipped it by me. Oh! then there broke light in and about me, as old Brother Paul says, above the brightness of the sun. If brought into this world it would make noonday look like darkness! I thought it was day, but found it was not. I felt as light as any down in your head pillow.

My old master Hinton was a mild, free, and open-hearted man. He had hundreds of servants, whom he clothed and fed well. He used to sell a thousand barrels of corn a year, and send off hundreds of fattening hogs to Richmond, Petersburg, Suffolk, Smithfield, and Edenton. He would put them under my charge, and allow me to bring home the bags of money received in payment. One spring when I was hauling rails he thought I was staying too long in the woods and so he took to watching me. He did not tell me of it, though, until I went to ask for an order to relate to the church what I had faith to believe the Lord had done for my soul. 'Jim,' said he, 'do you believe He has done anything for your soul?' 'Yes, sir,' said I. 'And I believe it, too,' he answered; 'for I have been watching you for years, and often seen you in the woods, after you had loaded your cart, kneel down and pray for yourself and for me, but I would not interrupt you.' He told me to take all the rest of that day to talk with him, and that I might go to meeting whenever I pleased, for the time was not his but mine. But I only stayed a while with him and then slipped off to my work, it was such a good day for work.

The Lord promised me that when I went to give an account of my exercises to the church He would be with me and bless the day. It, indeed, proved to be a lovely day, and the good Lord seemed to manifest His special presence. As I was telling of His dealings with my poor soul I could see the gentlemen and ladies trembling, and wiping their eyes with their handkerchiefs. The old elder declared it was useless to examine the candidate any further 'for,' said he, 'we cannot go anywhere he cannot go with us.' Many said they had not seen such a candidate in thirty years, and after I had gotten through they told me to talk on, for it was greater than the preaching they had heard. One great gentleman was struck then and there under conviction. At the beginning of the services he sat away up high in one corner of the meeting-house, but before I finished speaking he was standing by my side, half-bent and trembling. He did not rest until he experienced conversion, and was baptized a year afterwards. Then he used to hail and talk with me every time we met, and we loved each other.

On the day of my baptism, before I reached the water, the Devil tried to persuade me that if I was baptized I should be drowned; but I did not believe him, and, as always, he turned out to be a liar. Some six years after I joined the church the Lord told me He was going to make me a minister of His gospel, and before that year was out, too, no matter how much I might run and hide from it. But I thought surely not *yet*, and went one Sunday to Billie Thompson's Quarter, where two colored brethren were expected to preach that day. When I arrived they urged me to go forward and speak to the people, saying that I was better taught of the Spirit than they. I wanted to run away, but saw no chance. I felt that I had nothing to say, and trembled like a leaf. But when I arose this hymn at once came to me, and I gave it out:

'That awful day will surely come,
The appointed hour makes haste,
When I must stand before the Judge,
And pass the solemn test,' etc.

I tried to pray, and when I finished that duty I was as much at a loss what to say as ever. But this text was given me, as well as every word I spoke from it: 'Behold,

I stand at the door and knock: if any man hear my voice, and open the door, I will come in unto him, and will sup with him and he with me.' (Rev. 3:20.) The strength and warmth of feelings overcame me, and I could not help from weeping while I spoke of the Saviour's sweet, kind call and welcome to poor, lost sinners unto Him. The people said they never heard better preaching than on that day. They called me 'preacher' after that. Another text given to me once was, 'The eyes of the Lord are upon the righteous, and His ears are open unto their cry.' (Psalm 34:15.) And another was, 'I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it that it may bring forth more fruit.' (John 15:1, 2.) By invitation I would often preach, especially on funeral occasions, in porches of gentlemen's houses, to congregations of two or three hundred persons. After service the gentlemen sometimes would crowd around me and push a book before my face and ask me if I could not read. I assured them that I did not know a letter, and could not tell one if they were going to hang me unless I did. They said, 'How can you preach so, then? We would rather hear you preach than anybody else.' I told them the LORD was my teacher. Other books can be burned up, but mine is fixed with the seven seals of the Lord. No power can get up or around it. Oh! if any person wants high learning, let him get the grammar of Christ. I must not forget to tell you that He once said to me, 'Always be dutiful to your earthly master, and tell him the truth, and you can ever meet him gladly. And so, by always living in prayer and faith to me, you will at length invite, instead of dreading, death, and face it boldly.' This command was put over me. I thought that I never could do enough for Him after that.

In the Lord's direction to me in pursuing His ministry He has said, 'James! you know my terrors, and shall persuade men to strive for beauty that will never die, for crowns of righteousness that shall never fade, and for wealth that shall never perish. You shall warn sinners to repent. You shall preach my gospel close by the Tree of Life. I am the Tree of Life.'

I once prayed to the Lord to take away this talking, and deal with me as with others of His people; and for a while He left me in silence, and did not visit me at all. But as I was going across an old field one day I heard a singing low down at a distance which gradually ascended the heavens and followed, overtook me, and struck me down upon my face. 'Ah! James!' said my inward monitor, 'you disbelieved the way in which I was bringing you, but I shall not deal with you otherwise. Talk with your brethren, and you will find that they and you witness the same truths, have all drunk of the same spring, and have been born of the same God. I shall talk to you thus, as man to man; you shall feel, hear, and see with your inward ears and eyes, and you shall believe. These are the great witnesses that shall stand death and face judgment. You shall pray and thank me every Christmas Day and New Year's Day that your life has been preserved. You shall glorify me. I will be with you, and support and supply you with gospel and scriptures. You shall drink of me and never run dry. I shall keep you here a long time, working for me. You need not think that pain or that chill will carry you off. You shall know when I call you. I will send six angels when you expire, who shall convey you home to heaven. And then one of your attendant spirits shall exclaim, "Fly wide open, ye pearly gates of the New Jerusalem, and let the righteous nation in!" A crown of glory shall be put upon your head, and you shall take your seat at my right hand, and your end shall be peace. Seek you rest above.' One day while I was in the field it seemed as though He slipped around in front of me and treated me with such a drink, far sweeter than all the sugar and coffee in the world that, if the taste had remained, I should never more have wanted water.

During all the night of the shelling (6th of July, 1863) I sat in my door facing the river, assured by the Lord that I should not be harmed. And I was not, though I could see the shells bursting through my walling and firing a neighboring dwelling-house. The Yankees asked me if I did not want to go with them and have my freedom. I told them I did not want to go from my old home, where I knew my people, off with them,

where I knew nobody; and, besides, that I was already free—that I had a freedom that no man could take from me, even the saving knowledge of our Lord Jesus Christ. They said they wished they had that freedom (I thought to myself, you won't get it by throwing bombshells), and they let me alone.

Oh! this something within me often sings its own praise, prays its own prayers, and preaches its own sermons. As I am working with my hoe in my little field, it often holds a meeting like an Association! And, as it talks to me of the greatness and goodness of GOD, I have to stop working and sit down, and my eyes become leaky as a spring, and my tears drop like rain. I never stop thinking of Him—I can never thank Him enough for His blessings. I have tried hard many a year to get a better love for Him, but I find I can only feel this same old first love still. Sometimes I rise and sit up in my bed at night, rapturously listening to the marvelous, glorious language of my God! Oh! the teachings of this heavenly voice will never leave me! No thunder or bombshell can drown it. The world and the Devil cannot stop it. Old Jim is going to die there! For almost fifty years has he been a mouth for God, laboring for Him and laying off His parables. Poor old fellow, he is 'most gone, but not afraid to die! for his life is hid with Christ in God, safe from all harm. (Col. 3:3.) There's my dependence. I'm not living here for a peck of meal or pound of meat, but trying to live so as to have something to eat hereafter, that I may not perish there! I long to die the death of the righteous, and have my last end like his! (Num. 23:10.) The good Lord sustains me with His comforting word. 'Blessed are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' (Rev. 14:13.)

Our work is not done after God speaks peace to our souls. It is rather begun than ended. We must follow all the directions of the Spirit, try to serve the true and living God aright, to get all of our help from Him—for without Him we can do nothing—endeavor to die in the triumphs of faith. Ours is a *whispering* God. He speaks so softly even if another head be touching yours it can-

not hear Him; while He is speaking the tears run down your cheeks.

The Spirit is made overseer of the body, to mortify its lusts. We shall carry the warfare with us until death. When we offend, the good Lord whips us well for it, but will never take His loving-kindness from us. (Psalm 89:30-34.) We are careful to avoid that place in future. 'When grace is given to the soul,' He has said to me, 'it keeps pushing away sin, and distilling in the soul until it drives out every unclean thing, and in death washes it as pure as gold and fit for the kingdom of heaven.' I could not tell the end of His instruction in a thousand years.

We shall all meet at the Great Day. All the judges in the world will be there, and be silent and tremble, while the great Judge only shall speak. There will be no rocks or mountains to hide the wicked from His vengeance. They will all be turned into hell, while the righteous shall be welcomed to life eternal!

Sometimes I doubt, but deliverance comes and stamps the foundation sure. I feel that I know that God who thunders when He pleases and calms the rolling seas, who directs the whirlwind and rides upon the storm! I have thought that I loved my wife and children better than anything else in the world. But now I know that I love my God, His ways and His people better than these and best of all!"

Thus, dear Brother Temple, I have given you an account of some of the exercises of this truly wonderful man of God. His brethren know that his is "the path of the just, which is as the shining light, that shineth more and more unto the perfect day." (Rom. 4:18.)

Yours in hope of eternal life,

S. HASSELL.

REMARKS.

I was baptized by my father at Williamston, N. C., in Roanoke River, January 11, 1864, and in the same year wrote the above narrative. The testimony of the old brother was a blessing to me then, and is a blessing to me now. I cannot read it now without tears. May the Lord bless it to thousands of the present readers.

The shelling of Williamston by the Federal gunboats on the river, July 6, 1863, was on account of a few Con-

federate soldiers passing through, who, however, did not shoot at the Federals. The bombardment continued part of the afternoon and all night. Nearly every resident, except a few Old Baptists, left the town. Two houses were burned by the shells, but no person was hurt. When the marines marched up Main Street next morning they saw my father sitting on his front porch and asked him what he had been doing all night, he replied, "I have been praying for you." If all men had this spirit there would be no more wars.

S. H.

THE SECOND BEAST.

No. I.

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire, for God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.—Rev. 17:16-17.

The old first beast was the corrupt temporal governments of the dark ages, that fought for corrupt religion.

The second beast is all the modern temporal governments that uphold more or less false religion. The marks of this beast are seen every time the governments pay preachers and priests out of the public money to pray for the success of death-dealing bullets. All our armies now have a preacher along, who draws a big salary from the government to pray for the success of the army in killing folks.

But the rulers of the modern nations will finally come to hate all this hypocritical religious cant and the monstrous burdens it puts on the bleeding, suffering poor, and will then begin to take from Babylon her wealth and finery and salaries and donations. Then both Catholicism and Protestantism will begin to decline. Honest infidels, who are not hypocrites, will multiply on every hand. These are better citizens for the country at large. Babylon's finery will decay as it has proven to be a worthless burden. It has helped to multiply millions of diseased paupers and criminals. Drought and pestilence are stalking over the earth as judgments from the sixth vial of God's wrath.

Every word of the Book of Revelation is being fulfilled, as history is now rapidly unfolding. That woman that reigneth over the kings of the earth is soon to be fully identified in all her deformity. She is to be overthrown by the beast in his hate, revenge, and anger, and then the King of kings that sits on the white horse will take both beast and the false prophet or deceiving ministry and cast them into the lake of fire, by which they are seen (identified) and consumed. God is ruling and is true and righteous in judging the wickedness of this age. All of His works are true and holy and righteous and all corrupt government and religion will be put down, and Christ will reign as the true, faithful king and governor.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment. A man shall be an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—Isa. 32:1, 2.

All this and a thousand times more than this, of that which is good and rich and glorious will be seen when Jesus Christ the God-man is fully revealed. This age is to reveal the blackness, sin, and horror of iniquity that are in Adam; but the near-by and coming age is to reveal the brightness, holiness, and purity, wisdom, and glory that are in Jesus Christ. J. H. FISHER.

MY RECENT TOUR.

ANGIER, N. C., June 6, 1917.

Elder Sylvester Hassell—

DEAR BROTHER IN GOOD HOPE THROUGH GRACE:—I send you a short sketch of my late tour in the east among our people, as many requested me to let them hear from me on my return. Dear brethren, sisters, and friends, I will say to you all that I returned safely home Friday morning, June 1st, and found all in usual health. I am well as usual, for which I desire to feel thankful to the good Lord and for His extended mercies and blessings to me and to all His afflicted and poor people scattered abroad. Dear people, the precious of the earth, I love to remember you all and your many kind words and deeds to this poor sinner—saved by the grace of God. I

wish to say that I never had a more prosperous journey, I hope by the will of God, than this one. I feel the Lord specially blessed us all in meeting and worshipping in His name. How solemn is the worship of God, who is a spirit! While thousands are like the woman of Samaria, to whom Jesus said "Ye worship ye know not what. The true worshippers worship the Father in spirit and in truth; for He seeketh such to worship Him." I will say, may the Lord bless you all to live in peace and to love and to honor and serve Him who has done so much for us in raising us up from our low estate of sin and death and given us precious faith and hope, and shedding abroad His love in these poor hearts. Praise His holy name.

The grace of our Lord Jesus Christ be with you all.

J. E. ADAMS.

CO-EDUCATIONAL

GILLIAM'S ACADEMY

ESTABLISHED 1879

1917-1918

One of the oldest private high schools in North Carolina, accredited by the State University, with excellent courses in bookkeeping, shorthand, typewriting, piano, and expression. Diplomas awarded all graduates. Single course in any department, with board, room rent, fuel and lights, \$125—double course, \$150, and may be paid on our installment plan. In private homes, with electric lights, hot and cold water, bathroom convenience, etc., the rates are the same—accommodation limited. The only school of its kind owned and operated by Primitive Baptists in the United States, and Primitive Baptist patronage is earnestly requested. Session begins October 2, 1917, and closes April 23, 1918.

For catalog or information, address

JOHN W. GILLIAM, *Principal*, or

J. W. GILLIAM, JR., *Business Manager*,

Altamahaw, Alamance County, North Carolina.

CHANGE OF ADDRESS.

Elder S. N. Redford has changed his address from Cherokee, Tex., to Valley Springs, Tex.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

Plain Sheep, single copy, 85 cents; dozen, \$8.00.

Plain Morocco, \$1.05; dozen, \$11.00.

Gilt Morocco, single copy, \$1.25; dozen, \$12.50.

Send all orders to

ALVIN CLARK, Willson, N. C.

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

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., 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 PRESENT WORLD WAR.

Since the deluge in the days of Noah 4,264 years ago there has been no such terrible calamity on earth as the present world war. "Forty million men in arms, seven million dead, and six million on beds of pain!" This war of nations, waged with unparalleled ferocity, began three years ago, August the first, and it is variously predicted that it will continue from one to twenty years longer. Only the omniscient God knows all the causes and the duration and the results of the tremendous conflict. Since our first parents yielded to the temptation of Satan, the adversary of God and man, human beings have been hating God and truth and righteousness, and warring upon each other, and if God had left them to themselves they would have long since destroyed one

another from the face of the earth. It is estimated that ten times the present population of the world have been killed in wars! Truly, man, uninfluenced by the Divine Spirit, is "half-beast and half-devil." "Every man at his best estate" naturally "is altogether vanity"—emptiness; all men, by nature, are destitute of real wisdom and goodness—are "dead in trespasses and sins." This fundamental truth of Scripture was never more strongly proved than now. Man is a failure, and utterly dependent upon his Maker. The history of the whole race and of each individual clearly demonstrates this fact. A most holy and merciful God suffers wars and disease and famine and poverty to chastise and humble the sinful and the proud, and to call His people to Himself in repentance, confession, supplication, submission, and obedience. All things work together for good to those who love, trust, and honor Him. Their afflictions rebound to their spiritual and everlasting welfare. Fire burns up the dross, and makes the gold shine the brighter. The graces of faith and hope and love and patience and reverence are glorified by suffering. When the Lord's wise and holy purposes are accomplished He will put an end to war, and bless the world with peace. He is the God of peace; His Son is the Prince of peace; and His kingdom is the reign of peace.

In the seventh and eighth chapters of Daniel the heathen kingdoms of the world are compared to beasts; they are warlike and rapacious, and given to greed and force, ambition and sensuality. In the terrible image in the second chapter of Daniel, which is a summary of the past, present, and future history of the world, these kingdoms are represented by dead metals in a descending scale—gold, silver, brass, iron, and clay; though prized most highly by men, these metals are devoid of life and of any power to give life, and at last crumble to ruins. The imposing image of worldly wealth and glory and pleasure fills every unrenewed human heart until it is crushed by the almighty power of the Lord Jesus Christ. Kingdoms and men get worse and worse as time proceeds. The Babylonian head of gold under Nebuchadnezzar is succeeded by the Medo-Persian arms and breast of silver under Cyrus, and that by the Greco-Macedonian middle and thighs of brass under Alexander,

and that by the Roman legs of iron under Cæsar, divided into the Eastern and Western Empires at Constantinople and Rome, and those by the ten toes of iron and clay, autocracy and democracy, into which the two Roman Empires have been or will have been divided. Charlemagne in the eighth century and Napoleon in the nineteenth century vainly endeavored to establish another universal empire, and the German Kaiser will be defeated in his attempt to establish another such empire in the twentieth century. The fifth universal empire, more universal and permanent than any other, will be established by Christ at His second coming, when He will, not gradually by conversion, but suddenly by an overwhelming catastrophe (the stone cut out without hands, without human power, smote the great image on its feet of iron and clay and broke it to pieces, and scattered it like the chaff of the summer threshing-floors, and became a great mountain, and filled the whole earth); after this destruction of human empires the kingdom of the God of heaven will fill the world and stand forever. The Gentile world dominion over the Jews began when Nebuchadnezzar conquered Jerusalem 586 B. C., and will continue, Jerusalem being trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled (Luke 21:24), when Israel will be regathered from all nations to Palestine, and believe in Jesus as their Messiah, and will be attacked by the Gentile nations, and will be delivered by Christ at the battle of Armageddon (mountain of the place of troops), a place which commands the mountain passes between the plains of Sharon and Esdraelon, west of the River Jordan, and which was a great battle-field where ancient Israel triumphed over her heathen enemies; then Israel will have her period of greatest honor, and the spiritual and natural blessings of the reign of Christ will prevail over the world a thousand years (Deut. 30:1-10; Iša. 66:8-24; 60; Zech. 12, 13, 14; Psalm 72; Rom. 11; Rev. 16:13-16; 19:11-21; 20:1-6).

The prime cause of the present War of the Nations seems to be the ambition of the German Kaiser to dominate Europe and the world; and the immediate occasion was the assassination, June 28, 1914, at Sarajevo, Bosnia, of the Archduke Francis Ferdinand, nephew of

Francis Joseph, Emperor of Austria-Hungary, and heir-apparent of his throne, and also of the Archduke's wife, by a Serbian youth, Gavrilo Princip, who committed this crime from both political and religious motives—Princip resenting the annexation of Bosnia, formerly a province of Serbia, by Austria-Hungary in 1908, and the scheme of the Pope of Rome to convert Greek Catholic Serbia into a Roman Catholic State by the agency of the Archduke Francis Ferdinand, a zealous Romanist. The assassination led the Emperor Francis Joseph to make demands upon Serbia involving her independence, and, at the instance of his ally, the German Kaiser, who was thoroughly prepared for a continental war, he would not abate or postpone his demands, although Russia, France, and England pleaded that he should; so these and other nations went to war. Most of the world is involved directly, and all of it indirectly. Turkey, holding Palestine since 1516, is an ally of Germany, and a British army has been in Palestine several months. The United States, in defense of its rights on the ocean, declared war, April 6, 1917, against the German Imperial Government. Whether this greatest of all wars will be ended at the Battle of Armageddon, no human being on earth knows.

A vial (or bowl) of the wrath of God is being poured out upon a guilty world. Without His mercy we shall be lost forever. "Turn us again, O Lord God of hosts; cause Thy face to shine, and we shall be saved" (Psalm 80:19).
S. H.

FRUITFULNESS OF LIVING FAITH.

There are, as shown by the Scriptures, two kinds of faith on earth. One is a historical, superficial, head, or dead faith, which professes to believe in the Scriptures as the Written Word of God, in the existence and perfections of the Most High, in the creation, the fall, the flood, the dealings of God with the Israelites, the prophecies of Christ, and His coming, His holy, loving, unselfish life, His self-sacrificing death, and glorious resurrection and ascension, and session at the right hand of the Father, and that He will return and raise the dead, and

judge the world in righteousness, and yet the heart of this merely nominal believer is untouched, and his life is unchanged; he does not esteem spiritual above natural blessings; he does not love Christ above all other beings, and His people more than all others; he does not deeply sympathize with the poor and suffering, and delight to visit and relieve them; he does not mourn more over the calamities of the Church than over the sorrows of the nation; he does not grieve more over his sins than over his pains; his chief desire is to gain worldly property and honor, and to enjoy worldly pleasures. This worthless and unprofitable faith was that of the false prophets and false apostles, and is like faith of devils, or evil spirits, and, unless supplanted by a Divine principle, will end in everlasting destruction.

The other kind of faith on earth is an evangelical, profound, heart, or living faith, the faith of God's elect, the faith of the operation of God, the gift and work of God, the fruit of His Spirit, which really believes in all the teachings of the Scriptures in regard to God and man in the past, the present, and the future, and sincerely trusts in the pure and gentle and merciful, meek and lowly, suffering, bleeding, dying, risen, ascended, and glorified Son of God as his only and all-sufficient Saviour, who has redeemed his soul, and will deliver his body from death, and this true believer is touched in heart, and changed in his life; he esteems spiritual above natural blessings; he loves Christ above all other beings, and His people more than all others; he deeply sympathizes with the poor and suffering, and delights to visit and relieve them; he mourns more over the calamities of the Church than over the sorrows of the nation; he grieves more over his sins than over his pains; his chief desire is to be more Christ-like, to experience more of the fellowship with Christ's sufferings, and the conformity to His death, and the power of His resurrection, to crucify more his own sinful affections, to be more pure, more humble, more gentle, more loving, more self-sacrificing, to live more soberly, righteously, and godly in this present evil world, to add to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, to do justly, love mercy, and walk humbly with his God more than ever before, to let the

light of Divine grace shine more and more in his conduct and conversation, to bear more perfect and more abundant fruit to the benefit of his fellow-creatures, and to the glory of God, and to realize and enjoy, more than ever before, the blessed fellowship with the Lord and with all His people. This living, fruitful, and saving faith is the faith of loving obedience to all the commandments of God, and of humble submission to all His dispensations, as set forth most perfectly in the eleventh chapter of the Epistle to the Hebrews. This faith purifies the heart, works by love, overcomes the world, and receives, as its end, the salvation of the soul. No other faith will stand the test of the dying hour and eternal judgment.

S. H.

“HEIRS OF GOD AND JOINT HEIRS WITH CHRIST.”

Rom. 8:17.

Such is the testimony of the Holy Ghost by the Apostle Paul to the saints at Rome. Beloved of God and called to be saints (Rom. 1:7), who had not received the spirit of bondage to fear, but had received the Spirit of adoption, qualifying them to claim God as their Father, and sealing them heirs of God and joint heirs with Christ; the Spirit bearing witness with their spirit that they are the children of God by spiritual birth or adoption, which is the witness by which faith, hope, and charity are established in the soul; which is greater than the witness of men (1 Jno. 5:9). Men and devils may contradict the testimony of God and seek to dislodge these three great principles which our heavenly Father hath fixed in the soul, but still they abide, and will abide until His holy will and purpose are fully accomplished.

The heirs of God are of a royal line, they are children of the eternal King, and have an inheritance reserved in heaven, ready to be revealed at the appointed time of the Father, and they are now kept by His almighty power through faith unto salvation from this present evil world, and they are begotten unto a lively hope by the resurrection of Jesus Christ from the dead. 1 Pet. 1:4.

I desire (D. V.) to proceed further and speak of the good things which our heavenly Father hath in store for His happy, glorified family; but I pause to inquire, who am I, and what am I, that I should undertake to comfort these dear children of God by calling attention to the words of His promise, and yet daily beset with gloomy doubts as to my own case? I am reminded of the words of the prophet, saying, "My leanness, my leanness!" Isa. 24:16. The context shows that the prophet expressed a deep conviction of his poverty even while his ears were greeted by songs of glory to the righteous. What a check to human pride and self-exultation! Without such reverses we would be exalted above measure. Men use check-reins on horses to hold their heads up, but the Lord checks his children to keep them down—to humble them, but then he "giveth grace to the humble." But to return: The children of the Most High are heirs not only of heaven and eternal joy and peace, but also of the earth with all of the joys and sorrows—a mixture which they in a large measure reject if they could, owing to the presence of the flesh and carnal mind "which war against the soul"; but Paul, the apostle, tells us how much of this perishable property belongs to this royal family; he says, 1 Cor. 3d chapter: "All things are yours, whether Paul or Apollos, or Cephas, or the world, or death, or life, or principalities, or powers, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." So we should meekly and quietly accept the situation, relying upon the inspired declaration, "All things work together for good to them that love God, to them who are the called according to His purpose." Our heavenly Father is all-wise, and He knows what is best for us, and says, "No good thing will He withhold from them that walk uprightly" (Psalms). As to our future being beyond this present world, the Scripture tells us that "it doth not appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." Therefore whatever the appearance of Jesus is will be ours also. This is enough.

The text at the head of this article is fully satisfying to every child of God who has the witness of the Holy Spirit bearing witness that he is a child of God.

Now the things which the eternal Father hath prepared for His children are such that they cannot be seen by the natural eye, for these things are spiritual; they cannot be discerned nor received and enjoyed by the natural man. "As it is written (Isa. 24:4) 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. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:9, 10. Thus we understand that the knowledge of God and His works and ways are known only by Divine inspiration. The world by carnal or natural wisdom knows not God, 1 Cor. 1:21, and Paul, speaking by the Holy Ghost, sets at naught the wisdom of man, declaring it to be foolishness with God, and says He will destroy it and bring to naught the understanding of the prudent. And Christ said, "I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and revealed them unto babes; even so, Father, for so it seemed good in Thy sight."

The Lord Jehovah declared that all His children shall be taught of God, and the blessed Saviour says, "Every man, therefore, that hath heard and learned of the Father cometh unto me." J. E. W. H.

THE PRODIGAL SON.

Luke, fifteenth chapter.

The scribes and Pharisees murmured at the Saviour for receiving sinners and Publicans and eating with them; Christ directed three parables in replying to this complaint. The first in regard to one that owns one hundred sheep and one goes astray, it is usual for the shepherd to pursue the one going astray till he finds it, and takes it on his shoulder and brings it back. Not that the scribes and Pharisees were worthy, but they *thought they were good* and *needed* no special care from the shepherd. Christ's plea was, "You think you are like the ninety and nine—worthy and good, and if so, you ought to bear with me in looking after these poor ones that are out of the fold." "The whole needeth not a

physician, but they that are sick." "You scribes have no fear as to your own selves, so you ought not to complain of me for looking after these Publicans and sinners." "Answer a fool according to his folly." And Christ answered them according to their folly—"I come not to call the righteous, but sinners to repentance." So if they were not sinners they did not need the care that sinners need, and ought not to find fault with Him for the care He was giving these poor people. The shepherd went in search of the stray and wandering sheep "until he found it." The shepherd took the sheep on his shoulders, and here is a fit illustration of a repenting sinner. As the shepherd takes the wandering sheep on his shoulder, and bears him to a place of safety, so the Lord seeks the sinner till He finds it, and brings it home. "Shoulders" denote power—the power of God in bringing the sinner to the fold. A truly penitent sinner is an interesting sight; he may not know it, but he is being brought to the fold. There is joy in heaven over a repenting sinner, and while the scribes were murmuring over this event, the angels in heaven were rejoicing over it. "Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons that need no repentance." We cannot overestimate the beauty, the glory, and blessedness that are seen in a repenting sinner. When the Saviour said "He that hath ears to hear, let him hear," the Publicans and sinners drew near to him and heard the pure gospel of the grace of God.

The second figure was that of a woman who had ten pieces of silver, and lost one. She does not say, "Let it go; I have plenty without it," or "I can do without it," but she searches the house in every corner till she finds it; she could not rest while it was lost. She called her friends to rejoice with her, saying, "I have found the piece that was lost." Likewise there is joy in the presence of the angels of God over one sinner that repenteth. As long as there is a sinner on earth that is truly repentant, there will be joy in heaven among the angels. Here is comfort for every one that is crying for mercy. "No sinner shall ever be empty sent back who comes seeking mercy for Jesus' sake."

The third parable is that of the prodigal son. This is a further reply to their murmuring. The prodigal son represents the Publicans and sinners that Christ had received and eaten with; and the scribes and Pharisees were represented by the elder son who was vexed to see his father show kindness to the prodigal son. "Lo, these many years I serve thee, yet thou never gavest me a kid; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf," etc. This points to the ugly behavior of the scribes and self-righteous ones that murmured at Him for having compassion on the Publicans and sinners.

In every neighborhood can be found sons who left the parental roof and forsook the good advice of a loving father, and went forth into the world to be swallowed up in vile and riotous living, and wasted all they had. "There arose a mighty famine in that land, and he began to be in want." A web of circumstances was woven about him that led to his returning home. "He came to himself." "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" He remembers his father's home and the comforts of it all. Then he said, "I will arise and go to my father, and I will say unto him, Father, I have sinned against heaven and in thy sight and am not worthy to be called thy son." He was another poor Publican and sinner such as the Saviour receives and eats with; and his father saw him while he was a great way off, and ran to meet him—could not wait to receive him—saw him a great way off, even when he started. So the Lord sees the first tear, and hears the first groan and prayer of the poor sinner that resolves to come to Him in true penitence.

The poor prodigal was surprised at the tender, loving reception his father gave him. He expected no more than a servant's place, but the place of a son was given him. In this reply to the scribes and Pharisees the Saviour met their cavil.

J. H. O.

PEACE, No. 6.

THE MINISTRY.

The terms, bishop, elder, pastor, overseer, preacher, minister, etc., in the New Testament are used interchangeably, and all mean about the same, according to the testimony of the learned and church historians.

Notice Paul's letter to Timothy and Titus for information concerning qualifications, character, duties, and so forth of the ministry, and especially 1 Tim. 3d chapter, and Titus 1, in connection with the general tenor and scope of the Scriptures.

In studying this subject we will find five points concerning the ministry clearly brought out and emphasized by the law of the Lord:

1. The bishop, elder, or preacher, before he is ordained, must be *apt to teach*—have something to say that will be comforting, edifying, and instructive to the Church, with ability to say it. And, unless a man has this gift or ability, churches and elders have no authority from God to ordain him to the work of the ministry.

2. *He must not be a novice*—one newly come to the faith, or a beginner. In many cases we have been as guilty of ignoring this law of the Lord as ever the Arminians have in ignoring any part of Holy Writ, for it is a well-known fact that in certain instances where a preacher of some other order of people, and especially from the Missionaries, has been converted and joined our people they have proceeded to ordain him at once, sometimes on the same day that he joined, or in a month or so afterward. Again, because a brother whom they have licensed or liberated to exercise his gift among them so spoke as to please them well, they have proceeded to ordain him, although he had been speaking but a short time, a year or a few months. In all such cases we have gone on our own way as though the Lord had not spoken. Is there or should there be any wonder that we are in the disorder and confusion that we are today? Sometimes certain ones will insist upon the ordination of a man to the ministry, not because the Church of his membership wants him ordained, not because he possesses the Scriptural qualifications, but because a certain

Church off somewhere else wants him ordained, and some among us now seem to consider this as a good and sufficient reason for ordaining him. This is mere tradition, and while we should give to such all the consideration to which it is entitled, we should *never forget that the law of the Lord concerning this matter is to be our sure and only guide.*

3. He must be faithful and have experience in that great work. Hence, no matter how well pleased the Church is with the gift, ability, and ministrations of a man, she should not be hasty in ordaining him, for until he has had experience, and has successfully endured temptation, has suffered conflicts and sore trials, what assurance has she that he will be faithful and consistent in the future? The Christian life is represented as a warfare, and the minister as a soldier in that war. Paul said he had fought a good fight. In the literal carnal armies of this world do they take up soldiers who are merely beginners in the army and, because they fight well and because they like them, place them in command of armies, place them as generals, in the highest rank of officers and as commander-in-chief? No, indeed; they must have experience and must have proven themselves capable and worthy of such trust before they do that; and if we would carefully observe the law of the Lord concerning the ministry as we should, it would save us from a whole lot of trouble, confusion, and humiliation before God and men.

4. He must be of upright, honorable and blameless character—must be irreproachable and above suspicion morally. Of course if he is faithful to his duties he will be unpopular with the world; but, while the world may despise him on account of what it calls his doctrine, it will respect him as an honest man if he so lives as to merit that respect, even as it did good old Daniel in the long ago, when it said: "We shall not find any occasion against this Daniel except we find it against him concerning the law of his God." Dan. 6:5.

A man must not only have this good character at the time of ordination, but he must so live as to maintain it, otherwise he should be stopped or deposed as a minister. The priests under the Aaronic Priesthood were in a sense typical of gospel ministers, and the law was

that if a man had any physical blemishes he could not serve as a priest. If he was blind, lame, broken-nosed, had a broken back or a broken foot, he was prohibited from serving in the priesthood; and so, under the gospel dispensation, if a man has moral blemishes he is excluded or prohibited from serving in the ministry.

5. A minister is required to have and to maintain a good report of them that are without, and if he has not this good report then he is or is quite liable to be "in reproach and the snare of the Devil." Do any want such a man as their pastor? God forbid. A minister not having the good character which the law of the Lord requires of him, and not having that good report of them that are without, has no more business in our pulpits than a donkey has in a parlor, as I have said in other writings. He has no more Scriptural right in our pulpits or to serve churches than a harlot has to be the guide and instructor of virtuous maidens. But suppose a minister is guilty of some gross public offense, such as lying, stealing, defrauding, or drunkenness, and is excluded for such, can he be restored to the ministry? Can a fallen woman be restored to her once good character? Can a thief be restored to the character of an honest man? If a minister after falling can again gain or acquire the good character that a good minister once had and the good report of them which are without, then he can be restored to the ministry. An Old Baptist, writing away back fifty or sixty years ago, said:

"And here let me drop a caution to ministers to take heed to themselves, and so act as not even to give room for suspicion, knowing that when they put themselves in places where they may be suspected they then from that time begin to be censured, and even this will greatly injure their character and ministry. A minister should be more zealous of his character than an unspotted lady is—it is more tender and of more value, for his character is the salt that salteth his works, and makes them acceptable; when this is lost justly, throw him away, he is of no account for the ministry, and no more fit for a minister than a whore is to make a man a wife, of whom he would be forever jealous and in whom he never could place confidence, knowing her character."

PASTOR'S FIELD OF LABOR.

30. "Take heed therefore unto yourselves, *and* to all the flock, OVER WHICH THE HOLY GHOST HATH MADE YOU OVERSEERS, to feed the Church of God, which He hath purchased with His own blood." Acts 20 :28. "Feed the

flock of God WHICH IS AMONG YOU, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Pet. 5 :23.

When a minister is called to the care or oversight of a church that is the best evidence he can get, I suppose, that the Holy Ghost has made him overseer of that flock, especially if in connection with that call he feels impressed to undertake the labor and responsibility of it. Then let us bear in mind the important Scriptural truth and fact that in doing this his field of labor is as clearly defined, limited, bounded, and circumscribed as is a man's land by his deed, for the pastor's field of labor, as shown by the preceding Scriptures, is that part of the flock of God or that church or churches "OVER THE WHICH THE HOLY GHOST HATH MADE YOU OVERSEERS," or that part or church or churches "WHICH IS AMONG YOU," or where you are, etc. Hence the pastor is as clearly confined in his oversight to where he is called as a landowner is limited to the boundaries mentioned in his deed, and hence has no more scriptural right, privilege, or authority to go out into other sections and among other churches or flocks and attempt to dictate to or to rule over them or to interfere with them in any way than he has to go and attempt to use, work, or control another man's land, for which he has no deed.

Please consider section 24 in connection with this, for you will see from the Scriptures there quoted that the love, honor, and obedience of the churches is limited to those that have the rule over them, in other words, to their pastors, and in comparing the two points, consider what beauty, order, and consistency there is in the Lord's way.

EQUALITY OF PASTORS.

31. In answer to certain requests see Matt. 20 :20-28, the blessed Jesus said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Hassell, in his Church History, well says: "The fraternal equality

of all the members involves the fraternal equality of the ministry," and he shows clearly that there is no Scriptural authority whatever for elevating one bishop, elder, or pastor over another. See page 300. Of course we know that in some of the denominations there is a distinction among the ministry, such as Popes, Bishops, Archbishops, etc., and some clothed with superior authority over inferior ministers, and therefore are empowered or authorized to call them to account, and to reckon with, rebuke, depose, etc., those ministers under them; but not so in the Church of the Lord Jesus of which He is the Head. The only Scriptural and commendable way of becoming chief in the ministry of Christ is by humble and sincere and faithful service to our brethren, sisters, and friends, and to all the children of promise.

G. W. STEWART.

(To be continued.)

QUESTIONS AND ANSWERS.

1. Q. Is it right for any person, in excuse for sin, to say "I could not help it?" A. It is not right, for such a statement falsely implies that the sinner is an involuntary and irresponsible machine (John 8:44; 2 Cor. 5:10; Rev. 20:12), and casts the blame for his own sin upon his most holy Creator (James 1:13-15; 1 John 2:16). Even the heathen have the light of nature and of conscience (Rom. 1:20; 2:14, 15), and have no excuse for their sins; and the children of God who do wrong sin also against the light of the Holy Spirit, who dwells in them (Eph. 2:22; 4:30).

2. Q. Could Joseph's brethren have kept from selling him to the Ishmaelites, or could Judas Iscariot have kept from betraying Christ? A. These are foolish and unprofitable questions. Yielding to the temptation of the Devil, they willfully and deliberately committed these great sins, and suffered justly for so doing. God foreknew what they would do, and chose not to prevent them; and, being infinitely wiser and stronger than Satan, He overruled their wickedness to His own glory and the good of His people.

3. Q. In Isaiah 63:17 the Israelites say, "O Lord, why hast Thou made us to err from Thy ways, and hardened our hearts from Thy fear? Return for Thy servants' sake the tribes of Thine inheritance"; what is the meaning? A. "O Lord, why hast Thou, our Covenant Head, suffered us, Thy chosen people, to wander from Thy paths, and to be hardened in our hearts from Thy reverent service. Return for the sake of the tribes of Thine inheritance." They confess that they had sinned, and their seeming "reproach of the Lord for not preventing them would be irreverent but for the affection and trust that underlie it." "They believe that God will return to them, and acknowledge them as His people, and resume their guidance and direction." "They expostulate with God, and wonder why He, their loving and tender Father, should suffer them to wander from His worship, by withholding His grace and withdrawing His presence from them, and leaving them to the corruption and hardness of their hearts, and chastising them sorely, and suffering the enemy to afflict them in such a severe manner as laid them under temptation to desert the worship of God, and cast off the fear of Him." God thus deals with His sinful people to humble them and to teach them their dependence upon Him.

4. Q. Was the wine which Jesus turned into water at the marriage feast in Cana of Galilee (John 2) capable of producing intoxication? A. The Greek word *oinos* here translated *wine* always means the *fermented* juice of the grape, which of course contains a slight percentage of alcohol. Christ honored even the marriage feast by His attendance, pitied the poverty of His host, the groom, quietly relieved his embarrassment, promoted the innocent joy of the guests, and proved His divine power over nature, and showed His ability to change the water of the law into the wine of the gospel. It is certain, from the holy nature of Christ, that there was no intoxication at this marriage feast.

5. Q. Is it scriptural to use the unfermented juice of the grape at communion? A. The "fruit of the vine" used by Christ at the institution of His Supper (Matt. 26:29; Mark 14:25; Luke 22:18) was a common Jewish expression for wine, and, at the Lord's Supper, it probably was wine. But the expression, "fruit of the vine,"

may mean must, the unfermented juice of the grape, which, therefore, is allowable at communion. In Palestine the juice pressed from the grape quickly ferments. The ancients generally mixed two or three parts of water with one of wine (Alfred Edersheim's *Life and Times of Jesus the Messiah*, Vol. II, pages 208 and 497).

6. Q. Does not Rev. 20:1-6 mean that, during the thousand years when Satan will be bound, Christ, as King of the Jews, will reign in Jerusalem, and His saints with Him as kings and priests on the earth (Rev. 5:10)?
 A. So it seems, and I have often so explained it in THE GOSPEL MESSENGER. According to the purpose, and by the almighty power of God, as declared in numerous prophecies, that coming time will be a blessed period of virtue, piety, peace, prosperity, happiness, health, and long life, such as never has yet been seen on earth; and, if the darkest time of night is just before day, that bright and glorious day may soon dawn upon the world, for surely the darkness now on earth is Egyptian and palatable.
 S. H.

EXTRACTS.

SPIRITUAL EXERCISES.

OGLETHORPE, GA., March 22, 1917.

If, though redeemed of the Lord, we were left to our own wisdom and strength, we would never see any spiritual beauties in the Scriptures, nor could we properly appreciate God's wonderful gifts in nature. But when we are tried in the crucible of God's wrath against all sin, and we suffer days and nights seemingly almost without hope, and, though pleading and begging for mercy, we seem to be cast away for ever, and feel that we are utterly corrupt, and deserve everlasting destruction. Yet after we have suffered sufficiently, and confess our entire unworthiness, the Lord takes away our doubts and fears, and enables us to rejoice in Him as our God and Saviour, and to feel that nothing will ever separate us from His love. We read His written word once more with delight, and see the beauties and glories in His works of creation and redemption. We walk in the light of His presence, and have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin (1 John 1:7).

ORIE BELLE ADAMS.

ADRIAN, GA., May 8, 1917.

Elder Sylvester Hassell—

DEAR BROTHER, AS I HOPE:—Enclosed please find check for \$6 for my subscription to THE GOSPEL MESSENGER to February, 1918. THE MESSENGER is always highly appreciated for the soul-cheering and joy it brings to us. Every number is filled with precious food, just such as the poor child of God loves.

May God's richest blessings rest upon you, is the prayer of your
humble servant,

B. W. ODOM.

NEWTON, IOWA, May 28, 1917.

Elder Sylvester Hassell—

DEAR BROTHER:—Enclosed please find \$1.25 to pay for THE MESSENGER another year. If all the readers of the good paper would add a small amount to the subscription price, I know we would not miss it, and it would help to pay the advanced cost of printing. I feel like we should try and lift every burden from those who break to us the bread of life, so as not to muzzle the mouth of the oxen that tread out the corn. May we who cannot preach help to hold up the hands of the true servants who are still preaching salvation by grace, and still preaching the preaching that God bid Jonah, that "salvation is of the Lord." And His true ministers will preach it until time shall be no more, for He is the same God yesterday, today, and forever. But some say we are living in a time of advancement. So we are in natural things, but the reason is, the thing improved upon was not perfect to start with. Had it been it could not be improved, for a perfect thing needs no improvement. For illustration: a ball perfectly round could not be added to without spoiling its roundness, neither could it be taken from without spoiling it as a perfect ball. So if God is perfect, and all His laws governing His Church and people are perfect (and they are), the least we take from or add to is wrong. "For I am God, and change not." How necessary, then, for us to know the truth and stick to the old paths as outlined in the Book of books, the Bible. Dear brother, may God enable you and us all to know the truth. Keep preaching that salvation is of the Lord.

In love,

W. A. HOLMES.

628 EUCLID AVE., ROLAND PARK,
BALTIMORE, MD., June 7, 1917.

Elder Sylvester Hassell—

DEAR BROTHER:—I want to see THE MESSENGER have a large circulation among the Baptists, and it is not right that you should be burdened financially in its publication. I notice a statement that you send the paper free to some three hundred ministers. Now I would suggest that, in order to keep the low subscription price of one dollar, each one of these ministers secure at least one new subscriber, with cash; also let each minister show his appreciation of having the paper sent to him free in the past by donating to Elder Hassell one dollar each. That is a small matter for each one, but look what it would mean to THE GOSPEL MESSENGER and its editor. He is putting the paper out at a loss, so let's all help a little in the matter of circulation.

Your brother,

A. S. ROWE.

REMARKS.

It is a pleasure to me to give THE GOSPEL MESSENGER to those who appreciate it and are not able to pay for it, and it is a delight to visit and to minister to the afflicted and needy, especially of the household of faith. I have long felt a deep sympathy for my dear faithful brethren in the ministry, the most of whom have to labor hard for the support of themselves and their families, and who have to be gone from home two days or more in the week to serve their churches, generally traveling in their own conveyance, and who,

though often in feeble health, receive very little if any assistance from their members. I know that the most of our members are poor in this world's goods, but some are in better circumstances, and could and should do more for their pastors and their destitute and afflicted brethren and sisters. Our precious and loving Saviour, who gave His holy life for us, said, "It is more blessed to give than to receive" (Acts 20:35). O that all His dear people might believe and manifest this heavenly principle, and "do unto others as they would have others do unto them" (Matt. 7:12), and thus prove the reality of their faith (John 13:34, 35; 1 Cor. 13; James 1:27; 2:14-26; 1 John 3:14-18), and, in this manner, follow and glorify the Lord (John 15:1-17).

S. H.

 APPOINTMENTS.

Elder Sylvester Hassell—

DEAR BROTHER:—Please publish the following appointments for Elder E. W. Verell:

Hopewell, Monday, July 30; Damascus, Tuesday, July 31; Fellowship, Wednesday, August 1; Macedonia, Thursday, August 2; Lebanon, Friday, August 3; Meridian, Saturday and Sunday, August 4 and 5; Union Church, Monday, August 6; Sharon, Tuesday, August 7; Antioch, Wednesday, August 8; Thursday, August 9, rest.

Will be at District Meeting at New Bethel, Friday, Saturday, and Sunday, August 10, 11, and 12. Brethren will convey him to the next appointment, Sharon. Brethren will meet him at Lake, Monday evening, August 6.

Yours in hope,
Philadelphia, Miss.

H. H. BRUCE.

 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. T. ABERNATHY.

Deacon J. W. T. Abernathy was born in DeKalb County, Georgia, August 3, 1833, and departed this life in Chambers County, Ala., March 26, 1917. He was married to Miss Frances Joanna Creed in 1853. From this union were born seven children; three survive him. He united with the Primitive Baptist Church of Christ at Macedonia in 1852 and was ordained deacon soon after, which office he exercised until his death. Brother Abernathy was an honest, faithful, upright citizen in all the relations of life. His doors were always open to his friends. As a deacon he was vigilant and watchful for the general welfare of the Church. He was always glad to accommodate his friends, especially his brethren. His life as a Baptist and as a man was above reproach. Brother Abernathy was always at his place around the Camp. He was very industrious, and labored with his hands to provide for himself and those who stood in need, never failing to contribute liberally to his pastor. Brother Abernathy served with honor through the Civil War, never shirking any duty whatever. He read the Holy Scriptures, and possessed a good memory of them: therefore be it

Resolved. That in the death of Brother Abernathy, Macedonia Church has lost a faithful brother and deacon, who was always

zealous in his duty, ever ready to succor the needy and distressed, prompt to advocate the interests of the Church, wise in council, fearless in action, an honest and upright man, whose virtues not only endeared him to his family and friends but to his fellow citizens as well. Pages could be written in memory of this faithful servant, but now he rests from his labors, and his works do follow him.

Read and adopted in conference, above day and date.

This June 9, 1917.

S. A. JARRELL,
T. J. SIMS,
B. F. HOUSE,
Committee.

MRS. ANNIE E. SMITH.

I have been requested to write a short obituary of Mrs. Annie E. Smith, wife of Brother J. D. Smith, who departed this life April 10, 1917. She was born November 19, 1844, making her stay on earth 73 years, 5 months and 20 days. She was baptized by Elder J. R. Respass some forty or more years ago, as near as we can get at it. She was first married to Deacon J. D. Murray, who departed this life some twelve or fifteen years ago, and about nine years ago she married Deacon J. D. Smith, of Hebron Church, Hamilton County, Florida. They moved three miles west of Pavo, Thomas County, Georgia, where she was living at the time of her death. Brother and Sister Smith were both members of old Bethel Church, situated seven miles east of Pavo, Georgia, which is one of the oldest Primitive Baptist Churches in this country. She was the mother of seven children—five girls and two boys; and, as we understand, there are three girls dead and two are living; one, Mrs. Donie Wilson, lives near Thomasville, Ga., and one, near Serento, Fla., married a man by the name of Saunders. One son lives in Massachusetts, named David Murray; and the youngest, Walter Murray, lives three miles west of Pavo, Ga. Sister Smith was buried April 11, 1917, at Salem Missionary Baptist Cemetery, their family burying ground, by the side of her first husband, J. D. Murray. Funeral services were conducted by her pastor, the unworthy writer, at Salem Church, among a large congregation of friends and sorrowing relatives. Sister Smith, having been the wife of two Primitive Baptist deacons, filled her office with great honor to God and credit to herself and the cause. The Church at old Bethel has lost one of her most faithful as well as pious and devoted members, her husband one of the most faithful, true, and obedient wives, her children a good, loving, devoted, Christian mother, the community one of the most true and faithful friends. Her life as a wife, a mother, a church member, friend, and neighbor was above reproach. Her disposition as a church member, mother, friend, and citizen was mild, tender, kind, and loving. Brother J. D. Smith is above eighty years old now, and is nearing, by reason of years, the last mile-post in this life. He has been a leading member of the Primitive Baptist Church for sixty or seventy years, and is, by God's special blessing to him and the cause, an able, faithful deacon. May God give him and all the children strength and sustaining grace to meet all their trials in life; and may it be His will to take them all to Himself to enjoy never-ceasing blessings in eternity.

Yours in hope of eternal blessings,

Moultrie, Ga.

E. R. RHODEN.

Primitive Baptist and Pilgrim's Banner please copy.

Vol. 39

No. 9

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====
PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE.

SINGLE COPY, 10 CENTS.

=====
SEPTEMBER, 1917.

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

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

The Gospel Messenger

SEPTEMBER, 1917.

TABLE OF CONTENTS.

Poetry.

Free-Grace	257
------------------	-----

Correspondence.

Experience of James Turton	258
----------------------------------	-----

Editorials.

By Elder S. Hassell:

Perfect Freeness of God's Salvation	264
False Prophets	280
Questions and Answers	282

By Elder J. E. W. Henderson:

Original Sin	266
--------------------	-----

By Elder J. H. Oliphant :

The Ministry of Reconciliation	269
--------------------------------------	-----

By Elder Lee Hanks:

Exhortation	270
-------------------	-----

By Elder G. W. Stewart:

Peace, No. 7	273
--------------------	-----

Extracts.

J. H. Coleman	285
E. A. Bragg	285

Obituaries.

W. D. Gross	285
T. H. Smith	285

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 39

WILLIAMSTON, N. C., SEPTEMBER, 1917.

No. 9

FREE-GRACE

Rom. 3:24.

Free-grace to every heaven-born soul
Will be a constant theme;
Long as eternal ages roll,
We'll still adore the Lamb.

Free-grace alone can wipe the tears
From our lamenting eyes,
Can raise our souls from guilty fears
To joy that never dies.

Free-grace can death itself outlive,
And take its sting away;
Can souls unto the utmost save,
And them to heaven convey.

Our Saviour by free-grace alone
His building shall complete,
With shoutings bring forth the head-stone,
Crying, grace, grace to it.

May I be found a living stone
In Salem's streets above,
And help to sing before the throne
Free-grace and dying love.

JOHN DRAENP (1787).

EXPERIENCE OF JAMES TURTON

James Turton, son of John and Ellen Turton, was born at Haydoch, Lancanshire, a northwestern county of England, Oct. 27, 1839. In 1912 he wrote a little book of 68 pages called "Turton's Pillar, A Memorial of the Wonders of Grace in the Regeneration and Pilgrimage of James Turton, Gen. 28:13; 35:14," published by Farncombe & Son, of London, and sent postpaid, for twenty-five cents, by Mr. J. T. Higgons, 241 West 132d Street, New York. I will mention some of the interesting facts related in this little volume, which, to be properly appreciated, should be read entire.

His parents were very poor and laborious, but very devout worshippers of God, and constant readers of the Scriptures, their only book, and they carefully reared their 5 children (3 sons and 2 daughters) "in the nurture and admonition of the Lord" (Eph. 6:4). They never missed a Sunday service for over sixty years. They worked hard in the field for eleven shillings (\$2.75) a week, and lived on brown bread, potatoes, and buttermilk. His father had great physical strength, and would not rob his employer of a minute's work, and never complained. He conversed in Bible language, and delighted to sing the Psalms. He lived 92 years in one house, always slept in the same room in which he was born and died, never rode in a cab, coach, or carriage in all his long life, and never required a doctor, and he died without a groan, in the full assurance of faith, April 15, 1887. His mother was most godly and tender and faithful, was blind the last two years of her life, engaged in holy communion with the Lord when she thought no one else was present, longed to go to her heavenly home, and, five months after her husband, she peacefully fell asleep in Jesus.

James Turton was married Dec. 7, 1867, and his wife, an humble believer, after nearly 43 years of happy wedded life, died Aug. 23, 1910.

From 1859 to 1866 he and his parents and his brothers and sisters were highly favored with the wise, lovely,

and gracious ministry, both publicly and privately, of Mr. Thomas Bradbury (1831 to 1905), the exemplary and faithful pastor, for 31 years, of Grove Chapel, Camberwell, London, of whom some account was given in *The Gospel Messenger* of last August, September, October, and November. After a hard day of visiting and preaching, Mr. Bradbury would walk a mile to spend an evening hour with the Turton family in reading and expounding the Scriptures and in prayer. James when seven years of age, went with his elder brother, John, to work in a coal mine from four in the morning till six at night, and never saw daylight from October till March, only on Sundays. Each received sixpence (12 cents) a day; and, besides bread and potatoes, they sometimes got a bit of bacon, and, on Sunday, a taste of tea. In the mine he learned, from his companions almost all kinds of wickedness. And while there he had three miraculous escapes from death—from a fire, from black damp, and from the falling of a large stone in less than a handbreadth of him. In 1862 he was struck under deep conviction for sin, and in 1864, he experienced a happy deliverance one Sunday night, when Mr. Bradley was preaching from Solomon's Song 3:1. As he quoted those blessed words of the Saviour, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," they rushed like a living stream into his soul withered by the fiery law, and raised him from a yawning hell to a blessed heaven of love and glory, and he entered into rest, and Christ put on him His easy yoke, and His light burden, and his love for the Lord is as warm now as it was then. "After these things," says James, "the old house of my father and mother became a real Bethel; the nightly visits of dear Mr. Bradbury were so blessed of God that we gathered round him while he expounded the Holy Scriptures, and oh, who could do it like him? Ah, the tears of holy joy, the unction from heaven dropped down like manna, and we sat at his feet while we ate it. If I know anything about 'Heaven begun below,' that was the time. On a nice afternoon we were together, and had read and talked awhile, and he said, 'I will sing you a nice hymn.' He began with 'Just as I am, without one plea,' but oh,

he broke down, and we were all in melting tears. I will never forget it; it was a time of love, a house of mercy. It came like a flowing stream, and Christ was exalted, and all the glorious Three Persons were glorified. And my dear old parents used to say, 'O, what a man of God he is!' and I saw the love-tears run down their furrowed cheeks as they talked of the goodness of God in sending him to their poor old cottage."

James united with the Strict Baptists and was baptized in 1894. He, against his wishes, as he felt his unworthiness, was made a deacon in 1902.

He invested his small savings in medicines and rented a shop, and ran a drug store several years, near a coal mine; and the most of his customers were colliers. But in 1893 there was a coal strike lasting 18 weeks, and he tried to keep his patrons, and indulged them, and some of them became heavily indebted to him, and never paid him, so that he was pressed by two of his creditors, and had to go into bankruptcy, which was declared by the examining officer to be an honorable one. He was obliged to leave the shop he had occupied so long, but obtained another across the street, and Mr. Bradbury and other members and friends helped him, and he entered again into the drug business, and managed to pay his rent, but had very little money, and he and his afflicted wife and little niece who lived with them often had only bread and water to subsist on. His wife, after 15 months illness, died calmly; and he felt like a lone sparrow, but the Lord was with him, and enabled him at times to lie down in the green pastures of covenant love and beside the still waters of sovereign grace, and to feed among the lilies. And he became more and more established in the great doctrinal truth of the foreknowledge of God, and His eternal predestination and election of His people, and of their complete justification by His Son, and their final glorification.

He says that Christmas week after his wife died he was sorrowful because he had not his loved one to share the season with him after all their long years of mutual love, but on December 26th, 1910, the Lord removed all his sorrow, and filled his soul with joy and peace. He was alone, and began to sing, "Jesus, Lover

of my soul," and his soul was full of heaven, and he fell on his knees, and Jesus Christ was with him, and he says, "I saw His hands and His feet—

‘Those soft, those blessed feet of His,
That once rude iron tore’;

and I began to sing again—

‘Didst Thou for me, my Saviour, brave
The scoff, the scourge, the gall,
The nails, the thorns, the spear, the grave,
Whilst I deserved them all?’

“And O! I was as near heaven as I can be till I enter in. He showed me the heavens and the glory, besides His dear hands and feet and bleeding heart. I beheld His Majesty, His glorious Person, and my heavenly home. Bless you, this world was nothing to me; I did not desire another moment in it. This blessed vision lasted two hours.

“As I near the gate of Paradise, the glorious Majesty of the Lord Jesus shines out with such lustre that I know not where I am. I have seen Him in the garden, have seen Him in the hands of Herod, I have seen Him at Pilot’s bar, I have seen him led to the ignominious tree, and I have seen the monsters driving the nails into His sacred flesh. I have seen the devilish fiend plunge the sword into His loving heart, I have seen His languid eyes, and heard His dying cry, ‘My God! My God! why hast Thou forsaken me?’ All these scenes are accompanied with bitter sorrow and sore lamentation (Zach. 12:10-14). But the scene I want to describe, if I could, is beyond mortal power to describe; yet I will try to tell the feelings of my soul as I stood near the heavenly gate. There were songs of immortal joy filling every soul, glory, lustre, immortal grandeur, happy songs, living trees in all their beauty, rivers clear as crystal, saints, angels, and all beauty indescribable, and the expanse of the place beyond all thought. But the glory of it all was as I stood and beheld *the most glorious* Personage eyes could behold, His glory seemed to fill all space, every eye gazed upon Him, every voice seemed to roll to Him, every strain of music seemed to hover around Him, thousands of rays

of light seemed to burst out and shoot forth from His magnificent Person; and all seemed to go on, as it were, *eternally*. I cannot say how I was at this time, whether properly asleep or partly awake; whether it was a dream or I had found my way into one of the fields in the suburbs of Paradise. But such was the effect that I had no fear, no sorrow, no knowledge, as it were, of earth and its things—all seemed a forgotten thing, expecting to enter in. But in a short time the glory began to dim, and gradually I found myself alone in my chair, with my Bible on my knees. I had been reading in the Psalms. My heart melted, my eyes running down, my whole self as though oblivious to everything earthly. Nothing so sure as heaven to every follower of the Lamb.

'My soul anticipates the day,
Would stretch her wings and soar away,
The song to sing, the palm to bear,
And bow, the chief of sinners, there.'

"Spirituality is very low amongst us, as a people," says Mr. Turton, "but it was not always so. There was a time when men and women were greater in their hold on divine things. Their spirits and lives were more saintly, their conversation more savory, their walk more circumspect, their attendance on public worship more regular and punctual. These things all show a higher state of spiritual life. We ought to search the Scriptures more, keep close to the throne of grace, shun the world in all its phases, sacrifice something for Christ, and follow the Lamb on Monday as well as on Sunday, and every day till Sunday again. I believe that if this were our daily practice, we would be graciously blessed with richer fruits, and deeper discoveries of the mysteries both of our fallen, ruined, and depraved nature, and of the glories, beauties, riches, and fullness of Christ.

"Christ Jesus my Lord has done ten thousand times more for me than I can write. I have been blessed in my soul in looking back on the way He has led me fifty years—a long journey, with many haltings and many mercies, yes, mercies which all my praise excel. He has done so much for me that sometimes I have such long-

ings and anxious desires to see the King in His beauty and the glory of the place that I forget all about these little things; though at other times I am worried and anxious about this poor, old, vile tent, how to keep it together. One pin gets loose and then another; and if grace did not prevail, I should lose myself quite. But thanks be to God, He giveth us the victory over all our fears. Why I should ever doubt is a mystery to me, after all He has done for me. I am old and gray headed, and feel the old man of sin as strong as ever. Sin prevails for a time, but grace rises triumphant, and will reign, for God has said it, and it has been the experience of my soul for half a century. Therefore I have no hope but this ever gracious God, abundant in goodness, rich in mercy. Grace and salvation are round about Him, goodness and mercy follow me day by day, and love is my safe abode through the night.

“For the last twenty years, since the change, I have related in Providence (his failure in business, caused by the long coal strike, and his indulgence of his debtors, and many of them never paying him), I have been inured to being nothing and having nothing, and I never expect anything only from day to day. Here I am, 73 years old, and I have intact every faculty that God gave me at my birth. Though I have not had a shilling to call my own for many years, and have sometimes suffered the want of food and fire and money, yet I have had many, many mercies, for which my heart and soul long to sing His praise oftener than I do. There is mercy in abundance, I have not a thing I wear but God has sent me, and I should be the most ungrateful man if I did not sing aloud of these things. For years now He has raised me up friends (some known and some unknown), so that I keep living as though I had an income; and so I have, for God does it, and it is marvelous to me. I often am constrained to say:

‘Bless Him, my soul, from day to day,
Trust Him to bring thee on thy way.’

“It is nice to live on daily Providence, but only grace can effectually teach this lesson. When God sends a crumb, my heart rejoices, and gratitude flows out like

a stream. Now, even now, my heart is glad, my soul doth magnify the Lord, and my spirit rejoices in God my Saviour, because He hath holden me up till now, brought me through many, many trials, many temptations, many fears, and made many a cloud break in blessings on my head. Wonders of grace to God belong; and I am repeating His mercies every day in my songs of gratitude and praise. Hallelujah! Glory be to God, the Father, and the Son, with the Spirit, world without end. Amen."

Such is the heartfelt testimony of our gracious brother.
S. H.

EDITORIAL.

EDITORS:

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., 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.

PERFECT FREENESS OF GOD'S SALVATION.

The holy and everlasting salvation of God is perfectly free, without money and without price, unconditional,

to every human being who heartily desires it. "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. 55:1). The call is not limited to Jew or Gentile, old or young, rich or poor, wise or ignorant, male or female, white or colored, or to any place or any time; but it is addressed to every person everywhere who above all things else, earnestly desires the pure, cheering, and nourishing salvation of God, represented by water, wine, and milk—the pardoning, purifying, saving grace of God, His favor, His mercy, His Spirit, and His righteousness, to cleanse them from their sins, to refresh them with His love, and to sustain them with His presence. The awakened sinner, though spiritually bankrupt, though utterly unclean, having not one holy thought, word, or act to pay for God's salvation, but willing to part with all other things for it (Matt. 13:44-46), shall have it and enjoy it forever, because the Lord Jesus Christ, the Saviour of sinners, has already, for all like him, paid down the full price of his redemption "in tears and groans and sweat and blood" (Rom. 3:21-28; I Pet. 1:18-25). "Blessed are they who hunger and thirst after righteousness; for they shall be filled" (Matt. 5:6). Jesus says, "I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21:6). "And the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). All who have a thirst and will for spiritual things are spiritually alive; Christ has laid down His natural life for them, and given them eternal life, and they shall never perish (John 10:15-30).

All those Scriptures that declare that salvation is of the Lord, and not of works, but by grace or gift, and by Divine revelation, prove that it is perfectly free.

And the perfect freeness of God's salvation is entirely consistent with its absolute sovereignty or the doctrine of God's eternal and unconditional election of all His people to salvation (Rom. 8:28-39; 11:4-6). And such election is not only "no discouragement to seeking (or

awakened and seeking) souls," as Mr. C. H. Spurgeon, of London, says, but it is the greatest possible encouragement; for it assures them that the almighty and unchangeable God who has aroused them from the sleep of spiritual death loved and chose them in Christ before the foundation of the world, redeemed them by the blood of His Son, and has renewed them by the power of His Spirit, and will continue in them the good work which He has begun, and will infallibly and fully save them in His everlasting kingdom (Eph., chapters 1 and 2; Philp. 1:6-11; 3:20, 21; 1 Pet. 1:1-5; 2 Pet. 1:10, 11; Rev. 1:5, 6; 7:13-17; 21:27).

The Triune God deserves and will receive all the glory of His salvation (Exod. 15; Psalm 115:1; Eph. 1:3-14; 2 Tim. 1:10; Titus 3:4-7; Rev. 1:5, 6; 5:9-14; 7:10-12; 15:1-3).

S. H.

ORIGINAL SIN.

God is the Sovereign of the universe; man is God's creature, and as such is under obligation to love, serve and obey Him. It is God's prerogative to command, and man's duty to obey. But man, the first man of whom we have any account in the Holy Scriptures, the progenitor of our race, disobeyed the first commandment, incurred the penalty of death, and involved his entire posterity in sin, condemnation, depravity and death. Since the fall of Adam, all his offspring are "Shapen in iniquity and conceived in sin" (Psalms). By the disobedience of one man many mere made sinners, just as many as were created in Adam, the head and representative of all that spring from him, are by his disobedience equally affected by it. "As in Adam all die." (1 Cor. xv.)

Therefore we are bound to conclude that Sin is common to all, and alike in the result—the curse of God upon all our race.

Adam and his helpmate were, in the beautiful home in the garden of Eden, no doubt happy in their first estate—a garden which God had planted for them, surrounded with beautiful trees and fragrant flowers, abounding

with luscious fruits and all that was necessary for food, an earthly paradise, all free of cost or labor on their part. This lovely place was visited by Satan in the form of a serpent, who deceived the woman and beguiled her into the transgression, and the husband wilfully and knowingly followed the example, and so they fell, condemned under the law of sin and death and were sent forth out of the garden to till the ground, to multiply and replenish the earth, now cursed for man's sake, among the thorns and thistles which ever abounded to their depraved posterity, all of which are fruits of the original offense of one man, entailed upon his posterity.

"By one man sin entered into the world, and death by sin, so death hath passed upon all men, for that all have sinned," Rom. 5th chapter. So we are not awaiting a day of trial and investigation of our case, for all are already condemned to death. Such is the case as to our legal standing in Adam. We can not even find a way that will reinstate us in Eden, the earthly paradise from whence we were rejected, or to our primeval state before the first apostasy.

Some are teaching that Christ redeemed the whole world of mankind from the original or Adam's transgression, and is now offering eternal salvation to all on conditions of faith and repentance, thus placing each and every sinner on his own footing. But this theory is without support in the Holy Scriptures. The holy testimony of God is to the effect that faith and repentance are the gifts of God; that Christ came into the world to save sinners; that Christ came into the world to seek and to save that which was lost—not to give sinners a chance to be saved by faith and repentance, or any other conditional means within the limit of their own powers. "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God." "Christ hath appeared once in the (Jewish) world to put away sin by the sacrifice of Himself." "He hath by one offering perfected forever them that are sanctified." "He shall save His people from their sins." "Who hath saved us and called us," etc. Many other passages of Scripture might be cited in proof of the doctrine of salvation by the grace of God in Christ Jesus covering all the sins

of all the chosen of God in Him, through His atoning blood, but the above will suffice.

I have recently heard of some teachers who oppose the doctrine of original sin, and man's impotency to recover himself from his fallen condition, and who are teaching that Christ redeemed the whole world of mankind from all the sins committed before He died, since which time all sinners are offered salvation upon the terms of the gospel, placing each individual on his own responsibility as to the benefit to be derived from the atonement made for sins on conditions of obedience to the rules and regulations therein prescribed. In short, that the whole race of Adam were redeemed by Christ from all iniquity, up to the date of His death on the cross.

Now, if I understand the above theory, it is like this, to-wit: That Adam was tested on the legal plan in the garden of Eden, and failed to comply with the terms of the law, and became bankrupt, and all of his posterity that descended from him to the time of the crucifixion of Christ were born in a state of insolvency. But Christ having come into the world, and paid up the old claim of the law and met the demand by the blood of the cross, opened a new book, changed His mode of business, and now makes a proposition to each and every sinner, by the strict observance of the terms of which hell may be shunned and heaven gained.

Similar conditional plans and propositions have been in operation for many centuries, and are very popular, and millions of the Adamic family have been deceived, and led to the belief that they are true, heedless of the inspired testimony of Paul, that "by one man sin entered into the world and death by sin, so death passed upon all men, for that all have sinned" (Rom.).

None save the enlightened children of God believe and love the doctrine of salvation by grace, through, or according to the electing love of God, by the redeeming love of Christ, and by the washing and regeneration, and renewing of the Holy Ghost.

J. E. W. H.

THE MINISTRY OF RECONCILIATION.

2 Cor. 5:19-21.

“God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.” “World” signifies men of the world, men of all nations, “kindreds and tongues.” The fact that God reconciles to Himself by not imputing their trespasses unto them argues that, if the race is intended here, universalism is true, for if our trespasses are not set to our account what hinders our salvation? God’s method here is against conditionalism, for how could salvation from sin be conditional when it is not imputed to us? “As though God did beseech you by us, we pray you in Christ’s stead, Be ye reconciled to God.” Persons here addressed were those that had been reconciled by God,—you that have been redeemed—we pray you to be reconciled to God’s will—reconciled to your lots in life, resigned to all the sufferings that fall to your share, and especially resigned to truth in doctrine and practice. He represents God as beseeching His children to be submissive to God’s providence. “We pray you in Christ’s stead.” Note how urgent Paul is, for their good and happiness. Every minister is an “ambassador for Christ,” beseeching us to be reconciled to God. Whatever an ambassador does, may be said to be done by the country sending him; so “As though God did beseech you by us.” As if God Himself were to come to you and pray you in Christ’s stead to be reconciled to God. Men ought to suffer and heed exhortation that comes to them from God.

God is not reconciled to the sinner, but man is reconciled to God—first, legally by the atonement; and secondly, in his walk and experience. The poet was wrong in saying “My God is reconciled”; better say “To God I am reconciled.” “He hath made Him to be sin for us.” Under the law the offering for sin was regarded *as sin*, so that sin was dealt with, was thrust through. “That we might be made the righteousness of God”; this is a beautiful and strong figure. It points us out

as being invested with the righteousness of God. What more could we desire than that our sins be not imputed to us, and that the righteousness of God be ours? Here is a deep and firm foundation for our real justification in the sight of God.

J. H. O.

EXHORTATION.

This is certainly an important part of the Gospel. We should magnify the grace of God whereby we are saved, and never forget that the work of the one triune God in our eternal salvation is wholly of grace. Every spiritual thought, desire or aspiration of soul is of the free grace of God. Our dear Saviour does not need the work of poor frail puny man to assist Him in the salvation of sinners. Our wisdom, righteousness, sanctification and redemption are of Christ Jesus. "We are complete in Him." Our sufficiency for spiritual service is wholly of God. We need His preserving grace daily, for without Him we can do nothing. We cannot believe on Him, love Him, or serve Him without His sweet reigning grace. Our spiritual life comes to us as a free unmerited gift of God. In the natural realm untouched by the Spirit of God we are wholly dead in trespasses and in sins, and cannot please God. There is not an exhortation in the Bible to the dead to act in order to live or to born themselves from above. The exhortations to spiritual or good works belong to spiritual or renewed subjects. Eph. 2:1-10; Col. 3:1-25; Phil. 2:12, 13. Life precedes action. Before a subject is exhorted to follow Christ, to awake out of his sleep, to seek these things which are above, to be baptized, or any other spiritual service, he is first made alive and is prepared for the service. The Scriptures perfectly and thoroughly furnish the man of God unto all good works; but they do not make men of God out of alien sinners. Paul exhorted Timothy to take heed unto himself and to the doctrine, to continue in them and in doing this he should save himself and them that heard him. This was gospelly saving from error, false and bewitching teaching, and the sins, snares, pitfalls, and a life of shame and

reproach, as the result of disobedience. Jesus commanded His disciples to seek, to know, to ask, to follow Him, and to keep His commandments. What He bids us do we should do and no more. The same Apostle that taught Election and Predestination, says: "They who believe in God should be careful to maintain good works." It is not enough to make a profession and then bear no fruits afterwards. "By their fruits ye shall know them." Paul kept under his body lest after he had preached to others he himself should be cast away. When the Lord commands His children to obey Him He will give them enabling grace to perform the service. Paul says, "I can do all things through Christ that strengtheneth me." We should not be disputing about the results of following Him any further than the Bible teaches, but instead of disputing go right on and do what the dear Lord requires of us. He says, "If ye live after the flesh ye shall die, but if ye through the spirit mortify the deeds of the body ye shall live." "If ye sow to the flesh ye shall of the flesh reap corruption." Surely we have experienced these truths. Again, "If ye bite and devour one another, take heed then ye be not consumed one of another."

Paul exhorted the Lord's people to be followers of God as dear children, and walk in love. This is good and safe for every child of God. We ought to do this. Our ministry are taught how they should live, as examples to the flock, which should be heeded. They should be blameless, the husband of one wife, having faithful children not accused of riot or unruly. He should "not be self-willed, not soon angry, not given to wine, no striker, not greedy of filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1:6-15. Preachers should be chaste in their lives and conversation. They should not be given to jestings and foolishness. They have made a great profession and they should reverence it. Whenever preachers are guilty of immoral conduct that reproaches them and the precious cause they should be excluded. Much of our troubles

are caused by an unsafe or ungodly ministry, many of whom are jealous of the man whose life is above reproach. There are many church members who have become covetous and grasping after carnal things instead of setting their affections on things above. We are taught that we can not serve God and mammon, and that the love of money is the root of all evil, while some have coveted after it and have pierced themselves through with many sorrows. This is certainly true. How sad to see the service of God treated with indifference! The good Lord has been so good and merciful to us we should want to serve Him continually, and ever let His service be first. The church should be very careful whom they ordain to the ministry. The church and ministry should love one another and see that they allow no unscriptural doctrines or practices that will divide or alienate them. Our people have in the past been afraid of new doctrines and practices, knowing the baneful effects in destroying the peace and fellowship of our people. Mr. Fuller, by the introduction of Boards, Conventions, Theological Schools, a salaried ministry, protracted meetings, Sunday schools, etc., which were new and unscriptural practices, caused sad divisions in the Baptist family. Our people did right in withdrawing their fellowship from them. These things may appear little and harmless, but the little foxes spoil the vines—the peace of the churches. I hope to live and die contending against every innovation of man, and to stand where our people did at Black Rock in 1832. As I search the pages of history the more confirmed I am in those sacred principles for which our fathers hazarded their lives. Here is good discipline—please read it: 2 Cor. 6:14-17; Gal. 1:6-8; Eph. 5:1-21; Col. 2:21-23; 2 Thess. 3:6; Tit. 3:10; 2 John 10. I cannot see how one that is separated from the world by regenerating grace can want to be unequally yoked together in unscriptural worldly false religions, oath-bound secret orders. It is the church and the world combined, and when you join the church there should be a complete separation between you and the world. If you still love these worldly things the evidence is against you. He that is a friend to the world

is an enemy to God. "Love not the world nor the things of the world, for if you love the world the love of the Father is not in you." Let us all be content to stand in the way and enquire for the old paths where is the good old way and walk therein, and we shall find rest to our souls. Old Baptists are a poor and afflicted people, plain and simple, satisfied with the goodness of the Lord's house. If all had been content to have just been satisfied with Apostolic doctrine and practice, we would not have had the wars and sore afflictions we have. Preaching the pure gospel firmly and in love never divides old Baptists. Whenever new doctrines or practices have been introduced division follows. Beware of a proud, self-exalted rule or ruin spirit in you. If we believe that the Primitive Baptist is the true church as we found it, and that Christ set it up, why keep wanting to introduce new things? It will certainly cause division. Don't forget the experience of the old church with such men as Fuller, Burnam, Todd, Hackleman, Kirkland, and others, who went out from us loving their innovations better than the church of God. Let us constantly exhort the Lord's people to love and good works such as the Bible authorizes and for which our people have contended in the past.

L. H.

PEACE, No. 7

(Continued from August Number.)

STUDY TO BE QUIET

32. "Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." 1 Thes. 4:11. "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters." 1 Pet. 4:15. In these two short quotations we have a most important, yea, vital lesson, or lessons, for us all; lessons which, if we neglect or fail to heed, we never can have good Scriptural peace among us as becomes the professed children of peace. So important is the subject, that we are directed to **STUDY**

to be quiet. Not merely give it a passing or an occasional thought, but make the matter of quietude a *study*. Hence, if we are inclined to be fretful, high-tempered and fault-finding in our own families, with husband, wife, children, or neighbors—or if as ministers we are inclined or addicted to doing, saying or writing things that we should not—things that are liable to, or that do cause unnecessary hurts, harms, questions, strife, division and confusion, it is our indispensable duty to *study* to be quiet—study this important lesson, with sincere prayer to God to help us learn and practice this good lesson, for we should remember that if we neglect to study and observe this great lesson, we hurt not only ourselves, but we hurt, harm and grieve all the household of Peace, and dishonor the Prince of Peace, our blessed Saviour. This much affirmatively. In a negative sense, we are commanded to be not “*busybodies in other men’s matters,*” and let us consider in the outset that Paul classes the busybody in other men’s matters with “*murderers,*” “*thieves*” and “*evil doers.*” For any one professing to be a lover and follower of the Prince of Peace and at the same time be living or deporting himself so as to be classed with such characters is deplorable beyond expression. For even one of the world to follow such a deplorable course of conduct is most regrettable, reprehensible and demoralizing to the peace and good order of human society; but for one of the Lord’s people to do such things is unthinkable and inconceivable, and especially for a minister, whose manner of life here should be an honor to and an example for the whole church of God.

33. But suppose Elder B., a pastor of churches, or a traveling minister or evangelist, goes by invitation into a strange section of country to him and where our people have had trouble, strife, and division, and when he gets there one party or faction tells him about their troubles, and about how badly and unjustly they have been treated, and they tell him also about an Elder A, who had been in there previously, with whom Elder B. is acquainted and in whom he professed to have much confidence. They tell Elder B. about how Elder A. acted with and recognized the other party, much to their sur-

prise and regret, and they so present the case to Elder B. as to convince him that they were right and that Elder A. had been a party to their unjust treatment. Elder B. is much surprised, and, as it were *shocked*, at what Elder A. had done there, and forgetting, not knowing or else willfully ignoring the principles of peace and order taught of the Lord and referred to in the preceding sections, especially in Sections 31, 32 and 24, he writes Elder A., accusing him of inconsistency and charging him with being a party to the unjust treatment of certain parties or members of a faction; and, not being content with that, he afterward proceeds to publish a very severe and harsh attack upon Elder A. in a certain paper, telling Elder A. he ought to be ashamed of himself, etc. Now, in this proceeding Elder B. was greatly in error. First, because he had no jurisdiction in that section of country. Other ministers had been called to and had the care of the churches there. Second, because Elder A. was not subject to the rule, jurisdiction or over-lordship of Elder B. in any sense, but was his equal there and had just as much right or authority there as Elder B. had, and hence Elder B. had no more legal or Scriptural right to go there and thus attack Elder A. than he had to go into another State a thousand miles away and attack some citizen there because he had done wrong to somebody and had violated the law. Third, Elder B. was wrong because, even if Elder A. had done wrong and had been a party to the unjust treatment of certain individuals, those individuals and not Elder B. were the ones to make complaint and proceed against Elder A. Fourth, Elder B. was wrong because he proceeded to accuse, charge and condemn Elder A. and others after hearing only one side of the case, like the unjust Judge Prejudice, who hung the accused and tried him afterward. I know an Elder who on going among brethren in distant parts as a visitor, and on having brethren to tell him about their local troubles and asking him to tell them what he thinks of the matter, will say: "Brethren, I can listen at your statements, but I cannot afford to express an opinion concerning the matter, because I know and you know that there are two sides to all such troubles, and it

would be necessary for me to hear both sides carefully and then be by them requested to express an opinion before it would be prudent and becoming in me to do so, because I know that the Baptists here who are familiar with the facts in the case are far better qualified to pass upon or decide the case than I am."

Now how much better is this method than that pursued by Elder B.! For if the method and principle followed by Elder B., as just indicated above, were generally adopted and practiced in Church and State, it would demoralize and destroy all righteous government in Church and State, and plunge the whole world into a state of anarchy and bloodshed.

Visiting and traveling ministers have a right to express their views on principles of doctrine and practice in the abstract, but when they presume to butt or plunge into local trouble and strife, and undertake to show or advise churches how to settle or adjust them, they had better, far better, be at home or somewhere else. But notice next section.

EDITORS AND PAPERS.

34. Writing in THE GOSPEL MESSENGER in 1914, I said :

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.

But I am sorry to have to confess that some of our editors have not shown the caution and prudence that they should, and as a result, their papers instead of being a means of useful, instructive, and comforting mediums of exchange and correspondence, have been instruments or means of distress and sowing the seeds of

discord among the brethren and the churches, hence, Elder A. B. Morris, in THE GOSPEL MESSENGER, says :

It seems that some of our editors use their sheets more to vindicate themselves and criticise 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. To all of this I say Amen!

The same writer and noted minister says in the January GOSPEL MESSENGER :

DEAR BROTHER HASSELL:—The Baptists of this country do so much enjoy THE MESSENGER as a medium of brotherly correspondence. I would be so glad if all our editors would follow your example and refuse to print any article that savored of an unbrotherly spirit, or manifested a war of words. When I see an article of that kind I pass it by. I am so sick of this fleshly war that I am determined to discontinue all periodicals which continue to assail and speak unkindly of their brethren. I feel life is too short to be spent in this way. How much better it would be to let brotherly love continue. The Baptists in Mississippi are in peace and have no bones of contention, and I trust and pray they may remain so. I hope I may secure many subscribers to your worthy magazine this year. I send you one dollar to pay for THE MESSENGER for Miss Maude Barfield, Oxford, Mississippi.

Yours in gospel fellowship,

A. B. MORRIS.

It should be remembered that editors have no special privileges, but they are under the rules and regulations that other members are, and hence have no more right to be busybodies in other men's matters, and to neglect attending to their own business than others have, and instead they with their papers should be examples of good order and discipline to all the household of faith. If the editor plunges, or suffers his paper to be plunged into evil gossiping tattling or tale-bearing concerning matters disturbing to the peace of Zion, then his paper is a means of destruction of our peace. A paper conducted as above indicated is like James says of the tongue—it is a fire, a world of iniquity, and sets on fire the course of nature; and it is set on fire of hell. If it busies itself with other people's business and strife, the Holy Book tells what will be the result. Listen: "He that passeth by, and meddleth with strife belonging not

to him, is like one that taketh a dog by the ears." Prov. 26:17. On this subject, that "prince and great man in Israel, Elder W. M. Mitchell, says:

But the instructive warning of the text is against being a "busy-body" in other men's matters. If we should become self-constituted umpires and assume a jurisdiction to decide matters of difficulty and strife among brethren individually or in a church collectively, when such does not belong to us, we would come justly under the imputation of meddling with strife that belongs not to us, and in this event we would be like one who has taken a dog by the ears. * * *

As a general rule, those who are immediately connected with any church trouble and acquainted with all its bearings and surroundings, are much more likely to come to correct conclusions and render a correct verdict than those who are not connected with or know but little or nothing about it. And even if they should know anything as meddlers in things that do not belong to them, their information is frequently derived from hearsay and from some *ex parte* informant, and is therefore but a one-sided view of the matter in dispute.

On the same subject Elder S. Hassell says:

All questions of order should be settled in the church or churches where they arise; they cannot be settled elsewhere. There is no scriptural authority for referring such questions to an Association or an editor or any distant brother or brethren for settlement. They should be confined to the section where they start, and not spread all over a State or nation, and thus be aggravated and perpetuated.

So when an editor publishes in his paper violent and personal attacks on Elders and others in fellowship with their own churches and people, and whom our people generally have loved and delighted to honor—Elders well known who have had the love, esteem and confidence of our people for a long while—I say when an editor publishes in his paper violent personal attacks on such men, merely because the writer and editor differ with them on some not vital point of doctrine or practice, our people generally should cease to patronize his paper, as Elder Morris says, because such a course of conduct on the part of the editor and paper is most terrible disorder, and in the name of Christ it is in fact Anti-Christ; hence we should drop such papers.

Let us consider some wise sayings and statements of others:

"He that minds his own business,

Has no time to mind other folks' business."

"A man who cannot mind his own business is not to be trusted with the King's business."

“Speak when spoken to, and come when called, but meddle not now, nor never at all.”

“A wise man enjoyed great peace, half of which he obtained by attending to his own business, and the other half, by letting other people’s alone.”

“Meddling much, finds little to please;
Meddling little, friends and ease.”

“Success in another’s strife or failure,, involves a useless risk of reputation, does no good and may do harm.”

A comment on 1 Pet. 4:15: “Christians from mistaken zeal, under the plea of faithfulness, might readily step out of their own calling and make themselves judges of the acts of others.”

Says another able writer: “Meddling in the affairs of others is exceedingly reprehensible. It interrupts and breaks the order of society. Persons of this disposition are dangerous troublers of the world. Crossing the lines in which others move, they create confusion and awaken resentment.

“They who are so officiously occupied about their neighbors have little leisure and less inclination to observe their own defects, or to mind their own duty.”

“Seest thou a man that is hasty in his words? there is more hope of a fool than of him.” Prov. 29:20.

Please consider this section or paragraph in connection with the preceding section and the ones there referred to.

Notwithstanding what has just been said, there are times and circumstances, when we should speak out boldly, vigorously and most emphatically, and that is when a brother, an Elder, or a party or a faction rises up and advocates heresy or apostacy, for when that is done it affects or should affect the whole church and cause of Christ.

To illustrate: Suppose I write against the doctrine of the resurrection, the doctrine of salvation by grace alone, or advocate some practice or institution which has been considered, rejected and non-fellowshipped by our people. In such a case my offense is public, and unless I speedily abandon my contention and error, I should be expelled from the fellowship of the church, and our editors, papers and people generally have a per-

fect right to oppose me publicly and privately, and in doing so they have a perfect right—yes, and it is their duty to personate me in their opposition, in order to stop, check, and counteract the influence and evil I might have or exert in the interest of heresy or apostasy.

But when and where brethren who are agreed on the great fundamental principles of doctrine and order as contended for and understood by our people, but differ in their understanding and application of certain Scriptures, or as to the legality and propriety of certain things, matters, practices or customs that have not been definitely settled or passed upon by our people generally, *then* they should be tender, kind, loving, and forbearing toward each other in their differences, discussions and general deportment toward each other; therefore in all such differences, we should remember that Paul says that “charity” or the love of God, suffers long and is *kind*, does not behave itself unseemly, and is not easily provoked, etc. See 1 Cor. 13:4-5. James says: “Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God.” And “the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

G. W. STEWART.

(To be concluded.)

FALSE PROPHETS.

In 1907 I was specially and reluctantly employed by the United States Government to obtain the statistics of the Primitive Baptists of this country and, after three months' hard work (in addition to all my other ministerial and editorial labors), my health was seriously impaired, and, as I found the task an impossibility, I gave it up, and I declined to undertake it again this year. Many of our churches and associations will not respond to requests for information as to their membership; and

no one but the Lord knows how many Primitive Baptists are in the United States. We do not, like many other religionists, publish a Year Book.

As we esteem the Written Word of God infinitely above all other writings, and the work of God infinitely above all other works, and do not adopt modern religious inventions, we are generally thought to be nearly two thousand years behind the times, and are, therefore, despised and reviled by the popular denominations of the day; and, perhaps because they wished it would be so, and thought it would be a blessing to mankind, some of their leading writers have, for seventy years, been prophesying our extinction. See David Benedict's History of the Baptists, published in 1848. Mr. Benedict thought it likely that the Primitive Baptists, whom he called Anti-Missionaries and Hardshells, would become extinct before his book reached his more distant subscribers. He died in 1874; and yet, according to the latest *estimate*, our number in this country is put down as 102,311 (World Almanac for 1917). This, of course, is a very, very small number compared with the 39,380,670 given as the membership of all the denominations in the United States. But Christ says, "Few there be that find the way of life." (Matt. 7:14); and "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (Luke 12:32).

As Primitive Baptists, like the Apostolic Churches, do not have Theological Seminaries, highly educated and salaried ministers, fine church buildings, grand musical instruments, Sunday schools, long protracted meetings, professional revivalists, church fairs and festivals and lawn parties and excursions and Christmas celebrations, and worldly lectures and other entertainments, and money-based societies, boards, and conventions, while other denominations have these attractions, their churches would have long since become extinct if the Lord had not preserved them; and their numbers would have been vastly increased if they had used every possible means to draw unregenerated worldlings into their churches.

Paul and Peter and Jude foretell the great evils at the close of this dispensation, the unspirituality, unbelief,

ungodliness, worldliness, pride, covetousness, idolatry, blasphemy, treason, lawlessness, the falling away, the revelation of the men of sin, the worship of the creature instead of the Creator, the love of pleasure more than the love of God, ferocity, contemptuousness, A FORM OF GODLINESS WITH A DENIAL OF ITS POWER! THE SO-CALLED CHURCHES FILLED WITH THE WORLD!

Very, very few of the forty million professors of religion in the United States give any credible evidence of a real change of heart and life—any proof of vital godliness. The second personal coming of Christ to the world in judgment is rapidly approaching, it would seem; and He Himself asks, “When the Son of man cometh, shall He find faith on the earth?” Luke 18:8. He implies that there will then be very few real believers in Him. Only eight persons were saved from the flood of water in the days of Noah; it is likely that the number saved from the coming flood of fire will be small. All, and only those, who trust in the Lord alone for salvation, will be saved.

S. H.

QUESTIONS AND ANSWERS.

1. Q. In Luke, 14:26, Christ says, “If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and his own life also, he can not be My disciple,” and He adds, “And whosoever doth not bear his cross, and come after Me, can not be My Disciple”; what does He mean? A. That only those are the true followers of Christ who hate every other person, even their dearest relations, and every other object, even their own natural life, in competition or rivalry with Him; only those are His genuine disciples who are willing, if necessary, to give up and sacrifice everything for Him. The Lord Jesus Christ proved His all-consuming love for us by giving up, for our salvation, the glory that He had with His Father from eternity, and by leaving His own natural kindred, and laying down His own natural life in the uttermost shame and pain, for us; and, if we are inhabited and enlight-

ened and warmed and actuated by His loving and self-sacrificing Spirit, we will be willing to give up everything for Him. The language of our heart is :

"I can from all things parted be,
But never, never, Lord, from Thee."

Christ is dearer than our natural life, for He is our spiritual and eternal life. Christ, who teaches us to love even our enemies (Matt. 5:43-48), does not mean that we are to hate, personally and absolutely, our dearest natural relatives, and our natural life, and to neglect or destroy them; but He means that, if they come between us and our love and service to Christ, we are to hate them *as idols*, and to surrender them—even, if necessary, our natural life, and to cleave to our dear "Divine Saviour" as our All in All for time and eternity. He is our God, and we are to love Him with all our heart and soul and mind (Matt. 22:37; Deut. 6:5); but we are also to love our neighbors, those near us, as we love ourselves (Matt. 22:39; Levit. 19:18). We are to love God supremely, and our fellow men sincerely, doing unto them as we would have them do unto us—that is, reasonably, under the same circumstances (Matt. 7:12). "God is love"; "and this commandment have we from Him, That he who loveth God love his brother also" (1 John 4:7, 8, 20, 21). But our love for our Lord and Saviour should be so great that, in comparison with it, our strongest natural love should seem but hatred. In the solemn charge of Jesus to His twelve apostles, after He had chosen them (Matt. 10), He tells them that, in preaching and serving Him they would, like Him, be hated and persecuted, even, as He intimates, by members of their own household; but He declares, "He that loveth father or mother, or son or daughter, more than Me is not worthy of Me" (Verse 37), "and he that taketh not his cross, and followeth after Me, is not worthy of Me" (Verse 38). Such a professed follower of Christ is not a real follower. In the 14th chapter of Luke, as great multitudes, naturally admiring His manner and wisdom and miracles, followed Him on His last journey to Jerusalem, hoping, perhaps, to obtain positions of honor and profit in the temporal kingdom which they thought He was going to

establish, Jesus, to prevent them from being deceived by such selfish and worldly notions, turned and declared to them, in the words at the beginning of this article, the self-sacrificing test of being a true disciple of His (Luke 14:25-27). All others and all else must be nothing, or even objects of hate, in comparison with our supreme devotion to Christ. The Apostles "left all, and followed Christ" (Mark 10:28). In 1825 Henry Francis Lyte, of Scotland (1793-1847), touchingly wrote:

"Jesus, I my cross have taken,
All to leave, and follow Thee;
Destitute, despised, forsaken,
Thou, from hence, my all shalt be.
Go, then earthly fame and treasure!
Come, disaster, scorn, and pain!
In Thy service pain is pleasure
With Thy favor loss is gain."

2. Q. In Gen. 2:16, 17, God said to Adam, "Of every tree of the garden thou mayst freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die"; what did He mean? A. Having made man in His own likeness, intelligent and sinless, and the ruler, under God, of the other earthly creatures, God gave Adam every delightful thing that he needed; but to show him His government over him, He imposed on him only one simple, childlike test of obedience—that he should not eat of the fruit of the tree of the knowledge of good and evil (a tree the fruit of which being eaten by man would give him a sad experimental knowledge of the difference between good and evil, right and wrong), and God said to him—"in the day thou eatest thereof, dying, thou shalt die." (This is the exact language of God.) In that very day, "dying" a death in trespasses and sins (Eph. 2:1), Adam became subject to physical death, the death of his body, which was made from dust, and should return to dust (Gen. 3:17-19). Though denied by the Devil, the father of lies, and denied by his followers in regard to man's death in trespasses and sins, this righteous sentence of God has been executed upon the human race for nearly 6,000 years.

S. H.

EXTRACTS.

PICKENSVILLE, ALA., July 6, 1917.

MY DEAR MR. HASSELL:—Enclosed please find money order for \$1.50. Credit my subscription with \$1 and use the 50 cents otherwise. I enjoy reading THE MESSENGER; it is in my opinion one of the greatest and most truthful publications in existence, and it is so ably edited I always read almost every word in it.

With kindest regards and best wishes to you and yours, I remain faithfully and truly,

Your friend,

J. H. COLEMAN.

GRAY, GA., July 23, 1917.

DEAR BROTHER HASSELL:—I consider THE GOSPEL MESSENGER the ablest, soundest, and best periodical that I have ever read, and I hope it will continue to "speak the truth in love" month after month in the future as it has done in the past. If I live until the 3d day of next December I will be 74 years old, and I have been taking it ever since its first publication.

Wishing you many more years of health and strength of mind and body to speak the truth, I am, your little unworthy sister, if one at all.

Lovingly,

E. A. BRAGG.

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. GROSS.

William Bluford Gross was born April 7, 1846, and was married to Miss Nancy Jane Anglin in 1871, and to this union were born thirteen children, twelve now living. He was baptized by the writer into Mount Pisgah Church many years ago, and until his death he was a consistent and faithful member. He died March 30, 1917. He was firm in the faith, and loved the doctrine of salvation by grace. He was always cheerful, and bore his last afflictions with patience and Christian fortitude, and peacefully passed to the glory above. He worked hard on the farm, and provided well for his family, and his home was a resting place for the weary and a place for food for the hungry. He left his family a comfortable home, and his widow and eight of his children still remain together, and live as but few families do, in the sense that no one of them claims a portion in what the farm produces, but it is ours for all to enjoy.

Truly a good man is gone from us, and the very large congregation attending his funeral, conducted by the writer, was evidence of the love and high esteem in which the people held him.

J. T. SATTERWHITE.

T. H. SMITH.

Theodore Hamilton Smith, eldest son of John D. Smith and Irena B. (Nix) Smith, was born November 9, 1847. He was the second child in a family of ten children. His brothers are J. H. and Aubrey Smith, of Orlando, Florida; A. D. and W. H. Smith, of Birmingham, Alabama; and his sisters, Mrs. T. J. Dempsey, of Jackson, Georgia; Mrs. J. B. Legg and Miss Emily E. Smith, of Atlanta, Georgia. His father,

mother, and two sisters, Mrs. M. J. Barber and Mrs. E. S. Harden, preceded him to the grave. On Saturday before the third Sunday, September 19, 1908, he joined East Atlanta Primitive Baptist Church, and was baptized by Elder D. M. Mathews. On January 24, 1917, he passed away after a long illness, leaving many friends and relatives to mourn his going. To those of us who knew him, this brief summary of facts conveys an indescribable amount of meaning, for these are statements concerning one of the gentlest and kindest of men. He spent his life for others. As a son he was devoted, obedient, and graciously respectful to his parents. In their declining years he, the unmarried son of the home, smoothed the rugged ways of life for their aged feet. It was his joy to do this—a joy which he could never voice, but which was discerned by every observer. As a brother, as one of his sisters says, "He was so good and kind words cannot express my appreciation of his kindness to me." He was particularly considerate of them in matters of business between them and him, handling to the best advantage all affairs connected with the settling up of the family estate. As one has said, "They esteemed him highly for his kind and agreeable way in all other matters pertaining to them and him, and for his kindness and great help in the home and as a brother." As an uncle, his many nephews and nieces (the writer is a nephew who has the honor to be one of his namesakes, there being several in the family) join together in paying a tribute of love to him. In the large family connection there is not a child but whose earliest memories carry some sweet recollections of "Uncle T. F.," as he was affectionately called in the family circle. When grandfather and grandmother passed away, he and our beloved Aunt Emma kept up the tradition of a family rallying point, where all could gather from year to year with love for them, and visits with them which have kept us in the consciousness of our family unity. There are not words in our language to pay tribute to these two beloved members of our family circle and to tell what they have meant to us. While of a quiet and retiring disposition, the sense of duty and the spirit of kindness made our uncle a good and active citizen. Without seeking office, he was able to exert considerable influence in community affairs, and of him it has been said, "He ever used his influence and efforts for good in the advancement of his community in the upbuilding of churches and schools, having contributed of his means and used his best efforts in getting contributions for the erection of West Side Methodist Church in 1891-92, and also to get the system of transfers established on street cars in and around Atlanta. In business he was one of those whose diligence met with success and a comfortable competence. The spirit of enterprise and steadiness which marked him in business affairs is evidenced in the fact that, though reared in the country and while this section of the nation was still suffering from the war, he entered himself as a student and took a course in Moore's Business College in Atlanta, receiving a diploma from that institution.

Some years prior to the time he joined the church he felt that God looked on him in love, mercy, and pardon, giving him a sweet and precious hope. He often spoke of God's goodness and mercy to him, saying that he had much to be thankful for, at all times, and that the "mercy of the Lord endureth forever." He was a devout and trusted member of the denomination of his choice, which was also the church of his honored father and mother. With the passing of the years and his patient meeting of the trials and the sorrows of life, his faith grew into a beautiful simplicity and directness of trust. When one is very much the child of God it is natural that he should exercise a child-like trust in his Father. During his long illness and period

of blindness which preceded his going away, he many times expressed himself as willing and ready to depart this life when "the Good Master should call him."

Out of the physical darkness in which his affliction put him for many months before the end, he has gone into the light where those who have believed (as he always strongly confessed) in salvation through the atoning blood of our blessed Saviour see our Master face to face. He is there in that realm of light and we who love him, dwelling in the sphere of shadows as yet, follow after him that we may join him there in the fullness of salvation forever.

His nephew,

ELAM FRANKLIN DEMPSEY.

KEHUKEE ASSOCIATION.

The 152d Annual Session of the Kehukee Association is appointed to be held with the Church at Robersonville, Martin County, N. C., the first Sunday in October, and Saturday before and Monday afterwards (October 6th, 7th, and 8th). Robersonville is on the Atlantic Coast Line Railroad. Trains from the east reach there 8:43 a. m. and 5:30 p. m.; and those from the west, 12:49 p. m. and 6:09 p. m. Only the 8:43 a. m. and the 6:09 p. m. trains run on Sunday.

B. S. COWING,

Clerk.

S. HASSELL,

Moderator.

CRAWFORDSVILLE, IND., July 31, 1917.

I wish those that order my book, "Practical Suggestions," to write postoffice, county, and street in a plain hand, to avoid mistakes. I yet have a few dozen, and if orders are received after all are gone I will return the money.

J. H. OLIPHANT.

CO-EDUCATIONAL

GILLIAM'S ACADEMY

ESTABLISHED 1879

1917-1918

One of the oldest private high schools in North Carolina, accredited by the State University, with excellent courses in bookkeeping, shorthand, typewriting, piano, and expression. Diplomas awarded all graduates. Single course in any department, with board, room rent, fuel and lights, \$125—double course, \$150, and may be paid on our installment plan. In private homes, with electric lights, hot and cold water, bathroom convenience, etc., the rates are the same—accommodation limited. The only school of its kind owned and operated by Primitive Baptists in the United States, and Primitive Baptist patronage is earnestly requested. Session begins October 2, 1917, and closes April 23, 1918.

For catalog or information, address

JOHN W. GILLIAM, *Principal*, or

J. W. GILLIAM, JR., *Business Manager*,

Altamahaw, Alamance County, North Carolina.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

Plain Sheep, single copy, 85 cents; dozen, \$8.00.

Plain Morocco, \$1.05; dozen, \$11.00.

Gilt Morocco, single copy, \$1.25; dozen, \$12.50.

Send all orders to

ALVIN CLARK, Willson, N. C.

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

HYMN AND TUNE BOOKS.

(Fourteenth Edition.)

For use in Old School Baptist Churches.

Either round or shape note, 70 cents per single copy, \$6.50 per dozen. Transportation prepaid.

This book can be furnished in limp-leather binding, with name of owner in gilt letters, for \$2.50.

Send orders to Elder S. H. DURAND, Southampton, Pa., or to Elder
P. G. LESTER, Floyd, Va.

EBENEZER CHURCH, BALTIMORE.

Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every 2d, 3d, and 4th Sundays at 11:00 A. M. Meeting House on Madison Street, near Calvert Street.

Pastor, Elder Joshua T. Rowe, 704 Linwood Avenue, Roland Park, Baltimore, Md.

THE GOOD OLD SONGS.

The Best of Hymns (719) in 464 tunes in seven shaped notes, carefully selected and edited by Elder C. H. Cayce. \$1.25 each, or \$13.75 per dozen, postpaid.

CAYCE & TURNER,
Martin, Tenn.

NOW PUBLISHED IN FULL.

SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B. LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

LED BY A WAY I KNEW NOT.

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

MRS. R. ANNA PHILLIPS.

Address W. J. Heard, R. 3, Macon, Ga.

MINUTES WANTED.

We are anxious to obtain a minute of every Association in the United States. Will YOU please send us a copy of the minutes of your last Association at once? Do not lay this aside, and think that some other person will send the minute. It will do no harm if we get two or three copies of the same minute. Please mail the minute addressed to Elder C. H. CAYCE, 208 N. College St., Martin, Tenn.

Vol. 39

No. 10

P.P. 1.

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====
PUBLISHED MONTHLY.

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

OCTOBER, 1917.

=====
All letters, remittances and communications should be addressed
to SYLVESTER HASSELL, Williamston, Martin County, N. C.

Write communications with pen, and on only one side of paper.

Money should be sent by money order or registered letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving THE MESSENGER should notify us.

Any one sending us five dollars for five new subscribers shall
have one copy of THE MESSENGER for one year free.

If the MESSENGER is not received the first or second week of
each month, please write at once for another copy.

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

The Gospel Messenger

OCTOBER, 1917.

TABLE OF CONTENTS.

Poetry.

National Confession and Prayer.....	289
-------------------------------------	-----

Correspondence.

Levi M. Creel—Experience.....	290
J. W. Crider—Approaching End of Gentile World-Dominion.....	291
Remarks by Elder S. Hassell.....	293

Editorials.

By Elder S. Hassell:

“Have Faith in God”.....	296
Questions and Answers.....	310
If in Arrears, Please Remit.....	312

By Elder J. E. W. Henderson:

The Man that is Blessed.....	297
------------------------------	-----

By Elder J. H. Oliphant:

Romans 8:28.....	301
------------------	-----

By Elder G. W. Stewart:

Peace, No. 8. Concluded.....	303
------------------------------	-----

Extracts.

Mrs. M. J. Burton.....	312
Miss Silla Wilson.....	313
Elder T. S. Dalton.....	314
M. Mann.....	315

Obituaries.

C. J. Farncombe.....	315
Roderick Griffin.....	316
B. F. Williams.....	316
Mrs. John H. Gresham.....	317

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 39

WILLIAMSTON, N. C., OCTOBER, 1917.

No. 10

NATIONAL CONFESSION AND PRAYER.

"In wrath remember mercy."—Heb. 3:2.

Lord, while Thy judgments shake the land,
Thy people's eyes are fixed on Thee;
We own Thy just uplifted hand,
Which thousands cannot, will not, see.

Here peace and liberty have dwelt,
The glorious gospel brightly shone,
And oft our enemies have felt
That God has made our cause His own.

But, oh! both heaven and earth hath heard
Our vile requital of His love!
We, whom like children He has reared,
Rebels against His goodness prove.

We have His grace and power defied,
And mourn our nation's dreadful crimes;
Profaneness, riot, lust, and pride
Are signs that mark the present times.

The Lord, displeased, has raised His rod;
Ah! where are now the faithful few
Who tremble for the ark of God,
And know what Israel ought to do?

Lord, hear Thy people everywhere,
Who meet to mourn, confess, and pray;
The nation and Thy churches spare,
And let Thy wrath be turned away.

JOHN NEWTON (1779).

EXPERIENCE.

R. 1, CLOPTON, ALA.

According to promise I will try in my imperfect way to write the dealings of the Lord with me, trusting He will guide me. When a small boy I would think, if I were to die, what would become of me; I would beg the Lord continually for mercy. And I would dream some of the most dreadful dreams that would frighten me. I would think I was going to die, and that, if I did, torment would be my doom, but I would keep on begging for mercy. One day I was working in the field by myself, and all at once I became happy, and began to sing "Amazing grace! how sweet the sound, that saved a wretch like me!" Everything seemed to praise the Lord. I thought then my troubles were all over. I went along very well until I was about twenty-four years old, when my troubles returned worse than ever. I could not rest. I was continually begging the Lord for mercy. Finally I had a bad spell of fever. I thought sure I would die, and, if I died in that condition, that eternal torment would sure be my doom. It seems to me I begged the good Lord for mercy day and night. O! what anguish of soul I did suffer! All at once that burden left me, and I saw my way clear to heaven. Oh, how happy I was! I thought sure then that I would never see any more trouble. I felt light and happy, my burden all gone. But not so; I soon had doubts and fears, but never have feared eternal punishment since that time. I have fears, but don't fear Satan any more, but the Lord. Bless His holy name! I believe when I come to die the Lord will take my spirit, and at the first resurrection I shall be raised to newness of life, and be forever like the blessed Jesus, who has done so much for me, a poor, weak, and vile sinner, saved by grace given me in Christ before the world began, who has been revealed to me here in due time. This is a part of the dealings of the Lord with me, a poor sinner. If this is not an experience of grace, I have none. I would not exchange it for all this world. Brother Hassell, I may never meet you here in this life, but I trust we will meet some sweet day in heaven.

Yours unworthily in hope, LEVI M. CREEL.

APPROACHING END OF GENTILE WORLD-DOMINION.

Daniel, Chapters 2 and 7.

WALDRIP, MISS., Aug. 11, 1917.

Elder Sylvester Hassell—

DEAR SIR:—One of my neighbors frequently hands me copies of THE MESSENGER. In the issue for August I read your article on the "Present World War" with interest. There is light spreading from many places on the time prophecies. Evidently the time for understanding Daniel's vision is upon us. It is promised in the last chapter that "the wise (spiritually) shall understand." No one who looks out upon the constantly passing trains and automobiles can deny that we are living in the time when "many shall run to and fro, and knowledge shall be increased." This is called "the time of the end" in Dan. 12:4, 9, 10. By means of the telephone and telegraph, railroad, and automobile the news of the world is delivered everywhere the next day.

The visions of Dan. 2 and 4 are being understood better. The "image" evidently represents all Gentile rule from Nebuchadnezzar till it is overthrown at the establishment of Christ's millennial kingdom and the restoration of the Jews to Palestine. It also indicates the downward tendency of the Gentile governments, their order and their end. It also indicates, I believe, that it is a definite period of time. This together with chronology is what I want to write about. The head of this image represented Nebuchadnezzar. The head is the most important member of the body and controls the others. Now, what happened to Nebuchadnezzar I take to be typical of the whole system, both as to character and time. He became proud and failed to recognize that God ruled. He was driven out as a wild and crazy beast, for seven years. He then came to his senses and recognized that God rules and giveth the kingdoms to whomsoever He will. If this is the great time of trouble spoken of in Dan. 12:1, then the nations will find before it is over that God rules. Their plans will fail, and the proud hearts be humbled. I am thoroughly convinced,

Elder Hassell, that the seven years is also a prophecy of the length of Gentile rule. In prophecy a year is considered 360 days. Then $7 \times 360 = 2,520$ days. But each day stands for a year, so that the entire time of Gentile supremacy, the time during which God has as it were leased out the world to them, is 2,520 years. After which Gentile rulership is to pass away, and the Jews be elevated. In Daniel's 70 weeks, each day stands for a year. The same is true in Ezekiel 4. The time of Gentile supremacy is the very same length as the time of the Jewish punishment and subjection. In Levit. 26, Moses tells the Jews he will, if they continue to sin, punish them "seven times more" for their sins. Now, it can be seen from Dan. 7:25 and Rev. 12:14, 6, that a "time" is 360 days, a day for a year, 360 years. Their punishment, then, is likewise $7 \times 360 = 2,520$ years long. If this be accepted as the length of this period, then the important questions are, When did it begin? and, When did it end?

It began, no doubt, when Nebuchadnezzar captured Zedekiah and destroyed Jerusalem. The crown was then removed. See Ezekiel 21:25-27. You say in your article that this was 586 B. C. Now, it is certain from the following Scriptures, Lev. 26:32-39; 2 Chron. 36:20-23; Jer. 25:11; Dan. 9:2, that the *land* of Judah was to be *desolate* in order to let the *land rest* for the unobserved number of sabbatic years, which was 70. This began at the destruction of Jerusalem and ended at the first year of Cyrus. Now, Elder Hassell, I have never heard of any controversy as to 536 B. C. being the first year of Cyrus. This is an established secular date. And well it may be, because the Lord has referred to it and linked up Bible chronology of many events with it. By accepting this date and then taking Jeremiah, Daniel, and Moses for the other events, we have a correct chronology. I would much rather accept the words of these great prophets than that of all the Babylonian stones. $536 \text{ B. C.} + 70 = 606 \text{ B. C.}$, the exact date when Zedekiah was captured, Jerusalem destroyed, and Gentile times began. Suppose they began 586 B. C. Take 70 from 586, we have 516 for first year of Cyrus. This will not do. *536 B. C.* is first year of Cyrus and the one we must

accept and count from both ways. Since the Gentile times began 606 B. C., they must end (2,520—606=1914) 1914 A. D. At that time their lease expired and they began to destroy one another and to take their feet off of the Jews. Jewish nationality is greatly revived, and it seems likely this war will restore Palestine to them. These are wonderful times we are living in! You, an editor of a great journal, are under obligations, and no doubt you feel the desire, to give to a blind world and church the "meat in due season." After you have given the above careful consideration, I would be glad to hear from you.

Yours fraternally, J. W. CRIDER.

REMARKS.

According to the latest authorities Nebuchadnezzar captured Jerusalem three times. First in 605 (or 606) B. C., when Jehoiakim was king of Judah; at this time Nebuchadnezzar carried off to Babylon some vessels of the Temple, and many prisoners, including Daniel, and the three "Hebrew children" called by the prince of his eunuchs Shadrach, Meshach, and Abednego. Secondly, in 597 B. C., when Jehoiachin was king of Judah; at this time Nebuchadnezzar carried off to Babylon the remaining vessels of the Temple and those of the palace, and ten thousand prisoners, the flower of the nation, including King Jehoiachin, Ezekiel, and Shimei (the grandfather of Mordecai). Thirdly, in 586 B. C., when Zedekiah was king of Judah; at this time Nebuchadnezzar, after a siege of 18 months, took Jerusalem, and destroyed the Temple and city and walls, and carried off 833 prisoners to Babylon, leaving only the very poorest people to till the ground and dress the vineyards. "This was the end of the kingdom of Judah. The day of the catastrophe was the 10th day of the 5th month (Ab) in the 19th year of Nebuchadnezzar, just after the completion of the 11th year of Zedekiah; it is still observed, in July or August, by the Jews as a fast only second to the great Day of Atonement" (William Smith). "The captivity ecclesiastically began with the destruction of Solomon's Temple, B. C. 586, and ended when the Second (or Zerubbabel's) Temple was fin-

ished B. C. 516 (or 515), exactly 70 years" (A. B. Fausset).

More than a hundred years before Nebuchadnezzar destroyed Solomon's Temple and Jerusalem, Isaiah had prophesied that Cyrus would rebuild them (Isa. 44:28; 45:1). After having been king of the Medes and Persians about 20 years, Cyrus captured Babylon B. C. 538, and he seems to have made "Darius the Median" (perhaps his dethroned predecessor and father-in-law, and the same as Cyaxares II., then 62 years old) civil governor or king of Babylon (Dan. 5:31; 9:1); and, when the latter died two years afterwards, Cyrus became the sole king of Babylon, and this year, 536 B. C., was called the first year of his reign at Babylon and over the Jews (2 Chron. 36:22; Ezra 1:1). He then issued the decree for the return of the Jews to Jerusalem, and for the rebuilding of the Temple. From 606 B. C. to 536 B. C. was seventy years. This, as Mr. Creider says, was probably the fulfillment of Jeremiah's prophecy, as, when the Jews returned to Jerusalem, they of course cultivated again the land, which, according to the purpose and word of the Lord, had then enjoyed seventy years of rest, in compensation for the seventy sabbatic years, during the 490 years from King Saul, 1095 B. C., to Nebuchadnezzar, 605 B. C., when the covetous and disobedient Jews had not allowed the land to rest, as the Lord had commanded them.

I admit that the Gentile world-dominion over the Jews began about 606 B. C.; but how long that dominion will last, the Scriptures do not plainly state. Mr. Creider suggests that the insanity of Nebuchadnezzar seven times (or years)—Dan. 4:23, 25—indicates that the spiritually insane or brutal Gentile world-reign over the Jews will last seven times 360 years, that is, 2,520 years; and that the chastisement of the Jews "seven times more," in Levit. 26:18, 24, and 28, indicates the same period of Gentile dominion over them; and, counting from 606 B. C., Gentile world supremacy over the Jews would end 1914 A. D., the year when the present unparalleled world-war began.

The International Year Book for 1916 states that there are 14,000,000 Jews in the world, of whom there

are about 7,000,000 in Russia, and they have been delivered, by the overthrow of the Czar last March, from a long and severe persecution. In the United States there are about 3,000,000 Jews, who have the same liberties as our other citizens; in Austria-Hungary, 2,258,262; in Germany, 615,021; in Rumania, 269,015; in Great Britain, 106,309; in France, about 100,000; in Asia, 356,617 (including 7,800 in Palestine); in Africa, 413,259; in Australia, 19,415; in Canada, 75,681; and in the Argentine Republic, about 55,000. Because of the providential liberation of their brethren in Russia from the unjust and humiliating restrictions of centuries, the Jews of the world have rejoiced more this-year than ever before since the destruction of their Temple in Jerusalem by the Roman army under Titus, A. D. 70. The great majority of the Jews in the world now have political freedom, but all of them are still under Gentile governments. From many prophecies in the Scriptures it seems certain that the "scattered nation" will soon be mercifully restored to their home-land, Canaan or Palestine, promised by the Lord to Abraham and his posterity 3,837 years ago (1921 B. C.). And then they will be a re-gathered nation, and they will at last believe in their Divine Messiah, the Lord Jesus Christ (Isa. 66:5-24; Zech. 12:9-14; 13:1-9; 14:1-21). No one but God knows the exact time of the fulfillment of these wonderful prophecies (Matt. 24:36-44; Mark. 13:32-37).

All dying men, both Jews and Gentiles, are failures—the Living God is the only solid hope of the human race (Isa. 40; Jer. 17:5-13). S. H.

REMARK.

It is said that there are now about 60,000 Jews in Palestine, and that 15,000 have joined the British army in Egypt to fight against the Turks. S. H.

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., 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.

“HAVE FAITH IN GOD.”

Mark 11:22.

This is the command of the Lord Jesus Christ to His disciples, and, by His Spirit in them, He enables them to obey this command. Those who are not born of God have faith, not in God, but in almost everything else—in men, money, means, methods, machinery, human invention and discoveries. They look, not at the unseen and eternal, but at the seen and the temporal; and it is in accordance with the unregenerate nature of all human beings, like the beasts that perish, thus to idolize the material—to trust in the fleeting vanities and shadows of earth, instead of the living and eternal God. The curse of God is upon us if we trust in the creature in-

stead of the Creator (Jer. 17:5-8). As shown by these words of the Lord, confidence in man is a mark of spiritual death, while confidence in God is a mark of spiritual life. The child of God does not believe that he or any other man or creature can save him, either individually or nationally, either temporally or eternally. By the power of the Divine Spirit within him, he beholds the Lamb of God in his spotless Redeemer, who put away sin by the sacrifice of Himself. And, while subject to the "powers that be," because they are "ordained of God" (Rom. 13:1-7)—subject in even the most distressing circumstances, as now in our American nation, we, who are born of the Heavenly and Eternal and Almighty King of kings and Lord of lords, put all our trust, both for national and spiritual deliverance, not in any man or set of men, but in God alone. "All nations before Him are nothing, and less than nothing, and vanity" (Isa. 40:17). According to the supplication of Hezekiah, the humble king of Judah, the army of Sennacherib, the proud king of Assyria, was destroyed by the angel of the Lord in a night (2 Kings 19:35).

Let us, by Divine grace, humble ourselves before the Lord, and commend to His merciful protection our dear relatives and friends called into their country's service, and beseech Him, as He alone can do it, to put a speedy end to this most horrible war of nations (Psalm 46:9; Isa. 2:2-5; 11:1-9), and to fill our hearts with the deepest thankfulness to Him for His wonderful and unmerited kindness (Exod. 15:1-21; Psalm 107:8). S. H.

THE MAN THAT IS BLESSED.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Psalm 1:1.

The Scriptures teach that the human family is divided into two classes and two conditions, to wit, the godly and the ungodly, or the righteous and the wicked; and that each member of this family shall be found in one or the other of these classes or conditions when Christ shall come to judge the world in righteousness. And the day

is appointed of God when this final judgment shall certainly take place.

There will be a division, not of either one of these classes, but of a separation, the one class from the other, and each class will be assigned to its everlasting abode. The righteous are figuratively called sheep in the Holy Scriptures, and the wicked are denominated goats. They are all the offspring of Adam in the natural kingdom here on earth, and associated in the various relations of human life, and in Adam all die because they all sinned and fell under the curse of the law of sin and death in Adam; he being their seminal head and representative, his act of disobedience involved the entire race that descends from him.

But the Holy Scriptures plainly teach that among the countless host of apostate nations God chose a people to Himself before the fall of man—even before the world began—chosen in Christ, that they should be holy and without blame. He gave these chosen people to His only begotten Son, who accepted them as the gift of the Father. Those elect people in Christ are sanctified by God the Father, preserved in Jesus Christ, and called (Jude, 1st verse; 1 Pet. 1:24). Thus they are set apart by the Father, preserved in Jesus Christ, and called. All this, in covenant love and the sovereign will of God, the righteous are traced through all the gracious works of God in Christ, leading on to the incarnation, the obedient life and work of full redemption by His blood and righteousness, they are made righteous, holy, and blameless before God in love.

It requires all that God has done for man in the person of Jesus Christ to save him from sin, and justify him in the sight of God, and place him on the right hand (in the favor of God) in the final judgment of the world, and the day of this event is appointed (Acts 17:30; Eccles. 12:14).

The above testimony points to the day of final judgment of the world and the separation of the righteous from the wicked. Were it not for the electing love and free and all-sufficient grace of God, which was given in Christ before the world began, all our guilty race would be denounced and consigned to “everlasting destruction

from the presence of God and the glory of His power." But, thanks to His holy name, the Lord gives to His people everlasting consolation and good hope through grace, and declares in His written word and sometimes to their souls that they shall never perish. Every sin-sick and sin-hating soul may safely and joyfully trust in God for full and free salvation from sin and a home in heaven.

The children of God are made whole by the blood of Christ, loosed from their infirmity of soul, the bonds of sin and guilt, "by the washing of regeneration and renewing of the Holy Ghost," yet they suffer on in the flesh or this mortal coil until death shall end the conflict between the flesh and Spirit. Until this solemn event takes place, the children of God suffer with, not *for*, Christ; and the Scriptures teach most positively that they shall also reign with Him in the world of life, light, and glory, for ever and ever. Thanks be to His blessed and holy name!

I have been, by nature, a sinner all my life, and for the last fifty-five years tormented by a consciousness of sin and folly, and now, in my seventy-ninth year of mortal existence, I am more constantly and seriously affected in mind on this subject than ever before, notwithstanding the fact that I have what is called a little hope that God by the power and love of His blessed and Holy Spirit gave me an evidence of the forgiveness of all my sins, which made me happy beyond my power of expression, and caused me to sing of His "amazing grace." This occurred on the 11th day of August, 1862, in Gordon County, Georgia, about three miles east of Calhoun. I remember that day as the brightest and happiest of my life, and I enjoyed a feeling of peace and tranquility for a time; then came darkness, fear, and gloomy doubt as to the cause of my precious happy experience, and I have often tried to ask the Lord for confirmation of my fainting hope, that it was the gracious work of His Holy Spirit that wrought in my poor, needy soul the spirit of praise and thanksgiving, and of reconciliation to His will in all things. But today I have only the abiding memory of the "beginning of my confidence and hope in the goodness and mercy of God, at whose throne I am still a poor, helpless and unworthy

beggar. If the Lord does not freely give me all things with Christ, I shall never share with the heirs of heaven and eternal glory; for I know full well that the Scriptures plainly teach that salvation is by grace, free grace freely given in Christ before the world began.

I hope that the readers of THE GOSPEL MESSENGER will be able to excuse the unusual and unwarranted length of this article, as I feel that it may be my last effort to write for publication, owing to my failing health and loss of sight.

My parents, according to the family record, were born and raised in South Carolina, from whence they, some time after their marriage, moved to Pike County, Georgia, where I was born on January 23, 1839; and, when I was about six years old, they moved to Tallipoosa County, Alabama. My father's name was John Dillard Henderson, and my mother's maiden name was Sarah Thompson. My father was born February 21, 1800, and my mother in 1806. They were both members of the Baptist Church before the division in 1832.

I began to exercise in public in August, 1868, and I was ordained, in November, 1870, by Elders C. S. Tate and W. M. Mitchell at Mount Olive meeting-house, Lee County, Alabama; and I have served as pastor of from two to seven churches every year, save one year, from that time until the present.

I have thus far, unintentionally, failed to state that I was received into the fellowship of the church at Hopeful, Russell County, Alabama, and baptized on the third Sunday in August, 1863, by Elder L. B. Porter, pastor of said church, in the dissolution of which church I assisted some time after my ordination.

This is the third day since I began to write this article. I intended to devote the entire space to the text quoted above, but my poor, weak mind, from some cause, rambled off on other subjects in the order in which I have written. And now I close with a hope that some one or more of my former and intimate associates, who may read it, if published, may be interested—not to say, edified—by it. I am partially blind, and scarcely able to walk; yet the Lord is good to me in His mercy and for-

bearance, and I feel that He is "good, a stronghold in the day of trouble," and I feel admonished to trust in Him.

Farewell, dear brethren in the Lord. J. E. W. H.

ROMANS 8:28.

"We know that all things work together for good to them that love God, to them that are the called according to His purpose."

As we see all the events of the death of Christ linked together we see how they together yield good to God's people. Some of the events considered alone were against the Lord's people; but, if we look at all of them, and note how the wickedness of men united with the love of God to His people to do them good, we see that all of them combine to bless the Lord's people. Many items in the life of Joseph were against Joseph. The sale of Joseph, his imprisonment, etc., were against him, if considered alone, and these things illustrate how the wrath of man is made to praise God. No single act was more sinful than the crucifixion of Christ, and yet never was there a single act that brought more good to them that love God. How great and wise is the Lord who is able to bring good out of evil—able to make all things work together for good to His children!

God has a providence over things as really as grace, and in the exercise of His providence He works in harmony with His grace. God's providence may enrich a man, and so he may grow proud; but, when grace and providence work together, the grace of God will nourish humility. David was made king and thus highly exalted among men; yet grace in David's heart worked together with providence for David's good. Saul was favored by providence to be king over the same people, but grace did not work together with providence for Saul's good. If providence blesses us and gives us success, we should be injured by it unless grace works together with it for good to us.

"All things work together." If some parts of our lives were detached from other parts, they would not yield us good. The act of Peter in denying the Lord was sinful, and if disconnected with all the other parts

of his life it could yield no good to any one; but the Saviour looked at him, and made this event a source of instruction to Peter. It illustrates how frail is man, and Peter was better able to instruct his brethren in the mercy of God, and no doubt this event has been a comfort to the erring children of God in all ages. David sinned grievously, and in it learned something of his own sinfulness. He said: "Behold, I was shapen in iniquity, and in sin did my mother conceive me"; "My sin is ever before me." The awful sins of David were an instruction to David ever afterward, and to the whole family of God. Our knowledge of the mercy of God would not be so great if we had no sin. God's people that have fallen may have a clearer view of the mercy of God. Sin is not good nor excusable, but God has turned the foulest sin into the richest blessings, and made the sins of man a source of instruction in all the ages.

We have been surprised to see in ourselves vanity, pride, covetousness, self-reliance, and such things, and we rejoice that God has enabled us to see ourselves as He sees us. It has humbled us before God to see sin mixed with all we do. It has heightened our conceptions of the grace and mercy of God. As we see sin in ourselves we get the clearest views of the grace of God; so we see that evil has often yielded good to the Lord's people.

"To them that love God." This comforting text is not to us unless we "love God." All things do not work together for good to the enemies of God; and things do not work for good to them that love God only as they work "*together.*" Providence and grace co-operate to yield good to the children of God. One may say, "Yes, I love God, and so the promise is mine"; but notice the explanatory clause, "who are the called according to His purpose." To them that love God and who have been blest with an experience of grace "according to His purpose." The purpose of God for eternal good embraces these people; so of course no event shall do them eternal injury. God loves these people, and God is unchangeable, and so He will ever love them. Their eyes may be filled with tears, storms of sorrow may roll over them, friends may forsake and foes smite them, yet the

All-seeing, Almighty God is their unchanging Friend, and will never suffer them to be tempted above that they are able.

We know God is not the author of sin, yet we also certainly know that God has often overruled sin to our good and His glory, and we know that no event will ever occur that will dishonor God. J. H. O.

REMARKS.

Neither the Apostle Paul nor our dear brother would say a word to induce a child of God or any one else to sin. In Rom. 6:1, 2 the Apostle says, "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" And in Rom. 8:13 he says: "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." The expression "all things" occurs 209 times in the Scriptures, and in at least 20 of these passages it plainly has a limited meaning, which is indicated by the context. See, for instance, Prov. 28:5; Eccles. 10:19; Acts 2:44; 1 Cor. 6:12; 9:22; 10:33; 13:7; 1 Tim. 6:13, 17; 1 John 2:20. And it seems to me that, in the eighth chapter of Romans, verses 18, 35, 36, and 37 show that by "all things" in verse 28, the Apostle Paul means all the sufferings and trials of God's children "of this present time." Of course the infinitely wise, mighty, and holy God can and does bring good out of evil; but, as our dear brother well says, that fact does not excuse or justify the sinner, who will certainly suffer for his guilt. Those who are dead to sin can not live in it. S. H.

PEACE, No. 8.

(Concluded.)

36. In matters, practices, customs, or things *indifferent*—things or matters in which no vital doctrine or practice is involved—we should bear with each other; such as the propriety or impropriety of a minister's wearing a beard or going clean shaved; the time of com-

munion, whether it be on Sunday or one day of the week, in the forenoon or afternoon. On this subject we would do well to remember the saying of an able man of the past, to wit: "In essentials, unity; in nonessentials, liberty; in all things, charity" (love). In all such cases let us carefully study the following Scriptures, with earnest prayer to the Lord for guidance: Acts 21:18-40; Rom., 14th chapter; Gal. 4:10, 11; Col. 2:16, 17; 1 Cor., 8th chapter. The lesson taught in all those Scriptures is the necessity of love and forbearance among us concerning customs and questions among us that may arise here and there, and concerning which there is diversity of opinion and practice in the different States among us. If Brother A. will bear with Brother B. in doing or practicing something of which he, A., very much disapproves, and B. will forbear, not do or refrain from doing or practicing something which he believes he has a perfect right to do, for A.'s sake, there is good hope of such brethren living together in peace.

It seems to me that the best general rule for the church and all the people of God is this: "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Cor. 10:31, 32. That is, give no unnecessary or uncalled for offense to the religious world, nor to the carnal or non-professing world, nor to the church of God. The whole lesson under consideration is one of mutual self-denial. If brethren get up a difference among them about some matter or question among them, and agitate it till they get up a fleshly, carnal, prejudicial or malicious spirit or feeling among them, then they are in trouble and danger, sure enough.

The chief desire and highest ambition of all the people of God for this life should be to so live and so act and talk as to encourage and cause peace in the world and in the church, to provide things honest in the sight of all men, and to please and edify the church by provoking unto love and good works and self-denial. But if, instead of pursuing the course indicated, we make a hobby of some small matter, because self-willed, and so determined to have our way or ideas concerning certain ques-

tions carried out and observed that we cause division, serious division, and exclusions from the church, let us beware lest we bring our gray heads down in sorrow to the grave, having distressed ourselves and others to death. Lord, forbid!

37. Human inventions, or institutions, in the religious affairs of the church were opposed and rejected and condemned in the first church, or the church of Jesus Christ and His apostles; hence, the following have been considered, rejected and non-fellowshipped by the true Primitive or Old School Baptists in modern times, to wit:

MISSIONARY SOCIETIES.

They opposed them because they are of human origin, tend to idolatry, mislead the people, impose upon them unnecessary financial burdens, lead some to believe that the salvation of souls is a sort of financial transaction, calculating the redemption and salvation of sinners in dollars and cents, encourage a hireling ministry, and have no higher authority for their existence than the Roman Catholic Church, the Missionary Baptists themselves admitting that in modern missions 'Papal Rome has led the way.' See Minutes of the Philadelphia Baptist Association, page 429.

THEOLOGICAL SCHOOLS.

38. Our people opposed such schools because they are hot-beds of unbelief and infidelity. Dr. Carroll, a Missionary Baptist, testifies that "Every book, doctrine, promise, or fact in God's Word has been brought under suspicion and distrust in such schools or seminaries." Another Missionary preacher says: "Theological seminaries are this good day doing more real harm to the true cause of Christ than any other religious institution I know of"; and, "The first theological seminary, established at Alexandria, Egypt, in the second century, was the grave of primitive Christianity."

SUNDAY SCHOOLS.

39. Sunday schools are a human institution, originated by Robert Raikes, of Gloucester, England, in 1781, and for that reason have been rejected by our people, and because they are taught, upheld, and encouraged

as a part of divine service, tend in general to encourage the children and scholars to trust in their own obedience and righteousness for eternal salvation, have women teachers and encourage and recognize such teachers in utter disregard and violation of the rule and law of the Lord as expressed in 1 Cor. 14:34, 35, and 1 Tim. 2:11, 12; and because such human invention would change or make void God's own law or rule by shifting the duty and responsibility of the moral and religious training of children from the shoulders of parents to others, who have not so much interest in and love for the children as the parents have. See Eph. 6:1-5.

PROTRACTED MEETINGS.

40. The protracted meeting custom is of modern human origin according to the combined testimony of Primitive Baptist and Missionary Baptist church historians and the highest Arminian scholarship, theological dictionaries and encyclopedias, as shown most conclusively by our own well informed church historian, Elder Sylvester Hassell.

This protracted meeting custom and Sunday schools are handmaids and daughters of Babylon, and in the hands of modern teachers are the chief means of proselyting the people of this generation, and placing upon them the mark of the beast. If adopted by the true church, it constitutes spiritual adultery, and will bring spurious offspring into the church, resulting in apostasy and a final falling away from the truth and the true church of Christ.

The last mentioned institutions and customs, namely, missionary societies, theological and Sunday schools, and protracted meetings, were specifically mentioned and emphatically condemned and non-fellowshipped by the Old School Baptists when they withdrew from the Missionary Baptists in 1832, publishing to all people their protest and reasons in the Black Rock Address of 1832, one of the most important documents in our literature. Of that meeting and Address, Elder Harvey Daily, in his "History of the Primitive Baptist Church," says: "When the Fullerite heresies had been introduced among the Baptists and produced great discord and turmoil,

some of the old veterans of the cross met at Black Rock, Maryland, in 1832, and published a solemn protest against all the newly introduced innovations upon our former faith and order, and made the rejection of the new departure a test of fellowship." See page 118.

SECRET SOCIETIES.

41. Jesus said: "*In secret have I said nothing.*"—John 18:20. "*Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*"—2 Cor. 6:14. "*Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.*"—Eph. 5:11, 12. "*If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.*"—2 Thes. 3:14.

Here, in a few simple and inspired words, we have example and command for the rejection and nonfellowship by the churches of all secret organizations of men. "*Let God be true, but every man a liar.*" In the GOSPEL MESSENGER for May, 1916, Elder Hassell says: "For a great many years I have thought that *one* of the strongest proofs that the Primitive Baptists who receive all the teachings of the Scriptures are the true Church of Christ, is that they will have nothing to do with these *anti-Christian, secret, oath-bound societies.*"—*From The Fruits.*

Query in Philadelphia Association before the division in 1832: "Is it orderly for a church to hold communion with a member who frequents the Free Mason lodge?" Answer: "We think it disorderly."

The same query was presented to the old Kehukee Association in 1784, and that good old Association made the same reply. See Hassell's Church History, page 831.

INSTRUMENTAL MUSIC IN CHURCH SERVICE.

42. On this subject one of our best known and thoroughly informed elders says: "The Scriptural objections of Primitive Baptists to the use of unchristian choirs and of musical instruments in public worship are

the total absence of any precept or example of their use in the apostolic churches; and the fact that the Apostle Paul requires us to sing praise to the Lord *with grace and melody in our hearts*; unchristian choirs have no grace in their hearts, so that their pretended praises to God are but mockeries; and dead musical instruments have neither grace nor hearts."

History shows that the organ was introduced into the Roman Catholic Church in 666, by Pope Vitalian I. Mosheim, the great church historian, testifies that the Baptists long ago "declared instrumental music superstitious and unlawful."

Benedict, the Missionary Baptist church historian, in narrating what he considered the progress of the Missionary Baptists in the early part of the nineteenth century, says: "They introduced organs as a part of their church service, and pew rents as a foundation to meet church expenses," etc.

Paul says to the Philippians: "Mark them which walk so as ye have us for an example." 3:17. Again, the Apostle says: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." 2 Thes. 2:15. From all this we learn that if our rejection of the human inventions and customs now under consideration is mere tradition, it is very honorable, praiseworthy, and commendable, coming down as it does from the apostles themselves.

It has been characteristic of the true church in all ages and countries to reject the doctrines and commandments of men; hence Mosheim says:

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

Then the Waldenses, noble Christians of the dark ages:

"We hold in abhorrence all human inventions, as proceeding from anti-Christ, which produce distress and are prejudicial to the mind."—Ancient Waldenses.

And again :

"We have ever regarded the inventions of men (in the affairs of religion) as an unspeakable abomination before God."

Orchard, the English Baptist church historian, says :

"The genuine spirit of religion has been and will be preserved by those only who dissent from all establishments devised by human policy."

In conclusion, dear Brother Hassell, and brethren, sisters, and the household of faith everywhere, I have in previous articles and now in forty-two (42) distinct paragraphs, or sections, pointed out and discussed to a limited extent, but not to my satisfaction by any means, what I understand to be the doctrine and discipline or order of the Church of God, in many important points, and therefore the principles of PEACE. If I am wrong in my conception of the principles of peace as I have expressed them, I desire you to correct me, and to show unto me the way of the Lord more perfectly, and I desire here and now to confess that I may be in error, but I assure you that if I am, I am honestly so, and desire to be corrected. But if I am correct in what I have said, then ought we not all to try to understand these things and walk accordingly? When we advocate *peace, peace*, among our people, do we want *peace* upon our own terms, or do we want peace upon the general terms, or principles of peace as set forth in the Scriptures and expressed in the preceding pages and sections? Please do not get the idea that I have attempted to lay down certain disciplinary rules or conditions of peace, for such a thing is far from my desire and purpose; but in this convenient manner I have in 42 different sections called attention to the doctrine and discipline of the Church of God, as I understand them, as taught in the Word of God; and I have tried to show that such principles were taught and held by the church from time immemorial, even in the apostolic age, and I believe that they will be held after I am no more.

Farewell.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. How was the Bible lost and found in the times of the latest kings of Judah? A. The Book of the Law (the Pentateuch, the first five books of Moses), which was kept "in the side" (inside or by the side) "of the ark of the covenant" (Deut. 31:26), had probably been neglected and lost in the long idolatrous reign (55 years) of Manesseh, king of Judah (B. C. 698-643), and the similar reign (2 years) of his wicked son, Amon (B. C. 643-641); and it was found by Hilkiyah, the high priest, 622 B. C., during the repairs of the Temple by the pious king Josiah, son of Amon, in the eighteenth year of his reign (2 Kings 22:8-20; 2 Chron. 34:14-33). The Book of the Law, thus lost and found, was the Temple copy, and may have been the original written by Moses himself. If every king of Judah had obeyed the commandment of the Lord to write for himself a copy of the Law and to read it all the days of his life (Deut. 17:18-20), the book would not have been a rarity. The art of printing was invented nearly three thousand years after the time of Moses; and before that invention books had to be copied by hand-writing.

2. Q. What are your views of Rev. 20? A. Christ, the Angel of God's presence, will bind Satan, and prevent him from deceiving mankind for a thousand years, during which period the redeemed of the Lord, the righteous dead, will arise in spiritual bodies, and reign from heaven as priests with Christ, and righteousness and peace and health and long life and happiness will abound on earth. And at the end of the thousand years, Satan will be loosed again, and head the last assault of the ungodly upon the Church, and his followers will be destroyed by God, and Satan himself will be cast into hell to be tormented forever. Then Christ will judge the world in righteousness, justifying those who are written in His book of life (Rev. 20:15; 21:27), who have been loved and chosen by God, redeemed by the blood of His Son, and renewed by His Holy Spirit, and who have loved and humbly ministered to Him in His suffering people (Matt. 25:31-46), and condemning those who, according

to the record of their lives in the books of God's omniscience and law and of their own memory and conscience, have trusted, not in Christ, but in their own works for salvation (Matt. 7:21-23), and have not loved and ministered to Christ in His suffering people (Matt. 25: 31-46). The just will be welcomed into heaven, and the unjust will be cast, with Satan, their leader, into hell. Natural death (the separation of soul and body), and hell (hades), the state of disembodied spirits, will be ended forever. Our people, in general, believe that "the first resurrection" (in Rev. 20:6, 7, 8) is not natural but spiritual (as set forth on pages 259 and 260 of my Church History); and, so far as any human being now on earth knows, this may be so. Prophecies of future events are not clearly understood until those events occur.

3. Q. Do the Scriptures authorize the shaking of hands while singing a hymn at the close of a meeting, as practiced by some of our brethren? A. The Scriptures give no command or example of this kind. In Gal. 2:9 we are told that James, Cephas (Peter), and John, at Jerusalem, gave Paul and Barnabas the right hand of fellowship or agreement that Paul and Barnabas should go (that is, preach the gospel) unto the heathen, while they should go unto the circumcision (or Jews). This was done to make public and confirm this understanding between the two sets of preachers on a matter that seemed to threaten a division in the Church.

4. Q. When a member or members do not believe that the Scriptures authorize that practice, and decline to take part in it, does a minister or any other member have a right to make complaint of such member or members for not engaging in the hand-shaking? A. None whatever.

5. Q. Ought Primitive Baptists to be members of the Red Cross Society, or of the Federation of Women's Clubs? A. I think not. The Apostle Paul, in 2 Cor. 6:14-18, forbids all alliances between believers and unbelievers. Without uniting with these organizations, Primitive Baptists can, so far as they are able and willing, supply the needs of our soldiers and sailors, and promote the welfare of our people (Isa. 8:12, 13).

S. H.

IF IN ARREARS, PLEASE REMIT.

During the last few years the cost of paper and printing and the prices of nearly all the necessaries of life have greatly advanced, so that about a thousand periodicals in the United States have been suspended, and many others have increased the price of their publications. The income of THE GOSPEL MESSENGER is less than the cost of printing and mailing it. The giving of hundreds of copies to our poor ministers and members makes the burden greater. The prompt payment of subscriptions and the securing of more subscribers would afford some relief. The price of THE MESSENGER has always been one dollar a year; that small amount will buy very little else now. I say nothing of myself, but my associate editors are equal, in character and ability, to those of any other Primitive Baptist periodicals. Without the fear or favor of man, we endeavor to advocate and expound the eternal principles of the Scriptures, which, to every human being, are of infinitely more importance than all earthly interests. We do not introduce or favor new, unscriptural theories or practices which confuse and divide our people. S. H.

EXTRACTS.

LA FAYETTE, ALA., July 31, 1917.

DEAR BROTHER HASSELL:—I am in my 84th year since February the 25th, and knowing my days are few, I feel inclined to write a few lines for the dear old MESSENGER before I pass away. How dear to me have been its contents ever since the first edition! How I miss dear Brother Lockett's pieces! But our loss is his gain. I am still grieved about the division of our people; perhaps it is for the best. All things work together for good to them that love the Lord and are the called according to His purpose. There are so many precious promises in God's word to the obedient child of God, and it is our duty and privilege to so live as to claim them. But I have been such a disobedient servant, if one at all, that I often fear to claim them. I do not read and search the Scriptures as I should, and I fear many others are as neglectful as I am. I want to beg our people to read their Bibles more, and live thereby. Love each other as our Saviour hath loved us. He that loveth is born of God, because God is love. If we love not our brother whom we see, how can we love God whom we do not see? We know that we reap that which we sow, and will be rewarded according to our deeds, and what measure we mete shall

be measured to us again. He that giveth to the poor lendeth to the Lord, and God surely pays good interest. More blessed to give than to receive. These sayings are nothing new. I only wish to stir up the minds of our people. Those like me are so forgetful. Now this is written with love for those that read it. I am nearly blind from cataracts; this may be my last writing. I still have much to be thankful for. God has blessed me with many kind friends. I have only a son and daughter. My daughter lives in Orlando, Fla.; my son in Louisiana. I have fourteen grandchildren, seventeen great grandchildren—all so kind to me. May God bless them and open their eyes that they may see themselves as they are. May God bless and spare you and your coeditors in your noble work, is the sincere desire of my heart.

Your sister in Christ, I hope,

M. J. BURTON.

LOGANVILLE, GA., Tuesday, October 17, 1916.

Elder Sylvester Hassell—

TRUE SERVANT OF THE LIVING GOD:—Being impressed to send a little word of encouragement to you and the faithful writers to THE GOSPEL MESSENGER, I make the attempt to pen a few thoughts, looking, as I hope, to Jesus for every needed grace. I am a poor sinner, and my little hope that Jesus died for me, that my worthless name is written in the Lamb's book of life, is the richest treasure I possess. The October MESSENGER is so rich and comforting, and the messages from Elders Oliphant and Hanks on Peace and Carnality are so timely! How my soul did desire that every one who bears the name, "Primitive Baptist," could read those letters! Every child of God as to that, but specially we who have made such a glorious profession need to read and heed these gentle and loving admonitions from the faithful fathers in Israel, whose lives are being spent in the service of God and for the safety and welfare of Zion. Oh, how hurtful are these sad divisions! I feel that many of us do not study to be quiet, and we realize too late how precious peace is. Dear beloved fathers, go on trusting in God. It is a time when true servants have a hard battle to face; but may you ever realize "Father's at the helm!" Oh! dear family of God, are we faithful, and do we hold up the hands of our faithful servants? Fathers and mothers, do you counsel and encourage? Oh! brothers and sisters, do we listen and take heed? How beautiful and loving to me is the faithful and gentle spirit manifested in dear Brother Oliphant's kind message for peace! Oh, that this spirit may fill each bosom, and may our souls be filled with a true desire to ever be present at a peaceful meeting of God's people! Do we not too lightly esteem the punctual order of God's house? I fear it is true. Oh, dear sisters, let us study Brother Hanks' timely message on Carnality. Do we give more heed to dress and expensive dinners than we give to the adorning of ourselves after the manner of the holy women of old?

I know the Lord is able and will take care of His bride; there is no power able to pluck her from His bosom. But Oh! I am afraid she desires too much of that which so pleases her carnal mind. What think you of it, my dear sisters? Can such be the case?

Dear Brother Hassell, just why these impressions fasten on my mind and heart I am unable to express, but I am willing for you to pass sentence on my little message. I feel that you are a competent judge. I am a weak child, and feel deeply the need of instruction.

Dear Sister Whitley, much beloved in Jesus, where are you? I have gleaned bountifully from the rich droppings of your gifted pen, and

how I would love to see your face. Don't forget to send us another message soon. I desire an interest in the prayers of all the faithful writers to THE MESSENGER and God's children everywhere. I so often feel poor and destitute of the grace of God; but sometimes I am enabled to realize how richly He supplies all my needs!

Brother Hassell, may God spare you many years to send forth THE MESSENGER as you now send it, and may you ever find in Him your strength, comfort, guidance, and deliverance. I feel to know you will.

In hope, I am your least sister,

SILLA WILSON.

"FEW AND EVIL HAVE THE DAYS OF MY LIFE BEEN."

Genesis 47:9.

June 3, 1846, there was born of poor parentage, in the county of Robertson, State of Tennessee, a man child who through the sweet mercies of the Lord has been preserved through these seventy-one years. We have often wondered why God has been so merciful to us. But we realize that the dear Lord has been merciful and kind to us through all these years. We often look back to our boyhood days and remember while we were in the full enjoyment of our young life. But very suddenly and unexpectedly we were cut down in our wild career and made to weep and cry, and spent many sleepless nights mourning over a wicked, sinful heart, and felt sure that my days were short on earth, and that my doom was fixed and would soon be among demons and damned spirits, forever cast off from all that was good or heavenly. And in this state I lingered for nearly twelve months, when at last I felt that I had done all I could. I felt in my poor heart to say, God is just and my sins have separated me so far away from Him that I must suffer the great tribulations of my own sins. And thus I wandered out in the woods, feeling assured that I would never see the sun rise again. And in the woods alone I fell on my face in the leaves and cried in anguish of my poor soul, God save, or I perish. But when a few moments were passed and my burden was gone and my soul ran out in praise to God, I wondered what it meant! I have often wondered since if the Lord did truly give me the knowledge that my sins were forgiven through the blood of the everlasting covenant, or was it simply an hallucination of the brain? But through the ages past it has been a great solace to me along my pilgrimage journey. That night I felt an impression to go and tell others what a dear Saviour I had found, but for several years I fought against the impression, but at last, in the year of 1869, I yielded to these impressions and began trying to tell others about this dear Saviour.

In 1870 the brethren saw fit to set me apart as an ordained minister, and these forty-eight years, nearly half a century, I have exercised a public gift as God has enabled me. But through all these years I have felt that I had nothing wherein I could boast, save in the cross of our Lord Jesus Christ. Whether or not my services have been of any benefit to the dear saints of God I leave for them to say. But as for me, I feel that I can fully adopt the words of Jacob, "Few and evil have the days of my life been."

It seems but a span since I was a boy. But now I am assured that I am nearing my final home; and, like Paul, I sometimes feel that I can say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of

righteousness, which the Lord, the righteous judge, shall give me at that day."

May God bless His dear people and give them men who will not shun to declare all the council of God, as it is in Christ Jesus. Many have been my afflictions through this life, and just at this time I am suffering much with rheumatism. But in it all the Lord has been good. Like David, I sometimes feel to say, "It is good for me to be afflicted." But I am leaping on through the sweet mercies of the Lord to be carried ere long where afflictions never come and where none ever grow old.

Your poor servant,

T. S. DALTON.

3024 Presstman Street, Baltimore, Md.

NEWPORT, N. C., February 25, 1917.

MY DEAR MR. HASSELL:—I am reminded that it is again time for me to renew my subscription to THE MESSENGER and am enclosing check for two dollars, one to pay for THE MESSENGER another year and one for yourself, for I can't see how you can continue to publish it at the price you do now that everything is so high. I enjoy reading it more than any periodical I have ever taken, for you allow no controversy published therein. I do not think it right that such should be published in any religious periodical of the Primitive faith and order, for God is not the author of confusion, and that is what such leads to. I know there are many poor people who do not see how they can spare as much as a dollar at a time to pay their subscription, but if they would drop two cents each week in their trunk at the end of the year they would have sufficient to pay their subscription another year and never miss it.

May the Lord bless you many years yet to carry on the good work, proclaiming the good news and glad tidings as from a far country.

Yours unworthily,

M. MANN.

OBITUARIES.

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

C. J. FARNCOMBE.

On June 10, 1917, Cornelius John Farncombe, minister of the gospel, entered into rest, after a long illness, aged 64 years. Owing to the nature of his affliction, he could not converse, but a short time before he died hymn 474 was read to him, after which he said, "I can read my title clear to mansions in the skies." The night before his death the verse was quoted: "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"; to which he answered, "Yes, His rod and His staff, they do comfort me."—*London Gospel Standard*.

Mr. Farncombe visited several Primitive Baptist Churches in the southern part of the United States during the summer of 1908. His preaching was sound, gracious, and able, and was greatly enjoyed by our people. His sons, who were associated with him in business, will doubtless continue the publication and sale of Free-Grace books and periodicals.

S. H.

RODERICK GRIFFIN.

(Church Memorial.)

Whereas it has pleased our heavenly Father to remove from us by death our beloved brother, Rickey Griffin, be it, therefore,

Resolved, That, while we greatly miss him and his faithfulness to the church meetings, we desire to be reconciled to this divine dispensation, feeling that our loss is our dear brother's gain.

And, through love and respect to his memory, we ask that a copy of this resolution be placed on our church book and one copy sent to his bereaved family, with whom we deeply sympathize, one to THE GOSPEL MESSENGER, and one to *Zion's Landmark* for publication.

Done by order of the Church at Spring Green, Saturday before the fourth Sunday in July, 1917. Committee.

DEACON B. F. WILLIAMS.

This venerable, useful, faithful, and much beloved brother died July 26, 1917, after a lingering illness from paralysis and other diseases of the body from which he had been a constant sufferer for many months, though not confined to his home and bed much of the time. He was prompt and faithful to attend the church meetings, which seemed to be his chief enjoyment. After the death of his dear Christian wife, which occurred May 11, 1902, he distributed his earthly substance among his three surviving children and made his home with and among them at their respective places of abode, and visited much among his brethren, attending the church meetings and associations of Primitive Baptists, the people whom he loved and who loved him fervently in the Lord.

Brother Williams was born December 3, 1843. He first joined the Primitive Baptist Church at Darien, Tallapoosa County, Ala., in May, 1876, and was baptized by Elder Joel H. Shirley; a few years later he moved to Crenshaw County, Ala., and became a member of the church at New Providence by letter, and remained a member with this church until removed to the church above. He was ordained to the office of deacon in 1882, and served in this capacity until he was disabled by afflictions for active duties, yet manifested an abiding interest in the welfare of the church, the poor and needy, and for those who labor in the word and doctrine. The church of his membership while living held him in high esteem, and have experienced a feeling of sadness by his absence at our two meetings held since his departure; but since he has escaped from the horrible evils of the present and those yet to come upon the surviving inhabitants of the earth, we would not, if we could, call him back, but we cherish for him a fond and loving memory, and hope to join him ere long in the enjoyment of the inheritance which is reserved in heaven for all the sanctified heirs of immortal glory.

Of five children born to Brother and Sister Williams only two survive them—a son, Isaac F. Williams, of Luverne, Ala., and a daughter, Mrs. M. E. McCormick, both of whom are devoted members of New Providence Church. On the day following the death of Brother Williams a large crowd attended the interment of his lifeless body in the New Providence Cemetery, which took place about 11 a. m. after the singing of hymn No. 639 in Lloyd's Hymn Book, followed by appropriate remarks and prayer by Elder A. H. Henderson, which were eagerly listened to by the many devoted friends and sorrowing relatives of the deceased.

Finally we turned our faces from the sacred, solemn scene, each to share in the further events of time until we, too, shall be called to

lay these bodies down to rest, and await the resurrection morning and the "Happy day when saints shall meet to part no more." The thought is sweet.

J. E. W. HENDERSON.

MRS. JOHN H. GRESHAM.

My dear wife passed away June 1, 1917. She was born December 5, 1841, making her age 75 years, 5 months and 11 days. She had been a great sufferer for many years. She had rheumatism fifteen years, and for the last eight years had not been able to walk, could not stand on her feet; but was the most patient and cheerful of any one to suffer so much. She was most industrious and economical; would work while lying on her bed, wanting to do something all the time. She was the daughter of John and Malitia Jackson. She was second cousin of Elder John Rowe. She was first married to a Mr. Beasley, and was mother of one son, who survives her. She had one child to die while young. We were married in June, 1867, nearly fifty years ago. We feel to believe that all her sufferings are over, and that she is at rest. We have felt that her death was the sorest trial of our life. While she had been an invalid so long, still it was hard to give her up, we had lived together so long. We passed through many trials, as we were very poor, and I have been serving churches for forty years or more, and laboring on the farm when at home. She was left at home so much by herself, as we served from two to four churches the most of the time. She was buried here at my home church. It was one of the saddest burials. My wife's nephew, a young man, died three hours before she did, and both were buried at the same time and place, in the presence of a great concourse of people—more than we had ever seen before.

Elder J. A. Monsees and her nephew, Elder W. J. Greene, spoke on the occasion. Elder Glover was present also. Her nephew that was buried at the same time was a noble young man, strictly moral. Everybody spoke well of him. He had been afflicted ever since he was a small boy. Everything was done for him that they could do. He went to Denver, Colorado, and spent a year or more, but it did not cure or benefit him. He and our dear companion are both gone. Oh! that we could feel to say, "Thy will, oh Lord, be done."

I feel assured that my time is short. I do feel to hope that I can adopt the language of the Apostle, "I have fought a good fight, and have kept the faith, and am now ready to be offered, and the time of my departure is at hand, and there is a crown of righteousness laid up for me by the Lord, the righteous Judge, and not only for me, but for all that love His appearing."

Round Oak, Ga.

J. H. GRESHAM.

CRAWFORDSVILLE, IND., July 31, 1917.

I wish those that order my book, "Practical Suggestions," to write postoffice, county, and street in a plain hand, to avoid mistakes. I yet have a few dozen, and if orders are received after all are gone I will return the money.

J. H. OLIPHANT.

THE GLORIOUS TRIUMPHS OF GRACE.

I will send the second edition of "The Glorious Triumphs of Grace" for 10 cents per copy, postpaid. Contains 190 pages and 13 chapters on our merciful God's rich grace, as it reigns in Election, Regeneration, Pardon, Justification, Adoption, Sanctification, etc.

W. S. CRAIG, Kearney, Nebraska.

CO-EDUACATIONAL

ESTABLISHED 1879

GILLIAM'S ACADEMY

1917-1918

One of the oldest private high schools in North Carolina, accredited by the State University, with excellent courses in bookkeeping, shorthand, typewriting, piano, and expression. Diplomas awarded all graduates. Single course in any department, with board, room rent, fuel and lights, \$125—double course, \$150, and may be paid on our installment plan. In private homes, with electric lights, hot and cold water, bathroom convenience, etc., the rates are the same—accommodation limited. The only school of its kind owned and operated by Primitive Baptists in the United States, and Primitive Baptist patronage is earnestly requested. Session begins October 2, 1917, and closes April 23, 1918.

For catalog or information, address

JOHN W. GILLIAM, *Principal*, or

J. W. GILLIAM, JR., *Business Manager*,

Altamahaw, Alamance County, North Carolina.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

Plain Sheep, single copy, 85 cents; dozen, \$8.00.

Plain Morocco, \$1.05; dozen, \$11.00.

Gilt Morocco, single copy, \$1.25; dozen, \$12.50.

Send all orders to

ALVIN CLARK, *Wilson, N. C.*

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

EDITH AUSTIN'S INQUIRY.

Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or \$2.00 per dozen by express, or \$2.25 by mail.

Send all orders to the author, Eld. P. T. Oliphant, Buena Vista, Ind.

ISHMAEL, OR THE ORIGIN OF THE RED MAN.

This interesting pamphlet of 43 pages, with five illustrations, including a portrait of the author, Elder A. V. Atkins, may be had of him, postpaid, for 35 cents a copy, or 3 copies for \$1.00. His address is 813½ West 40 Place, Los Angeles, California.

MR. J. C. PHILPOTS TWO FAMOUS SERMONS.

These two sermons, "The Heir of Heaven Walking in Darkness, and The Heir of Hell Walking in Light," and "Winter Afore Harvest, or The Soul's Growth in Grace," have been republished by Elder J. B. Little, Abbott, Arkansas, and may be had of him, postpaid for ten cents each.

BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

I will sell the above most interesting and valuable book for \$1.00 (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,

McGirk, Texas.

HYMN AND TUNE BOOKS.

(Fourteenth Edition.)

For use in Old School Baptist Churches.

Either round or shape note, 70 cents per single copy, \$6.50 per dozen. Transportation prepaid.

This book can be furnished in limp-leather binding, with name of owner in gilt letters, for \$2.50.

Send orders to Elder S. H. DURAND, Southampton, Pa., or to Elder P. G. LESTER, Floyd, Va

EBENEZER CHURCH, BALTIMORE.

Ebenezer Primitive Baptist Church, of Baltimore, Md., meets every 2d, 3d, and 4th Sundays at 11:00 A. M. Meeting House on Madison Street, near Calvert Street.

Pastor, Elder Joshua T. Rowe, 704 Linwood Avenue, Roland Park, Baltimore, Md.

THE GOOD OLD SONGS.

The Best of Hymns (719) in 464 tunes in seven shaped notes, carefully selected and edited by Elder C. H. Cayce. \$1.25 each, or \$13.75 per dozen, postpaid.

CAYCE & TURNER,
Martin, Tenn.

NOW PUBLISHED IN FULL.

SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

LED BY A WAY I KNEW NOT.

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

MRS. R. ANNA PHILLIPS.

Address W. J. Heard, R. 3, Macon, Ga.

MINUTES WANTED.

We are anxious to obtain a minute of every Association in the United States. Will YOU please send us a copy of the minutes of your last Association at once? Do not lay this aside, and think that some other person will send the minute. It will do no harm if we get two or three copies of the same minute. Please mail the minute addressed to Elder C. H. CAYCE, 208 N. College St., Martin, Tenn.

CHOICE ENGLISH FREE GRACE BOOKS

The following books are published by Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, London, England, and may be obtained through their American agent, Mr. J. T. HIGGONS, 241 West 132d St., NEW YORK, to whom orders and remittances may be sent. All books POST FREE.

By J. C. PHILPOT, M.A. (for many years editor of *The Gospel Standard*.)

EARLY SERMONS. Set of 4 vols. (80 Sermons). Cloth binding, \$3; half calf, \$4.50. Single volumes, cloth, 90c.; half calf, \$1.30.

THE GOSPEL PULPIT. Set of 10 vols. (24 Sermons in each.) Half calf, \$13; single volumes, \$1.50.

ANSWERS TO ENQUIRIES. Mr. Philpot in this work deals with subjects of deep interest to the Church of God. \$1.

TWO NOTABLE SERMONS. "The heir of heaven walking in darkness, and the heir of hell walking in light"; also "Winter afore harvest; or the soul's growth in grace." Each, paper cover, 12c.

By WILLIAM HUNTINGTON, S.S.

THE BANK OF FAITH. 20c.

THE KINGDOM OF HEAVEN TAKEN BY PRAYER. 20c.

THE HISTORY OF LITTLE FAITH. 50c.

THE ARMINIAN SKELETON. 50c.

Also the following:

WM. ROMAINE'S LIFE, WALK AND TRIUMPH OF FAITH. 75 cents.

WM. ROMAINE'S SELECT LETTERS. Large type edition. Cloth, 32c.; also better binding, 50c.

DR. HAWKER'S POOR MAN'S DAILY PORTIONS (for daily reading). Cloth, \$1.25; superior binding, \$1.80. The Portions are also issued in separate Morning and Evening volumes, each 75c.

AUTOBIOGRAPHY OF JOHN KERSHAW (Rochdale). Cloth 75c.; with gilt edges, 90c.

MEMOIR OF JOHN WARBURTON (Trowbridge). Mercies of a Covenant God. Boards, 60c.

LIFE OF WILLIAM HUNTINGTON, S.S. By Thomas Wright. Illustrated. \$1.40.

LIFE OF JOSEPH HART, HYMN-WRITER. By Thomas Wright. Illustrated, 75c.

LIFE OF AUGUSTUS M. TOPLADY, HYMN-WRITER, Etc. By Thomas Wright. Illustrated. \$1.40.

JOHN NORCOTT'S BAPTISM discovered plainly and faithfully according to the Word of God. Paper, 12c.; limp cloth, 18c.

LIFE AND LETTERS OF THOMAS BRADBURY. Illustrated; clear type, 360 pp. 85c.

CHIMES FOR THE TIMES. Poems by Mrs. Chaplin. Second edition, enlarged. 50c.

A DISCOURSE OF GOD'S SOVEREIGNTY, by Elisha Coles. Recommended by DR. OWEN, DR. GOODWIN, etc. Cloth, 70c.

COME AND WELCOME TO JESUS CHRIST, by John Bunyan. 30c. Also, THE WATER OF LIFE, by John Bunyan. 30c.

THE OLNEY HYMNS (by Newton & Cowper). Large type; cloth, 32c.; leather back, gilt top, 60c.

SECOND-HAND FREE GRACE BOOKS.—The out-of-print works of the famous writers of bygone days are stocked at Farncombe & Son's Second-hand Book Department at Croydon, England, and all enquiries from America receive prompt personal attention. Lists will be forwarded to any address on application. Dr. Gill's Commentary, from \$10 upwards, carriage paid.

Vol. 39

No. 11

June - 10
Mrs. W. H. Edwards

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====

PUBLISHED MONTHLY.

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

NOVEMBER, 1917.

=====

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

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

The Gospel Messenger

NOVEMBER, 1917.

TABLE OF CONTENTS.

Poetry.

The Judgment	321
--------------------	-----

Correspondence.

C. J. Farncombe—Early Experience	322
What is Meant by the Second Coming of Christ?	328

Editorials.

By Elder S. Hassell:

The 152d Annual Session of the Kehukee Association	333
Church Organs	334
The Pope's Peace Proposals	336
Questions and Answers	343
If in Arrears, Please Remit	346

By Elder J. E. W. Henderson:

The True Vine and the Branches	337
--------------------------------------	-----

By Elder G. W. Stewart:

Section 28, etc.	341
-----------------------	-----

By Elder Lee Hanks:

The Original Upper Canoochee Association	340
--	-----

Extracts.

Eld. J. T. Satterwhite—His Father	347
Eld. J. M. Murray	347
Eld. W. T. Everitt	348
R. B. Lundy	348
J. R. Haile	348
Eld. J. E. Adams	349
Mrs. Bettie Z. Whitley	349
Eld. W. H. Leggett	350
Mrs. Lucy G. Brumbach	350
Mrs. F. P. McNeely	351
Change of Address	351

Obituaries

Jacob F. Heard	351
James M. Heard	352

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 39

WILLIAMSTON, N. C., NOVEMBER, 1917.

No. 11

THE JUDGMENT.

"He cometh to judge the earth."—Psalm 96:13.

The Lord will come, the earth shall quake,
The hills their fixed seat forsake,
And, withering from the vault of night,
The stars withdraw their feeble light.

The Lord will come, but not the same
As once in lowly form He came,
A silent Lamb to slaughter led,
The bruised, the suffering, and the dead.

The Lord will come, a dreadful form,
With wreath of flame and robe of storm,
On cherub wings, and wings of wind,
Anointed Judge of humankind.

Can this be He who wont to stray
A pilgrim on the world's highway,
By power oppressed, and mocked by pride,
O God, is this the Crucified?

Go, tyrants, to the rocks complain;
Go, seek the mountain's cleft in vain;
But faith, victorious o'er the tomb,
Shall sing for joy, "The Lord is come!"

REGINALD HEBER (1811).

EARLY GRACIOUS DEALINGS

WITH THE LATE MR. C. J. FARNCOMBE, WRITTEN BY HIMSELF TO THE CHURCH AT SLEAFORD IN THE YEAR 1881.

[From *The Gospel Standard*, London, Eng.]

Before commencing this account of the Lord's gracious dealings with my soul, it was my earnest prayer that He would grant me the assistance of His Holy Spirit in writing it, to bring to my remembrance all the way He had been pleased to lead me in this wilderness world; that I might be kept strictly truthful in what I wrote; and that the account might be commended to the hearts and consciences of His dear people with whom I desire to unite in church fellowship. I have many times proved the Lord to be a prayer-hearing and answering God; and humbly trusting in His promise that He will fulfill the desire of them that fear Him, I will now, as far as in me lies, place on record what God has done for my never-dying soul.

I was born at Brighton on July 9, 1852. My parents were at that time hearers of the late Mr. John Vinall, and subsequently of the late Mr. Grace. Consequently, I was brought up under the sound of the truth. Although as a boy I was mercifully kept from gross outward transgressions, yet the Lord, who searches the heart and tries the reins, knows that under the corrupting influence of school-life and the powerful sun of temptation the seeds of evil which were in my heart soon began to shoot forth into vigorous life. But even at this time, though I knew nothing of the Lord savingly, I was under some restraint; and it arose in this way. I was in the habit of praying for anything I particularly wanted in a providential way; and one or two striking answers which I received to my prayers sank deep into my mind and made a great impression upon me. I will just mention one instance. I was preparing with other boys for an examination which was shortly to take place, when it was discovered by my master that I was exceedingly backward in my French, and he warned me that if I did not take care I should fail. This put me upon seeking the Lord's face about the matter, that I might

go through the examination safely; and when it was over I found to my great astonishment that I had not only passed, but that I had excelled all the other boys in the town, and had been placed by the examiners at the head of the list in that language. In pondering over these things the language of my heart, if not my lips, was, "Verily, there is a God that judgeth in the earth"; and I deeply felt that, do what I could, His eye was ever upon me, and that I could never get beyond the reach of His Almighty power. But, as I have said, I knew nothing of Him at this time savingly. When I wanted His help in providential matters, I went to Him, and He honored the natural faith I possessed, but there was no desire in my soul towards Him, or that He would remember me with the favor He bears to His chosen. There were no spiritual hungerings and thirstings in my soul, because I had not yet been quickened into spiritual and divine life.

After the death of Mr. Grace in the year 1865, the cause was carried on for two or three years with supplies. Subsequently Mr. Harbour, the present pastor, was chosen by the majority of the congregation to be minister in the room of Mr. Grace; but a strong minority who were chiefly Particular Baptists in principle, seceded and took a room for public worship, and I, for very unworthy motives, for which the Lord afterwards chastened me very severely, went with them. We met together in this way for several months, and it was decided to build a chapel, to be called "Galeed." This was done, and the late Mr. White was invited to and accepted the pastorate. This was in the year 1868, and it was about this time, I trust, the Lord began His work of grace in my soul. I had not long left school, and as I had been very successful there, I was puffed up with vain ideas as to my abilities, and was pleasing myself with empty dreams of advancement and success in this life. But a deep sense of the emptiness and vanity of all things here below began to be impressed upon my spirit; and I began to deeply feel the importance of our Lord's words: "What shall it profit a man if he gain the whole world and lose his own soul?" I cannot assign any particular outward cause why my soul thus

began to be exercised about divine realities. I only know that it was a fact, and that the conviction pressed more and more powerfully upon my mind, that however successful I might be in this world, yet if my soul was unsaved, all the happiness which I had enjoyed here would only serve to heighten my misery in the world to come.

These thoughts were working for some months in my mind, and then the Lork began to take me more effectually in hand. He brought a very heavy affliction upon me, and at one stroke appeared to effectually darken all my prospects of happiness in this life. Many a time afterwards, however, have I thanked Him for the affliction; as it served to sever my connection with worldly companions, and removed a great obstacle which had stood in the way of my seeking Him with my whole heart. I now spent much time alone, doing little else besides reading the Bible and begging the Lord with earnest cries and supplications to save my guilty soul. But at this time, although I knew the plan of salvation, in my judgment, always having been accustomed to hear the truth faithfully preached, yet my eyes were more turned towards the actual transgressions of which I had been guilty, and I knew but little of the corrupt foundation from which they sprung, even my vile and deceitful heart. But the Lord taught me by His Spirit line upon line, precept upon precept, here a little and there a little; and by gradually revealing to me on the one hand my exceeding vileness and helplessness, my utter spiritual poverty and destitution; and on the other hand the spirituality and extent of His holy law; I was brought at last deeply to feel my need of an almighty Saviour. And, oh, how suitable did the Lord Jesus Christ appear to me to be in all His office characters! How I needed Him as my Priest, to atone for all my manifold transgressions and to intercede on my behalf in the courts of heaven; as my King to reign in my heart and subdue all my enemies and corruptions, which I daily felt were too strong for my unaided arm; and as my Prophet, to unfold to me by His Spirit the mysteries of the gospel, and to teach me the way in which I should go. This caused me earnestly to beseech the Lord Jesus that He would

reveal Himself to me as my Saviour and Redeemer. And although He was not fully pleased to answer my prayers, yet on hearing the word preached I was at times favored with some sweet sips by the way, and sometimes felt a sweet persuasion in my heart that I was in the footsteps of the flock.

But I had deeper lessons yet to learn of the desperate depravity and totally ruined condition of my fallen nature, and of the Lord's faithfulness to His word of promise; that "though we believe not, yet He abideth faithful; He cannot deny Himself." About the year 1873 I began to feel sensible of a change in my soul with regard to divine things. Instead of that Spirit of grace and supplication with which I had been favored, causing me to breathe out earnest petitions after the manifestations of the Lord's favor, I gradually declined into a cold and indifferent state. My mind seemed at last to get almost wholly absorbed with the things of time and sense, and I found great disinclination to prayer, and great backwardness to read the Word of God. I found, too, as I declined more and more in spirituality of mind, that Satan became more and more active in his attempts to draw me into sin. He attacked me more particularly on two points; the one, the natural infidelity of my carnal mind, and the other a besetting sin to which I was much prone. With regard to the first, he set before me all the objections and difficulties which could possibly be brought against the existence of God and the truth of His Word; and I found to my grief that I had within me an evil heart of unbelief, ever prone to greedily swallow down his lies. For years I labored under the power of this temptation. It followed me when I was in the house of God, inclining me to put no credit in the truth which I heard preached; it was present when I was reading the Bible, insinuating that the holy Scriptures were no better than fables; and when I attempted to pray, it spread a veil of confusion and darkness over my mind. With regard to the second temptation, I will say no more than with the psalmist, "Unless the Lord had been my help, my soul had quickly (margin) dwelt in silence." If a faithful God had not kept me when I had not the power and scarcely the will to

keep myself, I should long ere this have made shipwreck of faith. At times those words come sweetly to my mind, "He keepeth the feet of His saints"; and my heart is melted with gratitude to the Lord for His preserving care over me.

My path, however, although exceedingly trying and very destructive to my creature wisdom and righteousness, was not altogether at times without a ray of light. Now and then, when in the house of God I heard the marks and evidences of divine life in the soul traced out, and the Spirit shone upon the way the Lord had led me, I felt satisfied that I was a partaker of the heavenly calling, and hope sprang up that I should one day be brought out of the bondage of unbelief into the glorious liberty of the children of God. Once in particular I was greatly blessed in hearing the late Mr. Covell, and I once also heard Dr. Doudney with great sweetness. After these favored times, however, I seemed to relapse into my old condition, and nothing seemed to move me in it. Sometimes I earnestly besought the Lord to bring me out of it, while at others I seemed utterly indifferent as to my soul, almost secretly wishing that what infidelity whispered to me was true. But I can now clearly see the use of these trying dispensations. They deeply burned into my soul a conviction that salvation must be wholly of grace from first to last, that I needed a Saviour who was mighty to save, that the soul of man is utterly corrupt and quite unable to perform one spiritual act, and that faith is the gift of God. Thus I experienced as I could do in no other way the truth of that promise: "All Thy children shall be taught of the Lord"; and I desire humbly to bless the Lord that He has taught me to profit.

At last the time of my deliverance came. One evening I was meditating upon my spiritual condition, and thinking what a wretched state I was in, when my mind was powerfully impressed with the fact of the divinity of Christ, that He was God as well as Man, and that as Mediator, both in heaven and in earth all power was committed to Him. I felt that He had power to save my guilty soul, and deliver me from the bondage of unbelief; and I was enabled by faith to commit my soul and all that belonged to me into His hands, as unto a

faithful Creator. The bonds of unbelief which had so long bound my soul were snapped as in a moment, and although this deliverance was not attended with the excess of joy which some experience, yet a sweet calm was diffused over my humbled soul. The prevailing feeling of my heart was expressed in the Apostle's words: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." I knew what it was, too, to have peace with God through our Lord Jesus Christ, and was enabled to draw near to Him as a reconciled God and Father in the Saviour. Since that time, which is about ten months ago, although I have had many trials, I have had no serious doubts as to my interest in Christ, though there have been times when, seeing and feeling the evil working within, I have had to cry out with the poet, "Can ever God dwell here?" My corrupt nature is now my great trial, and causes many a sigh to escape from my heart; but it leads me to look to the Saviour, who has promised that "sin shall not have dominion over you," and who came to save His people not only from the guilt, but also from the reign of sin.

After my deliverance I found a strong desire spring up in my heart to be a preacher of the everlasting gospel. As long ago as the year 1870 I had a strong impression upon my mind that I should one day be a minister; but I dreaded the thought of it, as I well knew that I could only be fitted and qualified for such an important office by many trials and temptations. This impression, however, never fully left me, though there were times when it almost faded out of my mind. When this change of feeling took place, I earnestly besought the Lord to open up for me the doors of utterance, and this in due time He began to do. After having been out to preach a few times, the ordinance of believers' baptism was laid upon my mind, and I began to earnestly desire to fulfill the Lord's precept: "If ye love Me, keep My commandments." But although I was willing, obstacles lay in my path; but in marked answer to prayer, the Lord put into the heart of your pastor, whom I had known many years, to invite me to join your church, if my testimony was acceptable to you.

This testimony, feeble and imperfect as it is, I now lay before you, humbly hoping that it will be commended to your consciences as having the Lord's broad seal stamped upon it, and as being capable of being tried in the balances of the sanctuary.

CORNELIUS JOHN FARNCOMBE.

[A few particulars of Mr. Farncombe's later years are ready to follow.]

WHAT IS MEANT BY THE SECOND COMING OF CHRIST?

By JAMES M. GRAY, of Chicago.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2 : 12, 13).

John, James, and Jude all refer to it in a similar way, the language of the first named being very familiar: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen." (Rev. 1:7.)

Indeed, Bible students with a talent for such matters have counted the number of times in which the second coming of Christ is alluded to in the New Testament in one form or another, and while there is a variation in their figures, yet the lowest is 300. This shows the importance attached to it by the divine Author of the Scriptures, and gives countenance to the statement that, with the exception of our redemption through the death of Christ, there is no doctrine of Christianity that receives greater emphasis.

But what does it mean? Strange that there should be a question about it where the language seems so simple and convincing! But question there is, nevertheless; and from time to time there have been those who have tried to spiritualize or allegorize it away.

1. Some have said that the descent of the Holy Spirit at Pentecost (Acts 2) sufficiently fulfilled the promises of Christ's second coming. But is this true? When you think of it, the condition on which the Holy Spirit came at Pentecost was the departure of Christ and not

His return! Did He not say, "It is expedient for you that I *go away*; for if I *go not away*, the Comforter will not come unto you; but if I *depart*, I will send Him unto you" (John 16-7)? We thus see that the Holy Spirit is not the same Person as Christ. In the Godhead they are one, but as a manifestation of the Godhead to men, Christ is another Person than He. His work supplements that of Christ and prepares for His coming reign, but it cannot be regarded as that reign itself. Indeed, Christ especially differentiates the coming of the Holy Spirit from His own coming, saying, "I will pray the Father, and He shall give you *another Comforter*"—not Me, but another.

2. Some have said that the fall of Jerusalem under Titus, A. D. 70, is the event to which certain of the promises of the second advent refer. But Luke 21:20-28, which is predictive of that event, is opposed to such a thought. For example, it says, "When ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This was true indeed in Titus's time, but the second coming of Christ is associated uniformly not with the *desolation* but the *restoration* of Jerusalem. See, for illustration, Zechariah, chapters 12 to 14. Again, Luke says that after the desolation of Jerusalem by Titus the Jews will "be led away captive into all the nations," which was literally fulfilled. But Isaiah 14, having in mind evidently the second coming of Christ, says that in that day the Jews "shall take them captive whose captives they were, and they shall rule over their oppressors." Luke says that after the desolation of Jerusalem the city "shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," a parenthesis of time which has existed from that day until this. But he also adds that, when those "times of the Gentiles" are fulfilled, "then shall they see the Son of Man coming in a cloud with power and great glory." Neither the period nor the description in this case fits in with the desolation of Jerusalem under Titus.

3. Others spiritualize the promises of Christ's second coming and resolve them into a spiritual coming only. But this is inconsistent with the meaning of the words revealing that event, as will be noted later on. It also is

inconsistent with the literal fulfillment of the predictions concerning His first coming. If that was personal and visible, why not this? Indeed, from the human conception of the appropriate, which seems to us the less likely; that the Son of God should come as a helpless infant, cradled in a manger, or that He should come as the Lord of Glory, riding upon the clouds of heaven? And finally, it is inconsistent with the fact of His spiritual presence with His church today, for even now, where two or three are gathered together in His name, there is He in the midst of them (Matt. 18:20; 28:20). As a matter of fact, His spiritual presence never can be absent from His church, for He is God, and His Spirit dwells within us to make His presence real. All these circumstances show beyond a peradventure, as another has pointed out, "that something more is in store for us than the spiritual influences of our absent Lord."

4. A fourth class of objectors think that the progress of the gospel and the church is the concrete fact in which the promises of Christ's coming combine. However, this cannot be, for the simple reason that, with a single exception, the two are always distinguished in the New Testament. The church is to use the sacramental symbols "till He come" (I Cor. 11). His servants are to "occupy," to trade with the goods of the nobleman until he returns (Luke 19). We are all to wait for Him, and to join in the prayer of the Apocalypse, "Come, Lord Jesus, come quickly" (Rev. 22). The single exception is I Cor. 12:12, 13, the object of which is not to teach that Christ and His church are the same, but to identify the latter with the former as the body of which He is the Head.

5. Finally, the death of the Christian believer is sometimes identified with the second coming of Christ; but this, as another says, is the most extravagant of the errors. Death is an enemy, though a conquered one; while the coming of Christ is a "blessed hope" (I Cor. 15:55; Titus 2:13). Death means dissolution and decay, while the second coming of Christ means resurrection and glory (Phil. 3:20, 21). At death the believer goes to be with Christ, while at the second advent Christ comes to the believer (Phil. 1:23; John 14:3; 21:21-23).

There is, however, an argument that greatly strengthens the conviction that the second coming of Christ is personal in the sense of visible. It is that from the etymology of the Greek words, the nouns, pronouns, and adverbs that describe it.

1. Take the word *Apocalypsis*, occurring nineteen times in the New Testament, and translated, "coming," "revelation," "appearing," and "manifestation" (I Cor. 1:7; II Thess. 1:7; I Peter 1:7; 4:13). Wherever it is used with reference to what can be recognized by sight, it requires visibility as a necessary quality. It is sometimes used for the revealing of spiritual truth concerning Christ to the mind, which is not recognized by physical sight; but it is never used for the spiritual revelation of Christ Himself. In other words, there is no such thing as the spiritual revelation of Christ as distinguished from the revelation of the truth concerning Him.

1. *Epiphancia* is another of these words. This and the verb derived from it occur in ten passages, and mean "the appearance of a thing corporeal and resplendent." Eight out of the ten passages refer to the second coming of Christ (compare, for example, I Tim. 6:14; II Tim. 4:1; Titus 2:13).

3. *Parousia* is a commoner word, occurring 24 times, and translated sometimes "coming," and sometimes "presence." It means, literally, "the becoming present," or it marks "the moment when absence ceases and presence begins." (Compare Matt. 24: 3, 27; I Cor. 15:23; I Thess. 2:19; James 5:8.) In still other places it describes the coming of individuals like Stephanas, Titus, and Paul himself (I Cor. 16:17; II Cor. 7:6; Phil. 1:26). If their coming were personal and visible, the inference is strong that it will be the same in the case of Christ.

4. Passing from the nouns to the pronouns and adverbs, consider Acts 1:11, already quoted: "This same Jesus . . . shall *so* come in like manner as ye have seen Him go." Or, I Thess. 4:16, "The Lord *Himself* shall descend from heaven with a shout." Or, Heb. 9:28, "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the *second* time." "Here is an antithesis between 'once' and

the 'second time,' and the resemblance between the two is personality."

If space permitted, still another line of argument or proof that the second coming of Christ is to be personal and visible could be found in the offices and actions connected with the Second Advent.

1. For instance, a great event connected with it is the translation of the church "to meet the Lord in the air" (I Thess. 4:17). It is pointed out that "the Greek word 'to meet' has the uniform meaning of a personal encounter." On the other hand, if the resurrection or translation of our bodies will be personal and visible, it is difficult to believe that the same will not be true of Him into whose likeness we are then to be transformed.

2. Another event is that of judgment. It is written that God "hath appointed a day, in which He will judge the world by that Man whom He hath ordained; whereof He hath given assurance . . . in that He hath raised Him from the dead" (Acts 17:30, 31). "That Man" is, of course, a personal designation, and if His resurrection was visible, His second advent for judgment would seem necessarily to be the same.

3. Again, Christ warns His disciples against the false Christs who shall appear prior to His coming. "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not" (Matt. 24:26). These antichrists are personal and visible very evidently, and the same seems to be true in the case of Him with whom they are contrasted. So we may say that for these reasons and many more "we look for our King clothed in a glorified body."—*The Christian Herald*.

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., 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 152^d ANNUAL SESSION OF THE KEHUKEE ASSOCIATION.

On October 6th, 7th, and 8th, the 152^d Annual Session of the Kehukee Association was held at Robersonville, Martin County, N. C. Besides seventeen ministers of the Kehukee Association (13 Elders and 4 Licentiates), the following twelve Elders from other Associations were present: J. E. Adams, J. S. Corbitt, P. D. Gold, L. H. Hardy, T. C. Hart, Isaac Jones, E. E. Lundy, W. M. Monsees, J. S. Morrison, and J. W. Wyatt, of North Carolina, and Elder J. T. Rowe, of Baltimore, and W. N. Tharp, of Indiana.

Believing in the perfect inspiration of the Old and New Testaments, the Kehukee, the oldest Primitive Bap-

tist Association, receives only and all the doctrine and practice of the Apostolic Church, without any addition or subtraction, mystification or perversion, so that peace, love, and union prevail in and among our churches, and at our annual gathering for the worship of God and our mutual edification. We do not have the slightest strife about predestination, or regeneration, or the resurrection, or about secret societies, or instrumental music in our churches, or about protracted meetings. Our ministers love and esteem one another, prefer others to themselves, and do not preach for money or lord it over their churches; they labor, with their own hands, for the support of themselves and their families, and visit and minister to their poor and afflicted members, and are truthful, honest, moral, and temperate, and humble men, and try to rear their children in the nurture and admonition of the Lord. Our churches do not seek to rule over one another; and their members delight to meet the members of other churches once a year in a general assembly, called an Association, for no other purpose than to promote a loving acquaintance with one another, and to engage in the solemn and blessed worship of the God of their salvation.

At the recent session of the Kehukee Association, the visitors were most generously entertained, the weather was pleasant, the preaching was scriptural and harmonious and edifying, and the general order of the many thousands of people present was good.

The next session of the Association was appointed to be held, D. V., with the church at the Falls of Tar River, near Rocky Mount, N. C., the first Sunday in October, 1918, and the day preceding and following. S. H.

CHURCH ORGANS.

Instruments of music were used by the Hebrews in the ancient Tabernacle and Temple services; but, since the destruction of the Temple, A. D. 70, they have never been used in public worship by the Orthodox Jews, nor have they been so used by the Orthodox (or Greek) Catholics. The Reform (or infidel) Jews have, for the

last century or so, used musical instruments in their public services. The Roman Catholic Pope, Vitalian I, introduced the organ into public worship A. D. 666. The Protestants came out from the Roman Catholics in the sixteenth century; but Martin Luther, "the Elijah of the Reformation," though a fine musician, opposed the use of musical instruments in public worship; and even the German Protestants did not use Church organs until more than a hundred years after Luther's time—in the seventeenth century occasionally, and, in the eighteenth century generally; and other Protestants, in imitation of the *German Protestants* and the *Roman Catholics*, began to use church organs in the eighteenth century; and, in imitation of them, some Baptists began to use organs in church services in the nineteenth century; and, in imitation of the New School Baptists, some so-called "Progressive" Baptists have begun to use organs in church services during the present (or twentieth) century. In the Protestant churches "at first the organ only accompanied the singing of the congregation for a few lines and then stopped when the song was under way. Later, on account of confusion, the organ was allowed to accompany the whole hymn, and finally, the instrument completely overshadowed the congregational song. The latter was robbed of its original rhythm; the continuity of the melody was broken by interludes between the verses, and congregational singing was, so to speak, absorbed in the organ music." See *The New Schiff-Herzog Encyclopedia of Religious Knowledge*, vol. 8, page 258). The pipe organ, with its thunderous tones, makes the words of the hymn unintelligible (I Cor. 14:19).

It is sought to justify the use of the church organ by the statement that Christ and His Apostles took part in the ceremonies of the Temple service, in which musical instruments were employed; but, not belonging to the tribe of Levi, they did not go into the Temple house, but only into the Temple courts or yards; and the New Testament does not say that Christ or His Apostles were ever present at any musical services in the Temple. There was a large Judaizing or legalistic element in the Apostolic church, on account of which the Apostle Paul

wrote his strong letters to the Galatians, Colossians, and Hebrews, against a continued observance of the shadows of the law; and the God of Israel and providence endorsed and emphasized Paul's position by the destruction of the Temple, A. D. 70. In reference to Paul's language in Acts 18:21, "I must by all means keep this feast (probably the passover) that cometh in Jerusalem," John Gill well says, "not because it was obligatory upon him, nor did he always observe it, as appears from his long stay at Corinth, and other places, and, besides, as a Christian, he had nothing to do with it, but either because of his vow, verse 18, or because he knew he would have an opportunity of preaching the gospel to great numbers."

We are told, in the New Testament, that Christ and His Apostles "sung a hymn" after the Lord's Supper (Matt. 26:30; Mark 14:26); and Paul exhorts the churches to "speak to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, singing with grace in your hearts to the Lord" (Eph. 5:19; Colos. 3:16); and simple-minded *Primitive* Baptists are content to follow this perfect example and exhortation without any addition from the obsolete ceremonial law or from modern retrogressive Babylon.

S. H.

THE PEACE PROPOSALS OF THE POPE.

The *cause* of the present unparalleled diabolical world war was the insane and Devil-inspired ambition of the autocratic German imperial "Beast" (Rev. 13:1-10), heartless, conscienceless, and brutal, to dominate the world; and the *occasion* of the war was the equally insane and criminal ambition of the "False Prophet" (Rev. 16:13; 19:20; 20:10), his unholiness, the autocratic Pope of Rome, to convert the Greek Catholic State of Serbia into a Roman Catholic province, according to his Concordat or Agreement, June 24, 1914, with the King of Serbia, which led to the assassination, June 28, 1914, by a Serbian youth, Gavrillo Princip, of Archduke Francis Ferdinand, nephew of Francis Joseph,

Emperor of Austria-Hungary, and heir presumptive of his throne, a zealous and bitter Romanist, in consequence of which assassination the Emperor Francis Joseph, instigated by his well-prepared ally, the German Kaiser, made and insisted upon such demands on Serbia as were inconsistent with her independence.

Having unexpectedly occasioned this horrible war, which is killing, mutilating, starving, and impoverishing millions of his followers, who are fighting against one another, the Pope keeps proposing terms of peace, influenced, it is believed, by three leading motives:

1st. To be made president of a world peace-congress, and thus endeavor to regain his lost temporal power, and to obtain the religious sovereignty of the world.

2d. To conciliate the powerful German Catholics, who are threatening to form an independent Catholic body.

3d. To save Austria-Hungary, the principal support of the papacy, from destruction.

The present so-called "Black Pope" (so called from his black robe, to distinguish him from the Pope of Rome, called the "White Pope" from his white robe), who is General or President of the Society of Jesuits, the most widely scattered and intriguing order in the world, is a German, and was nominated, in 1914, by the German Kaiser, and undoubtedly uses his thousands of oath-bound and dangerous (and heretofore often banished) subjects to make numerous plots, in all nations, for the success of the imperial German government. S. H.

THE TRUE VINE AND THE BRANCHES.

Jesus, speaking of Himself to His disciples, said (John 15:1-5): "I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit, He taketh away, and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. 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."

The first verse of this chapter is highly figurative of the relationship of God, the Father, and Jesus Christ, the Son of God; and also distinguishes them from each other in their office as a vine is distinct from the husbandman who plants and cultivates it. Thus we have before us in mental view a father, under the figure of a husbandman, and a son under that of a vine; which the Son declares Himself to be "the *true* vine; not a false pretender nor a deceiver, but the very Christ of prophecy, sent of His eternal Father, who spake from heaven, saying, "This is My beloved Son," and also declared by the prophet, "Behold, I lay in Sion a cornerstone, elect, precious, and whosoever believeth in Him shall not be confounded (or ashamed)."

This promise of God is fulfilled in the person of Christ, who testified of His identity as the Christ by His mighty works, while here on earth in fulfillment of the prophecies which had gone before, to be the true vine. At His touch the leper was cleansed; at His word the blind received their sight, the dead were raised up, etc. But the awful warning stands upon the inspired record, "Behold, ye despisers, and wonder and perish; for I work a work in your day, a work which ye shall in nowise believe, though a man declare it unto you."

We have on the record the infallible testimony of God the Father, and of the Son, and of the Holy Ghost, of the prophets and apostles, and of the holy angels, sent down from heaven; but still but few, comparatively speaking, believe "our witness."

The eternal Father, the great Husbandman, planted this true Vine, His elect and only begotten Son, in this world in the form of a little child, in the likeness of sinful flesh, at the appointed time and place, and cared for Him in His tender childhood and youth as a loving Father, notwithstanding the world despised and rejected Him, and His own people, the Jews, received Him not, except a few who were born of God, having been chosen in Him and embraced in the covenant of grace, and ordained to eternal life. Truly Christ, the Son of God, "grew up before Him as a tender plant, as a root

out of a dry ground," presenting no external beauty or outward marks of excellence that were sufficient to convince the world of His just claim that He was the True Vine who should bear all the fruits of wisdom, and righteousness, and sanctification, and redemption, to the honor, glory, and praise of God the Father.

Every child of God is a new creature in Christ, as it is written, "We are His (God's) workmanship, created in Christ Jesus unto good works"; and again, "Rooted and built up in Him, and complete in Him," who is "the root and offspring of David," and each one of these new creatures is, therefore, a branch in Christ, the true Vine. It is through the vine that all the branches receive their life and support. Eternal life is the gift of God through our Lord Jesus Christ. The vine bears the branches, and the branches bear fruit, as Jesus said to His disciples, "Herein is My Father glorified, that ye bear much fruit." The branches are created in Christ, the true Vine, that they might bear fruit to the praise of the Father, the great and glorious Husbandman.

These branches are called "A chosen nation, a royal priesthood, a holy nation, a peculiar people, that they might shew forth the praises of Him who hath called them out of darkness into His marvelous light."

Being delivered out of the kingdom of darkness and translated into the kingdom of God's dear Son, and having a holy standing in Christ as branches of the True Vine, the children of God are commanded to walk as such, letting their light so shine as to be seen of each other, and thus bear fruit to the glory of God the Father and the Lord Jesus Christ, in whom they are required to walk, as they have received Him.

If we would more constantly enjoy the feeling sense of His love, let us keep His commandments, that we may abide therein and not be taken away by the great Husbandman and cast out as unfruitful branches, or as salt which has lost its savor, not fit for the land, nor for the dunghill, not fit for the church nor for the world.

J. E. W. H.

THE ORIGINAL UPPER CANOOCHEE
ASSOCIATION.

Our Association, the original Upper Canoochee, has just closed its eighty-eighth session in sweet peace and fellowship. No one seemed willing to bring any new measure or far-fetched theories or to admit associational lordship over the churches. All are willing to leave all disciplinary questions solely with the churches. We had preaching day and night, and the truth was preached in love. It was a love feast. The new Beulah Association that had been off from us were gladly received into our fellowship and correspondence. They are good Old Baptists, and have seen the fruits of being led by unsafe leaders. The prospects for our people seem to be brighter. We rejoice that reconciliation has been made in Tennessee among these precious brethren. I shed tears of joy when I read of it. How tender, loving, and forbearing we should be with our brethren! We do not need any more factions, but all of us should labor in love to heal and unify our dear people. Minor differences should be made a matter of forbearance. It is right to earnestly contend for the faith and practice of Christ and His apostles, but let us do this in love and kindness. We have no true preachers or members to destroy, we need every true Christian at his post in the dear old church. It is not the mission of the church to slay, nor destroy, but to heal and reclaim if possible. We should not let our forbearance admit crime, heresies, and disorders in the church. We need a godly membership, and our preachers should live above reproach. We should ever stand ready when an erring member, church, or preacher repents to forgive them. It is not what they once did, but, are they living godly lives now? Have they repented? May we all forgive and forbear all injuries, yet stand in the ways, see and ask for the old paths and walk therein.

LEE HANKS.

SECTION 28, PAGE 213, UNDER CAPTION OF
"FACTIONS," IN JULY GOSPEL MESSENGER.

As I have been severely criticized by certain interested individuals, and my church and church life threatened on account of what I expressed in the July MESSENGER, under above caption, and as the principles involved are of serious importance to all our people, I desire to quote from an article of the late Elder W. M. Mitchell, known and loved by our people generally as one of our ablest, safest, and wisest counselors. This article is in THE GOSPEL MESSENGER for October, 1898, which I have found since writing the aforesaid article. Elder Mitchell says:

"Doth our law in church or state condemn any man without due process of law? or without giving the accused opportunity before a legal tribunal to confront his accuser face to face?"

"It is a well-established principle in law that every man accused of crime is supposed to be innocent before the law till proof of his guilt is fully established before some legal tribunal having authority to investigate the charges and render a decision as to the guilt or innocence of the accused. This is not only a well-established principle in human law, but it also holds good in church government under the law of Christ. Until this is done, each of the parties contending must be considered equal before the law, whether in church or State. And neither can be properly suspended from fellowship or communion in the church till the matter in dispute is properly brought before some tribunal having jurisdiction in the case. The simple declaration of non-fellowship by an editor, a preacher, deacon, or any other, is not sufficient cause for the denomination at large, or any part of it to withdraw fellowship or refuse the right of a hearing before the church having jurisdiction in the case. If, pending the investigation by the church, one of the parties in the dispute is suspended from communion or any other rights and privileges under the law of Christ, so should the other be. But, in my humble opinion, neither of them can be righteously suspended finally and forever from all church relations and privileges by the simple authority and declaration of any self-constituted council or authority who have assumed to sit in judgment and render a decision in the case. This assumption of the authority of a sovereign church that is, assumed, and, I may say, usurped, by individual members in declaring non-fellowship and dividing churches and Associations before there is one step taken in gospel order to have the matter investigated before a legal tribunal, is, itself, a great evil that now afflicts our denomination, specially in some parts of the South. Individual members (as I have been told), or an individual member or preacher declares publicly that he has no fellowship for this thing or that thing—for this brother or that—and he seems to expect that his simple unjust, and illegal announcement and assumption of the rights of churches will be regarded by brethren as though it was a regular and orderly act of an orderly church having jurisdiction in the case. These are evils that churches would, I think, do well to look into. No citizen even of our common country is justifiable to override the law of the land by taking its execution in his

own hand. Neither has any citizen in Zion any right to override the authority of Christ, or ignore the rightful authority of His church to receive, retain, or expel members from fellowship, according to authority given her in the New Testament."

Elder J. R. Respass says:

"There is none higher than the church, and to resort to any other body than the church, is to dishonor the church and Christ, and to put the servant on horseback as the prince, and to put the prince on foot as the servant. It is to overturn God's order."—GOSPEL MESSENGER, May, 1887.

I see in the same publication, in May, 1894, from a noted writer, the following:

"No matter how disorderly the church before the binding (or before she is withdrawn from by other churches) or deposal, as to that matter, up to the date of, even hour, of binding her official work is valid, and to be recognized by the churches, because the gospel validity of official work rests with and springs from the *authority* vested in, and not the person or power, however good or bad, in whom vested."

I have received a number of letters from noted elders in different States, endorsing my articles in THE GOSPEL MESSENGER on "Peace," divided into numbered sections, and especially endorsing section 28; but not one has written me opposing it except two or three that are practicing or sanctioning the principles or practices which I opposed in the twenty-eighth section. Elder W. J. Heard, of Macon, Ga., says:

"I heartily endorse your position on Section 28, in the GOSPEL MESSENGER. I have been contending on that line for years. If we repudiate that principle I do not see how we can ever have peace in Zion. * * * If doing wrong or committing an error would destroy an Old Baptist church, there would be none on earth to-day. I am glad to see your mind excised on this subject, and feel that it will result in much good."

Elder J. E. Adams, of Angier, N. C., says concerning section 28:

"It seems to me your scriptural reasoning and illustration of the case is so plain and simple, I can't see for my life how any well informed minister or any one else, can object to it. You have fully expressed what the Baptists have held in all their past history. I am satisfied that Elders Hassell and Gold, and nine tenths of our best baptist disciplinarians will agree with you."

Elder T. S. Dalton, now of Baltimore, Md., one of our ablest and most experienced ministers, who has traveled among our people in many States, has edited papers, and enjoyed the confidence and esteem of our people generally, now in his last days, says:

"I have carefully read all your arguments on the subject of Peace and Order, and gladly say that I endorse every sentiment you have expressed on those lines, and feel sure that if the Baptists would strictly adhere to those sentiments, peace and love would reign throughout our borders. Your sentiments on discipline have been mine all the journey through, and I trust I shall never deviate from them for the feelings of any."

In addition to these endorsements, Elder Hassell, in the outset, stated that—

"In the interest of peace among our people, Elder Stewart states clearly the 42 disciplinary principles held by the great majority of Primitive or Old School Baptists."

If the principles of Church Discipline expressed by me in the forty-two sections be true and scriptural, they were so before I was born, and are therefore of God, and to God should be all the glory, and none to me, a poor unworthy worm of the dust; but if they are erroneous, then you may ascribe such error to me and to other fallible men like me.

G. W. STEWART.

QUESTIONS AND ANSWERS.

1. Q. In Acts 2:38 Peter, on the day of Pentecost, after preaching Jesus as a crucified and risen and ascended Lord and Christ to 3,000 quickened and convicted Jews, in answer to their anxious inquiry, "What shall we do?" said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost"; does he mean that repentance or baptism was for the remission or forgiveness of sins? A. Repentance, as proved by his language in Acts 3:19, in which he speaks of repentance and conversion, and not at all of baptism, for the blotting out of sins. And in 1 Pet. 3:21, he says that baptism is a "figure" or symbol or emblem, and is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." At the Lord's Supper, Christ said that His blood was "shed for the remission of sins" (Matt. 26:28). John the Baptist, pointing to Christ, says, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). And John the Apostle says, "The blood of Jesus Christ

cleanseth us from all sin" (I John 1:7). Paul says, "We have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). The angel Gabriel says of Jesus, "He shall save His people from their sins" (Matt. 1:21). And Jesus says, "He that believeth on Me hath everlasting life" (John 6:47); and "he that believeth not shall be damned," that is, whether baptized or not (Mark 16:16). The baptism of Christ and of those who believe in Him is a work of righteousness (Matt. 3:15; Rom. 10:10), and Paul says, "Not by works of righteousness which we have done, but according to His mercy He (God) saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour, that being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus 3:4-7). When Ananias said to believing Saul of Tarsus, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16), we know, from the Scriptures already quoted, that the baptism would wash away Saul's sins only ceremonially, or figuratively, or symbolically, because the blood of Christ, in whom he believed and on whom he called in prayer and praise, washed away his sins really and fully. "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever" (Rev. 1:5, 6). "No man can say that Jesus is the Lord but by the Holy Ghost" (I Cor. 12:3). "The gift of the Holy Ghost" in Acts 2:38 was the power of speaking with other tongues (Acts 2:4; 10:44-48). When believers are baptized now, they receive an outpouring of the refreshing influences of the Holy Spirit. In Acts 5:31, Peter says that both repentance and the forgiveness of sins are the gifts of Christ to Israel.

2. Q. When does "adoption" begin, and when is it complete? A. Adoption is God's making us His sons and heirs. It was an act of God in our election and predestination to salvation before the foundation of the world (Eph. 1:3-8); it is manifested by our divine regeneration and faith in Christ (John 1:12, 13; Rom.

8:14-17; Gal. 4:1-7); and it will be perfected at the resurrection of our bodies and their conformity to the likeness of the glorified body of Christ at His second personal coming to the world (Rom. 8:11, 23; Philip. 3:20, 21; I John 3:1, 2).

3. Q. In Eph. 6:4 Paul says, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord"; what does he mean?
 A. That parents should not irritate their children by severe tasks and bitter, reproachful words, but should, in rearing them, instruct and remind them of the Lord, telling them, as an occasion is presented, of the eternal, infinite, holy, and merciful God, His creation and preservation of them, His wisdom and goodness, His hatred of sin, and His salvation from sin and hell by the blood of His Son and the power of His Spirit, and they should furnish them with a copy of the Scriptures, and encourage them, by both example and precept, to read this Book of God, and to attend upon the public and true worship of God, and always to listen reverently to the service, and not to frequent places of false worship, where God is misrepresented, and His truth and people are reviled, and sinners are deceived, nor to engage in the vain and vicious amusements of the world, but to be always reverent, truthful, honest, virtuous, temperate, industrious, economical, and kind, gentle, and patient.

4. Q. When and who were the first Primitive Baptists to bar their members from joining Secret Societies?
 A. Heathendom is filled with secret, oath-bound, anti-christian, robbing, and murderous societies; there are 300 of these secret, oath-bound, antichristian societies, with eleven million members, in the United States. They have antichristian creeds and foolish and shameful and dangerous rituals, and are pagan religions. Modern or Speculative Masonry (as distinguished from Operative Masonry, societies of stone-cutters of the Middle Ages) was founded in the Apple-Tree Tavern in London, England, June 24, 1717. Learning the antichristian character of these societies, the Baptists of the Kehukee Association declared nonfellowship for them in 1786, 1822 and 1827 (see pages 706, 733, and 743 of my *Church History*); and today no member of any secret, oath-

bound, antichristian society can be a member of any church of the Kehukee Association. All these societies, in order to have Jewish, Mohammedan, and Heathen members, utterly ignore the name of the Lord Jesus Christ, the only Saviour and the Supreme and Final Judge of sinners.

5. Q. What Scriptures condemn all of these secret, oath-bound orders? A. John 18:20; Matt. 5:34; II Cor. 6:14; Eph. 5:11, 12; II Thess. 3:14.

6. Q. Do not the Primitive Baptists in the Northern States tolerate Secret Societies? A. Not in the North-east, but some of them in the Middle West do, and have since the demoralization of the Civil War, but, under the Divine influence, there is now a strong movement against the toleration of these antichristian orders. Send 35 cents to Elder John R. Daily, 1022 Goodlet Ave., Indianapolis, Ind., for his book on "Secret Societies—Their False Religious Principles and Corrupt Practices."

S. H.

IF IN ARREARS, PLEASE REMIT.

During the last few years the cost of paper and printing and the prices of nearly all the necessaries of life have greatly advanced, so that about a thousand periodicals in the United States have been suspended, and many others have increased the price of their publications. The income of THE GOSPEL MESSENGER is less than the cost of printing and mailing it. The giving of hundreds of copies to our poor ministers and members makes the burden greater. The prompt payment of subscriptions and the securing of more subscribers would afford some relief. The price of THE MESSENGER has always been one dollar a year; that small amount will buy very little else now. I say nothing of myself, but my associate editors are equal, in character and ability, to those of any other Primitive Baptist periodicals. Without fear or favor of man, we endeavor to advocate and expound the eternal principles of the Scriptures, which, to every human being, are of infinitely more importance than all earthly interests. We do not introduce or favor new, unscriptural theories or practices which confuse and divide our people. S. H.

EXTRACTS.

LAFAYETTE, ALA., June 7, 1917.

Elder S. Hassell—

DEAR BROTHER:—My father, J. M. Satterwhite, of Roanoke, Ala., wants you to discontinue his subscription to the THE GOSPEL MESSENGER, on account of his advanced age he can't see to read it. I think his time expires in June, but if this is not correct, please notify me, and we will send you his dues, as his motto is "Owe no man anything but to love him." He is eighty-eight years old, and, though feeble in body, his mind is clear and strong considering his age.

He has been a reader of your paper for many years, and he feels that you and your helpers in its publication are taught of God, and are contending earnestly for Bible principle and practice. He has ever considered that your visit in his home some years ago was made a blessing to him, and he has had the pleasure of entertaining a number of ministers in this manner; and, while he enjoys the visits of all good people, he has a special love for his brethren. He has lived all his life on the farm except four years when he served in the Civil War, and has labored as faithful and honest as any man to provide for his own household, and has been blessed all these years with a sufficiency for the necessary comforts of life, and in many instances has helped the needy. I do not remember a time when there was not more provision on his premises than the family would consume, and it has been only a few years since he was able to follow the plow, and even now it seems a regret with him that he can't do more to help along. "Uncle Mat," as the neighbors call him, is a favorite with them, and if he has an enemy it is unknown to him. And here I wish to quote from your Church History what you say about your father: "I have often thought and said that I had rather have such a father than all the riches, honors, and pleasure of this world."

Father has been a faithful member of the church as far back as I can remember, and I have been pastor of his church for more than thirty years. He has always been wide awake during church services, and it is still his chief joy to have occasionally the privilege to go up to the house of God. Many years ago he advanced to me three hundred dollars without interest, and he claimed that in that way he gave to the church for support of pastor twenty-four dollars per year. He has assisted us in many other ways, and has now divided his estate among his four children, all living. For many years he and his only daughter, now the widow Whillen, have lived together, mother having died eleven years ago. This daughter has been his strong stay and comforter, and, though he has by the loss of mother been left most lonely, he feels much blessed and submits to his condition with cheerfulness. He also has in his home a grandson and wife, and they have two boys, his great-grand children; and it is strikingly amusing to see how devoted they are to "pappy," and how he loves and fondles with them.

I write this without his knowledge, but feel due this tribute to him while he lives.

His Son,

J. T. SATTERWHITE.

ELLAVILLE, GA., September 11, 1917.

Elder Sylvester Hassell—

MY DEAR AND HIGHLY ESTEEMED BROTHER.—Enclosed find postoffice order for \$2.00. Please give me credit for \$1.00 on subscription to

THE GOSPEL MESSENGER, and the other \$1.00, I donate to you. I trust our God may spare you to the cause many years more. I wish the Baptists generally, were even more thoughtful of your welfare, and of your unexcelled interest in and benefit to the Baptist family. Truly the Lord has been lavish in granting to you wisdom, and you have so long manifested faithfulness and sincere devotion to Him. May His blessings continue to abound unto you.

Your unworthy brother in bonds,

J. M. MURRAY.

DAWSON, GA., September 12, 1917.

Dear Brother Hassell—

I am glad that I can say to you that the Baptists in this section of our country have nothing to cause us trouble at this time. There is some ingathering in the church by baptism. It seems that the dear Lord has not forgotten to be gracious to Israel. We are having some good meetings of late in this section. Some of the dear little children are enabled to come home to their friends and tell them what the dear Lord has done for them. May God bless you.

Your brother in a little hope,

W. T. EVERETT.

MARTINSVILLE, MO., June 18, 1917.

Elder Sylvester Hassell—

MY PRECIOUS BROTHER:—You will find enclosed \$1.25 money order to renew our subscription one year to THE GOSPEL MESSENGER. I hope the brethren will do their duty, and each send you from \$1.25 to \$2.00 according to their ability when they renew, and thus help to bear the burden of printing THE MESSENGER. May the Lord abundantly bless you for his name's sake.

Your brother in hope,

R. B. LUNDY.

LINVILLE, LA., September 25, 1917.

Elder Sylvester Hassell—

DEAR BROTHER:—It is a great pleasure to me to once more be able to renew my subscription to THE GOSPEL MESSENGER. I do not feel that I could expend the same amount for anything that would afford me any more comfort and consolation than to invest it in the MESSENGER. It does not disappoint me, but comes regular laden with rich truths from cover to cover; and the older I grow the stronger I am confirmed in the belief that its teachings are true and will stand the test and still remain true. Its principles are nothing new, but have been practiced by a people in an unbroken succession ever since the church was set up here on earth by the Saviour and apostles, and will continue to the end of time, although the popular religious world have been preaching our funeral for the last fifty or sixty years; saying that it was only a question of time when we would be extinct and the sooner the better for the world. Because we will not conform to their new order in keeping pace with this so-called enlightened age, we are evil spoken of and despised and reviled by them. They say that this is a progressive age, and we are behind the times and that we ought to adapt ourselves to this modern age, but we are taught our principles in the scriptures of eternal truth, and, if we are what we profess to be, we will come out more than conquerors through him that loved us and gave himself

for us; for he has said that he will never leave nor forsake us, but will be a present help in time of need. Therefore, having these precious promises that God will vindicate his cause, ought we not to feel encouraged to press on to the mark of the high calling as it is in Christ Jesus? That you may be able to continue many days yet in promoting the noble cause you have so ably espoused, is the sincere desire of your poor old afflicted Brother.

Yours very affectionally in hope,

J. R. HAILE.

ANGIER, N. C., September 3, 1917.

Elder S. Hassell—

DEAR BROTHER:—I will write you a few lines to let you know the good news of our meeting here yesterday and day before. Three united with the church Saturday, and one at the water Sunday, so there were four baptized by Elder J. F. Farmer, the pastor. There was an unusual turnout of people at the baptism and at the church.

We have received the MESSENGER for September, and I can't express how much I and my sister Denning, have enjoyed the contents. Your editorial on the Freeness of God's Salvation, also the first article, the experience of that dear brother of England. The others—Elders Henderson, Oliphant, Hanks, and Elder Stewart all have been a feast to us.

May the Lord continue to bless your labors in His cause, and also other writers for the MESSENGER.

Your brother in an humble hope in Jesus,

J. E. ADAMS.

601 EAST MAIN STREET,

WASHINGTON, N. C., September 10, 1917.

Elder Sylvester Hassell—

MY DEAR BROTHER:—Unworthy as I am, I feel this evening like I must write again for the MESSENGER. The article you republished in the August MESSENGER, the experience of the dear old colored brother, James Hinton, was so comforting, strengthening, and edifying to my poor helpless soul; how glad I was to read it, and how I have wished I could be like that (as he was) always filled with the Spirit. And then in the September number, such a glorious experience of Brother James Turton did me so much good. I long, I pray, I thirst, for just such knowledge of my blessed Saviour God.

I wrote you about my trip to visit the brethren at Goose Creek Island, and of one dear brother coming before the church, received and baptized, by Elder E. E. Lundy. Well when I arrived at home I found a letter from dear Brother J. F. Farmer, of Wilson, N. C., telling me he wanted me to go with him and sister Glisson, of Goldsboro, to Angier, Harnett County, N. C., to the quarterly meeting there, which I did, and a good meeting we had; but sister Glisson didn't go, sickness in her family preventing her. On Saturday when the door of the church was opened, three came forward and were received, and at the water next morning, another came forward, was received, and amid a large concourse of people, Brother Farmer led them all down into the water, and baptized them. Although he was feeble with rheumatism, he honored the great God of heaven and earth by doing it well. We came back to Wilson Monday afternoon. Brother Farmer's mother,

our dear aged sister Patience Farmer, was taken sick on Thursday night, about 3 o'clock, and he hated to leave home, but his dear wife who also expected to have gone with us, stayed and nursed her, he having instructed them if she got any worse, to telegraph him immediately, and he was constantly at the office looking for news. Oh! he is such a dutiful son, having provided every suitable convenience for his aged mother and dear wife, and family. He has the care of the church at Angier, and they love him. When we arrived at Wilson, his mother was better, able to sit up, and we all sat up and talked till I think it was 12 o'clock when we retired. Bless the Lord for His kind care and tender mercy to her and to us all. Last Saturday and Sunday was our yearly quarterly meeting and feet washing time with the church, Singleton, here in Washington. I think there were thirteen members from Smithwick Creek with us. We correspond with them, and are always glad to have them. We had a very good meeting, Elders Rogerson, our pastor, and Harrington were with us, and our Saviour was glorified in the preached gospel. My cup ran over.

Hoping you and yours are well, I am, I trust, your sister saved by grace and grace alone.

BETTIE Z. WHITLEY.

BATTLEBORO, N. C., September 10, 1917.

Elder Sylvester Hassell—

DEAR BROTHER HASSELL:—You find money order for \$1.00 enclosed, for which, you will please send me THE GOSPEL MESSENGER another year. I always look forward with pleasure for its arrival, and rejoice when I receive it, for I find comforting messages in each copy. I certainly hope you may be spared many years to preach, write, and print the truth for the comfort and guidance of the Primitive Baptists and all who are interested in truth as we see it.

Your brother in Christ, I hope,

W. H. LEGGETT.

ROUTE 2, STANLY, VA.,

"MOUNTAIN HOME," September 8, 1917.

My venerable and beloved Brother Hassell—

Ever since the postponement of our Associations on account of infantile paralysis, and the authorities said "they could do nothing without the coöperation of the people," I have desired to write you and others to try to express my great disappointment thereby. We had looked forward to it with so much pleasure, and hoped to see you and the other dear ministers of God who had promised to come. But alas! this world is full of disappointments, afflictions many, and sin. So many of God's dear people, who would have enjoyed the heavenly feast, will not be there on another year. You would have missed the gracious welcome extended you when you were here before by so many devoted followers of the Lamb, who have been called from the shores of time, to higher worlds and better friends on high. Yet, how that glorious hope the dear Lord has given us of meeting them again where sorrows never come, consoles us! You must not wait for an Association; please come this fall. God's people here want to see you, and hear you preach. The only way, I (a poor deaf, sinful mortal) can hear you is through THE GOSPEL MESSENGER, blessed medium of correspondence! which ever gives the certain sound. The Lord be praised. "O the depth of the riches both of the wisdom and knowl-

edge of God! how unsearchable are His judgments, and His ways past finding out"! Rom. 11:33. The experience of the good old colored brother not at all dependent upon the teaching of man, but without the knowledge of even a letter displayed the wonders of God's grace, and gave unmistakable evidence that he was led by the Spirit of God, and taught by Him, the unerring teacher. And the experience of brother James Turton is worth more to the hungry, thirsty soul, than the amount of money I am herein enclosing you for your worthy magazine, "THE GOSPEL MESSENGER" for another year, beginning with October, 1917, which is \$2.00. I wish I could give you all it is worth to me. May the dear Lord spare your useful, precious life to your family, and His church for a long time, and enable you to feel that your "last days are your best days," is the prayer of your poor, unworthy sister, if one at all.

LUCY G. BRUMBACK.

RIDGEWAY, VA., August 11, 1917.

Elder Sylvester Hassell—

DEAR BROTHER:—My health is not good, and I have the entire care of my oldest sister, a widow for forty years and now nearly eighty-two years old, and greatly afflicted. The Lord took my children home in early life, and my dear good husband twelve years ago; so you see, like good old Jacob, I am greatly bereaved. But Jesus, our Spiritual Joseph, yet lives, and, because He lives, we live also, as our lives are hid with Christ in God. I am often greatly discouraged in temporals and spirituals, and daily see more sin and carnality in myself, but hope I get an occasional view of the King in his beauty, and desire to be holy even as He is holy. But in my flesh dwells no good thing, and the imputed righteousness of Christ is my only hope of being found blameless and among the children of God. I hope the Lord may strengthen you for future duties, and make you faithful to the end. What great need we have to "watch and pray" in these perilous times! The Lord grant his people a spirit of prayer and supplication for one guilty nation and for themselves. I hope you will feel constrained to pray for me. I am poor and needy. May I fully realize my need.

Yours in bonds,

MRS. FANNY P. MCNEELY.

CHANGE OF ADDRESSES.

Elder J. P. Nobles has removed from Opelika, Ala., to R. 3, Wetumpka, Ala.

Elder W. A. Chastain has removed from Springfield, Ill., to Sullivan, Indiana.

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.

TRIBUTES TO THE MEMORY

OF

JACOB F. HEARD.

He has fallen—How the mighty has fallen in our midst!

We have lost a great and faithful man, whom to know was to love; but we have a consecrated life before us, holy, unselfish, hum-

ble, meek, and lowly, which it would do well for us to study well and follow as he walked with his God. Brother Jacob F. Heard, of Macon, Ga., was called to his eternal home September 15, 1917. A great and good man has fallen among us. In his life and in his death there is an easy refrain that sits upon the tongue of all who knew him, and that is "Brother Jake, and Mr. Heard, was one of the best men I ever knew." What a legacy to the church, the family and the country!

As a servant of God, Christ was his only example. He studied and lived as much as it was possible the examples Christ laid down for His people. He was careful of the humble and poor of the church.

To the weak he was very thoughtful, kind, and tender. Well do I remember a very high compliment he passed upon me about two years ago, while off in Florida for his health. Receiving and answering many letters from friends and loved ones he came across one I had written, and "laid it aside," he said, "hoping that his mind would become weighted with some subject pertaining to the gospel of our Lord Jesus that would be more interesting to me than things of the world." I could not restrain the tears of joy that Brother Jake thought thus of poor me. But alas! he is gone. How sad it makes me feel to know I will never see Brother Jake again on earth.

What a loss to the churches, to the family, and to the community! May the Spirit of our God, dwell with us who are left here on earth to suffer awhile longer. MRS. WALTER J. HEARD.

AND

JAMES M. HEARD.

JUST THREE DAYS LATER.

It is with profound regret that we had to give up our two Brothers, and that within three days. Brother James M. Heard, of Kathleen, Ga., was called to eternal rest September 17, 1917. Both Brothers have been in very feeble health for several months. In about a week before Brother Jake died he went to see Brother Jim for the last time. When they bade each other goodbye, it was such a sad farewell, saying they were "ready to go to sleep never to awake any more on this earth."

How solemn the thought—Brother Jim is dead! He can never raise the tune of another hymn at our churches. He was O! such a sweet singer. But I feel that he is now where he can sing the eternal praises of our Lord Jesus Christ.

Written by their sister in law,

MRS. WALTER J. HEARD.

LLOYD'S PRIMITIVE BAPTIST HYMN BOOKS.

Plain Sheep, single copy, 85 cents; dozen, \$8.00.

Plain Morocco, \$1.05; dozen, \$11.00.

Gilt Morocco, single copy, \$1.25; dozen, \$12.50.

Send orders to

ALVIN CLARK, Wilson, N. C.

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

Vol. 39

No. 12

Mrs W H Edwards

THE GOSPEL MESSENGER

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

Williamston, North Carolina.

=====

PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE.

SINGLE COPY, 10 CENTS.

=====

DECEMBER, 1917.

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

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

The Gospel Messenger

DECEMBER, 1917.

TABLE OF CONTENTS.

Poetry.

Holiness	353
----------------	-----

Correspondence.

Ed. F. W. Keeng—Our Sins and Sorrows, and God's Mercies.....	354
Geo. S. Cargyll—"Have Faith in God".....	357

Editorials.

By Elder S. Hassell:

The Holiness of God's Salvation.....	361
Questions and Answers.....	367
If in Arrears, Please Remit.....	368
Close of Volume xxxix.....	369

By Elder J. E. W. Henderson:

"The Lord is Good".....	363
-------------------------	-----

By Elder G. W. Stewart:

The Old North Carolina <i>Primitive Baptist</i>	365
---	-----

By Elder Lee Hanks:

Death of Elder S. T. Bentley.....	367
-----------------------------------	-----

Extracts.

Mrs. J. C. Rogers.....	369
Mrs. A. Kelshaw.....	370
W. F. Britt.....	370
Ed. J. A. Adams.....	370
Geo. S. Cargyll.....	371
Ed. J. M. Thompson.....	372
A. S. Rowe.....	372
Ed. A. B. Morris.....	373
Ed. P. D. Gold.....	373
P. E. Weisinger.....	373
Ed. J. E. Herndon.....	373
Mrs. F. P. McNeely.....	373

Selections.

Future Events According to Scripture Prophecies.....	374
--	-----

Obituaries.

E. R. Albritton.....	376
Jacob F. and James M. Heard.....	377
Mrs. Mary Harrell.....	377
James M. Campbell.....	378
Nannie Campbell.....	378

The Gospel Messenger

Devoted to the Primitive Baptist Cause.

VOL. 39

WILLIAMSTON, N. C., DECEMBER, 1917.

No. 12

HOLINESS.

1 Sam. 2:2. Heb. 12:14.

Jehovah is a holy God,
His glorious Son He gave,
To make atonement by His blood,
A guilty world to save.

His Spirit draws the chosen race,
A holy Christ to view;
And while they see His holy face,
Their souls grow holy, too.

In holiness the saints delight,
While here on earth they dwell;
O, how they wrestle day and night,
More holiness to feel!

Lord, may we all on Thee rely,
And love Thy Holy Word;
O, may we every evil fly,
And Thy commands regard!

More may we feel the cleansing grace
That flows through Jesus' blood;
More may we love the holy race—
The happy sons of God.

May we, the objects of Thy love,
Soon rise to Thy abode,
And sing, with holy ones above,
The holiness of God.

RICHARD BURNHAM (1783).

OUR SINS AND SORROWS, AND GOD'S MERCIES.

NORTH BERWICK, MAINE, Oct. 29, 1917.

MY DEAR BROTHER IN THE LORD:—I sometimes find it a relief and comfort to my mind to tell to a fellow-wayfarer the exercises of my soul amidst the scenes that I am called to pass through as we pursue our pilgrimage to the better country, to the city which hath foundations, whose builder and maker is God. Now, as I cannot at all times be in bodily presence with Zion's pilgrims, I find myself attempting, as now, to talk to such a companion with ink and pen.

"My soul through many changes goes,
His love no variation knows."

Those lines tell what has been very much my experience for many years. "Many changes," because of the manifold providences of God; because of manifold temptations, because I am frail, often made to feel my insufficiencies, I am not able of myself to stand up and pursue my way under all weathers; many a time I am glad to embrace the Rock, for I am in want of a shelter from the storm and tempest; and in the shelter, in the cleft of the Rock, in the wounded side of the Crucified Saviour, in His atoning blood, I do indeed find comfort to my sin-plagued, self-plagued, and Satan-plagued soul. Those whose pathway is smooth, who are at ease in Zion, are strangers to the peculiar trials of the children of God. And even among those who compose the household of God there are some whose conflicts, trials, and afflictions are very light compared to what some of the family are called to endure. "Great and sore troubles" (Psalm 71: 20) are not the heritage of all. Why has the Lord appointed me unto such vicissitudes, conflicts, and griefs while others glide along so peacefully? Such questions I have found arising within me. Ah! I have felt to be peevish and envious, and have murmured when I have thought of these matters; and but for the sovereign mercy of God, in my hardness of heart, in my rebellion, I should "curse God and die" (Job 2:9). It is dreadful

to write this; but in the struggle with the corrupt forces of my wicked nature I have found the conflict no trifling matter. I have cried unto my God in the battle (1 Chron. 5:20) with tears to keep me from my iniquity; and give me an humble, contrite heart before Him under all the temptations and bitter dispensations that encompass my steps. I cannot step out of the dispensations of the Lord that bring me into straits and much soul travail. It was not in the power of the Apostle Paul to pluck out the thorn that was in his flesh; the messenger of Satan that buffeted him; but he besought the Lord about the matter, and it was not the Lord's pleasure to take away from him this thorn in his flesh (2 Cor. 12:7).

I am led (what a mercy!), I am constrained to cry unto my God under the oppressions that at seasons so vex and weigh down my soul. I hope I can in truth say, the Lord upholdeth my soul that I do not utterly sink in the floods that at times come in and pass over my head. "Underneath are the everlasting arms." "I will be with thee" is His promise, when in the fires, and through the floods He brings His own (Isaiah 43:2). Oh! may it be fulfilled unto me.

Here is another phase of my life. A little while ago my heart was in prayer to the Lord in behalf of one who is twelve hundred miles away. I thought I cannot see her, I cannot alleviate or support this one so dear to me in her distresses. My arm is too short to reach her, all my solicitude avails me nothing, and even if I were ever so near, what could I do? So my heart went out to the Lord in supplications, and I spread the matter before His throne. I felt, as I prayed, He was near to me and gave ear to my poor cries. And then I thought I am far away, but the Lord is not; He is just as near to her as He is to me. He sees, He knows, His everlasting arms are underneath; and surely His compassion will not fail. He can speak the soothing word to the soul, He can provide for every need, and in the riches of His grace give all that is needful to sustain and carry a poor sinner through all adversities to His own praise. Truly, dear brother, it is good for me to draw near to God. Ah, when my soul is full of anxieties, not only concerning

my own personal affairs, but when my heart is aching and cast down over the estate of others, O, what a relief, what blessedness it is to be drawn to tell it all to the Lord! I know He needs no information from me, for His understanding is infinite (Psalm 147:5); but He listens to our complaints, He knows the language of our sighs; and even when we are as sinful, fretful children, and in our ignorance complaining and full of self-pity before Him, He is still our heavenly Father, wise and gracious, very pitiful and of tender mercy. Every moment that Job was so afflicted was the Lord very pitiful? Yes. "Behold, we count them happy which endure; ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy" (James 5:11).

Oh! my soul, heed the gracious counsel of the Psalmist, "Trust in Him at all times, ye people, pour out your heart before Him: God is a refuge for us" (Psalm 2:8).

About four weeks ago I was in distresses of soul, yea, they were many; and I felt to be sinking down, I was so cast down; yet at the same time I felt and asked myself, what am I? A sinful being, an insignificant mortal, I am worthless, I am of no account. There are no doubt tens of thousands to whom the Lord in His covenant mercy has respect, He will hear their cries; but I am nothing. If He despised me, took no notice of me, passed me by, showed me no mercy, gave me no succor, supplied no grace to worthless me, what could I say? I felt, though He should utterly cast me away, and no more hear my prayer, that I ought to be dumb, and never complain, for I am a base thing, nothing (1 Cor. 1:28). But the words came into my mind with sacred instruction, and I was comforted. These are the words: "Great is the Lord, and of great power: His understanding is infinite" (Psalm 147:5). Oh! I thought, then though millions of beings should be sighing and moaning and praying unto Him, or offering their adorations and praises unto Him in the selfsame moment; and though they should be doing this in all the languages of the human family, He comprehends and hears every one of them, and as easily so as if there were only one at a time pouring out his soul before Him. Then I thought,

I am the basest, the least; oh, surely He will not despise me, a poor, tried, wretched sinner; He will not despise my prayer! And in that moment I believed He would and that He did hear my complaints and the yearning of my heart. Tears came into my eyes, tears of blessedness, love's tears, yea, I loved my God, I felt to trust my all unto Him, for I felt, though I am a poor and sinful nothing, Christ hath loved me, and washed me from my sins in His own precious blood. I am His, and He is mine, and He will surely sustain me to the end; I shall be more than conqueror, for nothing shall sever my soul from the love of God which is in Christ Jesus, my dear Saviour and everlasting Friend. Dear brother, I could pen you many more of the exercises and cogitations of my soul, but I close for the present.

I can set my seal to the truth of that statement of the Apostle Peter's, "Unto you, therefore, which believe He (Jesus Christ) is precious." 1 Peter 2:7.

I am your brother in hope of eternal life in Christ Jesus,
 FREDERICK W. KEENE.

HAVE FAITH IN GOD.

Mark 11:22.

These words of our Lord were addressed to Peter, expressing a command. He had just performed a great miracle in cursing the barren fig tree. Peter, seeing the fig tree, said, "Master, behold, the fig tree which Thou cursedst is withered away." Then follow the words of our text.

There is a lesson here for every child of God. Jesus saw the fig tree afar off, "having leaves," indicating life, fruitfulness; but when the Lord came to it, to eat of the fruit thereof, He found none—nothing but leaves.

How many churches are there today, and how many professed Christians, who might be likened unto this tree, who have "leaves," an outward show of life, yet yielding no fruit fit for the Master's use? Jesus told His disciples, in John 15:8, "Herein is My Father glorified, that ye bear *much* fruit; so shall ye be My disciples."

The Lord is no more pleased with barren lives than He was with this barren fruit tree. When the Lord called His people out of the land of Egypt it was in order that they might serve Him. His message to Pharaoh was, "Let My people go, that they may serve Me" (Exodus 8:1). This service He also requires at our hands.

But when Peter calls attention to the withered fig tree, Jesus goes into no explanation of His act, but His answer was, "Have faith in God." Thus He impresses upon us the importance of faith, because all true obedience must spring from faith, and without faith it is impossible to please Him (Heb. 11:6). How, then, are we to acquire this faith? Paul tells us it is the gift of God. But did not Peter have faith? He was a chosen disciple of the Lord, but he needed the lesson which Jesus taught by this miracle, and we all need it. James tells us that faith without works is dead, being alone (James 2:26). "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house" (Heb. 11:7). A mere profession of belief in the coming of the flood would not have saved Noah, had it not been acted upon. It was building the ark that saved Noah from the flood. It is equally true that without faith, without implicit confidence and belief in the word of the Lord, Noah would not have built the ark, and in that case the coming of the flood would have found him as unprepared for it as any other of the inhabitants of the world. Faith, then, was the moving principle which impelled him to perform the work necessary for his temporal salvation; one followed the other as a necessary and natural consequence. Having been warned of God, as he was, and believing for a certainty that the flood would come, Noah, as a sane man, could not have acted otherwise than he did, and he needed no persuasion to move him. It would be idle, vain, and foolish to speculate on what might have happened had Noah disobeyed the word of the Lord. In the first place, he had no disposition to disobey, because self-preservation is the first law of Nature, and as he, by faith, saw the approaching flood and its attendant consequences, the Scriptures tell us that he was "moved with fear" to pre-

pare the ark, just as the Lord had commanded, "to the saving of his house." "The like figure whereunto," says Peter (1 Peter 3:21), "even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." Going back to the account in Genesis, sixth chapter, we see how the antediluvian world was destroyed because of their wickedness,—“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually”; so that “it repented the Lord that He had made man on the earth, and it grieved Him at His heart”; “But Noah found grace in the eyes of the Lord.” Thus we see two truths recorded: First, that God destroyed the world not because of previous [arbitrary] purpose so to do, or because He took delight in their destruction, but solely on account of their wicked hearts and utter defiance of His moral law. Second, that Noah was saved because he “found grace in the eyes of the Lord,” and having faith as a result of this grace, his obedience and consequent deliverance from the general destruction followed as a natural consequence. Isn't this perfectly clear—first, grace, then faith, and, lastly, obedience?

But, going back to our text, we read, “And Jesus answering, saith unto them (Peter and the rest), *Have faith in God.*” Taking up the language following this command, we get this idea: “You see what I have done to the barren fig tree, and you marvel. You understand the reason. The tree, upon which I expected to find fruit, yielded none, and was unprofitable. Now, without commenting on these things, I say unto you, that the all-important thing in My kingdom is faith, not in yourselves, not in your own works or knowledge, but in the Almighty God, by whose power you may do even greater things than you have seen Me do to the fig tree. You *must* have faith in Him. You cannot depend upon an arm of flesh. My kingdom is not of this world, but I have chosen you out of the world. Have faith, therefore, and confidence, and the rest is easy, however hard the accomplishment may seem.”

We sometimes act and talk as if we in our own selves were really able to do something for the Lord. We hear people, even Old Baptists sometimes, talking about giving to the Lord, or doing something for Him. We talk as though part of the glory belonged to us, or as if the Lord needed us to accomplish His purpose. We hear brethren say, "If we could only get so-and-so as pastor of our church, we would grow," and, "If we could only raise so many dollars for a better meeting-house, souls would be drawn into the kingdom." All this evidences faith in man, faith in money, faith in human effort; but Jesus said, "Have faith in God." I take it that this text has a negative meaning. It means, don't trust man, don't trust yourselves, don't put trust and confidence in anything in this world but the God of the whole earth.

When men of old had faith in themselves that they could build a tower whose top might reach heaven, God sent them a babel of tongues, confusion; hence, the word Babylon means confusion. When the children of Israel wanted a king as other nations to go before them and fight their battles, it resulted in their humiliation and defeat. When the young man went to the Saviour, saying, "what good thing shall I do to inherit eternal life?" he went away sorrowful. But when other characters appeared, acknowledging their utter inability to do anything, they went away rejoicing and cured of their maladies.

The carnal mind is proud; it is vainglorious; it wants to share in the glory of its own accomplishments. It is very hard to bring it in subjection to faith. When Naaman the Syrian was told to go and dip himself in Jordan and be healed of his leprosy, he was peevish, he rebelled, saying, "Are not the waters of the rivers of Damascus better? Why this Jordan?" But only in Jordan did he find relief. And so it is with us. We must lay our all upon the altar, and remember that it is not the gift that is sufficient, but only as it is sanctified upon the altar. In short, we need to realize more and more our own nothingness and utter insufficiency, and the greatness and all-sufficiency of Him whose good pleasure it has been to admit us, unworthy though we be, into His fruitful vineyard.

May the good Lord help us to profit by the lesson of the barren fig tree, and, laying aside self, self-confidence, and the like, yield the peaceable fruits of righteousness by putting *all* of our trust and confidence in an all-sufficient God and Saviour.

GEO. S. CARGILL.

SAVANNAH, GA.

EDITORIAL.

EDITORS :

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

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

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder Jas. J. Gilbert, Winchester, Ky., and also Elder A. B. Morris, Oxford, Miss., 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 HOLINESS OF GOD'S SALVATION.

God is perfectly holy in His nature, in His purposes and decrees, in His works of creation, providence, and redemption, in His temporal and eternal judgments upon the wicked, and in His temporal and eternal salvation of His people. He can do all else but wrong, and He never wills to do wrong.

The law of God is the perfect transcript of His holy nature, and it requires of all His intelligent creatures the perfect love of Him and perfect obedience and submission to Him. Angels and men, though created sinless, yet when left to themselves, voluntarily disobeyed that law, and brought themselves under its just condemnation and penalty, from which they could never deliver themselves.

The gospel of God is the exhibition and declaration of His perfect mercy in saving poor, helpless sinners, not only from the righteous condemnation and penalty of the law, but also from the love and power and the very being of sin. This work of the free grace of God, designed in the past eternity, begins and grows in time, and will be perfected, both in soul and in body, in the future eternity.

God's salvation is like Himself, most holy; it is a Divine salvation from sin; it is a gradual conforming of the sinner to the holy character of God. It is a manifestation of God's eternal love, and it is effected by the atoning death of His sinless Son and the renewing power of His Holy Spirit. It makes us Christ-like, causing us to be reverent and loving, obedient and submissive to God, and to mortify our sinful propensities, and to do to our neighbors as we would have them do to us. This deliverance from sin is imperfect now because we are in the flesh; but it is so real that not only God but our fellow-creatures can see it in our conduct and conversation. The effect of it is a visible change in our manner of life. We love God above ourselves and above all other beings; we believe and delight to read and understand and meditate upon His Holy Word, and to obey its precepts; we rejoice in the private and public service of God; we hate sin in every form and in every being, most especially in ourselves; we mourn over it, and we earnestly desire to be forgiven and to be purified; we would far rather be holy than to be naturally wise and wealthy and beautiful and powerful; we prefer, above all else, a conformity to the perfect character of Christ. And we rejoice in the glorious anticipation of being made like Him in spirit when we leave our earthly tabernacle and ascend into His manifest presence, and

like Him in body at His second personal coming to the world. In that bright and blessed morning we will gladly and adoringly give all the glory of our salvation from sin to the Three-One God, Father, Son, and Spirit.
S. H.

“THE LORD IS GOOD.”

Nahum 1:7.

The above testimony was rendered by the inspired prophet and servant of God as he was moved by the Holy Ghost, and is therefore the word of God, and worthy of acceptance by each and every child of God, all of whom are brought, sooner or later, to the knowledge of the truth, of which they are qualified witnesses.

It is said by another prophet that the Lord is good to all, and His tender mercies are over all His works; but this refers to the goodness of God in His providence for the temporal wants of mankind rather than to His spiritual blessings bestowed upon His chosen people through Jesus Christ. These spiritual things are unknown to the natural man, but are revealed to the mind of the Spirit-born children of God by His Holy Spirit; to all others they are foolishness; even the preaching of the gospel is foolishness to them that perish; they delight only in carnal things, while they know nothing of God, from whom all goodness flows.

In one of the Psalms it is written and repeated several times, “O, that man would praise the Lord for His goodness, and for His wonderful works to the children of men”; and in another place, “The earth is full of the goodness of God,” and once more, “O, taste and see that the Lord is good.” Surely such words as the above do not apply to dead men, but to the living, to the people of God, who have been born and taught to know Him in the pardon of their sins, and yet are liable to give their praise to other than His goodness. While God is good to all in His providence as creatures of time and sense, He is especially good to His children in the kingdom of

Divine grace, of the benefits of which He gives them a sweet foretaste, and a promise of nobler benefits in the world to come.

The beauty of the Lord and His goodness are seen and felt for the true worshipers in the sanctuary below, but the fullness of their inheritance is reserved in heaven, ready to be revealed in the last time.

The goodness of the Lord is demonstrated in the gift of His only begotten Son to redeem His elect people from the curse of the law, in giving His chosen heritage to Christ, in giving them grace in Him to save their souls from death by His blood, in all of His works of power and wisdom in the wonderful plan of salvation.

God is the source and fountain from which all goodness flows from heaven, His eternal throne, to earth, His footstool. And those who have a saving knowledge of God have received it by Divine revelation through Jesus Christ, our Lord.

The Lord is good in sending them His Comforter to quicken His chosen people, and awaken them to the knowledge of their sins, and their great need of His mercy in the forgiveness of the same.

The sacred records show that the prophets and apostles have faithfully testified that the Lord is good to His children, and also that He is terrible and awfully severe in the judgments of His adversaries, and will not at all acquit the wicked, and who else are ready to occupy the witness-stand? To this interrogatory I would answer, Those only who have experienced a sense of pardon, and have been taught of the Lord to love Him and trust in Him alone for life and salvation, to hate sin and love righteousness, and love those who are begotten of God, and have an abiding hope in His mercy and everlasting goodness. You should bear witness of His special goodness to you and render due regard for His honor and praise for the manifesting of His goodness thus bestowed through the blood and righteousness of our Lord and Saviour, Jesus Christ. Your testimony is due to His honor and glory in His appointed way.

The Holy Scriptures abound with testimony of the goodness, mercy, and lovingkindness of the Lord, and of His wisdom, power, and grace, and of His holy and

righteous judgment wherewith He has and will visit His enemies, and punish the wicked, yet He is good and merciful to the unrighteousness of His people, and declares that He will remember their transgressions no more forever. To them He is a stronghold in the day of trouble, and they are given faith to trust in Him forever, for in Him alone is everlasting strength.

We have access to the sacred record of these wonderful declarations of inspiration, in the letter thereof; but "the letter killeth"; therefore we must needs have the Spirit of truth and love of God in our hearts in order to testify that the Lord is good to us in the revelation of Jesus Christ as our Redeemer from sin. J. E. W. H.

THE OLD NORTH CAROLINA PRIMITIVE BAPTIST.

Through the kindness and courtesy of Eld. Sylvester Hassell, I have had the pleasure of perusing and examining the second, third, fourth, fifth, and sixth volumes of the *Old North Carolina Primitive Baptist* for the years 1837, 1838, 1839, 1840, and 1841, published before Eld. S. Hassell was born, and bound in good book form by his father, Eld. C. B. Hassell. The paper was published twice each month, so I examined 120 copies in all. Concerning their contents I wish to remark:

1. I find that many of the contributors to that old journal of the long ago were able, wise, and prudent men, fearless in their statement and defense of the doctrine and order of God's house, and in exposing the doctrines and inventions of men and their cunning craftiness. Their zeal for the truth was such as should make many in our day ashamed of themselves, and of them it may be said, as Macaulay said of the ancient Puritans: "If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God; if their names were not found in the registers of heralds, they felt assured that they were recorded in the book of life; if their steps were not accompanied by a splendid train of menials, legions of ministering angels

had charge over them. Their palaces were houses not made with hands; their diadems, crowns of glory which should never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt; for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language—nobles by the right of an earlier creation, and priests by the imposition of a mightier hand.”

2. I find in these old papers some of as prudent, able, consistent, and Scriptural expositions on the relative duties of church and ministry as I do among any of our writers of today.

3. Some of them, while rejecting the human Temperance Societies of that day, taught and insisted that where whiskey or strong drink was not necessary as a medicine the better course for our people to pursue was to let it alone and never use it as a mere beverage, because the taste for such things is apt to grow upon one and finally destroy his usefulness.

4. They believed in the right of one church to labor with a sister church when she became aggrieved with a sister church.

5. Though the Mission party were the innovators, or the introducers, of new doctrines and practices among the churches, yet they charged the Old School Baptists with being the cause of the trouble.

6. Because the Old Baptists would not accept their institutions and fellowship them, the Missionaries charged the Old School with being opposed to religious liberty, or to liberty of conscience.

7. In all the five years' issue, 120 numbers, I did not observe a single article in advocacy of the absolute predestination of all things, as understood and expounded by some of our elders now.

8. I learned more about the early history of the Primitive Baptists of this and surrounding counties and sections than I ever did from any other source.

If the Lord will, it is my purpose some time in the near future to publish some extracts from those old papers, for the consideration of our people of today.

G. W. STEWART.

DEATH OF ELDER S. T. BENTLEY.

The sad news has reached me of the death of Eld. S. T. Bentley, the moderator of the Echeeonnee Association. Truly a great and good man in Israel has fallen. I knew this man of God for years, and to know him was to love him. He was firm, meek, unassuming, godly in his deportment, and was a lover of peace. He will be greatly missed. He was a true fellow-laborer in the gospel of Christ. He was not a mote-hunter, neither did he possess a jealous spirit. He loved his brethren in the ministry. May God bless his dear, bereaved wife and host of sorrowing brethren and friends. Soon each of us will hear that blessed and loving call, "Child, your Father calls; come home, come up higher." Just a few more bitter tears and heartaches and all of our sorrows will be turned to joy. Sighing and sorrowing shall flee away. We have many seasons of joy now, and "heaven comes down our souls to greet, and glory crowns the mercy seat." Heaven comes into our souls. What sweet foretastes of heavenly joys! But soon darkness and gloom overshadow us. There is no solid comfort nor lasting joy on earth. But when we get to heaven there will be no sorrow, sickness, pain, nor death, but we shall enjoy endless happiness. Sweet thought! L. H.

Dear Brother Bentley was one of the noblest and loveliest, most humble and unselfish, godly and devoted men I ever knew. May we follow him as he followed his Lord, and may we meet him again in a Better and Brighter World. S. H.

QUESTIONS AND ANSWERS.

1. Q. In Matt. 5:16 Christ says to His disciples, "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven"; is "you" or "they" the subject of the verb "glorify"?
 A. "They," as shown plainly in the original Greek, for

the verbs rendered "see" and "glorify," are in the third person plural. Of course only the living, who have spiritual vision, see and recognize truly good works; and when they do, they glorify God, their Divine Author, for them. And the doers of "good works" do them not to be seen and glorified of men, but to glorify God, and benefit others.

2. Q. Has a church, desiring to commune, a right to do so if no ordained minister is present? A. The Scriptures do not say that she has such a right. At the institution of the Lord's Supper, Christ gave the elements to His apostles, who were ministers (Matt. 26:17-29; Mark 14:22-25; Luke 22:19, 20; 1 Cor. 11:23-34); and afterwards, when the church partook of the Lord's Supper, it seems most likely that an apostle or ordained minister was present (Acts 2:42, 46; 20:7; 1 Cor. 10:16-21; Acts 13:3; 1 Tim. 4:14).

S. H.

IF IN ARREARS, PLEASE REMIT.

During the last few years the cost of paper and printing and the prices of nearly all the necessaries of life have greatly advanced, so that about a thousand periodicals in the United States have been suspended, and many others have increased the price of their publications. The income of THE GOSPEL MESSENGER is less than the cost of printing and mailing it. The giving of hundreds of copies to our poor ministers and members makes the burden greater. The prompt payment of subscriptions and the securing of more subscribers would afford some relief. The price of THE MESSENGER has always been one dollar a year; that small amount will buy very little else now. I say nothing of myself, but my associate editors are equal, in character and ability, to those of any other Primitive Baptist periodicals. Without fear or favor of man, we endeavor to advocate and expound the eternal principles of the Scriptures, which, to every human being, are of infinitely more importance than all earthly interests. We do not introduce or favor new, unscriptural theories or practices which confuse and divide our people.

S. H.

CLOSE OF VOLUME XXXIX.

This number closes the thirty-ninth volume of THE GOSPEL MESSENGER.

It is said that there are published, in the United States, three hundred religious papers, sent to three million homes, and that nearly all of them are struggling for mere existence. With the great advance in the prices of almost all commodities, the cost of paper, ink, and printing has greatly increased, so that few periodicals, unless they have reduced their size or advanced the price of subscription, can pay expenses. The size of THE GOSPEL MESSENGER is the same it has been for years, and the price is the same, so that the cost of its publication is more than the income. I dislike to increase the price, as many of our subscribers are poor in this world's goods. Some are considerate and kind enough, of their own accord, to send a little more than a dollar a year for their subscriptions; and some, to whom THE MESSENGER has long been sent free, have helped me bear the additional burden of its publication.

In this greatest of all wars, morality and religion are at a low ebb; but morality and religion are the most valuable of all things on earth; and true religion is of infinite and eternal importance. S. H.

EXTRACTS.

1919 E. FIRST ST., LONG BEACH, CAL., Oct. 18, 1917.

Eld. Sylvester Hassell—

DEAR BROTHER IN CHRIST:—I have taken THE GOSPEL MESSENGER for a number of years, and feel I could not get along very well without it. Every article in the last MESSENGER was an inspiration to me. Enclosed you will find two dollars, for which please credit my subscription for this year and next. If it is God's will, may you live many more years to send forth the truth as it is given in THE MESSENGER. Sometimes I am happy in Jesus, and again I am cast down; but my hope is fixed on the atoning blood of a crucified and risen Redeemer, and I feel to thank and praise His holy name for the many blessings which are daily bestowed upon me. Yours in hope of a better life when the struggles of this life are over.

Mrs. J. C. ROGERS.

PASO ROBLES, CAL., Oct. 1, 1917.

Eld. Sylvester Hassell—

DEAR SIR:—I thank you for your kindness in sending extracts from THE MESSENGER for May, June, and July, also the August number of MESSENGER, all of which I read with pleasure and consider all instructive. The experience of the colored minister is remarkable. The Present World War was of special interest. The editorials were each so interesting that one cannot tire of reading them. May you be favored with the richest of blessings in your advancing years.

Very sincerely, ALMIRA KELSHAW.

ARCADIA, FLA., Oct. 5, 1917.

DEAR BROTHER HASSELL:—There is only one reason why I claim such an honor for myself as to address you as brother. I know you have been taught of the Lord, and a poor sinful creature as I am must have been taught of the same blessed Lord, or I could not love and understand what you say. After reading my daily evening paper tonight, I picked up the October number of THE GOSPEL MESSENGER and read it through. My poor old soul waked up. I have been reading THE MESSENGER thirty years. Many love feasts have I had under the teaching of those favored men of God, to wit, Bazemore, Respass, Cleveland, Stubbs, Gold, and Mitchell, and many others. I have never seen J. E. W. Henderson, but if I was just as sure that I love Jesus as I am that I love J. E. W. Henderson, I would know I loved Him from the day I was quickened into life. (I speak as though it was a reality; with all my life and soul I do believe it.) I have done all in my power to keep from crying when I would hear the man of God (none but Primitive Baptists) tell of the dealings of God with His children, but could not. When I read Eld. T. S. Dalton's letter I cried. I can say it is the truth.

While on my knees and face and hands on the ground, trying to say that same little prayer the poor publican prayed, I saw Jesus hanging on the cross, dead. It was late in the night. As my hands were on the ground and my face in my hands, I must not have seen him with my natural eyes. All my weeping was exchanged for joy.

Enclosed find check for \$5 for THE MESSENGER; it is all the preaching I hear. There are seven churches in our little city, but I do not affiliate with them. There is no Primitive Baptist church near. There are only two kinds of preaching in the world: the Primitive Baptists preach one kind, and all the rest preach the other kind.

Yours in faith and hope. W. F. BRITT.

OGLETHORPE, GA., Oct. 5, 1917.

DEAR BROTHER HASSELL:—I am sending you \$5, which you will please apply to the canceling of my arrears to THE GOSPEL MESSENGER and to further subscription. I sincerely thank you for your very kind indulgence. Through affliction I have been sorely oppressed, but the Lord has been and is good to me, for which I desire a preparation of heart to praise His holy name. I want a heart to praise the Lord for His manifest goodness, love, and mercy to you, in that He has preserved and kept you till this day, and has abundantly afforded you grace, knowledge, and wisdom to edit graciously, meekly, fearlessly, and with boldness and lovingkindness THE GOSPEL MESSENGER to the edification of the Zion of our God. I desire to

praise Him for the efficient and able manner of the editors of THE MESSENGER in steering clear of controversy and of matters calculated to confuse and divide the Lord's little children. Your article in August number on the World War and in this, the October, number is a wonderful presentation of wisdom foretold in prophecy of world-wide conditions of the world today. What the end of all this terrible conflict will be is unknown to mortal man; but my faith enables me to believe that the Lord is continuing to work all things and govern all nations and events after the counsel of His holy will, in truth, justice and righteousness. Unto Thee, oh, Lord, may we look and put our trust in Thee!

Yours in gospel bonds,

J. A. ADAMS.

SAVANNAH, GA., 110 BRYAN ST., EAST, Oct. 6, 1917.

Eld. Sylvester Hassell—

MY DEAR BROTHER:—I have been a subscriber of your paper for over twenty-three years, since I was first enabled to find comfort in its pages, which, especially in the early days, seemed more nearly to express the spirit of the Scriptures than any literature I could find. I have a few of the old issues, dating back thirty years or more, which are still good reading to me. In short, I have often remarked that I considered THE MESSENGER the best-edited of any of our papers, and I still entertain for you a very high regard, and appreciate your labors and sacrifices for the Baptist cause. I have your Church History in my office, and frequently refer to it for information on church matters. I also appreciate the fact that I have never addressed to you a letter without receiving a prompt and courteous response, and some of your letters have been very comforting and encouraging to me. I have long had a desire to meet you personally, but this may never be. It has been my pleasure to meet many of our ablest preachers (many of whom have since passed away), among them Elders Respass, Mitchell, Henderson, Cleveland, Durand, Waters, Cash, Rowe (both John and Joshua T.). Two years ago I had a very pleasant visit to Baltimore and Washington, where I met Elders Waters, Dalton, Rowe, Harrison, and Oliver, and enjoyed the hospitality of Elder Waters in his home at Washington, and of Elders Rowe and Dalton at their respective homes in Baltimore. I also found Elder Rowe's son, A. S., a devoted Baptist, and his home was indeed given to that unstinted hospitality which only true Baptists know how to bestow, he being blessed with a wife who is wonderfully gifted in those Christian graces so well calculated to cheer the wayworn and weary and make even a stranger feel perfectly welcome and at home. Here I am reminded of the words of the Parting Hymn, "Oh, could I stay with friends so kind, how would it cheer my drooping mind!" And even after I left them I felt in a more heavenly frame of mind. How important is the command that we love one another, and yet how often we neglect it! Did not the poet say, "Love is the golden chain that binds the happy souls above, and he's an heir of heaven who finds his bosom 'glow with love'?" And surely without it this would be a very dreary world. And the beloved Apostle John tells us, "He that saith he is in the light, and hateth his brother, is in darkness even until now"; but, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." Another Scripture tells us that "Perfect love casteth out fear." I think it might also be added that perfect love

banishes suspicion, for those we truly love we do not suspect of any evil motive or intention concerning us. On the same line, evil surmising is condemned, and when brethren begin to talk about one another and suspect one another of evil motives or designs, I am fearful their hearts are not quite right, and they need to get closer to the Lord. It is this which causes so much confusion and division among us. We fail to observe the all-important command to have "fervent charity" among ourselves, and soon we are drifting further and further away from the Lord. We need heavenly wisdom and grace to guide and direct, and when we seek this aright, as James assures us, it will not be denied.

I enclose \$1 to cover my subscription for the present year, and trust that you may be long spared to bless the cause which you have so ably espoused, and comfort and instruct the Lord's people.

With renewed assurance of my regards and best wishes, I am,
as ever, Yours in hope, GEORGE S. CARGILL.

364 N. MAIN ST., TIFTON, IND., Oct. 4, 1917.

Eld. Sylvester Hassell—

DEAR BROTHER:—I enclose check for \$2 as a present to you. THE GOSPEL MESSENGER has been coming so long to me free, and I appreciate your kindness so much in sending it, that I want to make this little present. I set high value on much that THE GOSPEL MESSENGER contains. It has been going to Wichita, Kansas, where I was last winter. Please change to 364 N. Main St., Tifton, Ind. Accept my thanks for all kindness shown me.

Yours in Christian love and fellowship, J. M. THOMPSON.

BALTIMORE, MD., Oct. 28, 1917.

Eld. Sylvester Hassell—

VERY DEAR BROTHER:—I do wish the brethren would give you better support in the publication of THE MESSENGER. It would be an easy matter for each reader to secure at least one new subscriber during the year. If each one would do this and then pay up his own subscription promptly, Elder Hassell would then only be making expenses, to say nothing of his labor and living. The subscription price is small, and it seems to me within the reach of all—less than two cents a week, yet how many will foolishly spend twenty-five or even fifty cents a week on such things as tobacco, cigars, candy, chewing-gum, and patent medicines, and let THE GOSPEL MESSENGER and its editor wait two or three hundred weeks for their money. Brethren, this isn't right. THE GOSPEL MESSENGER, in my estimation, is the best paper published among the Old Baptists, and we should certainly support it to the extent of paying expenses at least. Let each one *now* make an effort to secure a new subscriber WITH CASH; and all you who have been receiving the paper free, if you really feel that you can spare a little, send it in at once, as these trying times are as hard on Elder Hassell as anyone else.

Your brother, I hope, A. S. ROWE.

OXFORD, MISS., Oct. 15, 1917.

Eld. S. Hassell—

PRECIOUS BROTHER:—I am sending you \$1 to pay for MESSENGER for present year for my son, J. A. Morris, Isola, Washington County, Mississippi, new subscriber. THE MESSENGER is appreciated by the Baptists of our State as a medium of brotherly correspondence. We do not need periodicals to breed confusion; but peace and brotherly love in all the churches. Our churches in this part of Mississippi are in peace, and brotherly love continues, with some additions; but the laborers are few, while the demand for them seems to be great. May the Lord send such as He chooses to the fields here, white to harvest. Some of us are advanced in life, and must soon pass out. May the Lord bless and sustain you to the end.

Wishing you success, in love, A. B. MORRIS.

WILSON, N. C., Oct. 11, 1917.

DEAR BROTHER STEWART:—I have read your articles, including Section 28, July MESSENGER, in THE GOSPEL MESSENGER, and I thoroughly endorse them, as I do all of your writings I have read.

I have not done much work lately or letter writing, as I have not been feeling well. Hence I have not answered your letter sooner. However, I am better now. Hope you are well.

Affectionately, your brother, I hope, P. D. GOLD.

GRAPELAND, TEX., Oct. 6, 1917.

Eld. Eyvester Hassell—

DEAR BROTHER IN CHRIST, I HOPE:—I don't know how far behind I am with THE MESSENGER. I surely appreciate your kindness in sending it so long free of cost. Enclosed you will find \$5 to help bear the burden. I think THE GOSPEL MESSENGER is the safest and ablest Primitive Baptist paper I have ever read. I hope it will be so I can send you another \$5 next fall. I have had some bad misfortunes and been badly in debt, but I hope that times will be better for me in the future. With best wishes to you, and hoping that you will live long to spread the truth as outlined in THE MESSENGER, I remain,

Your poor little brother, P. E. WEISINGER.

No. 301 SCALES AVE., DANVILLE, VA., Oct. 13, 1917.

DEAR BROTHER HASSELL:—Enclosed you will find \$1 in payment for GOSPEL MESSENGER to June, 1918. I greatly enjoy reading THE MESSENGER, and I feel that it is very ably edited. May the God of all grace spare your life many years to come, to "fight the good fight of faith and run with patience the race set before you, looking unto Jesus, the Author and Finisher of our faith."

In hope, J. E. HERNDON.

RIDGEWAY, VA., Oct. 22, 1917.

Eld. Sylvester Hassell—

DEAR BROTHER:—I dare say you have Hart's Hymns. They have been quite a consolation recently, as I am called to do business in deep waters, and I sometimes feel to have few if any companions

in tribulation. Most writers and those I meet seem to tread smoother paths, and I find few who like to bear hardness. But if it leads me more to Christ, and to tell Him my sorrows, and seek heavenly aid, it will be a blessing indeed. Two years ago I felt I was living too easy and comfortable, and was led to ask the Lord to draw me nearer to Himself, and conform me more to His image, whatever I might suffer; and hope what I am passing through may be in answer to that prayer, which I hope the Holy Spirit indited. But I find it takes something above nature to take joyfully the spoiling of goods and to be made of no reputation. Pray for me.

Yours in bonds, MRS. F. P. MCNEELY.

SELECTIONS.

FUTURE EVENTS ACCORDING TO SCRIPTURE PROPHECIES.

By "the millennium" is meant the "thousand years" of Christ's reign on or over the earth predicted six times in Rev. 20:1-7.

Mr. T. T. Martin, of Blue Mountain, Mississippi, says in the *Western Recorder*, of Louisville, Ky.:

"As to the Second Coming of Christ, there are three classes among us: pre-millennialists, who believe that Christ will come before the millennium and usher in the millennium; post-millennialists, who believe that Christ will not come till the end of the millennium; and those who have no definite convictions on the subject, the straddlers like those who on the subject of baptism will baptize any way to get you, when they know that Jesus was not baptized in three different ways, and when baptized He said, 'Thus it becometh us to fulfill all righteousness.' When God's Word refers to the Second Coming of the Lord far oftener than it refers to baptism, there being about three hundred and eighteen references to His Second Coming in the two hundred and sixty chapters of the New Testament. The coming of the Lord is used as a motive to lead Christians to faithfulness in about forty Christian duties. Surely, no one really redeemed should waive it aside as being of too little importance to have convictions about.

"The two great teachings are widely different. Post-millennialism teaches that the world will grow better and better until finally there will be a reign of righteousness on the earth for a thousand years, and then Christ will come, and there will be one general resurrection of the saved and the lost, and one general judgment day, and then the world will end. Pre-millennialism teaches that Christ will come before the millennium, when only the saved will be resurrected and the living Christians be changed, and will rise and meet the Lord in the air, where there will be a judgment of Christians only, that they may receive their rewards; that after that He will come to the earth and judge the living nations; and then will come the millennium; and that following the millennium there will come the resurrection of the lost and their judgment day to determine their just punishment.

"Let two facts be noted:

"First, that for hundreds of years after Christ and the apostles the only great teacher among Christians who was a Post-millennialist was Origen, a Universalist, possibly the wildest spiritualizer the world ever knew; and that in modern times the father of Post-mill-

ennialism was Daniel Whitby, virtually a Unitarian; and that all Catholics are Post-millennialists; second, that all the destructive Higher Critics, without exception, are Post-millennialists; that not one Pre-millennialist is a destructive Higher Critic.

"That Christ will come again in a time of almost universal unbelief and wickedness (when man has proved himself to be a fool and a failure), *before* the thousand years reign of righteousness and peace, and will come in order to introduce that happy period, raising the righteous dead for gracious rewards, and, after the thousand years, raising the wicked dead for judgment and condemnation, followed by the burning of the natural heavens and the earth, and the making a new heavens and earth, in which perfect righteousness and God and His glorified people and holy angels will dwell forever, is proved by the following Scriptures: Mark 13:33-37; Luke 18:8; Matt. 24:36-47; Luke 17:34-36; 20:35; John 5:24, 28, 29; 1 Thess. 4:13-18; 1 Cor. 15:23-58; Luke 14:13, 14; 2 Pet. 3:3-13; Rev., chapters 20, 21, and 22."

Mr. Charles E. Scott, of Tsingtau, China, says in *The Christian Workers Magazine*, of Chicago, Ill.:

"As I now see it, the only plan whereby this world can become a 'good world,' the only way for a just rule on the earth and for righteousness to prevail, is for Christ to come and reign, literally reign, as the prophesies assert. The New Testament makes plain that before that reign can take place the 'times of the Gentiles' must come to an end, 'as a thief,' 'as lightning' (Matthew 24)—in catastrophe, cataclysmically.

"Then, as in Thessalonians, Christ shall come for His faithful living ones; and they, with the faithful dead in Him, shall be caught up together to meet the Lord in the air. Then shall come the 'great tribulation' with 'The Beast' (called, also, 'the man of sin'), reigning in power, rampant and destroying, and supporting the false Christ who demands worship; also the establishment of the literal Jewish kingdom in the Holy Land with Jerusalem as capital; the persecution by the Beast and the False Prophet of the Jews; their own turning to God in their appalling extremity, as expounded by Paul in Romans 11, and, then, in zeal and fidelity to God, preaching to the nations, multitudes of whom shall believe. By such processes of judgment upon sin shall the earth be prepared for Christ's reign of a thousand years, as expounded in Revelation 20. This shall be followed by the loosing for a time of Satan, to lead his deceived ones to war futilely against God, followed by the condemnation of the impenitent dead and the final punishment of Satan and those who belong to him.

"Yes, in view of this attitude regarding the Scripture, I can now understand why one ought to be more than ever possessed with zeal for preaching the Word, and that there can be no prevailing, universal righteousness till Christ comes again. His reign alone can end the present inequality and injustice and régime of force, with its interminable national jealousies and enmities.

"This viewpoint strengthens me more than ever in the eager desire to proclaim this gospel while we may, during the present witnessing time, for nobody knows when the present dispensation, represented by the ten divisions of the fourth world empire (the Roman) as prophesied by Daniel, and by John in Revelation, may come to an end.

"Therefore, let us give testimony to those out of Christ while we may."

REMARK.

The clearest and fullest Scripture proof of these events is given with illustrative diagrams, in *Jesus Is Coming*, a book of 252 pages, by Wm. E. Blackstone, 5425 Pasadena Ave., Los Angeles, Cal., published and sent postpaid for 30 cents by Fleming H. Revell Co., 158 Fifth Ave., New York. 386,000 copies, in 25 languages, have been sold. Any minister may secure a copy free by applying to Mr. Jas. M. Gray, Moody Bible Institute, Chicago, Illinois. 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.

E. R. ALBRITTON.

This sketch is in kind remembrance of our dearly beloved and departed brother, E. R. Albritton. He was born in 1843, if I remember correctly. He was married to Miss Eliza Taylor. To this union three children were born, of whom only two survive him, Mr. Alexander, of Truxno, La., and Miss Ethel Albritton, who, with her aged mother, live at their home near Farmerville, La., where he died July 2, 1917, after having been in feeble health for a year or so; yet at the time he was taken to die he seemed to be somewhat better.

Brother Albritton united with the Liberty Hill Primitive Church, September 24, 1870, and was baptized by Elder Henry Archer. He was elected church clerk January 25, 1879, and served in that place until he was ordained for a deacon, June 26, 1886, and served in that place until his death. He was both faithful and plain, yet he manifested kindness in his counsels. He was not an extremist, but desired peace in Zion, yet did not sacrifice the truth to get it. He was a loving contender for order and discipline. He went through much trouble during his life. As a deacon he was looked to for counsel during the last division. He was well posted in the letter, and, as I believe, in the Spirit. He loved Bible conversations, and was indeed desirable to the children of God to listen at when he was talking of the goodness and mercies of God.

We all miss him very much. It makes us feel sad to go to his church and see his seat vacant; but we feel that our loss is his eternal gain. "Blessed are the dead which die in the Lord; from henceforth, yea, saith the Spirit, they shall rest"—yes, peacefully rest. For this is a land of sin and sorrow, pain and death, disappointment and great tribulation, and a waste howling wilderness to the children of God; but in that sweet land of Beulah the beloved saints of Almighty God shall be satisfied when they awake in the dear image of Jesus, who has saved them by His sorrows and washed them in His blood that cleanseth from all sin. May the Lord enable us all to be faithful unto death, as our beloved brother Albritton was. He leaves a host of friends, relatives, and neighbors, together with his sad little family, to mourn his absence. May the Lord enable us to be reconciled to His holy will, without murmuring or complaining at His dealings with us, and comfort his bereaved ones with His blessed Spirit.

R. W. RHODES.

JACOB F. AND JAMES M. HEARD.

On the morning of September 15th the Lord sent the death angel to the home of our brother, J. F. Heard, aged 59 years. Again, on the 17th, the same angel came to the home of our oldest brother, J. M. Heard, aged 77 years, and freed him from great suffering, calling, "Come up higher." Two purer, nobler, God-fearing and God-honoring men never graced this old earth—God's footstool. All that it takes to constitute good citizenship in its fullest sense, they possessed. As loving and devoted husbands and fathers they had few equals. As consecrated and obedient Christians, their lives stood out as a beacon light that all of God's humble poor should emulate. Both had been deacons of the Old School Baptist Church at Sardis for a number of years. Their God, their home, their country, was the watchword of each of them. They spent their lives in the same community where they were born, and the whole people, almost as one man, have called them blessed. Two mighty men have fallen in Israel. It could be said of each of them, as Jesus said of Nathaniel, "Israelites indeed, in whom is no guile." But why say more? Should I write pages I could not enumerate their virtues. While we miss them and sympathize with their wives and children, and feel to need and to have the sympathy of our friends and brethren, yet we sorrow not for these two brothers. We feel to know that if there was such a thing as the gates of heaven opening wider for some than others, they would swing wide open as these precious brothers enter. Our loss is their eternal gain; and while we have become poorer, heaven has grown richer. And now, oh! Lord, enable us all to look to Thee, though it is through our tears, and say, "Thy will be done." Dear kindred in Christ, I have written this with a heart bleeding in sorrow, yet, I hope, full of love to God.

WALTER J. HEARD.

MRS. MARY HARRELL.

By the request of Brother J. B. F. Harrell, I will try to write a little sketch of the life and death of his wife, Sister Mary Harrell, *née* Westfield. She was born August 28, 1847, and was married to J. B. F. Harrell by Eld. William Hubbard, January, 1868. Brother and Sister Harrell joined the Primitive Baptist Church at Chickasawhattee, Terrell County, Ga., somewhere about the year 1880 or 1881—I do not remember, as I have not got the date—and were baptized by Eld. T. K. Pursley, and she lived a very consistent life as a Baptist. After a short while they moved to North Georgia and remained there during her life. Sister Harrell was loved and appreciated by all that came in contact with her. She was an orderly Baptist, and we were at a loss to give her and Brother Harrell up at our little church, but, alas! we had to submit, as it was their mind to move away and leave us. But the saddest part now comes—Sister Harrell has paid the debt that we all have hanging over us. She died, or fell asleep to be awakened on the morning of the resurrection, on June 29, 1917, and we feel that she is now resting from her labors of love in the heaven of rest prepared for the children of God. Now let us all try to be reconciled to God, knowing that He is

too wise to err and too good to be unkind. We are assured that our beloved companion, sister, and friend is gone. She leaves a husband and many kindred and friends, but no children, to mourn for her. May God's mercy and love rest with our beloved Brother Harrell, that he may be enabled to continue on in obedience to God, and have grace to bear himself up in this sad hour of affliction.

DAWSON, GA.

W. T. EVERITT.

JAMES M. CAMPBELL.

It becomes my sad duty to write a brief sketch of James Leonard Campbell. He was born May 20, 1916. He took the whooping cough last March, and then pneumonia, and died April 13, 1917, making his stay on earth 11 months and 17 days. He was a very large child, weighing 33 pounds two weeks before he died. He was greatly beloved by us all. We had the doctor with him every day. Everything that willing and loving hands could do was done. He suffered intense pain for several days before his death. No one knows, only those who have learned from experience, how hard it is to part with their dear little ones. It was so hard for the mother to say, "Lord, Thy will be done!" The mother is a daughter of the writer. He is survived by father and mother, one sister, three brothers, and one half brother, grandfathers and grandmothers on both sides. His little remains were followed to the Hatchett graveyard, where a short service was held by the writer, after which he was laid away in the narrow limits of the tomb to await the resurrection morn. May God's rich blessings be with the dear father and mother, and may we all have God's blessed Spirit to lead us in the strait and narrow way, is the prayer, I hope, of one who loves you all.

D. Y. LEONARD.

NANNIE CAMPBELL.

I will also send a brief sketch of my dear little granddaughter, Nannie Campbell. She was born January 30, 1905, and died September 2, 1917, making her stay on earth 12 years, 7 months, and 2 days. She had that awful disease, called pellagra. She was confined to the room and her bed for about four months. She never was a stout, healthy child, but was always kind and obedient. She was very apt in school, and never gave her teacher the least trouble, and her playmates all dearly loved her. The writer stood by her bedside and saw her breathe her last. It was one hour and fifty minutes from the time death struck her till she fell asleep in Jesus. I watched every expression of her face and eyes, and, when the phlegm would come up, she would frown, and, when it would go back, her face would have such a pleasant appearance. It seemed to me that I could see the very image of Jesus. The writer used for a text these words: "There remaineth, therefore, a rest to the people of God" (Heb. 4:9). The funeral was preached in the presence of a very large and attentive congregation, after which the remains were interred in the Hatchett cemetery, to await the resurrection, when Christ shall come the second time without sin unto salvation, and descend with a shout and with the voice of the archangel and with

the trump of God, and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Oh! glorious thought. So weep not, dear father and mother. May it be our happy lot to have His sweet grace to direct us in all we say and do.

Written by her grandfather,

D. Y. LEONARD.

GOSPEL MESSENGER, 1879 TO 1895, DESIRED.

Any one having a full set of THE GOSPEL MESSENGER during the time when Eld. J. R. Respass was editor will please write to

BEN H. IRWIN,
1032 44th Street, North Birmingham, Ala.

TESTAMENTS FOR OUR SOLDIERS AND SAILORS.

Those willing to help supply our soldiers and sailors with Testaments well printed and bound should send their contributions for this purpose to William Foulke, Bible House, Astor Place, New York City.

Now PUBLISHED IN FULL.
SALVATION ALONE THROUGH CHRIST THE LORD.

By S. B. LUCKETT.

A demonstration of the scripturalness of the fundamental position of Primitive Baptists. This 40-page pamphlet is kindly but plainly written, and shows briefly, from their own literature, the God-dishonoring nature of the doctrines everywhere taught as gospel truth by modern institutions. Brethren and sisters, send for this little book, and have your sons and daughters who are now with you read it, and be forewarned against the false but captivating teaching of the religious world and led astray by it.

Price ten cents a copy; or twelve copies for one dollar. To any person wishing the book and not able to pay for it, a copy will be sent free.

Address all orders to

SYLVESTER HASSELL,
Williamston, N. C.

INDEX TO VOLUME XXXIX

POETRY

- Free Grace, 257.
Glories of Heaven, 97.
Grace Alone, 161.
Harmony of the Divine Attributes, 53.
Holiness, 353.
Man Frail and God Eternal, 1.
National Confession and Prayer, 289.
- Reign of Grace, 129.
Reigning Grace, 123.
Refreshings of the Holy Ghost, 225.
The Resurrection, 65.
The Judgment, 321.

CORRESPONDENCE

- A**
- Avriett, James, 216.
Abernathy, D. H. B., 217.
Adams, Eld. J. E., 235, 349.
Adams, Mrs. O. B., 253.
Adams, Eld. J. A., 370.
- B**
- Burton, Mrs. M. J., 19, 312.
Bragg, Mrs. L. E., 59.
Brown, John, 86.
Brumbach, Mrs. L. G., 88, 350.
Bussey, Mrs. Starlight R., 119.
Bazemore, T. J., 119.
Barfield, Miss Maude, 156, 180.
Ballard, Mrs. H. E., 162.
Bragg, Mrs. E. A., 285.
Britt, W. F., 370.
- C**
- Cargill, Geo. S., 34, 357, 371.
Crawley, Mrs. B. A., 58.
Coffee, Mrs. J. P., 121.
Creel, Eld. Levi M., 179, 290.
Creel, Eld. J. A., 193.
Carr, Judge J. D., 216.
Coleman, J. M., 285.
Crider, J. W., 291.
Christ, Second Coming of, 328.
- D**
- Daily, Eld. J. R., 39.
Denton, Eld. J. C., 68.
Durand, Miss Bessie, 87.
Durand, Miss Mildred, 87.
Dalton, Eld. T. S., 158, 314.
Dorminy, W. G., 217.
- E**
- Everitt, Eld. W. T., 348.
- F**
- Fisher, Eld. J. H., 2, 163, 234.
Ford, Eld. J. A., 218.
Farncombe, C. J., 322.
- G**
- Gold, Eld. P. D., 373.
- H**
- Hickerson, Mrs. L. R., 21.
Haynes, John W., 22.
Herndon, Eld. J. E., 22, 373.
Hardy, Eld. L. H., 40, 198.
Henderson, Eld. J. E. W., 201.
Hinton, James, 225.
Holmes, W. A., 254.
Hassell, Eld. S., 254, 293.
Haile, J. R., 348.
- K**
- Keene, Eld. F. W., 20, 37, 70, 194, 354.
Kearney, W. B., 22.
Keith, A. M., 217.
Koen, Eld. A. P., 218.
Kelshaw, Mrs. A., 370.
- L**
- Lockett, S. B., 41, 130.
Lilly, Kader, 60.
Leggett, Eld. W. H., 60, 350.
Lockett, G. B., 155.
Lord, Iverson, 179.
Lundy, R. B., 348.
- M**
- Morris, Eld. A. B., 373.
Mount Olive Church, 57.
McNeely, Mrs. F. P., 61, 351, 373.

Minton, S. B., 85.
 McGraw, Eld. M., 98.
 McCharen, Mrs. Laura, 120.
 Merrell, Eld. W. P., 155.
 Moore, Miss Sue, 181.
 Mann, M., 315.
 Murray, Eld. J. M., 347.

N

Newsom, Mrs. Mary, 65.
 Neal, W. G., 88.
 Newman, Eld. J. S., 158.

P

Patterson, Mrs. W. L., 23.
 Pennington, Eld. S. E., 60, 119.
 Pearson, Mrs. H. D., 155.
 Pope, Miss Mattie, 157.

R

Robinson, Eld. E. R., 59.
 Ruffner, Eld. L. T., 2, 61.
 Rowe, A. S., 254, 372.

S

Stanfield, John H., 8.
 Satterwhite, Eld. J. T., 57, 59,
 118, 347.

Speight, Mrs. F. C., 121.
 Stinson, Eld. J. T., 122.
 Seay, Luby, 157.
 Stalling, A. M., 182.

T

Temples, Eld. H., 6.
 Taylor, Dr. John N., 85.
 Turton, James, 258.

V

Verrell, Eld. V. W., 255.

W

Walker, Mrs. Fannie, 59.
 Wilson, John R., 180.
 Williard, Eld. P. W., 180.
 Whitley, Mrs. Bettie Z., 199, 349.
 Wallace, Eld. J. N., 217.
 Wilson, Miss Silla, 313.
 Weisinger, P. E., . . .

Y

Youmans, T. N., 20.
 Young, Eld. M. E., 59.

EDITORIALS

By Eld. S. Hassell—Beginning of Volume XXXIX, 10; Questions and Answers, in almost every number; If in Arrears, Please Remit, 19, 57, 85, 118, 312, 346, 368; Righteousness and Peace, 42; Non-Resurrectionalism, 72; Religious Statistics of the United States for 1916, 73; Infant "Baptism," 75; The Kingdom of Heaven, 107; Causes and Effects of War, 115; A New Jewish Translation of the Old Testament Into English, 138; Sola Gratia (Grace Alone), 168; Urgent Need of a New and a More Consistent and a More Thorough Reformation, 203; The Present World War, 227; Fruitfulness of Living Faith, 240; Perfect Freeness of God's Salvation, 264; False Prophets, 280; "Have Faith in God," 296; The 152d Annual Session of the Kehukee Association, 333; Church Organs, 334; The Pope's Peace Proposals, 336; The Holiness of God's Salvation, 361; Close of Volume XXXIX, 368.

By Eld. J. E. W. Henderson—Wisdom, 12; Memory, 43; Christian Conversation, 76; The Besetting Sin, 108; Upside Down, 144; Salvation, 170; "The Lord is My Shepherd; I Shall Not Want," 205; "Heirs of God, and Joint-Heirs With Christ," 242; Original Sin, 266; The Man That is Blessed, 297; The True Vine and the Branches, 337; "The Lord is Good," 363.

By Eld. G. W. Stewart—Peace—Continued, 15, 149, 174, 210, 227, 273, 303; The Fruits, 18, 56, 84, 118; Experience, 51; Experience of My Wife, 81; Governor Henderson's Sunday School Proclamation, 111; Section 28, etc., 241; The Old North Carolina Primitive Baptist, 365.

By Eld. Lee Hanks—Fruit-Bearing, 46; Unity, 78; The Anti-Christian and Christian Religion, 146; Mutual Love of Christ and His Church, 208; Exhortation, 270; The Original Upper Canooche Association, 340; Death of Eld. S. T. Bentley, 367.

By Eld. J. H. Oliphant—Pantheism, 49; Pleasures of Peace and Love, 50; Death of Brother S. B. Luckett, 83; War and Peace, 172; The Prodigal Son, 244; The Ministry of Reconciliation, 269; Romans 8:28, 301.

SELECTIONS

Baptism, 183.	Has the Gospel Run Out? 25.
Folly of Vast Military Preparations by the United States, 23.	Our Civilization a Dead Failure, 182.
Future Events According to Scripture Prophecies, 374.	The Picture Show and the School, 23.
God With Us, 62.	

OBITUARIES

A	L
Alford, Mrs. J. P., 72.	Leggett, Mrs. E. A., 26.
Abernathy, Deacon J. W. T., 255.	Luckett, Deacon S. B., 122.
B	M
Burroughs, Miss Etna, 185.	Manning, Deacon H. J., 90.
C	McLendon, Deacon I. N., 123.
Cnerry, Wm. Andrew, 185.	McLendon, A. J., 124.
Cook, Mrs. H. L., 219.	Mayo, Mrs. Theresa, 125.
Cook, S. O., 220.	McInturff, A. P., 169.
Campbell, James M., 378.	O
Campbell, Nannie, 378.	Orrick, Mrs. N. L., 187.
D	P
Davenport, Mrs. Frances, 26.	Phelps, E. S., 219.
E	S
Everett, Mrs. Ella V., 27.	Seay, Eld. W. M., 89.
Elliott, Huston, 126.	Shepperd, Eld. W. J., 90.
Elliott, Little T. B., 126.	Self, Mrs. Sarah, 186.
F	Smith, Mrs. Annie E., 256.
Foshee, Bud, 186.	Smith, T. H., 285.
Farncombe, C. J., 315.	T
G	Thigpen, Mrs. Martha, 125.
Griffin, Wm. J., 159.	Thrash, Deacon T. H., 184.
Gross, W. D., 285.	W
Griffin, Roderick, 316.	Waters, Joel Hume, 28.
Gresham, Mrs. John H., 317.	Whatley, W. B., 63.
H	Whitley, Mrs. Mary E., 91.
Heard, Jacob F., 351, 377.	Wood, Mrs. Charity, 92.
Heard, James M., 352, 377.	Williams, B. F., 316.
Harrell, Mrs. Mary, 377.	

"IN PLACES OF DRAWING WATER."

Judges 5:11.

By Frederick W. Keene. Allegorical Narratives for the instruction and comfort of Babes in Grace. Neatly bound in cloth, 50 cents per copy, or five copies for \$2.00, prepaid. Can be had from this office or from Elder Frederick W. Keene, North Berwick, Maine.

ANTI-SECRET-SOCIETY PUBLICATIONS.

For books and pamphlets against Secret Societies, at low prices, send for catalogue to the National Christian Association, 850 West Madison street, Chicago, Illinois.

LED BY A WAY I KNEW NOT.

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

MRS. R. ANNA PHILLIPS.

Address W. J. Heard, R. 3, Macon, Ga.

HYMN AND TUNE BOOKS.

(Fourteenth Edition.)

For use in Old School Baptist Churches.

Either round or shape note, 70 cents per single copy, \$6.50 per dozen. Transportation prepaid.

This book can be furnished in limp-leather binding, with name of owner in gilt letters, for \$2.50.

Send orders to Elder S. H. DURAND, Southampton, Pa., or to Elder P. G. LESTER, Floyd, Va

THE GOOD OLD SONGS.

The Best of Hymns (719) in 464 tunes in seven shaped notes, carefully selected and edited by Elder C. H. Cayce. \$1.00 each, or \$11.00 per dozen, postpaid.

CAYCE PUBLISHING Co.,

Martin, Tenn.

**A VALUABLE TREASURE AND MOST USEFUL GIFT
THE LATEST AND BEST BIBLE DICTIONARY
(Teacher's Edition)**

BY WILLIAM SMITH

ABRIDGED, REVISED AND BROUGHT DOWN TO DATE

BY F. N. AND M. A. PELOUBET

The Results of the Latest Research. True Signification of All Proper Names. The Dates in Accordance with Those in the King James Version. Old and New Testament History in Chronological Tables. Harmony of the Gospels. Chart of Science and the Bible. Calendar of the Jewish Year. Jewish Weights, Measures, Time, and Money. 17 Colored Maps. 440 Illustrations. 834 Pages. Handy and Beautiful Volume. Postpaid, \$1.50.

Send orders to

**SYLVESTER HASSELL,
WILLIAMSTON, N. C.**

CO-EDUCATIONAL

ESTABLISHED 1879

GILLIAM'S ACADEMY

1917-1918

One of the oldest private high schools in North Carolina, accredited by the State University, with excellent courses in bookkeeping, shorthand, typewriting, piano, and expression. Diplomas awarded all graduates. Single course in any department, with board, room rent, fuel and lights, \$125—double course, \$150, and may be paid on our installment plan. In private homes, with electric lights, hot and cold water, bathroom convenience, etc., the rates are the same—accommodation limited. The only school of its kind owned and operated by Primitive Baptists in the United States, and Primitive Baptist patronage is earnestly requested. Session begins October 2, 1917, and closes April 23, 1918.

For catalog or information, address

JOHN W. GILLIAM, *Principal*, or
J. W. GILLIAM, JR., *Business Manager*,
Altamahaw, Alamance County, North Carolina.

EDITH AUSTIN'S INQUIRY.

Or An Earnest Search for Truth, by Eld. P. T. Oliphant, Buena Vista, Ind. An interesting and able and valuable book of 155 pages, clearly stating the distinctive principles and policies of the Primitive Baptists, and strongly defending them from the Scriptures. Price, 25 cents per copy; or \$2.00 per dozen by express, or \$2.25 by mail.

Send all orders to the author, Eld. P. T. Oliphant, Buena Vista, Ind.

ISHMAEL, OR THE ORIGIN OF THE RED MAN.

This interesting pamphlet of 43 pages, with five illustrations, including a portrait of the author, Elder A. V. Atkins, may be had of him, postpaid, for 35 cents a copy, or 3 copies for \$1.00. His address is 813½ West 40 Place, Los Angeles, California.

MR. J. C. PHILPOTS TWO FAMOUS SERMONS.

These two sermons, "The Heir of Heaven Walking in Darkness, and The Heir of Hell Walking in Light," and "Winter Afore Harvest, or The Soul's Growth in Grace," have been republished by Elder J. B. Little, Abbott, Arkansas, and may be had of him, postpaid for ten cents each.

BENEDICT'S FIFTY YEARS AMONG THE BAPTISTS.

I will sell the above most interesting and valuable book for \$1.00 (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,
McGirk, Texas.

CRAWFORDSVILLE, IND., July 31, 1917.

I wish those that order my book, "Practical Suggestions," to write postoffice, county, and street in a plain hand, to avoid mistakes. I yet have a few dozen, and if orders are received after all are gone I will return the money.

J. H. OLIPHANT.

X Per G676M v.38-39 218943
1916-1917

Gospel Messenger

X Per G676M v.38-39 218943
1916-1917

