

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

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Devoted

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 1. BUTLER, GA., JANUARY, 1882. Vol. 4.

A SERMON PREACHED AT BUTLER, GEORGIA, BY
ELDER JOHN ROWE, AUGUST, 1881.

Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.—Exodus, 15; 6.

Thus Moses and the children of Israel sang, having experienced at the hand of the Lord deliverance from their formidable enemy—Pharaoh and his host. It may not be thought remote from our subject to consider that God had called Abraham over four hundred years before the deliverance of his seed out of Egypt, and by promise gave them all the land of Canaan, wherein Abraham was then a stranger, saying, “I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger; all the land of Canaan for an everlasting possession, and I will be their God.”—Genesis, 17; 8. How wonderfully did the God of Abraham complete that purpose and promise, in spite of many seeming impossibilities! He told Abraham, however, that his seed should be afflicted in Egypt four hundred years, but adds, “Afterwards shall they come out with great substance.” Now, my friends, that you may behold the beauty of our text, it is important that you bear constantly in mind God’s promises to Abraham, which alike respected Abraham’s seed. You should remember that God called Abraham from the land of his nativity, from Ur of the Chaldees; and then consider whether that calling points to, or evidences a previous election, or choice of Abraham. Remember that God called Abraham alone, as the

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Bible affirms; and which of you, if there were twenty men at a distance from you, could call one, except you first determined which one you would call? There, then, is the election we hold for. Think ye that it is ridiculous? Did God call Abraham as being better than others of his country? No, no; he was a worshiper of idols in the house of his fathers, as the Bible clearly shows. Besides, if Abraham had singled himself out by obedience to God, then he should have had no need to have been called. Surely, the subject of God's election and calling of his people is much tangled in the minds of modern divines, as they ground both upon obedience of the called,—while we know the Bible teaches that Abraham was called from idolatry to obedience, and that such a calling witnesses a prior election. Can't I persuade you, my friends, that if God had not chosen Abraham while he was yet an idolater, then he had not called him, and he should, or had still, worshiped idols instead of the true God? If so plain a proposition may not be impressed upon your minds, then, I fear, you will fail to perceive the glory contained in our text. Will you suffer a vain prejudice against God's absolute election of his people, to hold you in ignorance of the plainest truths revealed in the Scriptures? Consider, my friends, the manner in which St. Paul handles the subject of election, in the gospel age. He blesses God for that the saints at Ephesus were chosen of God in Christ before the foundation of the world (see 1st chap. Ephesians.) Now, what think you? was that election before the foundation of the world a consequence of the obedience of the Ephesians in time? Who of you would answer affirmatively? And yet many hold for conditional election, and would have you believe that absolute election is a damnable heresy, sanctioned by none but the most ignorant dupes. But after all, what ignorance will excel the supposition that things previous result from things following after—that the Ephesians were chosen in eternity because they had obeyed God in time, seeing that in eternity neither time nor the saints at Ephesus were in existence? But the Rev. Mr. Summers, admitting that the Bible does speak of an

election which took place before the subjects thereof were born, adds: "But this is not a personal or individual election, but rather an election of communities, first of Jews and then of Gentiles, to spiritual privileges—which the parties, in their individual capacity, may forfeit or secure by the proper or perverse exercise of their moral agency." There is a development of great ignorance, or that which is worse—a deceitful handling of the word of the Lord. Let us consider the end to which the saints at Ephesus were chosen. It was that they "should be holy and without blame before him in love;" not because they had, would, or could be so, apart from God's election of them to that end. Now, I ask you, my friends, how should we think that holiness was the end of God's election of the Ephesians, and at the same time God's motive in choosing them? If any ignorance exceeds such absurdities, I only hope that you, and I, may be delivered from its doleful effects.

But another, whose writing I have read, referring to the same Scripture, says it was only the twelve apostles that were chosen before the foundation of the world and appointed to the apostleship, and that their appointment to that office was both absolute and irreversible. But how shall we believe such ridiculous absurdities when we consider that the apostles were all Jews—not a Gentile amongst them—while the Scripture that another would restrict in its application to the apostles, only was by St. Paul addressed to a church of the Gentiles, and not to the apostles?

It is for your profit, my friends, that I call your attention to such deceitful handling of the word of the Lord, to the end you may perceive how little such teachers regard the souls of men, or their own accountability to God. Truly, as the Scripture says, "The fear of God is not before their eyes." When God performs his wonders, working out his eternal purpose, it is generally done in such a manner and under such circumstances as his people at least, and sometimes his enemies, see and acknowledge his hand and power. Look at Sarah, Abraham's wife, childless at ninety years old, and Abraham, "as

good as dead;" who, without a special revelation, would have believed that Sarah should bear Isaac? But however improbable the thing to human view, God had said he would give to Abraham's seed the land of Canaan,—and that he could never do except he should first give him a seed,—and "in Isaac thy seed shall be called." A thousand Ishmaels would not have fulfilled the promise, though it must be admitted that Ishmael was as near the thing as by their means Abraham and Sarah could approach. But if God's purpose and promise can't be accomplished by the power and expectation of men, his own wisdom and power must be let forth; for it is "impossible for God to lie," and so impossible for Sarah to die childless, old as she was.

We will next consider that God had decreed that Joseph should go before his father and brethren into Egypt to store away corn there against the famine. But consider, my friends, the means God employed to carry him to that country; and again, consider whether, if Joseph had set out of his own account to seek honor in Egypt, would he have chosen the means whereby he was exalted there? First he had some dreams, as I suppose you have read, which signified his brethren's subjugation to him; and they envied and hated him; so that when he was sent by his father on an errand to them, ten of their number—having, as they supposed, an opportunity—determined to destroy his life. And what should hinder them except the hand and wisdom of God! True, Reuben, being better disposed than the others, interceded for Joseph, suggesting to cast him into a pit; but the route Joseph should take was as unknown and as unexpected to Reuben as to the others, for he designed to deliver Joseph from the pit and return him to his father. But not so. God had important use for him in Egypt,—and to Egypt he must go. And how glorious the hand of the Lord appears in this matter! Do you not see, my friends, that it required the malicious hate of ten of Joseph's brethren, and also the more tender affection of Reuben, to secure God's purpose in Joseph? Reuben's purpose to return Joseph to his father was surely morally upright.

But not so. For Joseph to go then to his father, was as far off from God's purpose as for him to be killed; and so neither the one nor the other should occur, but a company of Ishmaelites should pass by. He set the tender affection of Reuben against the rage of ten, in such proportion, that neither the purpose of the one nor the other should be obtained; operating by means directly antagonistic in their nature to obtain his own grand design. In this case, not a whit less malice nor less tenderness would have sufficed. No, no; but as the Scripture says, "He maketh the wrath of man to praise him, and the remainder of wrath he restrains." While the malicious were in full glee, no doubt, presuming that they had obtained their purpose with Joseph; and while Reuben was anxiously waiting an opportunity to deliver him to his father, just then a company of Ishmaelites must pass that way—whereupon the idea was suggested that they could be rid of Joseph and avoid subjection to him upon better terms than to kill him. They could sell him to the Ishmaelites, who should sell him to Potiphar, in Egypt. There Joseph had rest for awhile, for the Lord was with him, and blessed the house of Potiphar for his sake—so that all the Egyptians owned was entrusted to his care. However, there was still more trouble for Joseph. He must be bound in prison for two whole years and at the set time, too, when two of Pharaoh's officers should be with him in prison. Though Joseph was wholly innocent of the false charge brought against him by Potiphar's wife, there was no way for him to escape; for his Lord had an important use for him in that prison, and nowhere else would do. If by no other means, he must go there through the wicked lust of a woman.

[*To be Continued.*]

HE who publishes his own history or creed, for sale, and then puts on the robe of a traveling preacher (to diminish the expenses of traveling), in order to peddle his books, is attempting to use God's stream to turn his own mill.—*Pathway.*

ROBERT N. BATTEN'S EXPERIENCE.

[Continued from page 497.]

I forced myself into all manner of amusement and sport to get rid of my confused state of mind; many times trembling from the effects of a cramped conscience, until I could not tune my fiddle,—and many times causing something to happen to my fiddle to keep from playing, and at other times delighting to engage in that or any other amusement. In this condition I went on,—and worse, too, than that. And I had another dream. I dreamed that I was sick, and was taken care of by some of my relatives, that lived in a filthy old log cabin, in which I was so badly mistreated that I determined to go to my mother's. I started, but could not walk, and had to crawl, till I came to a deep ravine,—which I knew, for we got water there in time of the war. I was very thirsty, and crawled to a spring I knew; but when I got to it, I saw it was full of dead men's bones and living worms. I would not drink, but started to another spring. I looked for the spring, and saw men standing where I knew the spring was,—and when I got there, one-half of the spring next to me was as dark as I ever saw, and the other half was as bright. I made an attempt to drink on the dark side, but one of the men told me not to drink there, but to come round there. And I went around, and stuck my head to the water to drink, and did drink—and the darkness was all gone. It was the clearest spring I ever saw. It looked like it had a silver bottom. I could not help viewing it, and thinking how dark it looked when I first came to it. I then walked, and started to climb the hill. I knew we had steps dug in the hill to go up and down, but was afraid I was too weak to get up; but when I got to the place I saw no steps, but saw a ladder in lieu of them. I started. It was very narrow, and I was afraid I could not go; but I knew of no other way to get out of that valley. So I started, and got about half way, and became scared and trembling. I looked toward the top, and saw a man standing there, who said to me, "Come on, and don't be

afraid." So I went up to the top, on the level. I wondered, and said, "What sort of a place is this?" To which he said, "This is the stone which the builders rejected; the same has become the head of the corner. I am he!" I looked round to see what sort of a foundation I was on—and it was all stone pavement, and white. I looked back to see what a condition I was in before I came there, and to see how much better I felt then, until I was greatly astonished, and in my astonishment I awoke.

I do wish I had tongue and utterance to describe that place and its beauties, and its sweetness to me, and my feelings while there, before I awoke. And, also, the sweetness it has until this day, when I can rightly meditate on it; though it is but seldom that I can think of it as I wish.

From this time on for some years I was precisely like the person the poet describes—

"Mixtures of joy and sorrow
I daily do pass through."

But it is seldom joy I have now; but

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile—so prone to sin,
I fear that I'm not born again."

This last verse is most suitable to my present condition. In the above condition and worse, I went on; sometimes distressed so that my life was little satisfaction, and again into all manner of amusements. I was very often having serious reflections about joining the church, but did not know which church was right. I had a peculiar love for the man that was called a "Hard Shell," but the doctrine I could not have. I loved the doctrine of the Missionaries, but the people and the money I could not have—though I did believe that man had to commence the work and cultivate it all through life. At length, I went to hear old Uncle Reuben Crawford preach. I was a stranger to him, and he knew nothing of me. In his discourse he spoke of faith and said, "All men did not have faith." I then thought to myself, I wish you would tell me what faith was or is. I had a notion of mine, and wanted to

know his. He said it was a well-grounded belief that never could be rooted up—and looked me right in the face and said, it was impossible to please God without faith, for faith comes by hearing, and hearing by the word of God; and that it is God that worketh in you both to will and to do, of his good pleasure. From that time I began to read again, to see if I had a faith in accordance with the Scriptures, and I found I had not. About twelve months after, the last words he spoke came fresh to my memory: "It is God that worketh in you," &c. There I saw the man-work cut off. I hunted for it and found it, and said I believe it—not because he said so, but because I have seen it myself. I soon became very anxious to join the church, and did firmly think I was a believer. The doctrine I once believed was cut off by the word of God, and was more despised than the people. I became so concerned about joining the church, that I thought everybody I met on the road knew it. I tried to hide it all I could, until at last an old man told me one day, "The more you try to hide it, the plainer you show it," but I thought he said that to persuade me to join.

So I went until, in the fall of 1868, I had another dream. (Brother, I hate to worry your mind with dreams; but if this comes to you, do as you like. Don't give this as an experience of grace. I only give it because it is all I have.) I dreamed I was walking in an old field where there had been one of the severest battles that was fought during the late war (Gettysburg.) I was there in time of action, and there was an old house, which the enemy fired with a shell, and burned it down in time of action. But in my dream the house was there. I was walking towards it, and saw a small squad of men standing near the end of the house. Knew not who they were. I came up, looked over towards where the enemy was in time of action, and saw them in the same place where they were in battle. I saw they were rearing a very large building out of big timber. I saw one of my little brothers handling a very large piece of a house log, and was surprised to see him use it with so much ease, and made some remark about it

with astonishment. Brother Henry, who was dead at that time, said to me, "That is the way of the grace of God; it seems very burdensome, but when any one becomes acquainted with it, it is easy and light." I said, "What are those men doing with that large timber?" One whom I did not know, said, "They are building the walls of eternity, and all that help to work on it will be saved from the wrath of the serpent in the camp of Israel; and those that do not, will not be saved." I said, "I will go and help work." And brother Henry said, "You need not go; it is only for believers in the Lord." I thought to myself, surely he thinks I am not a believer; but I know I am. It hurt me so to think that he had such thoughts about me (and I knew that he was dead), until I could not help crying. I started off, and walking in front of the door, I looked and saw my mother standing in the door, and she saw something was the matter, and was crying too. She asked me what was the matter? I told her what had passed between brother Henry and me, and how it had troubled me. She said, "I would go and join the church." I said to her, "I don't know where he is." She said, "Yonder he is." I looked, and away off I saw old Uncle Reuben Crawford, and a man by the name of Hall (he was not a member of the church at that time, but soon became a member.) They were singing in a book, standing on the brink of a very deep channel, and singing—

"Come, thou fount of every blessing."

They were singing the whole song. I started to them, and getting near, discovered they were standing in a very bright place; round about the whole circle was bright. As I drew near, the bright spot got smaller, but did not fade; and I got close to it, but did not go into it; it got smaller and smaller, until I got in arm's reach of them,—and old Uncle Reuben stretched out his hand to me, and as our hands met, the brightness returned to its same size again, and the earth trembled. Hall looked at the old man as though he was scared, and said, "What does this mean?" To which the old man said, "It is

the heavens rejoicing at the return of this sinner." And I awoke, and it was a dream, though I could not help rejoicing. I slept no more that night, but lay and studied about my dream. I thought, I hoped, that the Lord had showed me the way, and how he was going to work in me to will and to do, of his good pleasure. If I was able to describe the condition of my mind and feelings for a whole day after this dream,—if I could have the same feelings again and describe them to my satisfaction,—I would be perfectly satisfied and willing to depart this life.

Dear brother, I must quit, and the half of what I wanted to write is not told; but enough, I reckon. Now, I want you, and all who can say they have a hope that the Lord has visited them in the pardon of their sins, to give me their views in regard to what I have written.* Don't be afraid you will hurt my feelings,—not at all,—for if this can't be claimed as any part of a Christian travail, I don't want to act the hypocrite any longer. You see, I don't claim any bright deliverance, as a great many do who write, and who, I believe, have passed from nature to grace.

I may write some of my ups and downs since I joined the church, some day to come. I would like to do so. If you were to hear that, you would be surprised beyond degree. Remember me.

"Streams of mercy never ceasing,
Call for songs of loudest praise."

Respectfully, yours,

ROBERT N. BATTEN.

"LET BROTHERLY LOVE CONTINUE."—HEB. 13; 1.

Brother Respass:—I feel inclined to write a few lines to the brethren, through the MESSENGER, on the above Scripture. This is clearly an admonition to the people of God; for brotherly love could not continue where it did not exist, and it exists only among them. Moreover, brotherly love is the

* We hope you are a Christian.—Ed.

scriptural test of spiritual life. It is even by this that we may know whether we have passed from death unto life, or not. Now, it is safe to assume that love is a living principle, and that where it exists its fruits will also appear; and it is also safe to conclude that where the fruits do not appear, the existence of the principle is of doubtful certainty. Well may we often quake and tremble by an investigation of ourselves; for it is "by their fruits that we are to know them." And "whosoever hath not the Spirit of Christ, is none of his." The Spirit of Christ is love,—for God *is* love, and Christ is God. His love was manifested by his fruits, in that he became poor to make others rich (even his enemies); he came down that they might go up; was condemned that they might be justified; was striped that they might be healed; died that they might live. And now he "commands them that they love one another as he has loved them."

Now, brethren, this "one another" means the church; the church means Christian people. Christians are those born of God,—whether obedient or disobedient,—whether their views exactly conform to ours or not. Erring brethren should not be treated like heathens and strangers; this is not the Spirit of Christ, nor letting brotherly love continue. If our brotherly love is confined to those who exalt us, and crouch at the feet of our opinions, it shows that we are unworthy ourselves. No man need tell me that "he feels to be the least of all the flock," while he claims his opinions to be the standard, and non-fellowships every one that bows not thereto. Wash the brethren's feet *in form*, and sit on the throne *in fact*. The man who feels to be at the feet of his brethren, and yet his opinions head over all,—"the least of all the flock," and his opinions the biggest,—doubts his own Christianity, and yet his religious opinions must govern the church,—is a strange conglomeration. Yet, we may find this mixture almost anywhere among Baptists. Brotherly love too often abounds where our fleshly pride is gratified, and retires where it is not. An aged Baptist preacher once told me that a certain lady ought to be in our church; she was a good Christian; and

gave as his reasons for this opinion, that she had treated him very kindly (in respect to his age, I guess), and gave him some money. Here was his basis for brotherly love. And I have known whole churches cut off from fellowship for some little difference of opinion, and the hearty hand-grip of brotherly love swapped off for a cold nod of the head, with the appellation of "Mister." And as an apology for this they say, "We must keep house for God with clean hands." This is often but a dodge to vindicate the gratification of the fleshly spirit exercised in madness. It is an easy matter for us to wash our hands in impure waters, and make them but the worse by the washing. We are to bear the infirmities of the weak, suffer long, and *consider our own weakness*. Ah! here is our trouble—to consider our weakness. We often confess it, but it is the voice of Esau. To feel our weakness, is to admit the superior strength of our brethren, and the probability that they are right and we wrong, where difference of opinion exists.

We often doubt our Christian experience,—and, indeed, we have great cause to,—when we find ourselves not disposed to sacrifice our feelings for harmony in Zion. Paul would eat no meat if his brother was hurt by it. How many Pauls now? "If any man have not the Spirit of Christ, he is none of his." Then surely they are scarce.

If we would have brotherly love continue, we must indulge a spirit of meekness ourselves. We must make sacrifices to meet our brethren, or the Spirit of Christ is not in us. If we have passed from death unto life, we love the brethren; and that love will not be manifested by requiring them to crouch at our feet—but, on the contrary, will feel little, and abstain from meats that offend the brethren. God's children are all little when viewing themselves, and little children love one another.

Mc Vile, Georgia.

M. SIKES.

WOULD you do more than others? then deny yourselves more than others.

“GO TO HIM ALONE.”

If thy brother trespass against thee, don't go about him; have nothing to do with him. Tell all the rest of the brethren how mean he has used you; yea, more, tell some of your best friends outside the church. It is a grand shame to be treated in such a way,—and especially by one of Adam's lost, ruined, undone, and erring sons or daughters. Spread it abroad; make him look little in the eyes of his brethren, and of the world. But be sure and don't let him know that you are talking about him. When you meet him, be friendly; treat him like a brother; but when he is away, give it to him. You would not have treated him in such a way,—no, not at all. You are too honorable, too upright, too near clear of the imperfections of Adam's fallen race, to do such things. If you had been in his place, you would have acted very differently, of course.

So reads the first chapter of the book of nature. Self-justification is the first principle of nature. Can we prove it? Let's see. “The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.” “And the woman said, The serpent beguiled me, and I did eat.” In this we see that this principle of self-justification was so deeply rooted in our federal head and representative, Adam, that he would even try to clear himself by accusing the wife of his bosom—of whom he had said, “She is now bone of my bones, and flesh of my flesh.” Oh, how sweet is revenge to the carnal nature! This is also in accordance with the Mosaic law: “An eye for an eye, and a tooth for a tooth.” But there is a people spoken of in the book of inspiration as not being under the law, but under grace. Having direct reference to the Mosaic or Sinaitic law, and to whom the book of nature does not speak. To this people there is a new law given, one clause of which reads as follows: “If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more,

that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

How plain and easy is all this, and what a sight of heart-rending trouble would be saved if its directions were followed! But, instead, A trespasses, perhaps only in a very trivial matter, and that unthoughtedly, against B; but B feels very sorely grieved, and is confident that he would not have treated A, or anybody else, in such a manner, under any circumstances. Now, instead of going alone to A, to try for reconciliation, he meets C, and tells him all about it in a very sanctified manner, by way of asking advice; doesn't know what he ought to do in such a case. Instead of C telling him the rule is laid down for him to go by, and to keep the thing to himself till he has done his own duty, he says, "It is a shame to be treated in such a way, to say the least; and if I were you, I would match him. I never had much confidence in him, any way." This advice suits B's feelings to a dot. C tells D, and D tells E, and so on to Z, until, the first thing we know, there is a great hullabaloo over the matter,—the church, the world, and the devil, all talking about it. And, perhaps, A does not know any thing at all about it; for if a crowd of them is talking about it, and sees him coming, it's "Hush! yonder he comes now." And when he comes near, it's "Good morning, Brother A! why, how-do-you-do? we were just wishing you would come; we all wanted to see you so bad." Oh, hypocrisy! thou art a jewel,—yes, and from the deepest mines of hell. Yet such is nature.

How much better had B gone directly to A! He needed no advice. No difference how grievous the trespass might have been, it is all covered in the same plain words of the greatest Lawgiver that ever swayed a sceptre: "*Go to him alone.*" A neglect of this course often almost rends churches, and causes hurts that never are entirely gotten over.

Hope, Indiana, Nov. 2, 1881.

M. M. JACKSON.

BROTHERLY EXHORTATION.

COMMISSIONER, GA., November 1, 1881.

Dear Editors:—I feel inclined this afternoon to communicate a few thoughts through the MESSENGER, to the readers of the same. Dear brethren, since my return from visiting the several Associations I was permitted to attend during the months of September and October, I have been meditating upon the great mercy and goodness of the Lord to me. Notwithstanding my unworthiness, I can say with David, "The mercy of the Lord endureth forever." What a favor conferred on me in meeting with so many of the Lord's servants and saints the last two months! Brethren, how is it with you? Do you feel to thank God that you were allowed to meet with the Lord's assembly, and worship with them at and in the spiritual sanctuary? Methinks you do. Oh, what a blessing! and what a blessed people! all members of the same family, having one spiritual Father and mother; heirs of God and joint heirs with Christ; bone of his bones, and flesh of his flesh; being assured, also, that all things are theirs, and they are Christ's, and Christ is God's.

Oh, how I can rejoice in soul, in meditating over the union and accord that abounded among the children at their meetings! I was privileged to meet with and hear many of his servants speak forth the glad tidings of salvation; amongst whom were Elders Hitchcock, Eubanks, Adams, Rowe, Stubbs, Lamb, Hogarth and others,—all speaking the same thing,—and while the fundamental principles were clearly elucidated and set forth, some of the Elders spoke forcibly, and timely, I think, respecting our several duties as children of the same parent and same family. Dear brethren, do we not feel constrained to glorify our heavenly Father in our bodies and our spirits, which are his? Our redemption—to wit, the redemption of our bodies—is drawing nigh. Many are the temptations that are set before us, but we have the promise that with the temptation the Lord makes a way for our escape; and many are the afflictions of the righteous, but the Lord deliv-

ereth him out of them all. Then, my dear brethren, we will be done bearing burdens and crosses, suffering and dying in the flesh. Therefore, by the mercies of God, I beseech you to walk worthy of the vocation wherewith ye are called.

Well, my ministering brethren, allow me just here to say to them, attend diligently to the ministering of the word to the flock of God; do not let the cares of this world hinder you; go in the name and strength of your King; and give no occasion for offence to the church, nor the world. Perhaps, in your despondency, you say, "I would do more, but the church is remiss, and does not seem to take cognizance of my temporal necessities." But allow me to ask you, has the church called you? has the church sent you? If so, then you are dependent on the church for help in every sense! But if you are the Lord's anointed, then you are dependent on him; and when you obey his holy injunction, you need not fear! and you will have an easy conscience. You should admonish the church to a faithful performance of all her duties; and if she refuses to hear, and is so worldly-minded that she will not give her carnal things to those who minister to her spiritual things, then the sin lies at her own door, and you are clear from the blood of all men. Therefore, my brethren, one and all, let us all, as ministers and churches, take heed to the things which we have heard.

I am pleased to see so much interest being taken in the MESSENGER recently. I feel that we should cheerfully give it our patronage in every particular. Subscribe for it, brethren, and pay promptly for it. I appreciate it as a valuable medium of correspondence for the children. Many comforting and edifying words do we speak to each other through it. I will try to write again.

Your brother in affliction,

H. TEMPLES.

"WISDOM makes the face to shine." I may say of divine wisdom, as was said of a Grecian lady, that no man ever saw her but what loved her. That Christian is most excellent, who is the most intelligent.

CLAYTON, TEXAS, November 11, 1881.

Elder J. R. Respass:—Dear Brother in Christ:—The GOSPEL MESSENGER came to hand last night, laden with precious freight, as it were, from a far-off land. It made me feel glad to receive such a periodical as the MESSENGER, it being the medium whereby the dear saints of God can hold sweet converse together, though they may be scattered to and fro in the earth. I see from the MESSENGER that God has not ceased from being gracious to his people in Western Texas. While I was reading the article of Elder J. M. Baker, I was made to rejoice, for it brought to my remembrance the former days of my illumination, in which I was brought to see the error of my ways. For it was among the churches of Providence Association that the blessed God enabled me to cast my lot amongst that despised sect which is everywhere evil spoken against; and it was there that I have been, time and again, made to rejoice; and now, though I have moved to this portion of Eastern Texas, I still remember the pit from which I was taken. And my heart's desire and prayer to God is, that the Old Baptists of Western Texas may prosper in the things of God. I have been blessed since I have been in this county (Panola.) The good Lord has given me light and liberty many times while I have been trying to tell of the glory of the cross, and I feel that it was the Lord's will that I am here. The Little Hope Association, to which I belong, convened with Union Church, Panola county, Texas, the 17th, 18th and 19th of September, which passed off in love and harmony; not a discordant sound was heard. The brethren and sisters came with hearts lifted to the Giver of all good, that he would be with them in all their deliberations, and they were not disappointed. I never enjoyed an Association better. I must say this much for the Baptists here. They are a unit in all things; there is not a jar among them, while, for several years past, the Baptists of Western Texas have been divided; but I am truly happy in saying that they are now all coming together, and I will say to brothers J. M. Baker and J. W. Shook, who are indeed lights for the saints,

be humble; strive to keep the unity of the Spirit in the bond of peace; and mark them which cause division among you, which is not after Christ, but to the subverting of the hearers; and that they may pray for me and mine.

Brother Respass, I will close this poor scribble, and if you see fit to publish it, do so; and at some future time I intend, if it is the will of God, to write out my experience of grace, my call to the ministry, my reasons for leaving the Methodists and joining the Missionaries, then leaving the Missionaries and joining the church of Jesus Christ (or Primitive Baptist.) I feel impressed to do so, and also am requested to do so by friends of this country and Alabama.

I am your unworthy brother to serve in the gospel,

GEORGE F. WYATT.

WHITMELL, VA., November 15, 1881.

Dear Brother Respass:—On getting the MESSENGER yesterday, my heart was filled with grief to see the announcement of the death of your other son. It seems that your troubles come in quick succession, and I can but think of Job in connection with your case. I feel to ask the Lord that your latter end may be like his—blessed with a restoration of double your former joys. I have never lost a child, but I imagine that when bereavements come into our own households, it is hard to feel that “The Lord giveth, and the Lord taketh away; blessed be the name of the Lord.” You and Sister Respass have my sympathy and prayers in your distresses, but no condolence of friends can supply the vacuum caused in your family by the death of your children. God alone can give you resignation to his dealings. May he grant you grace to sustain you, and enable you to feel that the Lord doeth all things well!

My health has been poor this year, and I have felt too despondent to write. I have had a bronchial affection for many years, and the symptoms are becoming far more unfavorable. I had a sister to die of consumption last July. Let

the case be with me as it may, I am resigned to the will of God. The church and my family are the only ties that bind me to earth. To depart and be with Christ, would be far better for me.

I am glad to see that you will not allow the MESSENGER to be a vehicle of controversy between "bell-wethers." The MESSENGER seems to be more and more popular. Your editorial for December savors of the right spirit.

Yours, affectionately,

JAMES S. DAMERON.

WHO IS THE CHILD OF GOD?

DAVISTON, ALA., November 30, 1881.

Dear Brethren:—Last night I awoke, and my mind commenced running on different subjects, and this question presented itself: Who is the child of God? The answer in my mind was: It is the fleshly child of Adam by a spiritual birth. Oh, but the Scripture says: "The children of the flesh are not the children of God."—Gal. 9; 8. Yes, but Christ says: "Except a man be born again, he can not see the kingdom of God."—John, 3; 3. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."—John, 3; 6. Peter says, when writing to the saints (those that were born again, men and women of Adam's race): "Being born again, not of corruptible seed, but by the word of God, which liveth and abideth forever."—1 Pet. 1; 23. With many more passages too numerous to mention now. Thus I believe that the children of the flesh (or Adam) are born again of the word of God, or of the Spirit of God, and hence made partakers of the divine nature, or of the heavenly calling; and while they are not the children of God in nature, or the fleshly birth only, I conclude that the fleshly child that was once born of the flesh and was flesh, is now the child of God, being born again,—born of God, and hence the child of God. But what about the Scripture, saying: "He that is born of God, doth not commit sin, for his seed remaineth in him, and he can not sin,

because he is born of God?"—1 John, 3; 9. You see, sin is the transgression of the law, and in the flesh we all transgress, and must be born of this incorruptible seed, that liveth and abideth forever. Hence, eternal life through Christ. And they shall never perish.

Brother Respass, I would extend sympathy to you and yours in your sad, bereaved condition. I can only feel for you, but can't relieve you of your trials. God will not afflict unrighteously. May he dwell richly with us, and in us, so that we can in truth say: "Though he slay me, yet will I trust in him!"

Yours in love,

J. C. CARTER.

EDITORIAL.

J. R. RESPASS and Wm. M. MITCHELL,.....Editors.

OUR FOURTH VOLUME.

With this number of the GOSPEL MESSENGER we send out the first number of our fourth volume. We launch forth into the hidden and unknown deep of 1882, not knowing any thing of what shall befall us on our voyage on that fathomless ocean of time. Whether the waves of adversity are to beat more heavily upon us than in the past, or whether the "wind is to blow softly" and glide us along gently, we can not tell. Our God is at the helm. He has "declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. I have purposed it. I will also do it."—Isa. 46; 10. He has regulated and adjusted every thing by infinite wisdom—"weighing the mountains in scales and the hills in a balance, and has measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure." "Our times," whether of grief or comfort, "are in his hand." We should utterly

faint and despair to launch forth with our little MESSENGER thrown to the breeze, had we not an abiding confidence in the perfect wisdom and goodness of him in whom we trust as our merciful PILOT.

He understands our thought afar off, even before it is conceived in our own heart, and there is not a word in our tongue, nor a word that we shall speak or write, but lo! the Lord knoweth it altogether. This is knowledge too wonderful for finite creatures, but not for our God.—Psa. 139; 4. To him we are accountable for our stewardship in every relation of life. There is no gift or privilege bestowed upon us, by either the providence or grace of God, that will free us from our accountability to him. In every thing that men have any connection with in this mortal life there are abuses. And we can not hope that the publication of the MESSENGER will be free from them. The faculty and power of speech, whether oral or written, which God has given to man, are most precious gifts, and for the right use or abuse of which, all men are accountable to him who gave them. This power has been much abused. The tongue is an unruly member, and words have been spoken, or written, that have done much evil to families, churches and nations. But is this any good reason why man should be deprived of the power or privilege of speech altogether? The church of Jesus Christ, as organized under his law written in the heart of each component member thereof, is the "pillar and ground of the truth," yet it has its evils and abuses. The members sometimes "bite and devour one another," and so consume the fellowship one of another.—Gal. 5; 15. But this is no reason why there should not be a church. Let us not take the perversion and abuse of any thing for the thing itself. Because some have preached and sown discord among brethren, let us not say that all preaching should stop. Because some have written and published inflammatory and incendiary articles through our papers, let us not say that we will patronize none, read none, and that all papers and correspondence through them should be stopped.

It is our desire and prayer to God to conduct the GOSPEL MESSENGER so as to make it a comfort and edification to Christians. And we have some reason to believe that the Lord has put it into the hearts of many of his dear people to aid us in this good work of faith and labor of love. May the Lord keep us, whether as readers, editors or correspondents, from abusing the gifts and privileges he has bestowed upon us.

Our little magazine, the GOSPEL MESSENGER, is not designed to supplant, or in any way interfere with, any other paper that is "earnestly contending for the faith once delivered to the saints." We wish them all success and to move along with them in peace and love. We appreciate highly the kindness some of them have already shown us, and hope that we may be so kept, by the grace of God, as never to prove ourselves unworthy of it.

Beloved kindred in Christ, the cause of Christ and of the church of God, is very precious. It is one in which each humble believer should feel that he is jointly interested with other saints of God. It is one common cause, and all must share, to some extent, in its prosperity or its adversity. We ask, therefore, that our brethren and sisters aid us in making the MESSENGER useful to the household of faith generally. Its editors would gladly visit you in person and preach among you, as they have been so kindly invited to do, but they are getting old, and are both men of much affliction and infirmity and can not hope to travel to any considerable extent.

If our God shall put it into the heart of our brethren to aid us, they can easily do it. But few of our churches that have a pastoral supply, but what could make up *five* paying subscribers and let the sixth copy be sent free to their pastor. Scarcely any pastor but, with a little effort, could do this much in each of the churches of his charge; and if he does not want the extras himself, they could be given to some poor Christian that seldom gets out to hear preaching, who would appreciate it highly, and thus a good deed would be done. We trust we sensibly feel our entire dependence upon the God of our salvation. And our desire and prayer is, that

he may keep us, and our correspondents, in the right way, and make the MESSENGER a comfort and blessing to his people.—M.

A FIRESIDE TALK.

BELOVED OF GOD:—We have been spared to begin with you another year, for which we are thankful to our heavenly Father. We say thankful, but it is in the hope that he will take care of us during the year, so that we shall not go astray, and ruin ourselves, and injure his children. Because, if left of him, we know not what we might do; we know what is left on record of the doings of others, and we are of the same nature, and liable to the same temptations. If, therefore, it be the will of God that we should live another year, we pray that he will keep us in the straight and narrow way, for his name's sake! We have great cause of gratitude to God for many blessings, of the least of which we feel to be unworthy. It is true, we have had much affliction in our family,—having within the last twelve months been bereaved of two grown sons,—and though it has been very bitter to us, more so than we can express, yet we have had at no time any complaint against God for it. We know that he is just and right, and does all things well. I say we know it, and knew it the darkest hour, but our hearts were stone all the same; but thank God! he would not let us charge him with evil for it. His fear was in our heart. We are, as we hope and most fervently desire, getting humble under his mighty hand. Perhaps we have said too much,—for to be humble is to be greatly blessed,—and for me to be greatly blessed would be wonderful indeed!

We got some precious letters from some of you, and one in particular from Iowa, in which there was a token that touched our heart very deeply. Bless the Lord for that cup of water, and for every word of sympathy, and for the many that all of you have had for us locked up in your hearts. We know they

were there as well as if you had told us, but are glad that some of you did tell us. The Lord bless you all! We feel an increased desire to serve you,—for there is nothing here, apart from our duty and love to each other, our families and our God, that should court our stay in this world of sorrow and affliction.

The readers of the MESSENGER feel to us to be one family; and it is a great privilege to assemble together monthly, as we do in its pages, and speak one to another. It is a pleasant and profitable association,—or it is at least to us. We feel grateful for the interest you have taken in building the MESSENGER up, and the great obligation we are under to each of you not to betray the confidence you have thus reposed in us. Your confidence humbles us very greatly, and we esteem it very highly, though we feel unworthy of it. We know that in ourselves we are wholly insufficient for the work assigned us, and therefore most earnestly ask your prayers in our behalf, that God will give us wisdom and ability to so conduct the MESSENGER that it may be useful to his people. Though we are far separated in distant States one from another,—some North and South, some East and West,—some in the shadow of mountains capped in snow in summer, some where the orange is clad with its golden fruit in winter,—yet in the pages of the MESSENGER we may all assemble, so to speak, around one fireside, and hold sweet converse together. It is a blessed privilege, of which none of us would willingly be deprived. We learn to know and love each other, and also learn from each other. It is, thus far, a family of peace,—and will, we trust, continue so; and that no root of bitterness will spring up to mar the peace of the patrons of the MESSENGER; and that we may all continue, as heretofore, at each other's feet, esteeming others better than ourselves. We may bristle up against an outsider, should one intrude upon the family circle; but for each other we should have only words of cheer, encouragement and exhortation. Because, why should we thrust one of the dear circle with a harsh word,—seeing that perhaps before the present year shall have run its course, he may have

gone to his "long home," and we shall no more, here, feel the warm pressure of his loving hand, and no more see his eye soften at the name of Jesus! Surely, dear children of God, we do love one another, so that we can weep with those that weep, and rejoice with those that rejoice. May God grant that we may "let brotherly love continue," and that we may watch and pray, lest we enter into temptation, and bring strife and sorrow into the family! Because we are weak, and easily lured by Satan into wrong things; but as long as we feel poor in spirit, we will, like Ruth, be found gleaning in the field of our great Kinsman, Jesus; and that which we get in that field will be good, not only for us, but for others also. Naomi gleaned in Ruth, and so we often get a handful in others. But that which we gather in other fields—fields of the flesh—will hurt us, and others too; that which we do under a fleshly spirit, will bring sickness and death. Ruth was very poor, and was therefore permitted to glean amongst the sheaves; and not only to glean there, but some handfuls were dropped of purpose for her. How humble and grateful she felt when coming, as if by accident, upon a handful,—gathering it up, as if in doubt whether it could have been dropped for her,—for her, a poor stranger! But she came to know afterwards that it was no accident that she got the handfuls; nor that it was an accident she was found in the field of Boaz. She didn't know he was her kinsman when, urged by her hunger, and having no field of her own, she sought amongst the reapers bread for her hunger; nor did we, when urged by our poverty and hunger, we sought a field we had never been in before,—a field in which to be, was to confess our poverty,—a thing mortifying to do. We took then, and do now oftentimes, our poverty as an evidence against us, and think that because we are poor and destitute, that therefore we are no kinsfolk of Jesus,—Jesus all the while telling us, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." It is the poor that are fed with good things, and it is the rich that are sent empty away. Then why should we desire to be rich! to have a field of our own, when in his field is grown every thing we

need, and for us! Is there one of us that would not be poor to be fed and provided for by Jesus—and provided with the best in all the land? The children of God, when in the Spirit, desire nothing that Jesus does not give them; a little from him is a great deal, and all in the world is to them nothing without him; they prize it as Naboth did his vineyard, and will not give it even to the king for money or honor,—and when they lose it, their life is taken. He withholds no good thing from his children; yet we often distrust him, as if he had forgotten us; but he can not forget us, as he can't forget himself. But the question often arises in our hearts, "If it be so, why am I thus? why, if he loves me, do I sin, and sorrow, and often go astray, and go mourning and sinning again? why am I so unclean, even as a beast in his sight, so that I abhor myself as an unclean, corrupt thing?" Is it not thus with us because we love him and hate sin? or maybe we sorrow after the world, and go awhoring from God, and thus bring it on ourselves; and if so, it is his love that makes us to be filled with our own ways. Does he, therefore, love us less because he will not give us up to that which would destroy us, and not allow us to prosper in a wrong course, and our way is hedged up, and we are cut off from the foolish desires of our carnal heart? There is love to us in all he does, and in all he withholds, as well as in all he gives. If we wander off from him, we will, like Naomi, be brought from Moab empty to Bethlehem. Then his love will burst forth again, and our hearts, like the desert, bud and blossom abundantly. It will be God's work, and marvelous in our eyes. To Naomi, Ruth's child was more than the sons she had lost—as a spiritual blessing is more than a natural one. The erring one that returns to God gets more than he has lost,—not that which he lost, but that which makes his loss nothing in comparison. Ruth's child became Naomi's—though not by her own natural son, but by her great kinsman; and thus she had by Ruth a conception, a travail, and a deliverance that she could never have had otherwise. So it is now; as we grow older, we live again in those born into Zion under our

spiritual care; as they labor in travail, so do we; we seek their rest, because their rest becomes our rest, and their deliverance of faith ours also. Though Naomi was too old to have sons, and we have, like her, ceased to bear, we shall bring forth in our spiritual children, and thus they become nourishers of our old age. What a comfort it is to comfort others! Their life is our life. They glean for us.

So may we be useful to one another in the MESSENGER. All may contribute something to the feast. One may bring a dove, one a kid, and one a bullock, according to their several ability; one a cluster of grapes, one a cake of figs, and one a bottle of wine for such as are faint and weary. Is not this a good thing, and worthy of encouragement? especially if some are feasted who, having nothing to contribute, only an appetite to eat; and in their eating we eat also; their appetite becomes in a sense ours. Thus we bring the poor that are cast out, to our houses; we clothe the naked, and feed the hungry, and we are blessed; we have new joys and new comforts; we scatter and increase. Some say they can't read their Bibles if they take religious papers; but do they not, if conducted in the Spirit, promote the spiritual appetite so we may read the Bible more? How is it with you, dear friends? Does the MESSENGER make you sluggish and indolent? or does it not increase your relish for the Bible? We hope it does.

And now, dear friends, we are about to bring this talk to a close. We wish you, each and all, a blessed New Year; and that we may all live near the Lord Jesus; that we may have food and raiment, and every blessing that it pleases Jesus to give us. And if any of us should fall asleep in Jesus,—which is very probable,—and our circle in time be broken, that we may meet again where we shall see him face to face.—R.

THE body has two eyes, but the soul must have but one; and that so firmly fixed upon Christ, as never once to glance beside him. A single eye is fittest for a single object.

PLEASE LOOK AT THIS.

A considerable number of our subscribers are behind with us in paying up for the GOSPEL MESSENGER, though we send it to all at the low rate of *One Dollar* per year.

We have a kind of *modest* abhorrence of dunning delinquent subscribers through our columns; and we call attention now to it rather to give us opportunity to offer a few suggestions how to overcome some of the difficulties in the way of sending their remittances, than to dun them for the money.

We can not bring ourselves up to the belief that any subscriber and reader of the GOSPEL MESSENGER, who really believes and loves the gospel truth, doctrine and order, which, as a general rule, is sent forth monthly in its columns, would willingly and designedly keep back one hour what is due us. We have a better opinion of all lovers of truth than that.

But there are difficulties in the way of transmitting so small an amount to us. One and two dollar bills are becoming quite scarce. They could easily be sent, and generally with safety, from almost any little post-office. But you can not so well send silver in this way, nor by registered letter. Here are some of the troubles in the way of "paying up." The best way, therefore, and the only sure and reliable method, is to send by Post-Office Money Order. Any amount under ten dollars, may be paid at the post-office where you obtain the order, with only *ten cents* additional cost above ordinary postage. We know that many of our subscribers do not live near a money order office; but this difficulty is easily overcome by getting some one else to attend to it, who lives nearer, and, perhaps, knows better how to fill out the order. It does not matter who sends the order, so that a letter is sent to Elder J. R. RESPESS, Butler, Taylor county, Ga., informing him who to credit, and of what post-office, county and State.

And now, brethren and sisters, if you know of any besides yourself that is taking the MESSENGER, go to see them, and get all the little amounts together, and send in one order. You will help us much, and you will all, no doubt, feel better to

know you read a good magazine that is paid for. We have to pay *cash* every month for printing, *cash* for postage, and *cash* for wrapping-paper. We send over one hundred copies to preachers and poor persons *gratis*. Several of our poor preaching brethren appear to appreciate it highly, and have sent us a goodly list of paying subscribers. Some have not done any thing in that way. We can see but few in person, as we are infirm. Stir up a little, brethren, and we trust by Divine direction to send you a good paper.—M.

THE RESURRECTION.

A friend, who appears to be a lover of gospel truth, writes us from Draketown, Georgia, that there is difference of opinion among those bearing the name of Primitive Baptists in that section of country, concerning the Resurrection. Some contend—

1st. That regeneration, or the new birth, is all there is of the resurrection.

2nd. That this is the Judgment day, and that “the end of all things is at hand.”

3rd. That the children of God are spiritual children; and that our visible bodies are material matter, composed of earth, and will forever remain with it and share its fate.

4th. That the church of God is one body—not *bodies*; and that Paul teaches there is—not that there *is to be*—a resurrection.

5th. That the church of God is eternally and vitally united to Christ, and none but the church fell under the curse of the law in Adam, and none other will be saved by Christ.

Those contending for the Non-Resurrection principle and its connections are denominated “Two-Seeders.”

We have but little sympathy or patience with speculative theories in religious matters, especially among Primitive Bap-

tists. Nor do we wish to leave the plain good old gospel of Jesus—the gospel of the grace of God—and “turn aside to vain jangling” on theories which lead away from Christ. But when, as in this case, the very foundation and fundamental principle of the gospel of our salvation is roundly denied, duty demands that we lift a warning voice.

It is vain and useless for men to talk about the New Birth, or any other point of gospel truth, so long as they deny the Resurrection. The truth or falsity of the whole Christian system stands or falls on the merits of the resurrection. “If there be no resurrection, then Christ is not risen.”—1 Cor. 15; 13. “And if Christ be not raised, your faith is vain; ye are yet in your sins.”—1 Cor. 15; 17. Not one thing that holy and inspired men of God have spoken or written is true, if the resurrection is not true. The holy apostle of Jesus takes high and strong ground upon this fundamental principle of the gospel. He had received it of the Lord, and he delivered it as he had received it. He says: “I delivered unto you, first of all, that which I also received; how that Christ died for our sins, according to the Scriptures; and that he was buried; and that *he rose again* the third day, *according to the Scriptures.*”

To deny, therefore, the resurrection of Christ, is to deny the Scriptures; and to deny the Scriptures, is to deny what all Primitive Baptists regard as the standard of their faith, and the only rule of faith and practice. It is to take the open field of infidelity.

Whatever others may say about it, or however lightly they may think of it, we are bound to regard the doctrine of the resurrection as an essential and foundation principle of the gospel of God our Saviour. Why talk about the new birth, and in the same breath deny the resurrection? For a sinner to be quickened and born of the Spirit, is to be quickened and born of the resurrection life of Christ. It is thus the apostle speaks to the saints in Rome: “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 same Spirit and power and life that raised Christ from the dead, is the Spirit and life that is in every believer who is "passed from death unto life." All who thus believe are begotten and born of God; and they believe according to the exceeding greatness of God's mighty power to them, which "he wrought in Christ, when he raised him from the dead."—Eph. 1; 19. But if Christ be not raised from the dead by the exceeding greatness of God's power, then no such power has ever been put forth to enable sinners, dead in sins, to believe in Jesus to the saving of the soul.

Thus we see that a denial of the resurrection is subversive of every principle of the new birth. And it is vain and idle for men to preach about faith or hope in Jesus,—repenting or believing,—while they deny the very foundation principle of faith and hope. The apostle of Christ boldly affirmed that he "believed all things which are written in the law and in the prophets," and had hope toward God, which his accusers themselves also allowed, that "there shall be a resurrection, both of the just and of the unjust."—Acts, 24; 15.

We see, therefore, that notwithstanding the fine theory of our modern non-resurrectionists, saying that Paul taught "that there *is*—not that there *is to be*—a resurrection," yet the last text quoted shows that the apostle's hope toward God was that "there *shall be* a resurrection, both of the just and of the unjust." That this resurrection implies something else than the new birth, is evident, because it embraces both the just and the unjust.

There are some of Adam's race who have part in the "First Resurrection," and some have not. "Blessed and holy is he who hath part in the first resurrection, for on such the second death hath no power."—Rev. 20. Christ Jesus, no doubt, is the First Resurrection. "I am," saith he, "the resurrection and the life." All the fullness of the Godhead is embodied in him,—and in him are hid all the treasures of wisdom and knowledge, with every spiritual blessing and comfort, and every gift necessary for his church and people, in time or eternity. They are complete in him, and their "conversation

is in heaven, from whence also they look for the Saviour, the Lord Jesus, who shall *change our vile body*, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”—Phil. 3; 21. Does not every true believer in the Lord Jesus feel at times the very spirit of the resurrection working within him? He desires to “know Jesus Christ, the power of his resurrection, and the fellowship of his sufferings, by being made conformable to his death.”—Phil. 3; 10. What meaneth this inward longing of soul, this lifting up from earth and earthly things, which is sometimes felt by those who hunger and thirst after righteousness,—which seems to be drawing them away from earth, and bringing them near to God? What is all this thirsting and panting after God,—this lifting up and drawing away of the soul from earth,—but so many indications of the Spirit of the Resurrection now working within them?

If regeneration, or the new birth, is all the resurrection there is,—as these modern non-resurrectionists affirm,—then Paul had not been converted, nor born of the Spirit, when he wrote to the church at Philippi. He counted even then, that he had not attained unto the resurrection of the dead.

The synopsis of this Non-Resurrection theory, which we have condensed into five items in the first part of this article, possibly may contain some truth; but it is so mixed with error, as to make it very unwholesome food for Christians. That none are the children of God merely by virtue of their natural birth, is evidently true; but that any are ever developed as the children of God, or spiritual children, without first having a natural birth of the flesh, can not be proven by the Scriptures.

Any religious theory, or pretended system of salvation, that knocks sinners of Adam's race out of all participation in it, is false, no matter by whom it is proclaimed. It is sinners of Adam's race, who are dead in sins, that Christ died for. Their sins he bore in his own body on the cross. None others are embraced in the atonement; and none others “in him have redemption by his blood; the forgiveness of sins, according

to the riches of his grace." None others are quickened together with him, and saved by grace. Nor do we know of any others who are subjects of the new and spiritual birth.

"Behold, what manner of love the Father hath bestowed upon *us*, that *we* should be called the sons of God! Beloved, *now* are *we* the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."—1 John, 3; 1.

Who but sinners of Adam's race, did God "foreknow and predestinate to be conformed to the image of his Son, that he might be the first born among many brethren?"—Rom. 8; 29.

Unless we have been misinformed, or misunderstand this Non-Resurrection theory, there can not be a more dangerous error entertained by the people of God, than to allow it promulgated amongst them. It will eat as a canker, and gnaw upon the very vitals of Christian love and fellowship. It will lead away from the simplicity of the gospel of Christ,—and the preaching and conversation of preachers and members, will be nothing more than profane and vain babblings of combative harangues, that will increase unto more ungodliness.

The faithful minister of Christ will feel the importance of "avoiding foolish and unlearned questions, knowing that they do gender strifes."—2 Tim. 2; 23.

"Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men."—1 Thess. 5; 14. M.

A HYPOCRITE may be both the fairest and the foulest creature in the world; he may be fairest outwardly in the eyes of man, and foulest inwardly in the sight of God. How commonly do such unclean swans cover their black flesh with their white feathers! Though such wear the mantle of Samuel, they should bear the name of Satan.

IF the mountains overflow with moisture, the valleys are the richer; but if the head be full of ill humors, the whole body is the worse. Happy are those persons, whom God will use as besoms, to sweep out the dust from his temple; or who shall tug at an oar in the boat, where Christ and his church are embarked.

THEODOSIUS deemed it more honorable to be a member of the church, than a monarch of the world; and so did King David. Ah! why wilt thou set thy heart upon that which is not? for every thing will come to nothing, but he who formed all things out of nothing. Many think it must go well with them hereafter, because it is so well with them here; as if silver and gold, which came out of the bowels of the earth, would carry them to the bosom of the God of heaven. Though the gates of heaven will open to admit the heaven-born soul, yet they are not unlocked with a golden key. A man may bask in the beams of prosperity now, and yet burn in the flames of eternity with infidels hereafter.

IN MEMORIAM.

Died, on the evening of February 28th, 1881, Mr. TIMOTHY ALDERMAN, of Brooks county, Georgia, in the 81st year of his age. Solemn, indeed, are the admonitions that are almost daily given us. Death, in his unwavering triumphs, is sweeping over the entire space that spans the wide extent of the inhabitable earth, invading all circles irrespectively, leveling all ranks, even the monarch on his throne, as well as the peasant on his bed of straw. All alike are subjects of his dreaded power. The *fiat* has gone forth that "Dust thou art, and to dust thou shalt return."

"Princes, this clay must be your bed,
In spite of all your towers;
The tall, the wise, the reverend head,
Must lie as low as ours."

The subject of this memorial was born in New Hanover county, North Carolina, February 19th, 1801. His father, David Alderman, also David's two brothers, Daniel and John, with their father, moved from New Jersey to North Carolina several years previous to the Revolutionary war, and settled in New Hanover county. Timothy Alderman, with several brothers and sisters, and their parents, moved to Bulloch county, Georgia, in the year 1816.

He married Miss Sarah Williams, September 19th, 1822, and moved to Lowndes (now Brooks) county in 1837. His companion, ever dear to him during his life, still survives him. They had ten children, all of whom are married. They have sixty-six living grandchildren, and ninety-one great-grandchildren. The writer had been intimately acquainted with deceased for thirty-one years, and his feeble pen is inadequate to the task of portraying his many virtues. In the year 1831 he became very seriously impressed with regard to the welfare of his soul, and was in deep distress for several weeks or months, and refused to be comforted because he did not find Jesus precious to his soul; but at last the veil of darkness and unbelief was withdrawn, and he found him whom his soul loved, and could claim him as his Saviour. Darkness and unbelief were withdrawn, and he was enabled to rejoice in the hope of a blessed immortality. But like all God's children, he became harassed with doubts and fears, and often feared that he was deceived. His bosom companion is a pious and consistent member of the Primitive Baptist Church at Bethel, Brooks county, and he was often impressed with the duty of putting on Christ publicly, and following him into the liquid grave, but fears would intervene and he would not venture. "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes," which seemed at times to be verified in his case; but he bore all the dispensations of God's providence without complaining. In 1853 he was sorely afflicted in mind by the death of his son, Ezekiel, in the eighteenth year of his age. He would often, for several years, speak of the death of his "dear boy," and the tears would course down his furrowed cheeks. But often, when in deep distress, he could claim some of the promises in God's word; among which is a declaration of the psalmist David, found in the 23rd Psalm, 4th verse: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." Truly, a great and good man is gone. His place will be hard to fill. Although not a member of the visible church, yet he was among the foremost in every laudable enterprise. His seat at Bethel Church was always occupied, unless sickness or other Providential cause prevented him. He contributed largely to the support of the pastor and the poor of the church. No worthy object of charity was ever sent away empty from his door. The poor and the needy always found a friend in him. The church at Bethel has lost one of its strong props. His aged companion has lost her "prop and stay." His children and numerous other relatives can no longer look to him for advice and direction. He was a safe counselor. As a man and a Christian he was pre-eminant. He was noted for prudence and lofty integrity. His walk was godly, and his life blameless in the sight of men. He was unwavering in his friendship, immovable in his fidelity, unswerving in the line of duty. He was truly of those who are "the light of the world," and "the salt of the earth." It is not in the province of language to do justice to his memory, and words must fall far short of a full portrayal of the beauties of his character. His pious example yet lives for our emulation, and the memory of his virtues will ever live in our hearts.

ISAAC ALDERMAN.

OBITUARY.

ROBERT WILLIAM RESPESS was born in Upson county, Georgia, September 7th, 1857, and departed this life in Suwanee county, Florida, October 26th, 1881; aged 24 years, 1 month, and 9 days. He had only a few days before his death returned to Florida from a visit to us of two or three weeks, and whilst here was in his usual robust health, though we were at the time impressed with a singularly sad expression of countenance in him that we had never seen before; and, supposing it arose from reluctance to live so far off from us, we failed to recognize in it the premonition of his early death. There had been a great change in him, and we humbly hope and believe that it was of God's grace. He had been teaching school during the year, and boarding with Elder R. F. Rogers (a Missionary Elder), to whom and his family he was much attached, and they were also to him. Elder Rogers and family treated him very kindly; and may the blessings of heaven rest upon them all! They believe that he was changed. He was sick only a few days, of a malarial fever which at times is very fatal. We had a letter from him a few days before his death, written whilst in health, and had no intimation whatever that he was sick even, until, on the evening of the 26th October, a telegram was brought to the door about twilight with the startling announcement that "Your son, Robert, died here to-day at 2 o'clock P. M." It was a terrible shock! one that no tongue can describe, and which none can realize save by sad experience. We telegraphed Elder Rogers to bring his body here for burial, which he kindly did; and we had the sad satisfaction of having his lifeless remains brought beneath the paternal roof, and carried hence and deposited in the earth, where it remains and will rest until the graves give up their dead. He had many noble traits, and a mind of uncommon brilliancy. If his mother had a favorite child it was "BOBBY." But he has gone to his long home, making the sixth boy that has preceded us to the grave. But we mourn not without hope, believing that we shall all meet again. We have only two boys now left, the oldest of whom—Zaccheus Durand—is now (December 1st) prostrate on his bed with typhoid fever. Oh, Lord! sanctify these afflictions to our good, for Christ's sake.—R.

OBITUARY.

How hard it is to give them up,
 And bid them such a long adieu!
 But He who loves them gave the cup—
 The same that bled and died for you.

CARRIE TALLULA, aged sixteen years and one month, lovely daughter of Deacon D. P. and Sister McArthur, of Bibb county, after fifty-four days of suffering with typhoid fever, obeyed the summons that awaits all living; in which the bereaved parents were for the fourth time called upon to say, "Dear daughter, farewell." Patient, calm, confiding, lovely in death, may the Lord care for your sleeping dust, and bid you arise in his likeness! May the good Lord sweeten the afflictions of the bereaved!

Byron, Georgia.

J. F. SIKES.

CHURCH HISTORY NOTICE.

+
WILSON, N. C., October 15th, 1881.

To my Brethren in the United States:

I have been requested by the Kehuhee Association to notify you that the manuscript of our Church History will, if providence permit, be ready for the press by January 1st, 1882; but we can find no publisher willing to undertake the publication without the payment of the money *in advance*. We are, therefore, compelled to request the subscribers, and all others wishing the History, to send, at once, by postal order, or registered letter, or check, the amount of their subscriptions (Two Dollars for each book) to me at Wilson, N. C. This price includes the postage on each book, and is very small for an octavo volume of some 800 pages, containing a steel portrait of the principal author, Elder C. B. HASSELL, and bound in leather, as we hope to get the work.

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It will take about four months to print and bind the books. Nearly 3,000 subscribers have been obtained, and we expect to publish 3,000 copies in the first edition. The work is to be electrotyped, so that it can be easily reprinted hereafter, if desired.

A punctual and strict account of all the remittances will be kept; and, if the book is not published within a reasonable time—say during the year 1882—the money will, upon application, be returned to the subscribers.

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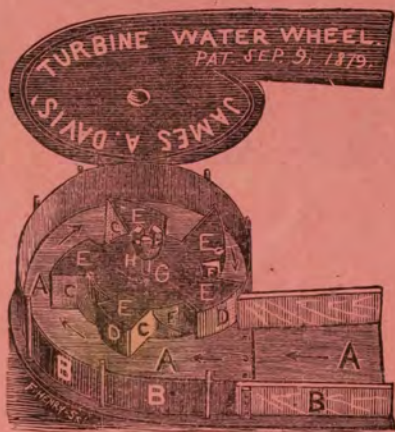
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December, 1881.

PREMIUM LIST!

 The Premium Concordance still offered, but the supply is now limited to 14, after which no more can be got, the house printing them so cheaply had to quit; and they will probably not be bought again for less than \$5 a copy, if not more than that. The Webster Dictionary still offered for \$15 for 15 subscribers. Pilgrims Progress for \$2 for two subscribers.

Our object is threefold: (1) To extend the circulation of the GOSPEL MESSENGER; (2) To compensate to some extent our brethren and friends for their labor of love; and (3) To disseminate useful literature.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—Eds.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 2. BUTLER, GA., FEBRUARY, 1882. Vol. 4.

A SERMON PREACHED AT BUTLER, GEORGIA, BY
ELDER JOHN ROWE, AUGUST, 1881.

[Continued from January No.]

Now, while the man of understanding may see the handiwork and wisdom of God in ordering even very wickedness of mankind contrary to their designs, overruling it evidently in many instances to the consummation of his hidden purposes, there are still many ready to say, "Why doth he yet find fault; for who hath resisted his will?" If through wicked devices God's ends are compassed, they can't see why the perpetrators should be regarded as culpable. But it was not on the ground that God would overrule their conduct, turning it against their designs, and effect his own purpose, that Joseph's brethren sold him, or that his mistress in Egypt falsely charged him; hence, though the hand of the Lord indeed appears most glorious in power, his skill in turning their wickedness from its natural tendency, and against their purpose, furnishes no excuse for them. Pharaoh's officers should have dreams in the prison, and Joseph should interpret them, to the intent that when Pharaoh should dream two years after, the officer released by Joseph's interpretation should report that the Hebrew in prison was an interpreter, for the wisdom of Egypt could not reach matters so high as the dealings of God. Then Joseph was sent for and taken from prison, for the world could no longer do without his services, though he had been despised both by his brethren and the Egyptians. And, little as the world—the eminent, wise and noble—may be aware,

it is much better for them to-day that there are a few hated Hebrews in the land. Joseph interpreted Pharaoh's dreams, also ascribing all the honor to his God, as I suppose you have read, and then takes his position as head man in Egypt, the king only excepted. Here we should glean a little, how very apt we are to conclude, when we are in adversity—under privations, afflictions and tempest tossings—that we are forsaken of God, and that there is no help for us. Even David, the man after God's own heart, must say, "Why hast thou forgotten me?" And again, notwithstanding the holy anointing which he had received, and the many assurances of God's presence with him, he asked in despondency, "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" No doubt Joseph felt pleasantly when with his loving parents, attending to such duties as were assigned him; then realizing no present want or distress, it was no great difficulty for him to trust in God, as perhaps he thought; but he should not always be so quiet; his faith and patience must be tried,—not, however, that God should ascertain whether he would stand, but for the profit of us, my friends, who should come after him through tempests and afflictions. Think ye that Joseph was less secure when in the hands of his hating and murderous brethren, than when under the watchful care of his loving parents? Ah! they were ten to one, and each one stronger than Joseph; but to do him any real damage, they must measure arms with Jehovah, whose "Right hand is become glorious in power." Again, though Joseph had drank some bitter waters, when his master in Egypt esteemed him so highly he had a little rest, feeling, no doubt, that the Lord was with him—which, indeed, he was; but did not the Lord as certainly go with him, under a false charge, into the prison? Yea, indeed, and these things, my friends, were written for our profit; not to be read indifferently, as though God was with Joseph only,—for what profit should we derive by knowing that God was with him, if we ourselves may not trust his powerful arm when we are brought in contact with enemies far above our strength? At intervals

for thirty years I have been in close conflict with very formidable enemies, too much for my strength, and I have generally been so ignorant as to battle with them until all of my strength was gone, when from dire necessity I have looked to the powerful arm of God, and not in a single instance has the enemy stood for a moment longer. Then I would ask, Are any of you, as Christians, in any trouble at present? Remember the privations, cold, heat, persecutions, confiscations of estates, hunger, nakedness, cruel mockings, and deaths, which the Lord's anointed have passed through in former generations, and be encouraged,—not, however, with a vain expectation of being exempt from such trials in a measure, but relying upon that hand which "is become glorious in power." There is no account in the Bible of a single individual, from the days of Adam to the present, who sought a friend in God and was forsaken of him; and do you call this hard doctrine? I must say, in all candor, that I have found it much harder to provide for myself than to rest upon his almighty arm and gracious promises when they were in faith's view; and I believe that every saint present will attest the same, whatever order or sect you may be of.

But it is time to advance a little. When the seed of Abraham had multiplied in Egypt, and were sorely afflicted there, as God had declared to Abraham, and the time of their deliverance drew near, how wonderfully did God display his wisdom and power in calling the Hebrews out of that country! Ah! he had, four hundred years previous, peremptorily, with no conditions annexed, declared to Abraham that he would bring his seed out of Egypt, and hence he must do it, whether they were better than other people or not (which they were not, God himself being judge); and as they were unwilling to abandon Egypt, they must be made willing—which for our God was no difficult task; just for a while to leave them to the exactings of their oppressors, and they were more than willing to be released. Nor should Pharaoh's objection to the Hebrews leaving his country and service stand against God's purpose and promise to Abraham. But here I premise there

were some means to be used in the obtainment of God's purpose, which, allow me to say, were quite different in their tendency and effect from the modern means of men—devised, we grant, with a hope and expectation to effect God's purpose in the calling and deliverance of his people. They have had their theological schools and Sunday schools, wherein their ministers and children have been drilled and tutored; they have also had their boards, Bible and tract societies, until the world has been flooded, as it were, with their religious (trash) literature; and besides all these, they have had their festivals and gambling fairs—all as means, they have said, to evangelize the world and bring forward the contemplated millennium. But, lo and behold! there is greater and a greater variety of wickedness in the land to-day than there was forty years ago, as all who are of sufficient age must attest. Only a short while ago I heard an advocate of such means say from the (should be) sacred stand, that "Our nation had for years past been accused by other civilized nations of being a nation of drunkards;" and he said, moreover, that "If the charge was not true years ago, it is certainly true now." Alas! this nation, which has so much prided itself in becoming prominent in evangelizing the heathen, are now by their own declaration a nation of drunkards. However, they are not yet despondent; having beheld and practically confessed the failure of their former means, they now resort to the strong arm of civil law to effect their ends. Oh, Lord! will not thy people among them become sickened by their proceedings and come out from among them, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season?" Ah! "they are drunken, but not with wine—they stagger, but not with strong drink." If a man be drunken with wine or strong drink, though even that is deplorable, yet there is hope and expectation that he will sleep and soon be sober; but when they be drunken with wine of the whore of Babylon, there is no hope of their recovery except by the powerful arm of Jehovah. So long as our nation be thus drunken, there is little well founded hope that they will better

their own condition, to say nothing of the heathen. However, such suggestions need not be discouraging to the Lord's poor, for the same almighty hand that delivered the Hebrews out of Egypt by means of his own appointing, is to-day engaged in turning the captivity of his people—and that by unfailing means, such as give no place for the glorying of men except in his ruling arm. As the more the Hebrews were afflicted in Egypt the more they multiplied and grew, so now if it be pleasing to our God to let heavy distress come upon his people (which is most probable, to my mind), they may wax strong enough to abandon traditions, technicalities, and hair-splitting upon doctrinal tenets, and become united upon gospel principles.

Would you know, my friends, why the Lord afflicted Egypt with flies, frogs, lice, locusts, hail, murrain among their cattle, and by slaying at last the first born of every Egyptian family? It was only because he had declared to Abraham, over four hundred years previous, that his seed should go out of Egypt with great substance, and Egypt set herself against that purpose. There, then, was means which no real Hebrew has ever objected to from that day to the present. But suppose the Hebrews had set themselves to devise means of liberty, it is hardly probable they had thought of such as God employed, and if they had, they could not have ordered them. Then, my friends, we wish you to understand that it is the means of men—wherein they glory rather than in the Lord—that we oppose, and not the means employed by the Almighty.

[*To be Continued.*]

LORD, what wilt thou give me, seeing I go childless? Thus may you pray: Lord, what wilt thou give me, seeing I go comfortless? Believing prayer is a traffic for those commodities which are only locked up in heaven's storehouse. Why should we be dumb, seeing God is not deaf?

DARKNESS AND LIGHT.

In the fourth chapter of Daniel, Nebuchadnezzar writes unto all people, nations and languages that dwell in all the earth, and said: "Peace be multiplied." He also saith:

"I thought it good to shew the signs and wonders that the high God hath wrought towards me. How great are his signs! and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation."

We are taught in the Scripture that whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. It is comforting to read the whole chapter which contains the king's dream and its interpretation. No doubt but some of God's children in this day and time have similar experience with the king. When the king's heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him.—Dan. 5; 20.

I have been thinking of writing some of my experience of last year. Sometimes I would have seasons of rejoicing, while at other times all would be darkness. I have gone to meeting when there has been such a gloom or coldness of my feelings that, as the poet says—

"And cold my warmest thought."

I would think the next time it was my time to go to meeting I would not go, and then sister could go. I thought she would enjoy it so much better than I could. One day, while so cast down in my feelings, I thought of Jesus. He was "a man of sorrows, and acquainted with grief." But when I was lifted up, and my mind hardened in pride, all the pleasures of life were taken from me. I began to think of the many little wrongs or sins that I had done, and thought that I would do better; and then I thought of the many littles that make the ocean—that there was already such a heap, that I began to think I was no Christian. I couldn't see how I could be one—I had sinned so much. I went to a dear sister who lived next door to us, who, a few weeks ago, fell asleep—I believe in

Jesus. I told her that I was no Christian, or that I had no hope. She began to try to comfort me—perhaps with the comfort she had been comforted with—but I could not be comforted. I could not think but that my past experience of a hope was a delusion. She told me she had heard folks say they wished they were as good as I was. I couldn't see one good thing I had ever done in my life. I told her I was sorry that I had deceived them. I felt like I had not honored my parents as much as those that were not professors, though they never complained. I was in despair. It looked to me like every place in the Bible where I turned to read told of my sins or sinful ways. It seemed like every thing that was said mocked me. "I also will laugh at your calamity, and mock when your fear cometh."—Prov. 1; 26. "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice."—Jonah 2; 2. "I lifted up mine eyes unto heaven, and my understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Now I, like Nebuchadnezzar of old, "praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase."—Dan. 4; 34-37. This past winter was the coldest and most disagreeable, perhaps, that many have experienced in this portion of the South; but it is hardly to be compared to the coldness of my feelings, and darkness that I had to pass through. But, thanks be to his name! I feel like the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.—Song.

This (Lively) has been a place of destitution, but during this year we have been blessed with a great many ministers

to visit us. I was favored with the opportunity of going to the General Meeting at County Line. There I met with some of the dear members with whom I was acquainted, and many that I wasn't acquainted with. We had very good preaching, I thought—and with power. Oh! it was a glorious meeting, indeed. Glorious things of thee are spoken, Zion, city of our God! I thought if Christ was on earth to speak, who spake as never man spake, those who would not hear the preachers there (who, I believe, were sent of God) would not hear him. I went to the Upatoie Association, held at Harmony Church, Ga., which I also enjoyed very much:

I have tried to explain in the best way I could my feelings when in darkness and when in light. But I can not tell whether any Primitive Baptist, or any one else who has been taught by God's Spirit, can have any fellowship for me or not, after reading this.

Lively, Ala., Oct. 15, 1881.

LYDIA ROGERS.

Dear Brother Respass, the foregoing lines are submitted to you. If you think it would be of any comfort to any of the scattered flock, you have my permission to publish. If not, just lay it aside, and all will be right. It is said of papers they have to be filled with something, but I am glad to think I have more confidence in you than to think you would publish a worthless piece merely to fill your paper.

One of the least,

L. R.

Dear Sister, your little contribution did me good, and will doubtless be good for many others of the family. Write again when the Lord gives the spirit. We do not publish matter merely to fill up, for fear there might be "death in the pot" from wild gourds.—ED.

READER, is not that mercy worth your breath, which was worth a Saviour's blood? Why should we cease petitioning, while God continues granting?

CENTREVILLE, OHIO, December 11, 1881.

Dear Brother Respass:—I take this opportunity of acknowledging the receipt of the "CONCORDANCE," for which please accept thanks. It will be highly appreciated by me, and also by my husband, who has recently been *liberated* to talk in public, which is one reason why I was so anxious to obtain the book, that he may learn more and more of the meaning of the Bible, and thereby become an able minister of the word, if so be the church is not mistaken. I wish every Baptist family in the land would take the MESSENGER, and read, and not only read, but give heed to the things contained in it.

We met with quite a loss this fall in the death of our dear old mother. She fell down cellar and received injuries from which she died four weeks afterward. Her name was Elmira Allen. Her obituary will be sent to you for publication by Elder John M. Thompson, of Franklin, Ohio. For some years before her death she would frequently say she was only *waiting to go*, and when the time came she was ready. For two days before the breath left her she seemed at times to be caught away from earth, and to enjoy some unseen pleasure. Her last words were, "*Rest! REST! REST!*" and the Lord took her.

"One more buried beneath the sod—
One more standing before her God;
Why should we weep for those who have gone?
With us 'tis night—with them 'tis morn."

I sympathize with you in your loss of your son. May the good Lord bless you with strength to bear all your trials! We all *must* go soon. How are we living? Watching and waiting? I fear I am not. Oh! how easy it is to yield to the tempter and go in forbidden ways. We should have our loins girt about and our *lights* burning,—for to them who *look* for him will he appear. I still live at home, and my father's house has been a stopping place for all the "watchmen" who have come by. Father still lives. We are in what is called the "Miami Association," Sugar Creek Church.

We live quite a distance apart, yet I would be pleased to

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see you in the flesh. We would be glad to have you come and pay us a visit, and teach us the truths of God. Go on with your work. Exhort, reprove, rebuke, with all long suffering and doctrine; for the time has come when they will not endure sound doctrine. Our religion will do us little good in this life unless we practice it. But enough for this time. May the Lord bless you!

From an unworthy sister, SALLIE J. McGLADE.

AFTON, GA., December 5, 1881.

Dear Brethren Editors, and all the Faithful in Christ Jesus:—For some purpose I am yet spared, and have been favored through the summer and fall to visit eight churches at their annual meetings, and four Associations, and now feel to talk to you of the goodness of God, and some at least of what we saw and heard. I will say, first, I don't think I have ever before witnessed so large congregations and more interest manifested by the membership of the churches and congregations generally, than at these meetings. The ordained ministers in attendance averaged from three to five, and almost invariably came forward in demonstration of the Spirit, declaring the gospel of Christ, much to the comfort and feeding of the sheep and lambs. Many hearts were made glad and caused to rejoice in the Lord; tears of joy flowed freely, while they thanked God and took courage; peace and harmony prevailed, with some additions. Praise ye the Lord!

ASSOCIATIONS.

I left my home, September 28th, to visit the Primitive Pulaski Association, which convened with Mt. Olive Church, Dooly county, Ga., embracing the first Sunday in October. Was joined by my son, his daughter, and Elders A. Parrish and R. Tucker on the way. Reached the place in due time to hear the introductory sermon delivered by Elder M. McDonald, in an able manner—in demonstration of the Spirit and of power; a pleasant introductory, indeed. The preaching

throughout the session, so far as I learned or was able to judge, was good. The meeting closed on Monday with much feeling, and Elder Parrish and myself returned to Ty-Ty Station, B. and A. Railroad. Rested with my sons a day or two, and boarded the train Thursday for the Harmony Association, which convened with Beulah Church, Terrell county, Ga., embracing second Sunday. Arriving at Dawson, we were met and greeted with much kindness and brotherly love by the brethren of Beulah, which was more fully evidenced by their having so many vehicles present to help us on our journey. The introductory sermon was delivered in an appropriate manner by Elder J. Davis, and the preaching from day to day, as far as I heard or learned, was done in demonstration of the Spirit. The correspondence quite full. Alabama was represented at this meeting by six of her worthy ministers—four of whom I had never before met. Congregation very large; peace and order prevailed. It was truly an Association of much harmony, indeed. Circumstances required Elder Parrish and myself to take leave of the brethren Sunday evening, and we reached our homes in due time to attend our own Association, which convened with Mt. Olive Church, Clinch county, Ga., embracing the third Sunday. The introductory was delivered by Elder R. Bennett, from the Alapaha Association. Here I formed an acquaintance with Elders Field, of Macon, and Stubbs, of Bulloch county, Ga. Here, too, we had a good meeting; good preaching, peace and harmony in the house, and a large congregation in attendance. We returned home again in time to visit the Ocklockonee Association, which convened with Sardis Church, Colquitt county, Ga., embracing fourth Sunday, and as usual the congregation was large. The introductory was delivered by Elder P. T. Everitt with much freedom of speech, and so far as I learned there was no discord in doctrinal sentiments. To say the least, it, with the other three, were all good, and many of the poor of God's flock felt it was good to be there. There was an average, I suppose, of eighteen ordained ministers at each of the four Associations, with several licentiates. The

doors and hearts of the brethren and friends on each occasion were opened, and brethren and friends from a distance treated with much kindness and respect. May the Lord abundantly bless them, and the many, many who greeted us with a shake of the hand, and with tears trickling down their cheeks, saying, "Pray for me!" Oh, that the Lord may save them with that salvation which is in Christ Jesus, is our prayer, for his name's sake!

In conclusion, let me say to Elder J. M. Baker, of Leuling, Texas, I was much gratified and shed tears of sympathy and of joy while reading his piece in the MESSENGER, of December 1st, in reference to his Association, and more especially the changes through which he passed. But, my dear brother, "the Lord is good—a stronghold in the day of trouble, and knoweth them that are his." Though you felt forsaken of the Lord, you had nowhere else to go. Like David, you were brought low, and he helped you—and all within you was praising his holy name. I was also much pleased with your admonition respecting Associations. They are not the place to transact church business in; this should be done in the church, and not out of it.

Please permit me here to say to Elder W. M. Mitchell, of Opelika, his private letter of November 12th was received in due time, and in reply will say I was truly sorry to hear of your great suffering and affliction. I sympathize with you, indeed. Oh, may the Lord continue his sustaining grace with you, to bear you up in your deepest trials and troubles! I feel satisfied, my dear brother, that you do have the evidence within that you have fought a good fight, have kept the faith, &c. It is good to remember, in your great affliction, that "He who is your (our) life learned obedience by the things he suffered."

Yours in tribulation,

E. J. WILLIAMS.

WOULD you believe more than others? then you should know more than others.

WILLIAMSTON, N. C., November 23, 1881.

Elder J. R. Respass:—My Dear Brother in Christ:—Your very precious, rich letter of February 25th was most gladly received, and it was cheering to my sad, bereaved heart. I feel lonely, desolate and afflicted. My earthly stay and staff has been removed; but Jesus lives, and blessed be his precious name! I have read and re-read your letter, and should have responded sooner, but the feeling sense of my inability to say any thing that would tend to comfort and edify you has deterred me. I see by the last MESSENGER that God in his infinite wisdom has again laid his afflicting hand upon you. I feel that I can not any longer refrain from writing to you. I deeply sympathize with you and dear Sister Respass, as the blow falls heavily upon the parent's heart. Our heavenly Father in mercy and love afflicts his dear children. We can not see through his dispensations, but we believe that he doeth all things well; and what they know not now, they will know hereafter. God has been pleased to chasten his dear people in the furnace of affliction, but in the store-house of his mercy his promised grace is secured: for as their days their strength shall be. His *promises* are *sure*; they *can not fail*.

“He will be with them their troubles to bless,
And sanctify to them their deepest distress;”

as you in your letter did most fully testify, in regard to the presence of the blessed Saviour being manifested to you and your dear companion. I can testify of a truth that in my greatest trials, and sorest conflicts, and most heart-rending bereavements, I have realized most sensibly the sustaining arm of our mighty Redeemer. I am fully confident that God will be with his people; but the great question with me is, Am I a child of God? I am fully confident that Brother and Sister Respass are heirs of promise; therefore all of their afflictions will work for their good and the glory of God. Soon all these scenes of earth will close, and the bright day of eternity will open to all the elect of God, and they will bask in the sunshine of eternal glory and blessedness—

“Where sickness, sorrow, pain and death,
Are felt and feared no more.”

No more parting with loved ones, but those long parted will meet again. How blessed to reflect on those glorious realities that await the ransomed family of Jesus, and when we hope that we are interested in that glorious inheritance! We are blessed above the world, and there is not any thing in this world to be compared to the riches that God bestows upon his people. With all their afflictions, trials and tribulations, they are blessed beyond degree.

As you most justly remarked, "It is a day of trial and sore affliction with God's people." And I expect that these trials will increase; there must be something to bring his dear people more closely together, and draw them from the world, its vanities and toys. Afflictions and trials generally bring God's dear people more closely together in holy fellowship and love. The Lord knows just how to discipline his children, and wean them from their idols. He is all the while dealing with them in love. He corrects them for their good. This world is not our home; here we have no continuing city. All our blessings are lent to us; and dear companions, our children, and all that is dear and precious to us, is his gift,—and they are only loaned to us for a season, to be repaid anon. I desire to sink into God's most holy will, and be resigned to all his righteous dispensations. But I am so helpless and weak, that of myself I can do nothing; for "when I would do good, evil is present with me." Without Jesus, I am lost. He is *all*, and in all to me. The *loss of my precious husband* still bears me down. I feel truly to be a widow indeed. I feel that the scenes of earth are fast passing away, and to me this world is comparatively of very little moment. Yet I find myself *encircled with many trials, cares, and afflictions*; the way at times to me is exceedingly dark and drear. But my spirit pants—yes, longs for—that far off land of rest. I am weary of *self* and of *sin*. I long to be like Jesus. I thirst, I pant, for the fountain of life and light,—to dwell among the just. Oh, my dear brother, do pray for me and mine!

I do feel deeply to sympathize with you in *all* of your *afflictions*; although some of them may seem harder for you

to bear than death, yet God will sustain you, for I believe you are blessed of him. I trust your labors will be abundantly blessed, and may the sustaining power of the God of Jacob rest upon you and your precious wife! I would like again to meet you on earth, but hardly expect this will ever be. I would be glad to hear from you, Brother Respass, should you ever feel disposed to write to me. I hope you will excuse this poor, imperfect scrawl. With much Christian love to yourself and Sister Respass, and to all the faithful with you,

Your humble sister in deep affliction,

M. M. HASSELL.

CONFIRM THE FEEBLE KNEES.—ISAIAH 35.

NORRISTOWN, IND., December 29, 1881.

Dear Brother Respass:—I have been taking the GOSPEL MESSENGER since last June, and I desire to express my approbation of it, and also to write something for the encouragement of its readers. I think such a paper is useful to the Baptists, when its columns are carefully guarded by one, who is able to discern between truth and error,—rejecting all articles that are likely to breed strife and contention. These characteristics are plainly demonstrated in the GOSPEL MESSENGER. If I could present a few thoughts that would encourage any of the little ones of the fold, I would be satisfied.

We often hear the Christian complain of his evidence of Christianity. He says his experience is so weak that he can hardly trust it; that he has not been made to feel so miserable and wretched as others, and that his deliverance was not attended with such bright manifestations of God's love. He can hardly remember when or how he was made to hope in Christ; and seems discouraged when he hears another tell his experience, which marks so plainly every step of the road from the service of sin under the law, to the service of Christ under grace. But, dear brother or sister, as it may be, let us see if

we can show that you have as good a reason to hope as those whose experience seems to be more vivid than yours. God never works without a purpose or design; neither does he fail in any thing he attempts. "He works all things after the counsel of his own will."—Eph. 1; 11. Also, "being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ."—Phil. 1; 6. God has a purpose in our sorrow as well as in our joy. But one may ask, "Why all this sorrow and anguish of soul? why am I thus distressed?" It is because we are vain and wicked; "our conscience defiled, thoughts evil, our hearts desperately wicked above all things." Paul describes our condition by nature, as follows: "As it is written, There is none righteous—no, not one; there is none that understandeth; there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable; there is none that doeth good—no, not one; their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace they have not known; there is no fear of God before their eyes."—Rom. 3; 10-18. God brings us into judgment with him. Surely, the knowledge of such depravity is enough to make any one mourn. But can any one know this except God teach him? You will readily answer, no. Then, if you have felt this depravity, God has begun a good work in you, and you know that you are a helpless sinner just as well as the one whose mourning exceeds yours. God only designed to show you your utter helplessness, that you might appreciate the blessing of grace, and give him all the glory of your salvation. You are made to acknowledge that you are justly condemned by a just and holy law. The harder the sinner strives for righteousness under the law, the darker grows the gloom, until he acknowledges his condemnation and begs for mercy as the poor publican did. Dear reader, have you felt this condemnation? then take courage, for it is the work of your heav-

only Father. Instead of the experience of our brethren and sisters causing ours to appear less important, theirs should establish ours—as they all corroborate. The experience of all the saints enters into the great cloud of witnesses spoken of in Romans 12; 1. When we have fully realized our sinfulness, felt that we are forever cut off from the presence of God, then joy springs up in our soul, and we are made to praise our Maker. Whence comes this joy? It comes from a knowledge of Jesus; and when we know him in a spiritual sense, we know that he died for sinners, and we have faith in the power of God to believe that his death will be effectual in the salvation of those for whom he died. To some this evidence comes with great assurance and power,—to others it comes so gently that they can't tell when or how they came to trust in him. But how came we in possession of this knowledge of Jesus? It came by birth. The individual is born of the Spirit; hence he has a knowledge of spiritual things. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father."—Rom. 8; 15. Again, "We have not received the spirit which is of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."—1 Cor. 2; 12. Jesus is revealed to us as *our* Saviour. He is made unto us "wisdom, righteousness, sanctification and redemption."—1 Cor. 1; 30. No matter how bright a view of Jesus others have had—they have learned no more than you. They have realized that salvation is of the Lord, and not of man—which you have also learned. They have been enabled to come to Jesus—which no man can do except the Father draw him (John 6; 44)—this you, also, have been enabled to do. You complain of many doubts and troubles by the way; so do all God's people, and this is one evidence of your Christianity. David said: "Why art thou cast down, O my soul? and why art thou disquieted in me?"—Psa. 42; 5. Again he says: "Is his mercy clean gone forever? doth his promise fail forevermore? hath God forgotten to be gracious? hath he in anger shut up his tender mercies?"—Psa. 77; 8, 9.

The prophet Elijah had doubts and fears. At one time he fled from his enemies, and as he went he cried unto the Lord and said: "Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life." But what saith the answer of God unto him? "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal."—Rom. 11; 3, 4. John, the forerunner of Christ, doubted and said: "Art thou he that should come, or do we look for another?"—Mat. 11; 3. Read Jesus' answer to John. It shows that we are to walk by faith, and not by sight. Paul said: "Oh, wretched man that I am! Who shall deliver me from the body of this death?" When God, by his prophet Jeremiah, promised to make a new covenant with the house of Israel, he declared that under this new covenant, or will, they should not teach one another, saying, Know the Lord; "for they shall all know me, from the least of them to the greatest of them, saith the Lord." This is fully realized in the experience of God's people. It is by the writing of his laws in their hearts, by which they know his justice in their condemnation and his mercy in their salvation. This can not be taught by man, but the least and most ignorant saint on earth knows it just as well as St. Paul. All know God in his justice and in his mercy.

Your brother in hope,

W. N. THARP.

THE RESURRECTION.

ACWORTH, GA., December 26, 1881.

Dear Brother Mitchell:—Since reading your article in the January MESSENGER on "The Resurrection," I have had many thoughts, and now take my pen to write you, although I don't know how to write; and it grieves me that I don't. But if you can get hold of my theme, maybe you may gather my meaning, in part at least. My heart rebounds at the thought of the Resurrection, and my soul doth magnify the Lord; my

heart and spirit doth rejoice in God my Saviour; yes, my Saviour and yours; for I have felt the power of his, or the Resurrection. When I tasted the powers of the world to come, I thought I knew what was, or is meant in the 14th Psalm. What can all this mean? Well, you know how the "mountains skipped like rams, and the little hills like lambs." Dear brother, I do know something about this trembling at the presence of the Lord,—at the presence of the God of Jacob. You know John turned to see the voice of Him that spake with him; and so did I; and being turned by a higher power, I saw great things,—and, oh! his majesty! No wonder the beloved John fell at his feet as dead; and so did I. Glory to God in the highest! He laid his right hand upon me, saying unto me, "Fear not. I am the first and the last." How much I saw in this one great and glorious vision I can never tell. I mounted so high that the earth was nothing to me; and yet I could say, "Peace on earth, and good will to man!" For a long time I compared this to the opening of the seventh seal. Oh, the silence! I did not speak,—and when I did, I saw the angels in heaven rejoicing with me (the church militant.) I know that

"Prisons would palaces prove,
If Jesus would dwell with me there."

Paul said he knew a man in Christ, such a one caught up to the third heaven; saying, "I knew such a man (whether in the body or out of the body, I can not tell, God knoweth), how that he was caught up into paradise, and heard unspeakable words, which were not lawful for a man to utter."

My heart's desire and prayer to God is for the true Israel of God, that they may be saved from error. If any lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. If all our preachers would follow Paul in preaching, they might see the young men falling down from the third loft and taken up dead, yet having life in them. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. I would be glad for all our preach-

ers to read carefully the 20th chapter of Acts; not that I know any thing, but hope that I have obtained favor of the Lord. I know that my love is unfeigned for Christ and the church. John said he knew some things; and is it saying too much to say we know certain things?

I have not relieved my mind entirely, but fearing I have already darkened understanding by words without knowledge, I will close. I have said, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee."

Your unworthy sister,

L. P. McDANIEL.

We are glad to hear from you, Sister McDaniel, and trust we shall hear of you, in the MESSENGER, oftener. Relieve your mind fully on this or any other subject with which you may be impressed.—R.

HOPE.

If in this life only we have hope in Christ, we are, of all men, most miserable.—1 Cor. 15; 19.

This is the language of Paul to brethren—to all of all time called in this our hope—"the hope of the gospel," "of glory," "of salvation," "of eternal life," "of Christ in you the hope of glory."

This hope is begotten of God, and springs with faith and charity in the new birth, and abides with them in perfect harmony as that the heart of their abode will believe in, hope for, and love the same things. And this hope, though already receiving and looking for benefits in this life, yet its main blessings, its far more exceeding and eternal weight of glory, is to be revealed and received in the world and life to come. So that it reaches beyond this life and lays hold on Christ for final fulfillment of the gospel promise to bring the heirs of salvation to the perfection, likeness and glory of Christ in eternal life. This grand ultimate fruition of hope as the invisible things hoped for, becomes so precious and priceless to the renewed heart, that it joyfully exchanges the pleasures and profits of the world and of sin, for their dear promise's sake.

For hope fixes on things not seen, and faith, the inseparable companion of hope—though not always so manifestly abiding—is in that same heart an abiding evidence of those things not seen, and the very substance of the things hoped for. For, for what do we hope? Why, as to the past and present, that the spirit of life in Christ Jesus has made us free from the law of sin and death, and quickened us into newness of life, even making us partakers of the divine nature, partakers of Christ's life. Faith partakes of Christ—therefore is in substance the same invisible Spirit of life. It is Christ in us. And Christ in us the hope of glory. What is this further hope of glory? The basis of this hope is Christ—Christ *in* us; and Christ being in us, the Spirit of Him that raised up Jesus from the dead, by it our vile bodies shall also be raised up from the dead, and fashioned like unto Christ's glorious body, as an heir of the same eternal inheritance. These are the unseen things yet hoped for—"the hope of glory" yet to be revealed in us.

And faith, as I said, is not only an evidence of hope as genuine, and our first inception of Christ, and of the unseen things hoped for—but is, moreover, their substance. After that ye believed, ye were sealed with the promise of the things hoped for. And as being the substance of things hoped for, Paul said: "The life I now live in the flesh, I live by the faith of the Son of God," showing that faith in vital substance partakes of Jesus Christ—the embodiment of hope, and all we hoped for.

I think it well to consider these points, as that it may brighten and strengthen our confidence in our hope, that hath a great reward in this life. And charity, also, is an abiding, incontestable evidence of the abiding presence of hope. "And now"—in this life—"abideth faith, hope and charity." Faith lays hold on Christ and eternal life, believing to the saving of the soul. Hope fondly expects and fervently desires, while charity loves and longs for the same. And all in harmony, in all long sufferings and endurance, strive to attain to the same things and end; and mutually evidence, strengthen and sup-

port each other in the struggles and trials incident to the pilgrimage through life. And all these, for primary evidence, go back, hand in hand, to the wormwood and the gall—the travail and pain that wrought deliverance and brought to newness of life in Christ.

Then, truly, it is Christ *in you*, the hope of glory. But, oh! how much is embraced in the fact. Christ *in you*! To have Christ in you, is to be dead to the world and sin, as Christ was. As certainly as you have Christ in you, you are in the world, as Christ was. To have Christ to love and save you, is to have the world hate and destroy you. To win Christ, is to lose the world; so that to follow Christ, looking for that blessed hope laid up for you in heaven, is to have lost all pleasures of the world and gained its contempt and hatred. Therefore, “with persecutions in this life, we receive the hope of eternal life in the world to come.” Then, how self-evident, how forcible, the fact that if in this life only we have hope in Christ, we are of all men most miserable! And how this sweetens our good hope! How exceedingly precious and blessed is this hope, when we gladly lose this world and accept persecutions, &c., for its sweet promise’ sake! And how unspeakably pleasing and priceless are the things hoped for, when if despoiled of them by a limit of time, we are most miserable! And that we lose more, and gain more, and endure more, and expect more, and are most miserable or most blessed concerning our hope, is not only proof that we, of all men, value and cling to our hope, but that of all hopes ours is the sweetest, and dearest, and best. But while its greater blessing is beyond this life, there is still a great recompense of reward here, even in having confidence in our hope. It is necessary to our peace and rest in the gospel, that we “be not moved from our hope,” but hold fast “in full assurance to the end.” Hope hath a patience. It is good to wait then for the Lord.

But the most fatal thing to hope is to deny the resurrection of the dead; in which case our hope is cut off with this life, and our faith also is vain, and we are indeed of all men most

miserable. Paul used this language as declaring the fatal, inevitable result of such a position, and in defiance of the resurrection of the dead—even of “these vile bodies.” In proof that to preach the gospel is to preach the resurrection, and that he had preached it as a cardinal point in the gospel, he said if the dead are not raised, then he, in preaching the gospel, had testified falsely; had testified falsely of God in saying he had raised up Christ from the dead—whom he had not raised as an individual body, if the dead entire are not raised. Some of the brethren at Corinth had denied the resurrection of the body. But how clearly and forcibly did Paul show the ruinous results of such a position—that it was to limit their hope to this life!

Butler, Ga., November, 1881.

R. ANNA PHILLIPS.

[*To be Continued.*]

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors.

ONE TAKEN AND THE OTHER LEFT.

Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left.—Mat. 24; 40, 41.

Our aged and highly esteemed brother, Owen Smith, of Georgia, some time ago requested our views of the above text; but for the past thirty days (this November 15th), we have been in such a suffering, feeble and declining condition, as to forbid any attempt to write. And even now we are quite feeble in body and mind. We will, however, so far as ability may be given us, endeavor to offer a few thoughts upon the text.

We are aware that there are many and conflicting views upon the application of the text and its connection; but it is not our design, at present, to speak specially of only one prominent feature of the subject, as clearly set forth in the verses quoted. The sovereign, discriminating grace of God is

a prominent feature of the gospel of Christ; and this principle is clearly set forth in the text. "There shall two be in the field; the one shall be taken and the other left." If we regard this merely in its temporal application to the affairs of the Jewish Nation, then it would seem reasonable to suppose that the "one taken" was suddenly overcome in an unlooked for and irresistible calamity, from which he had no power whatever to free himself. While the other, who was left,—though the two were together in the field,—no difference as to their locality, moral standing, nor vocation in life,—is passed by unhurt and unharmed; nothing taken from him, nor any thing given to him. It is a sovereign, discriminating providence—"one is taken and the other left." But if we regard it in its more immediate gospel sense, we would think the "one taken" would represent the subject of saving grace; called of God with a holy call,—not according to his works, nor occupation in life,—but, as saith the Scriptures, "according to God's own purpose and grace which was given us in Christ before the world began."—2 Tim. 1; 9. This is the only plan on which God ever has, or ever will save any sinner. He calls them to a knowledge of their justly condemned and needy condition, and makes them feel that their righteousness is as filthy rags. They know they need a Saviour, but he must be manifested and revealed to them before they can claim a personal interest in him. This separates them from the world; and Christ says of them, "they are not of the world, even as I am not of the world." "If ye were of the world, the world would love its own; but because I have chosen you out of the world, *therefore* the world hates you." The manifestation of this sovereign, discriminating grace of God stirs up the enmity and hatred of the world. "One is taken"—the other is left as he was before; nothing is given him, nor is there any thing taken from him. He has the same rights, privileges, appetites and passions he had before his mate in the field was taken from him. His will, his judgment, and power to exercise them, are not impaired by what grace has done for his fellow. If he loved sin before, he is left to love it still. His vocation

in life has not been disturbed. If, like Cain, he was in the field as a "tiller of the ground," he is left still to till it. What harm has the sovereign, discriminating grace of election ever done to any of Adam's race? It has brought millions nigh to God in the perfect righteousness of Christ, but it has never kept one away. It is their sins that have separated sinners from God, and not the "election of grace." Grace is the free, sovereign favor of God, bestowed upon unworthy and undeserving sinners, according to God's eternal purpose of love and mercy through Jesus Christ our Saviour. "It is by grace ye are saved."

This sovereign, discriminating grace is further demonstrated in our text. "Two women shall be grinding at the mill; the one shall be taken and the other left." Why this discrimination? Nothing is said of any difference in the intelligence, nor of the morals of the two women. They were both engaged in the same avocation in life—"grinding at the mill." Yet one is taken and the other left. This discriminating grace of God in the salvation of sinners is a most prominent feature of the gospel. Christ taught this doctrine when he 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." He gives no other argument nor reason for it than simply to say: "Even so, Father, for so it seemed good in thy sight."—Mat. 11; 25. What more should we want to know about it, than to know that it seemed good in the sight of him who is Lord of heaven and earth, and whose ways are right, though past finding out?

Again, Christ taught this doctrine of God's sovereign, discriminating grace when he came to Nazareth, saying: "I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them (widows) was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow." Here is the doctrine of the election of grace, taught by him who always taught right. This doctrine never has been acceptable to sin-

ful, nor self-righteous men. It has always been "a stumbling stone and rock of offence" to such as stumble at the word. See this enmity demonstrated when Christ had further demonstrated the truth of discriminating grace in the case of Naaman, the Syrian: "Many lepers were in Israel in the time of Eliseus, the prophet, but *none of them* was cleansed save Naaman, the Syrian."—Luke 4; 25-27. What was the effect of these illustrations of the doctrine of election so clearly presented in the very Scriptures which the people of Nazareth had read every Sabbath? Why, when it was brought home to them that the sovereign, discriminating grace of God had taken one and left another, and no other reason given for it than that it seemed good in the sight of God, they could bear that doctrine no longer. "*All* in the synagogue, when they heard *these things*, were filled with wrath, and rose up and thrust him out of the city, and led him to the brow of the hill on which the city was built, that they might cast him down headlong."—Luke 4; 29. Were they not a murderous set of synagogue worshipers? They had heard what wonderful miracles Christ had done in other places,—why not do the same here in Nazareth,—in his own city, where he had been brought up? This was their argument: "Physician, heal thyself." Heal here at home, and then we will have more confidence in what we hear of you abroad. But when Christ, in vindication of his course, illustrated its consistency with the Scriptures, their arguments ceased,—their mouths were stopped,—but the enmity of their hearts remained. The sovereign, discriminating grace of God is what men can not endure until they are subdued by it. "Grace reigns through righteousness unto life eternal by Jesus Christ our Lord."

This principle of the sovereign, discriminating grace of God is illustrated by thousands of scriptural incidents. Cain and Abel, the first two born into the world,—born of the same natural parents,—brought up under the same moral and religious influences,—both of them religiously disposed, and both "brought an offering unto the Lord." Thus far we see no difference. "And the Lord had respect unto Abel and his

offering; but unto Cain and his offering he had not respect. And Cain was wroth, and his countenance fell.”—Gen. 4; 4. Here was a difference; not a difference by nature, but a difference by grace. “Who maketh thee to differ from another?” “By faith Abel offered unto God a more excellent sacrifice than Cain.”—Heb. 11; 4. Was this faith the product of his nature? or was it not rather the gift of God? This faith embraced Christ as his atoning sacrifice, and was given him by the sovereign grace of God. He had no Sunday School training; he had never read a Bible; nor had he ever heard a sermon, nor had any of the modern means and human instrumentalities that are now said to be necessary to stir up faith in the soul. Yet he had faith, by which “he obtained witness that he was righteous.” Cain did not have this faith—nor did he want it. He wanted to have things his own way, and was very wroth because God would not accept of him and his offering. And his murderous rage ran so high against the sovereign, discriminating grace of God as developed in Abel, that he rose up and slew him.

The truth of this doctrine, which so early began to be developed, runs through the whole chain of divine testimony as set forth in the Scriptures; and it will be the same when the world winds up. But, as it was in the days of Noah, the people will not generally believe it. They eat, they drank; they bought, they sold; they married wives, and were given in marriage, until the very day the flood came and took them all away. So shall it be at the end of this world.

This sovereign, discriminating grace of God is set forth by the Lord himself very forcibly in the 43rd chapter of Isaiah. He speaks of his people as *precious* in his sight. He says: “I have loved thee.” “I have redeemed thee.” “I have called thee by thy name; thou art mine.” Here is grace—sovereign, discriminating grace—in all this. The Lord further saith: “I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even *every one* that is called by my name; for I have created him for my glory. I have formed him;

yea, I have made him." "*This people* have I formed for myself; they shall show forth my praise."—Isa. 43; 6, 7, 21.

We see, therefore, that the Lord has a people which he claims in a special and peculiar sense from the general mass of mankind. He knows them when in the quarry of nature—in sin and unbelief. In due time, his own appointed time, he calls them out of darkness into his marvelous light. He says to the north, "Give up;" and the word is obeyed. He says to the south, "Keep not back;" and at once "*his sons* come from far, and his daughters from the ends of the earth"—even from the ends of all their earthly hopes, and comforts, and joys, they come to rejoice in the Lord and show forth his praise in their salvation. "*This people*" the Lord has formed for himself—and he says of them, "They shall show forth my praise." No other people on earth show forth or make manifest the praise of God by ascribing all their salvation to him from first to last. And they would not do it had they not been made to see and feel their lost and wretched condition, and experienced deliverance in such a way and at such a time that they know that the Lord has done it, and that all praise and glory is due to him.

If permitted, we may at some future time speak of the "Sign of the coming of Christ."—M.

THE TEN VIRGINS.—MATTHEW 25.

By request of Elder Henry Meeks, Johnson Co., Ga.—This parable is, we think, designed to teach the difference between the law and the gospel—that is, the difference between those Jews under the law, that worshiped in both letter and spirit, and those that worshiped in the letter only; and how that difference would be manifested at the passing away of the temple worship, or ceremonial world or kingdom, and the ushering in of the gospel world or kingdom. There are many worlds or kingdoms, and most of us have doubtless experienced the passing away or ending of a certain state of things

and the coming in of another. It is something very like death. As our children leave the paternal hearth and make homes for themselves, or are removed by death, leaving us alone as we first entered the married world, there is an ending, in a sense, of that family kingdom as it once existed. No longer does our sceptre sway them as it once did; they are now in a different kingdom. When a world or kingdom of any kind to which men have been long accustomed, and to which they have become greatly attached, is destroyed or comes to an end, there will, of course, be great changes; often great upheavals of society, and many forms of severe suffering and affliction. The world or state of slavery, that came to a sudden and violent end a few years since in the South, wrought great changes in our society; many were left desolate, though a few were saved from destruction, even in the ending of that long established state of things; all were not destroyed. Those watching for and expecting the coming of the end, passed out safely from one kingdom into the other. That is to say, those holding slaves as a trust from God, realizing its responsibility, could not be destroyed in being relieved of the responsibility by their manumission; because, holding them in that spirit, there could be no inducement to indolence, pride, cruelty, extravagance, or covetousness; no excess or "surfeiting and banqueting." They held them as only the "wise" could hold them; and as the "wise" or regenerated Jew held the trust committed to his nation in "the law and the prophets," giving him "much advantage every way" over any other nation, and in the same degree increasing his responsibility above any other people, so that in that spirit he could not become exalted by the trust. So the Christian to-day, blessed as he is above all mankind, can not become exalted by the trust committed to him by the Spirit; because, as more is committed to him in the gospel than in the law, and therefore more required of him, he has more grace given him. As the "wise virgins" had oil "sufficient," so grace is sufficient; they had oil sufficient to pass out of one kingdom into the other—having the same oil, or spirit of grace, in both. If the Christian feels,

by the teaching of the Spirit and word, to be one of the elect family, he is also taught by the same Spirit his wretched depravity, and is thus abased rather than exalted, and filled with wonder at the grace and mercy of God to him, a sinful wretch. If he has been obedient to the word, and is wise in the truth; if he has suffered for His name, he is made to wonder at the goodness of God in counting him worthy to suffer. If he has preached "more than they all," he is made to say, "Yet not I, but the grace of God that was with me." He dare not glory save in the cross of Christ, by which he is cut off from all vain glory, being crucified to the world and the world to him. Though the Christian works and suffers as none save a Christian would, yet he is kept down and humble by the same grace by which he is enabled to do and suffer; and the work he does and by which he is humbled, would, done by one destitute of the Spirit, exalt rather than humble him. So it was under the law; under the law, as under the gospel, a right work could be done in a wrong spirit. Many kept the letter, destitute of the spirit—their lamps having only the oil of the letter, or of their own sacrifices, and hence would certainly go out in time of trial. Though they watched, it was the care of the man that pulled down his old barns and built new ones; it was the care to save and increase his own riches, and not the care of the poor, the care of necessity. Under the law, as under the gospel, it was necessary that the sacrifice be offered in the right spirit; the saint under the law, had the same spirit of the saint under the gospel; the same oil that made the light in his lamp makes it in the Christian's lamp to-day. It is for this reason that the lamps of the "wise virgins" tarrying under the law for the coming of the bridegroom did not go out at the midnight hour—the passing away of the old day and coming in of the new or gospel day. Grace sustained them; with them was light, and with the "foolish" was darkness, as it is unto this day. The fire that destroyed those casting the Hebrews into the heated furnace, only "liberated," so to speak, those children of faith. For the same reason some of old took joyfully the spoiling of their goods. Many lost

their slaves and other property, but have not lost their Christianity; many have seen the world of their vain and foolish hopes pass away, and have by grace passed into a better state or condition—a kingdom of trust and dependence in Jesus.

The "wise" Jew held the temple worship in the ceremonial world as designed for a special purpose, and only to continue till He whom it represented and foreshadowed should come in person, when it would pass away, the shadow giving place to the substance, and ending his responsibility and burden in longer keeping it up. Thus the wise Jew tarried under the law—tarried in expectation and strong desire for the coming Messiah, that he might enter with him into rest from his burdens. To that he looked when offering his sacrifices upon the altar of the temple—so that when He came who was "greater than the temple," it was nothing to him that one stone should not be left upon another; nothing that a national unity based upon carnal ordinances should end, and a unity of spirit or spiritual kingdom be established. Of such wise ones were Simeon, Anna and others. Into this kingdom none might enter by the law; against that, "the door was shut;" nor would it open to the knock of those seeking to enter, in that spirit. "Ye must be born again."

The "foolish" Jew, the light in whose lamp was made by the letter only, though by it he was outwardly clean, and morally chaste and pure, or a virgin, the passing away of the temple worship was the extinguishment of his hope—because his hope was a carnal or fleshly one. He could see no farther than his own sacrifices or works; in them only, he trusted—and if he lost them, "what had he else?" Though he professedly looked for the coming Messiah, he felt no need of him save to be built up by him in his own carnal hopes—and, therefore, when He did come and end the ceremonial world, his lamp went out in obscure darkness. He had no more oil, and though he got more, it was of the same kind—a kind that would give out, and by which, therefore, he could not enter in into the marriage feast.

The wise trimmed their lamps, and thus they burned more

brightly at the passing away of the old heavens; their hope being confirmed, seeing the fulfillment of the promise in the passing of the old world and the coming in of the new kingdom. The foolish trimmed their lamps also, but no trimming of a dead wick will make a lamp burn without oil. Being baptized under the gospel in the spirit of the Jew offering his kid under the law—that is, to be saved by it—is no better, the one than the other, neither being acceptable and both destitute of life.

And so, no doubt, it will be at death and at the end of time. Those only will enter into the heavens above with Jesus, that have here the oil of grace—the grace that will be sufficient for the trials and changes of time, for death, the grave, and eternity. Nor need any presume upon the letter, though it be the sound letter of election and predestination; the letter of that will do no more good of itself, than the letter of the law. There must be life—eternal life. Oh, Lord, have mercy, for Christ's sake!—R.

FEET WASHING.

In the *Hampton Guardian*, South Carolina—a secular and county paper—is a short article over the signature of “J. T. S.” on “Feet Washing” as a religious duty. The design of the writer appears to have been to condemn the practice of a few Primitive Baptist churches, who, in obedience to the example and command of Jesus, had engaged together in the humble service of “washing one another’s feet.” In the exercise of this right, privilege and duty, as these churches considered it, they harmed no man, they wronged none, nor defrauded any religious sect, society, institution or fraternity of any of their rights or privileges. Yet “J. T. S.” seeks to bring these churches and the example set them by their Lord into ridicule and contempt by intimating, if not clearly expressing, that if the example of Christ be followed in laying aside his garments, that not only the “coat and vest” must be laid aside, but “*all* the garments” must be taken off before girding with

a towel. In other words, the writer condescends to the degrading idea of representing Christ as stripping off *all* his clothes and appearing naked before his disciples, and if they follow his example they should do likewise. He says: "When Christ washed his disciples' feet, it was away from the gaze of the public and passers-by, and no *females were present*."

Is there any reverence for either God or his worship in the mind of any man who would dare to represent the Lord Jesus Christ as being vulgar and obscene in washing his disciples' feet? "Unto the pure all things are pure, but unto them that are defiled is nothing pure; but *even* their *mind* and conscience is defiled."—Tit. 1; 15. One under the reigning power and influence of a defiled mind and conscience, turns the most holy and sacred things into ridicule and contempt. With them there is nothing pure. God is not pure; Christ is not pure; his worship to them is contempt and ridicule. There is nothing pure with them except it be themselves. They are "pure in their own eyes." They are self-righteous, and condemn Christ as a "gluttonous man, a wine-bibber, a friend of publicans and sinners." Very much like this modern critic, "J. T. S." They regard his humble followers as the "*filth* of the world, the offscouring of all things."—1 Cor. 4; 13. The humble and suffering apostles of Jesus were so regarded. They were considered as the lowest type of humanity—the very *filth* and scum of society! They suffered trouble as "evil doers," even unto bonds and imprisonment. "But the word of God is not bound" by the decrees of earthly kings, nor the scoffs of wicked and self-righteous men. It will run and be glorified, in spite of all opposition.

There are but few Primitive Baptist churches in South Carolina, but we trust that they are there as "the salt of the earth," and will be enabled to "contend earnestly for the faith once delivered to the saints."—Jude. The grace of our God teaches its subjects to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." And we would here remind our brethren that if "ye are reproached for the name of Christ, happy are ye; for the

Spirit of glory and of God rests upon you: on *their part* he is evil spoken of, but on your part he is glorified." Every man who professes to be a follower of Him who is "meek and lowly in heart," should be ashamed to suffer as a thief, an evil doer, or a busybody in other men's matters. But if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."—1 Pet. 4; 14-16.

But we will again notice our friend, "J. T. S." In the first six items of his strictures on Feet Washing, his language is chaste and respectful. But the "sugar coating" appears to have become exhausted in the seventh. And when he comes to his "*Lastly*," he boils over after this sort, and says: "Why will some practice Feet Washing in a church, which no *logical mind* ever concluded to be an ordinance, and then oppose Sunday Schools, which simply means teaching the young, when Christ has so plainly commanded, 'Go and teach;' and also oppose Missions, when our Saviour's last great command was, 'Go ye into all the world, and preach the gospel to every creature?'"

If Primitive Baptists would bow and fall down to these household gods,—these human religious institutions of modern Sunday Schools and modern Missionary Societies,—then all would be right with such "logical minds" as our friend, "J. T. S." They might practice Feet Washing, or not do it, if they would only cease to oppose the traditions, doctrines, and commandments of men. Yea, it has ever been a characteristic trait of man to hold more tenaciously to the religious traditions, doctrines, and commandments of men, than to the commandments of God. The Lord Jesus Christ has thus spoken of it, saying: "In vain do they worship me, teaching for doctrines the commandments of men. For, laying aside the commandments of God, ye hold the traditions of men. Full well, ye reject the commandment of God, that ye may keep your own tradition."—Mark 7; 8-10. This is precisely what the modern Sunday School and modern Missionary worshipers have done. They have rejected the commandment of God, that they may keep their own tradition.

Let the reader turn to the 13th chapter of John, and there he will see by what authority Christians wash one another's feet. After Christ had washed his disciples' feet, he says to them: "Ye also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you." Can such authority be shown for modern Sunday School societies? Are they from heaven, or of men? If from heaven, in what chapter and verse of the New Testament shall we find the record of their organization?—M.

ON last Saturday (December 24th) we preached the first discourse we had been able to preach for *seventy* days—or ten weeks. The greater part of that time we were in extreme sufferings, and often excruciating torture. During the greater part of our ministerial life it has been our lot to suffer. None but the God of heaven knows, or ever will know, how much bodily pain we have often endured, even when we were preaching to the people the unsearchable riches of Christ. Often, too, have we felt to be "pressed out of measure, above strength, so that we despaired even of life." But God has had mercy, and still sustained us, even in the furnace; and were it not that we know that the Lord has said, "His fire is in Zion and his furnace in Jerusalem," we should long since have despaired of being a citizen of that holy city. But when we know that the Lord doth "sit as a refiner and purifier of silver, and he shall purify the sons of Levi (or the spiritual priesthood), and purge them as gold and silver, that they may offer an offering unto the Lord in righteousness," there is hope still that these afflictions are in the end to work for our good and for God's glory. True, we have often thought that our afflictions were much more than others', and that we were far less able to bear them without murmuring. In this, however, we may have been mistaken. One of the apostles of Jesus reminds the saints to "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."—1 Pet. 4; 12. And in another place he informs

them that the "same afflictions are accomplished in your brethren that are in the world."

We feel grateful for the solicitude manifested by a few brethren and sisters, who have written us inquiring after our health. It is not good, by any means, though somewhat improved from this last severe attack.

The editorials for our January number of the MESSENGER over the signature of "M." were written at brief intervals and in much bodily pain and weakness of mind. May we hope to have the prayers of God's dear children on our behalf?—M.

Coffee drinkers are asked to read the advertisement, in another column, headed *Good Coffee*.

OBITUARY.

Dear Brethren:—It grieves me to write the obituary of our dear little girl, NANNIE CHANDLER, daughter of W. M. and V. P. Chandler, who departed this life June 17th, 1881; aged 9 years, 5 months and 6 days. She was sick only three days. She did not seem dangerous at all until the third day, when she was taken with a congestive chill. We sent immediately for a physician; but, alas! it was too late. It pleased God to send that reaper, Death, to mow her down. Her spirit had taken its flight to that better land before the Doctor got here. Yes, she had fallen asleep—

Asleep in Jesus! O, how sweet!
From which none e'er awake to weep.

Dear brethren and sisters in Christ, I have no doubt but that many of you have sustained this heart-rending trial. If so, you can better understand my trouble than one so weak as I can describe it; for it can never be told. We have lost a good, kind and obedient child; and I do believe she was loved by all that knew her. But we can say with the poet—

"Weep not for a child deceased;
Our loss is her infinite gain—
A soul out of prison released,
And freed from its bodily chain."

I hope you will sympathize with me in my sad bereavement; and may this sad dispensation of Providence be sanctified to our eternal enjoyment of a Saviour's love! I hope the Lord will bless you in all your undertakings; and will you remember me and my family at a throne of grace?

'Tis hard to say without a sigh,
"Lord, let thy will be done;"
'Tis hard to say, "My will is thine,
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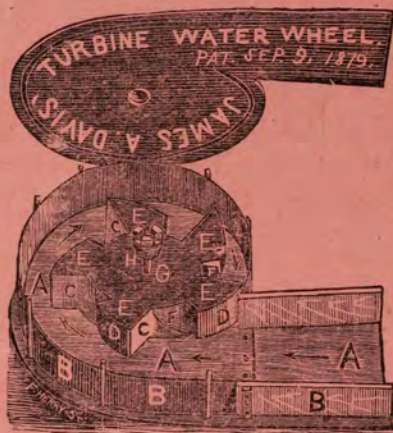
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The above cut is a perfect representation of my Water Wheel, with top plate of case removed, which fairly exhibits most of the advantages herein named. The twelve advantages possessed by this Wheel are set forth in order, viz: 1st, Simplicity of construction; 2d, Convenience for putting in position; 3d, Convenience of access; 4th, Adjustable Bridgetree; 5th, Economy of Water; 6th, Scanty Leakage; 7th, Effective force under Back Water; 8th, Security against Freezes; 9th, Freedom from small obstructions; 10th, Durability; 11th, Power; 12th, Cheapness.


The cut shows that the water has a *direct strike* against the square face of each bucket, which, with a small quantity of water, gives it great power. I would call attention to this, my guarantee: I will do more work with the same water than any other Turbine, Overshot, or Breast Water Wheel; if not, after a fair test, I will refund the money to any man who may have bought my Wheel.

For further information respecting terms, agencies, &c., confer with

JAMES A. DAVIS,**Macon, Ga.**

December, 1881.

PREMIUM LIST!

 The Premium Concordance still offered, but the supply is now limited to 14, after which no more can be got, the house printing them so cheaply had to quit; and they will probably not be bought again for less than \$5 a copy, if not more than that. The Webster Dictionary still offered for \$15 for 15 subscribers. Pilgrims Progress for \$2 for two subscribers.

Our object is threefold: (1) To extend the circulation of the GOSPEL MESSENGER; (2) To compensate to some extent our brethren and friends for their labor of love; and (3) To disseminate useful literature.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—Eds.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 3.

BUTLER, GA., MARCH, 1882.

Vol. 4.

A SERMON PREACHED AT BUTLER, GEORGIA, BY
ELDER JOHN ROWE, AUGUST, 1881.

[Concluded from February No.]

Here we should consider what folly it is to talk of faith without the operation of God. Did he work in Egypt because the Hebrews, as a people, believed? or was not their faith rather based upon his work? When they saw developed such power as mortals have not, then they believed that God was with them, and hence they departed from Egypt. But when they had advanced to the Red Sea, and Pharaoh and his host in pursuit, they "said unto Moses, Because there were no graves in Egypt hast thou taken us away to die in the wilderness?" Then what would become of them if their safety lay in their ability to believe? Be sure, my friends, he that first gives us a heavenly direction, must keep us in that route, else we should all fall into hell through unbelief. Did Moses say, on that occasion, believe and all will be well, after the modern tone? No, no; they did believe all they then had evidence of; they believed that early destruction was inevitable to them. Oh! what a blessed thing it is, my friends, that our faith and safety depends upon the purpose, promise, and operation of God, rather than these upon our faith. God had said emphatically that they, the seed of Abraham, should possess the land, between which and them lay the Red Sea; and so it must be, so far as the thing depended upon their faith; that faith must be supplied or wrought in them by him who had declared the decree, and that to make good his own

word. Ah! my friends, is there nothing lovely to you in such doctrine? Then I fear that Christ is in fact, in your estimation, "as a root out of dry ground." If there was no other way of escape for the Hebrews, the heirs of God's promise, the waters of the Red Sea must be separated certainly, rather than God should lie. Now, my friends, Christians of whatever sect, can't you look from the opening of that sea, the way of salvation to the Hebrews, back to God's promise to Abraham, and see that such a purpose and promise was the original of their safety? And do you call this hard doctrine? It was indeed a purpose which Pharaoh found hard to resist. Seeing the waters divided and the way clear, the faith of the Hebrews revived, and they passed through the sea in perfect safety. Though their formidable enemy pursued them thus far, fully bent upon recapturing them, yet after that day the Egyptians should be seen no more forever. If nothing less would suffice, they should be utterly destroyed—both the horse and his rider. Oh, yes! the enemy should be, not slightly crippled, so that the Hebrews may complete the victory, as many now speak,—but the waters of the sea, which the Hebrews were never required to control, should flow over them and wipe out their very existence. And hence we perceive that it was truth sung by Moses and the children of Israel: "Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy." Yea, they sang: "The Lord hath triumphed gloriously," arrogating nothing to themselves.

Now, I would ask you, my friends, how many of you have experimentally realized your captivity? For I tell you of a truth, except the God of the Hebrews has interposed in your behalf and set you at liberty, you are as fast bound by Satan and sin, as the seed of Abraham was in the land of Egypt. There is not a particle of truth in the doctrine that Christ has only crippled such enemies, and now calls upon you to finish the victory. No, no! if he has not totally routed and dashed in pieces those enemies, they will as certainly destroy you. You presume upon free will, as it is preached to you,—but if

you are still enslaved by Satan and sin, allow me to ask, what has free will done for you? Without doubt, free will has taken position and battles with the enemy,—for our Saviour has said: “Ye are of your father the devil, and the lusts of your father ye will do.” But to you who hope you have been delivered I now speak: can you not sing the song of Moses? Is it not the sentiment of your heart, that “the Lord hath triumphed gloriously,” and that “his right hand hath dashed in pieces the enemy?” If so, there is positively nothing for us to disagree about, except you have been “spoiled through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.” Let Christ have the honor of having “spoiled principalities and powers.”—Col. 2; 15. And of having “put away sin by the sacrifice of himself.”—Heb. 9; 26. Of having destroyed “him that had the power of death, that is the devil.”—Heb. 2; 14. I say let Christ be thus honored, and the doctrine of conditionality is cut as short as Dagon’s stump; for if Christ hath spoiled principalities and opposing powers,—if he has put away sin,—and if he has through death destroyed the captor, the devil,—what part of such things, I ask, is left for us to do? To enjoy our complete victory in Christ, we grant that we must believe; not, however, by an effort of our own, but by a free gift of the Spirit, as the Bible declares in terms. Much as they talk of faith, the Arminian theory of conditionality is a clear contradiction to the faith of God’s elect,—which faith does not obtain the victory, but receives it at the hands of Christ. Moses had the victory by faith sooner than his brethren had at the Red Sea; for while the people murmured as follows, “Is not this the word that we did tell thee in Egypt, saying, Let us alone that we may serve the Egyptians, for it had been better for us to serve the Egyptians than that we should die in the wilderness?”—Exo. 14; 12. While thus they despaired and complained, Moses said to them, “Stand still and see the salvation of the Lord, which he will shew to you to-day,” from which we gather that Moses believed, and could say to the people, “Fear ye not.” Still, we should not suppose that

it was his faith that opened the sea, but the arm of the Lord in which he believed. So, now, it is not our faith that puts away sin,—for that Christ did over eighteen hundred years ago “by the sacrifice of himself.” Nor is it our faith that has “spoiled principalities and powers,” but Christ by his death and resurrection. No, no; it is not our faith that destroys him that had the power of death, that is the devil; but all these things, and all other things wherein lies our safety, Christ has done,—and that is simply what true faith believes, receives, and rejoices in. Now, I ask, does not the doctrine of conditionality contradict all this? Therefore I said, and repeat, that their theory is a contradiction to faith. Yea, certainly, that is bad theology which teaches that there is no victory in Christ for us until we first believe; as it implies that by believing, we put that in him that was not in him before; while the whole scope of revelation teaches that we derive from Christ all by which we profit,—life, light, repentance, faith, &c.; while before there is nothing in us for Christ to desire,—no, nothing that he would have, even if he were in need. If God’s purpose had been grounded upon their faith, what would become of it when the Hebrews murmured at the Red Sea, supposing they had more in Egypt than they had in the Lord?

Ah! may I not again ask you that are here, as Christians, if God’s purpose was grounded upon our faith, what would become of it when we became sore annoyed with an evil heart of unbelief and distrust as David was, after his anointing, when he said, “I fear I shall fall one day by the hand of Saul?” Yet, again, if God’s purpose had rested only upon Asaph’s faith, what would become of it when he said, in the 73rd Psalm, “Verily, I have cleansed my heart in vain and washed my hands in innocency?” Do you not see, my friends, that if Asaph’s faith had been wanting to bolster up God’s purpose, both the faith and purpose had fallen together? Then what a blessed thing it is, that so far as faith is needful for our safety, God’s purpose and gift supplies it! Satan desired Peter that he might sift him as wheat; but his Lord

said, "I have prayed for thee that thy faith fail not," and the prayer of the Lord saved Peter's faith, and his faith saved him, and in like manner we of this day are saved by faith. The same view may be expressed as follows: Faith is a middle thing which the Lord has put between his immutable purpose and the salvation of his people; it is neither the foundation nor the cap-stone, but it serves its own place to the glory of God, which nothing else would. The fact is, such as do not believe that the purpose of God is both immutable and unfrustrable, have got no faith that is worthy of the name of faith.

Then, in conclusion, I would say to you, as Christians, that though you may have tempest-tossings and trials of your faith,—though you may have great afflictions of body or of mind, or even of both,—though you conclude at times that all the providences of God are against you, so that you may say, in great agony, as did our Saviour, "My God! my God! why hast thou forsaken me?" still his purpose stands as unshaken as his throne; nor do your frequent haltings, doubts and fears turn away his love and tender mercy from you. Perhaps you would ask, why then am I so tried and afflicted? The answer is, that God may be glorified in you, as he was in Christ through his sufferings, and that you may be more and more crucified to the world and its vanities, and like St. Paul, desirous to depart and be with the Lord. Besides, there is no evidence that we are in fellowship with Christ except in our measure we suffer with him toils, pain and reproach. Then may he strengthen us to suffer and to endure!

SOUTH FORK, KENTUCKY.

Elder J. R. Respass:—Thanks for your kindly admonition to delinquent subscribers in the January number of the MESSENGER; reminding me of a duty I have, through carelessness, failed to discharge. Truly it has been wisely said that "procrastination is the thief of time." And how exceedingly careful we ought to be to heed the apostolic injunction, "Be not

slothful in business, but fervent in spirit, serving the Lord;” inasmuch as the word of inspiration lets us know that the great adversary of souls is not slothful, but ever on the alert, “walking up and down in the earth, seeking whom he may devour.” Oh, then, why is it that we, who profess to have been called out of darkness into the marvelous light and glorious liberty of the children of God, and who above all people should be the most diligent, are so often saying by our actions, which speak louder than words, “A little more sleep, a little more folding of the hands together,” until our poverty comes upon us, and want as an armed man? For this reason, no doubt, many are lean and barren in the service of God, among whom the unworthy writer of this feels to be, one of the most barren of the fruits of the Spirit. Yea, that when I take up memory’s scroll, I find nothing written thereon of my own actions but sin and transgression against the Holy One of Israel. And were it not for one bright page, illuminated by the cross of Calvary, with the God-man Mediator hanging thereon, suspended between the heavens and the earth, I would surely despair of ever being delivered from the many snares and temptations that beset my pathway in this life. Sometimes, when meditating on the coldness and deadness of affections, and barrenness of soul, in my own case, I ask myself, Was it all a delusion—the sight of Calvary, and the blood that spoke such heavenly peace, melted my heart, dissolved my eyes in tears—yea, set my soul all aflame with love and joy unspeakable and full of glory? Was it a delusion, when all my best performances had failed, when my way was hedged in on every side, and I saw no avenue of escape—that the lovely image of Jesus and his finished work of redemption was revealed to my astonished view, and such light and peace flowed into my soul as I never can describe? Such love to sinners so filled my heart, that I inwardly exclaimed, “I will tell all the world how sinners are saved.” Yea, the way looked so plain to me, I thought, in my ignorance, I could make them all see! Or was it a foretaste of that fruition of joy that shall be mine when delivered from this bondage of corruption?

May God in his infinite mercy sanctify all your afflictions to your good and his glory, and give you resignation to say, "Thy will be done!" Remember me at a throne of grace.

Yours, unworthily,

M. C. WILSON.

HOPE.

[Concluded from page 59.]

In which case, having lost the benefits of the world for the gospel's sake, and now despoiled of all the blessings and benefits of that by a denial of the basis principle in it—the resurrection of the dead—they not only stood in jeopardy every hour, their very lives at stake, but worse still, they, of all men, or sects, as to religious principles, were most miserable; as that they had lost all and gained only what comes in this life—hatred and persecution—nothing more nor better. But he declared the resurrection a gospel truth. He protested against their error by their rejoicing at all; as that they had nothing at all to rejoice in, if their denial of the resurrection be true. And as "set for a defence of the gospel" in every point, he defended the resurrection as a fundamental principle in the gospel system, without which it was devoid of salvation. Then how good, how great, how precious is our hope, that by way of the resurrection reaches over time and immovably fixes in the risen Christ and eternal life! What vast issues hang upon it—even life and death! And how fatal to limit it! How weakening to doubt it! But, oh! what great recompense of reward to confide in it in full assurance. How strengthening and consoling, in faith, to bind it to our heart—an abiding, priceless jewel—the seal of promise imprinted there by the Holy Spirit as a pledge divine of the full fruition of all the unseen things hoped, promised, and waited for! And that as an anchor to the soul, that in all tempestuous tossings on the storms of life, shall stay the barque till it reaches the eternal shore!

But how many of us slander and depreciate our blessed hope, and call it "my *poor, little* hope!" Get them to value or price it, and it becomes a rich hope, that worlds could not buy; or to measure it, and it is a great, weighty hope—a far-reaching hope, that stretches over time and takes in all the heavens—embracing Jesus Christ in bodily fullness of God.

Oh, my precious, priceless hope! Dear, sacred blessing! yielding Valley of Achor (trouble); door of hope! The valley—or low, dark places of trouble—is the inlet for hope in its manifold benefits. "Tribulation worketh patience; and patience, experience; and experience, hope." In all our troubles and distresses, of whatever nature, hope is a sweet consoler, as it whispers, "It is only for this life, and this life is short and will soon be over, and *then*—" Though the heart may daily ache from unjust censure or condemnation, it but sweetens the hope that says, "Jesus knows; he judges the *heart*, and with *righteous* judgment; he clears your conscience. It is only through time you must endure and suffer. Time is short; rest and wait in hope. The day of revealing soon will come, and *then*—" Or, if we are sick, and suffering physically, why, we are consoled with the knowledge that we have hope beyond this life and body; and our flesh rests in it, and is comforted with the sure world to come, wherein the inhabitants never say, "I am sick." Or, if we are bereaved of our loved ones, while nature must pine and weep, the hidden man reaches along with his hope to Christ; remembers that in the weakness of the flesh, and in dishonor, he was sown to the grave, and was raised in power divine, and life eternal and immortal; and thereby destroys him that held the power of death—gained the victory over the grave, and holds the keys of death and hell; and that this is a pledge of his great, immeasurable, surpassing love and power to save sinners. And then in the sweet, sacred blessedness of hope, we commit our living and our dead to Him "who doeth all things well," and rest from this labor of love in the patience of hope.

Butler, Ga., November, 1881.

R. ANNA PHILLIPS.

Dear Brethren Respass and Mitchell:—Several months have passed away since I have written any thing for the MESSENGER. The reason I have not written oftener is because my mind has not been impressed with any subject I thought would be of interest to the brethren. But at present there is a passage of Scripture I must quote, and afterwards try to tell the readers of the MESSENGER some of the things I believe concerning this passage. It can be found in the 3rd chapter of John, 6th verse: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." At verse 3rd, Jesus says: "Except a man be born again, he can not see the kingdom of God." Does this mean the heaven of heavens, or simply the church of Jesus Christ on earth? It certainly means that he can not see or discern the true church or kingdom of Christ, or heaven as it is here on earth. This is proven to be so from the 5th verse, which says: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Of course, if a man is not born again, he can never see or enter into this church or kingdom in a spiritual sense—neither can he enter into the eternal heaven, not made with hands. But this water birth, spoken of in the 5th verse, which gives the privilege of entering into this kingdom; does the Saviour mean baptism by water, in this verse? According to my poor understanding, it does.* If I am not correct, I hope that Brethren Mitchell and Respass will correct me. "Well," says the Campbellite, "if you construe it this way, we have got you Baptists by the wrist; for it will put the water birth before that which is spiritual, and this is what we believe." But the Campbellite must remember that the 3rd verse comes before the 5th verse, in which Jesus gives us to understand that we must be born again (that is, spiritually) before we can see or discern the church or kingdom of God. And in the 5th verse, he says substantially the same thing as to the birth of the Spirit, but adds on the water birth or baptism, by which thing one is entitled to enter into this

* We hardly think so.—Ed.

kingdom. The water birth is first spoken of in the 5th verse, simply because the spiritual birth had been first spoken of by the Saviour in the 3rd verse, and is, therefore, reiterated in the 5th verse.

Some Baptists in my country, and all of the Methodists and Presbyterians, take a different view of this water birth, and say that it means to be born of the water of eternal life. But this would only bring up a confusion of ideas—for the water of eternal life is only the Spirit of eternal life, and this is certainly included in the 3rd verse; because a man can not be born again, only by the eternal power of Him who first gave him his existence by a natural or creature birth. It would be an inexcusable redundancy of speech to say, "Except a man be born of the water, and the water," &c.; or, "Except a man be born of the Spirit, and the Spirit, he can not enter into this kingdom." We hope this explanation is satisfactory to all who may read it.

We will now notice the Scripture first mentioned: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." From the reading of the 4th verse, in which Nicodemus took a wrong view of things, the Saviour now explains to him the nature of the first and second births. The first is of the flesh, the second of the Spirit: "And that which (or the thing which) is born of the Spirit of God, is spirit." This seems to be the most mysterious part of Christ's explanation to Nicodemus, and one that is hard to be understood properly, even amongst Primitive Baptists. To understand this subject thoroughly, we must see what man was, in his first state; his condition in a state of nature since the fall; and, lastly, what is it that is born again. Does the Saviour mean the whole man, or a part of the man, or none of the man, that must be born again? Adam, in his first state, was nothing more nor less than the image or likeness of God. The Scriptures inform us of a trinity in God. Then there must be a trinity in Adam, or he could not be a likeness or image of God. Then this image must consist of body, soul and spirit. Now remember, this trinity in Adam is a created trinity, rep-

representing the eternal trinity in God. And, as my image or likeness drawn by the Daguerreotype artist has none of my essence or substance in it—such as flesh, blood and bones—so in like manner Adam, even in his first state, had none of God in him; he was “of the earth, earthy.” Now, the question right here with me is this: Would it not have taken the gift of God’s eternal Spirit, infused into Adam’s created spirit or soul, to make him heavenly, or an heir of God, although he was then in possession of an innocent, earthly state? God did not promise Adam conditionally, that if he was obedient, and did not partake of the forbidden fruit, that he should live eternally and have a home in heaven; but he told him plainly, when he did disobey, that he should surely die. Now, as Adam only had created image powers to continue in obedience to God, he, of course, could not lose any thing greater than he had received in the creation. Then he lost his created flesh powers to do good; he lost his created soul powers to do good; also, he lost his created spirit powers to do good. Adam now is a fallen image, dead in trespasses and in sins, and all his posterity by nature are in the same condition,—all justly condemned and lost in the sight of God. Now, if any of Adam’s fallen race are saved at all, God’s eternal purposes and love must lie behind and deeper down than all that has been manifested up to the present time in Adam’s history. And, in order to manifest the power of this eternal love, God makes a promise to Adam and his posterity, that his son should bruise the serpent’s head. Under this promise, or covenant, the gift of eternal life and salvation is made manifest.

At this place comes up a question in my mind, which I must repeat to my brethren: If depravity of soul in Adam and Eve came by the power of the devil, and was inherited by all their posterity, why not, on the other hand, when one is regenerated by the Spirit of Christ, that their children do not inherit the good spirit by transmission, as well as to receive the evil spirit by transmission in the first instance? Will Brethren Mitchell and Respass answer this solemn ques-

tion? * I will endeavor to answer for myself, and if any of the brethren differ with me, they can answer for themselves.

The devil's kingdom and power is of this world. His power commenced in time, and will be finally put down in time. The devil's kingdom, or power, is of this world,—and this is the reason depravity is transmitted to our posterity. While, on the other side, Christ says his kingdom is not of this world,—and, of course, that which is not of this world can not possibly be transmitted by natural birth to our posterity, but must come by supernatural power, direct from God, who is eternal,—and this power comes as a gift of eternal life from God, and not by eternal generation, as the Two-Seeder would have it.

Now we are ready for the latter part of the text again: "That which is born of the Spirit is spirit." That thing which is born of the eternal power of the eternal Spirit of God in time, is the created spirit of man, that was received of God in time. It is the spirit or soul of man, or both of them, that is born again,—and this must be correct, for the flesh is mentioned only by the Saviour as to the first birth. "That which is born of the flesh is flesh." The second birth is not natural, but is altogether spiritual. Now, as the flesh receives no change at the time of this spiritual birth, neither will the soul or spirit of man receive a change in the Resurrection day, but the body only will receive a change then. Paul says: "These vile bodies of ours shall be changed."

Yours to serve in the bonds of love,

Brooksville, Alabama.

J. C. SHELTON.

ALBANY, Mo., December 1, 1881.

Dear Brethren Respass and Mitchell:—May the dear Lord in mercy remember you both in your afflictions! The December number of the MESSENGER brought the sad news of dear Elder Mitchell's feeble health. This fell very heavy on my ears. A dear servant of God, who has given the morn, noon and evening of life in defence of the truth as it is in Jesus,

* We will, perhaps, have something to say in a future number.—Ed.

breaking to the church—the feeble ones—the word of gospel consolation! I have read many very precious communications from his pen in the *Signs of the Times*, and in the MESSENGER. His articles bear the mark of a faithful, true and devoted servant of Christ. I say to you, Brother Respass, that I do think that Brother Mitchell's sermon, lately published in the MESSENGER, *ought* to be read by every member of the Primitive Baptist Church. Our people need more practical exhortations,—discourses directing their minds to “work out what God works in, both to will and to do,” &c. There is no lack of doctrine, which is right in its place; but the *effect*, with its blessed consummation and unutterable realization, is what lifts us above the world, trials and affliction. I sincerely hope and pray, if it is the Lord's will, to still bless the dear brother with renewed strength and many days of usefulness to the church.

The MESSENGER also brought the sad news of the deep affliction befalling you and yours. Oh, may you, dear Brother and Sister Respass, receive of the Lord that consolation wherewith you have in weakness tried often to console others! How deep and unfathomable are the ways of our God!

“Deep in unfathomable mines,
Of never failing skill,
He treasures up his bright designs,
And works his sovereign will.”

I can not say a word of comfort to your bleeding hearts, outside of Jesus. He alone possesses the balm. God in mercy sustain, uphold and comfort—for thy mercy endureth forever! I close this, submitting it to you and yours. I can scarcely write; have been sick, and am yet weak.

Yours in gospel bonds,

ISAIAH J. CLABAUGH.

BELIEVERS should not only pray one with another, but one for another. Next to the breach of piety in religion, we should abominate the breach of charity in communion.

THE MINISTER OF THE GOSPEL MUST NOT STRIVE.

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.—2 Tim. 2; 24, 25, 26.

The language of the text was addressed by the apostle Paul to Timothy, a young minister of the gospel, and is evidently applicable to all gospel ministers, who are called servants, in many places in the Bible. A servant that is obedient and worthy, seeks above all things to please his own master—and the Master of the minister is the Lord. The minister, then, should above all things seek to please the Lord, and study to shew himself approved unto God, and thus be a workman that needeth not to be ashamed, rightly dividing the word of truth. To be a servant of the Lord, is to be one that *serves* the Lord. If in desire or conduct one seeks to serve himself, or man, then is he not the servant of the Lord, but of self, or man. To whomsoever one yields himself to obey, his servant he is—whether it be himself, man, sin, the flesh, or Satan. The servant of the Lord, then, in the sense of the text, is the minister of the gospel—who, in the sincere desire of his heart, as well as in his outward conduct, serves the Lord. And such a one must not *strive*. What is it to strive, in the sense of the text? It is to have a fleshly zeal—a zeal not according to knowledge. It is to use carnal weapons—such as carnal reason, prejudice, spite, sectarian feelings, fleshly arguments, and the like—in trying to convince those that oppose themselves; and thus, as it were, trying to convince them of the truth by *force*—carnal force—and to get them to acknowledge the truth, whether they know or love it or not. When one thus strives, he, for the time at least, forgets that it is not by might, nor by strength, but by the Spirit of the Lord; and that for one to acknowledge the truth properly, it is necessary for him to be given repentance of the Lord—to be worked in by the Lord to will and to do according to the pleasure of the Lord. But when one is gentle, patient, and at the same time

ready, diligent and well qualified, in teaching those that oppose themselves, he makes it manifest that he is not trusting in his zeal or fleshly arguments for success, but in the Lord, who worketh all, and giveth to every one that receives the truth in the love of it. Such a one makes it manifest that he is indeed an ambassador of Christ—an able minister of the Spirit—going and teaching in the name of Christ, and acting faithfully under solemn instructions given him of the glorious King in the holy hill of Zion. Such a one, also, makes it manifest that he is not seeking his own glory by trying to vanquish his opponent, and gain a fleshly victory over him, but is sincerely desiring and trying to instruct him for good, and to glorify the Lord.

The servant works for his master, and not for himself; and when he works faithfully, and acts correctly, honorably and valiantly, it is all to the honor of his master—whose he is. So, when the minister of the gospel acts faithfully, correctly and wisely, it is to the glory of his Master, and for the welfare of all fellow servants, and, in a general sense, for the benefit of all the subjects of Christ's kingdom that may be directly or indirectly affected by such a course on his part. Such a servant is laboring according to the will of the Lord, and is working together with the Lord in carrying out the purpose of the Lord. Thus, though he knows that his labor, without the appointment and blessing of God, will be altogether in vain, yet he does not on that account presumptively neglect to do what the Lord has commanded him to do. With him, thus meekly and faithfully instructing those that oppose themselves to the truth, there is a *peradventure*, *chance*, or *perhaps*, that the Lord will give them repentance to the acknowledging of the truth; that is, he does not know but that the Lord may give them repentance, &c., and that his labor, under the blessing of his Master, may not be in vain. With the Master, there is no *peradventure*—for he has all power, knows all his works from the beginning, and works all things after the counsel of his own will; but the servant is blind in this particular, knows not the way of the Spirit, nor the will of

his Master in the matter. Thus, in child-like simplicity—not presumptively inquiring the reason why he should do this or that, or why it should be done at all, only that his Master commands him to do it—must the servant of the Lord *obey* his Master. Thus is he a faithful and useful servant, honoring the authority and wisdom of his Master. Such a servant, thus acting, knows not but that in the hands of the Lord he may be the means of helping the backslidden child of God, or the captive in Babylon, in recovering himself out of the snare of the devil.

It would be vain, presumptuous, and worse than useless, for any minister to try to *force* his views, or line of policy, on any one—saint or sinner. The Lord is not going to bless, nor own at all, such service. It is stubble, and will be burnt up in the day of trial. There is no faith in God, in such service, and that which is not of faith, is sin.

T. J. BAZEMORE.

Columbus, Ga., September 29, 1881.

WE take the liberty of publishing the following encouraging letter, though a private one.—M.

WHIGHAM, GA., January 5, 1882.

Elder W. M. Mitchell:—My Beloved Brother:—Your very welcome postal was received here yesterday, and I am relieved and gratified that you are able to preach again, but sympathize with you, and all concerned, in your long continued infirmity. And, oh! how I sympathize with our dear Brother Respass and Sister Respass, who have been so long and deeply afflicted. But, I see from his “Fire Side Talk” in the dear MESSENGER, that our God has sanctified his afflictions, and blessed him in his soul. Let me encourage you, and express my satisfaction, dear brother, in your editorial labors, as associated with our beloved Brother Respass in conducting the GOSPEL MESSENGER; for I am sure that every brother and sister who reads it, will approve of it. Your subscribers and readers in Indiana and Illinois, are pleased

with it. It is truly a GOSPEL MESSENGER, bringing tidings of good things, and making glad the hearts of many. You and Brother Respass are peculiarly fitted, I think, to conduct such a work of faith and labor of love; and you will both be watchful to see that its pages are freighted with the spirit of "Glory to God in the highest! Peace on earth, and good will toward men." May the Great Master of assemblies, the Prophet like unto Moses, guide you both, enlighten you, give you the pen of the learned, and richly reward and comfort you in your work of love!

The present year, I hope, will bring you multiplied tokens of the abundant goodness and loving kindness of our God, comfortingly assuring you, as you go on, that "The Lord will provide."

I heartily wish you every reasonable success, and I do believe God will bless you. You are of those who truly love and serve the Lord, and in his service there is a blessing. If I know my heart, I fervently love the meek servants of our God, who are ready to minister to his saints in the gentle and peace-loving spirit of their blessed Master.

Our meetings with the churches and brethren about here have been attended with a good degree of comfort, and my dear companion and myself have been made to feel that we are with our Master's kindred, who show us true Christian fellowship, both receiving and giving comfort and cheer.

I read with much comfort and encouragement your editorial on the "Resurrection," as it perfectly harmonized with the same precious truth that I had very recently and earnestly contended for at one of the churches here, in withstanding the errors of a man in the pulpit with me, who denied the resurrection of the mortal bodies of the saints to a state of immortality and eternal life. Such men *would* overthrow the faith of some. "Nevertheless, the foundation of God standeth sure, having this seal—the Lord *knoweth them that are his.*" And he says, of all and every one of his, "I will *raise him up* at the last day." Soon we shall pass through the valley of the shadow of death, and the grave shall become

an open door into the Paradise of God, where we shall see the glorified Son of God as he is, and be like him.

Dear Brother Butler, at whose home we are, and dear Sallie, unite with me in love to you, and dear Sister Mitchell, and all the saints with you.

Yours to serve,

D. BARTLEY.

OUR readers will remember the contributions of sweet poetry by Sister Sallie M. Bowen, now Mrs. Sallie M. Bartley, the writer of the following comforting lines.—ED.

Thus far, O Lord, thy guiding hand
Has led me through this desert land—
And choicest blessings on my head,
Thou hast in mercy ever shed.

Ofttimes my way was dark and drear—
In midnight gloom my God was near:
In trials, and in deepest woe,
Thy hand has safely led me through.

And shall I falter by the way,
Because the clouds hang low to-day?
Shall unbelief my portion be,
To draw my heart away from thee?

O, I would trust thee more and more—
In child-like faith, thy name adore;
And, walking closely by thy side,
I from the storms of life would hide.

But thou art God! Thou knowest best!
On this firm truth, O, let me rest!
For Jesus' sake, grant unto me
A heart well reconciled to thee.

And when my feet have touched the brink
Of death's cold waters, I would sink
Into thy arms of perfect love,
And never from thy presence move.

December 17, 1881.

SALLIE M. BARTLEY.

Dear Sister, we wish Elder Bartley and you a life of happiness, devotion, and spiritual peace, as husband and wife. Write again.—ED.

OLD SPARTA, N. C., January 1, 1882.

Dear Brother Respass:—We read in the Bible that they that loved the Lord, spake often one to another, and a book of remembrance was written, &c. It is not my desire to weary you with a long letter, but I want to wish you a happy new year. It is often a great trouble to know whether I love the Lord as I should, or not. But at such times there is a Scripture that comes to my mind which gives me great comfort,—whereas I was once blind I now see.

Brother Respass, I have never seen you but once, and that was when you and Brother Rowe were round here several years ago. You preached at Sparta, and I recollect that your text was the entire book of Ruth; and, oh! how you went into the deep things and unfolded the mysteries. I had often read the book, before having any spiritual light; it did me but little good; for we read in Scripture that the letter killeth, but the spirit giveth life; and that is why we can rejoice when God, in his mercy, gives one the spirit and puts it in his heart to go far and near to feed his little flock, which we do believe he has purchased with his own blood.

A few more words about our religious papers, and I will quit for the present. I often hear it said, they should not be published; that it is making gain of godliness; but I thank God that I do not look upon it in that light, for they are the very means by which we can speak often one to another. I know that I have read communications from brethren and sisters that I have never seen, with great interest, and by that we speak often one to another. There is Brother Mitchell, that I have never seen—yet, if I have ever been comforted, it has been while reading his communications; and Brother Bazemore, whom I have never seen, yet his communications have been a great comfort to me. So that it is the means by which we speak often one to another. And I can say indeed, and in truth, that your piece in the last number of the MESSENGER, headed “A Fireside Talk,” is worth the amount that it costs for a year.

Brother Respass, I have been taking the MESSENGER ever

since it has been published, and I expect to take it as long I can pay for it, and when I get so I can't pay for it I will write to you to stop it. I gave Brother Gold the money yesterday to send to you for another year, which, I think, ends November, 1882. I should be glad if you would have a mark by which we can tell when the time is out, for I do not like to be behind. I do hope that the MESSENGER and *Land-mark* will prosper, and I should think every true Baptist would love to read them. May the Lord bless you with long life and a gift of the Holy Spirit, that you may still feed his little flock! Remember me in your prayers.

W. T. DUPREE.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors.

EQUAL RIGHTS AND SECRET SOCIETIES.

Forasmuch as Primitive Baptists are misunderstood and misrepresented, and sometimes taunted and ridiculed because of their peculiar views of gospel doctrine and order, we feel inclined at this time to say a few things in their defence. It is true, that Primitive Baptists are a separate and distinct denomination, having no connection with any religious sect, secret society, fraternity or institution, save the church of Christ—which church, they believe, is “thoroughly furnished” in the Scriptures “unto all good works.”—2 Tim. 3. They hold that there is not a duty that they owe to either God or man, nor an evil that they should shun, but what is already binding upon them as members of the church, without going out to unite with any of the, so called, benevolent institutions of men. When they observe these duties, and shun these evils, which are binding upon them by the authority of Jesus Christ, as the great Head of the church and the only Law-giver in Zion, they honor God thereby, and not man. They believe that, as disciples of Christ, they are to deny them-

selves and forsake all to follow him; and that they are positively forbidden to be "unequally yoked with unbelievers;" and that where any have become entangled with such yoke of bondage, that God commands them to "come out from among them, and be *separate*, and touch not the *unclean thing*."—2 Cor. 6; 17. Every one of those, so called, religious, moral or benevolent institutions, which are based alone upon the wisdom and authority of men, claiming to be *auxiliary* or helping societies to the church of Christ, are an "*unclean thing*" in the sight of God. Any thing which the Lord prohibited Israel of old to eat, or to *touch*, was unclean for them. And if they should eat or touch that which the Lord had declared to be unclean to them, they sinned, and were so defiled that they had to be put out of the camp of Israel for a certain time, and then go through a round of ceremonial washings and cleansings, besides offerings and sacrifices, before they could again be admitted into the full privileges of their brethren. So, also, in the visible church organization. Whatever our God has not authorized, or whatever he has forbidden, is an unclean thing for Christians to be connected with. It is a worldly spot, and will defile the garment of their Christian profession.

Some time ago, a very worthy gentleman and friend said to us: "If your denomination would modify a little, and change the rules of your church so as to receive the baptism of other sects as valid, and admit Masonry, it would be a great help to your people. Many very influential and intelligent persons are kept from uniting with you because of your rigid rules in these particulars." After having some reflection upon these things, we have concluded to offer a few remarks in this connection upon

EQUAL RIGHTS.

Every sect, denomination, fraternity, institution, or society, whether secret or otherwise, claims the right to receive, retain or expel its own members, according to its own rules. This is precisely what is claimed by Baptists of the Primitive faith and order, and what they freely grant to all other religious

sects, moral institutions, or societies. We are aware that it is said and believed by many, that our rules are rigid, and that many good and influential persons are kept from uniting with us in consequence of them; but is not the same true with regard to all other sects? Are not all who differ with them kept from uniting with them because of their rules? If numbers and worldly influence were the scriptural marks of the church of Christ, then Primitive Baptists certainly are far from these marks. None can unite with any sect or society unless it be upon terms and qualifications adopted by such society. Can any join the Masons, Odd Fellows, Good Templars, or any other society, except upon terms which each have adopted as best calculated to promote the object and best interest of the society? Do Primitive Baptists claim any thing more than this? Do they ask or exercise any greater privilege than others do? Are they not entitled to equal rights with others? or must they be forever singled out, hunted down, and stigmatized by all classes, sects and societies, because they quietly exercise the identical privilege that is exercised by all other institutions and denominations?

Primitive Baptists regard the Scriptures as their only standard of faith and practice, and they do not pretend or claim the right to sit in judgment as a church to judge those outside of their own membership, nor hold any others amenable to them. They do not keep any one from uniting with them, whom they consider to be scripturally qualified, and who are willing to do so upon the rules by which they receive members. If any person desires membership with them according to what they understand to be gospel principles, let them come along, and they will assuredly be received. All ranks and conditions, sects and societies, may come. Presbyterians, Methodists, Missionaries and Masons may come; the rich, the poor, the old, the young, the *intelligent* and influential, may come; the learned and the unlearned, the wise and the ignorant, the deaf, the dumb, the blind, the lame, and the pauper—all may come and be received freely among Primitive Baptists, if they come upon the terms which they understand

to be necessary respecting membership in the church of Christ. Is this illiberal? Does this look like bigotry and intolerance? If so, let others free themselves from such things before they attempt to dictate to, or complain against, Primitive Baptists. "He that is without sin among you, let him cast the *first* stone."

I wish now to say a few things as to the position of Primitive Baptists concerning

SECRET SOCIETIES.

First—The man of God is thoroughly furnished by the Scriptures unto all good works; and the church of Christ, being complete in him in doctrine and order, as well as in every spiritual gift, they can not need the aid of any society formed by man as a help to the beauty and perfection of her organic structure. The church of God is spoken of by inspired writers as the "perfection of beauty," "the joy of the whole earth," "the city of the Great King." It would, therefore, be degrading to the principles and profession of her members for any of them to mar her beauty, or defile their garments by uniting with, or conforming to, any of the institutions, doctrines or commandments of men, not authorized by the Scriptures.

Second—Christ, the Head of the church, ever taught openly, and in secret said nothing; and he commanded his apostles to proclaim his gospel upon the house-tops, or publicly to the world. Secrecy, therefore, is inconsistent with the nature and principle of the Christian religion, and with the character of the organized church as "the light of the world," or as "a city set on a hill, whose light can not be hid."—Mat. 5; 14.

Third—"Secrecy" is inconsistent with gospel order; as each member of a secret society takes a solemn oath to keep certain things secret from his brethren in the church who are not members of such society, and the church is thereby deprived of her right to judge of the conduct and order of her members as required in 1 Cor. 5; 12.

Fourth—Christian and church fellowship is the strongest bond of communion and fellowship that can possibly exist;

even requiring, if need be, to forsake father and mother, wife and children, with every earthly tie and interest, to maintain that fellowship that will honor Christ and glorify God in our body and spirit, which belong to God. The relation in the church is so near that the members are said to be "members one of another."—Rom. 12; 5. As such, therefore, they are entitled to the strongest confidence and closest communion—such as no other society can ever claim without usurpation. Whatever may be said as to the good or evil of secret societies, one thing is certain and can not be denied except by infidels: That "he that doeth evil, hateth the light, neither cometh to the light, lest *his deeds* should be reprovèd;" and, on the other hand, "He that doeth truth, cometh to the light, that *his deeds* may be made manifest that they are wrought in God."—John 3; 20.

Fifth—In uniting with a secret, oath-bound society, a church member takes upon himself, voluntarily, a solemn obligation to do or not do some unknown thing—which thing is a profound secret from both church and state—and the oath, whatever it binds upon the member, is a voluntary oath, not required by church or state. There are, therefore, certain good reasons for believing that such voluntary oath is in direct violation of the command of Christ to his disciples to "Swear not at all; but let your communication be, Yea, yea; nay, nay; for whatsoever is *more* than these cometh of evil."—Mat. 5; 37. No oath of office, nor as a witness, is required in the church of Christ; but, to the contrary, is positively forbidden to her members; as the bond of union and fellowship is so regulated by principles of truth, honesty and justice, which God has written in the heart of each subject of his gospel kingdom, that to require a further obligation by an oath would be to deny that these holy principles are written in the heart, and place the church of Christ on a level, or beneath, a mere human institution.

Sixth—No member of any gospel church has the right, according to the law of Christ, to become a self-constituted judge of his own conduct, nor of the conduct of any other

member. But it has frequently been the case that when one unites with any secret, oath-bound society, and his conduct in that particular is called in question by the church, he generally seeks to shield himself, not by openly telling what he has sworn to do or not do, but by saying: "There is no harm in it." And he seems to think the church ought to be satisfied with this simple declaration, and take his judgment and decision in his own case as final. If a church should proceed in this manner in other matters where there are charges and complaints against members, and be satisfied to let the censured member decide his own case, it would destroy every thing like gospel discipline and make each member a proper judge of his own case.

Seventh—Another objection to Primitive Baptists uniting with these secret, oath-bound societies is, from the fact, that while some of them claim to be promoters of morality, benevolence and charity, they carefully guard against all liability to acts of charity by utterly refusing membership to any man who is properly a subject of charitable contributions. Charity is an ever living and abiding principle—being even greater than faith or hope. It is the bond of perfectness in the church, by which all things are to be done. To voluntarily, therefore, bind ourselves by an oath to keep out of our fraternal love and fellowship all proper subjects upon which to manifest and bestow our deeds of charity, would seem to us like a violation of the principles of either morality, benevolence or charity. The poor in spirit, whom the Lord Jesus Christ has blessed, and who are entitled to all the privileges and ordinances of the gospel kingdom, can not obtain membership in any well regulated Masonic Lodge upon his morality, nor piety, if he is a poor pauper; or if he is blind, or deaf and dumb; or if he has but one arm, or but one leg; or in any way crippled or maimed for life—unable to walk or support himself. He may be a real object of charitable assistance, yet, if we are correctly informed, he would be rejected because of these very things which render him a real and proper subject of charity. Is it right for a Baptist of the

Primitive faith and order to take such a solemn obligation to reject such from fellowship? Is it according to any principle of gospel order?

Eighth—It is believed by many that when a member of the true church of Christ unites with any of these worldly institutions, that he thereby violates the command of God to “be not conformed to this world.”—Rom. 12; 2. When members have thus become ensnared, they can only be relieved by obeying the command of God to “come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”—2 Cor. 6; 17, 18. What a precious promise to erring Christians!

These institutions certainly are of the world,—adapted to the views and business interests of the world; and, as the world will hear and love its own, it will foster, nourish, cherish and love any professed Baptist who will be identified with these institutions, better than one who does not, though he may have denied his religious faith to unite with them.

We now close for the present upon this subject, and only wish to say in conclusion, that the Old order of Baptists have no “Aggressive Raid” to make upon any sect, society, fraternity or denomination. Our position as Primitive Baptists is not aggressive, but *defensive*; and what we have said in this article of other sects, or societies, is only mentioned as facts that exist, and not as a charge or complaint against them for attending to their own business in their own way. If our denomination is reviled and ridiculed for what they consider to be the truth of God and their steadfastness in that truth, or any of the members are being ensnared by the devices and “cunning craftiness of men, whereby they lie in wait to deceive,” we deem it an imperative duty to lift a warning voice and speak in defence of the truth; but not to go outside to hunt up trouble, nor invade the rights of others. “Our feet shall stand within thy gates, O Jerusalem!”—Psa. 122; 2. If our feet stand within the sacred precincts of Zion, we shall

find enough to do without meddling with other people's business. If any one be a member of any society or institution, let him strive to make a good member, and honor the society by conforming to its laws; and if he is not satisfied to do this, or believes the institution to be wrong, let him come away from it. So, also, we would admonish church members to make good and useful members by obedience to the law of Christ, which regulates fellowship among Christians; and if they prefer the privileges and fellowship of any society or fraternity outside of the church, Primitive Baptist churches will always relieve them of all church responsibility by excluding them from church fellowship. Then the church is no longer responsible for their conduct, whether secret or public, and such members can have the full enjoyment of their choice and preference without being amenable to the church or encumbered with its laws.—M.

GUTEAU, THE ASSASSIN.

Guiteau, the assassin of the late President Garfield, attempts to justify his wicked act by charging it upon the Deity; saying that he was irresistibly impressed by the Lord to do it, and that therefore it was right. If he was impressed by the Holy Spirit to do it, it was right, of course,—because it would be impossible for the Spirit to impress a man to do a wrong act. But the Spirit of God did not impress him to murder the President; there is no warrant in the Scriptures for any such monstrous doctrine; it is contrary to the word and character of God. That God in his word should forbid murder, and then in his Spirit command it, would be to destroy the unity of God,—a thing too horrible to contemplate a moment. The Spirit of God will never impress a man to violate the word, because the word and Spirit agree. The word forbids murder. Murder is taking the life of the innocent without cause,—and if one be impressed by a spirit to do it, he may know that it is not the Spirit of God by which he is impressed, but a spirit of evil. There are evil spirits, and doubt-

less they impress very strongly, so that people under their influence believe a lie. The spirits must be tried by the word, and if the impression be to do what the word forbids, or even what it does not authorize, we may take it for granted that it is not of the Lord. For a man to say that he does a thing by impression of the Lord, is the same as to say he does it by faith—that is, that the word of the Lord authorizes and requires it. There are no grounds for saying any thing—even as a religious duty—is of faith that the word will not support; but, on the contrary, there are good grounds for saying that it is not of faith, and therefore sin; for whatsoever is not of faith, is sin. If the Scriptures teach that salvation is of grace and not of works, and we institute some work for the salvation of men, we have no authority that we do it by the Spirit, or of faith,—because the Spirit will not teach us to distrust the word, but to trust it. It is safe to follow feelings and impressions only so far as they agree with the word, and no farther. Our feelings may easily mislead us, but the Spirit of God never will. Abraham was commanded by the Spirit to sacrifice Isaac, but that would not have been murder, even if he had actually taken his life,—because the spirit of murder was not in the act. And though Guiteau's life be taken by the executioner on the scaffold, it will not be murder, but the execution of justice. It will be done by authority, and for the safety of society. It is true, Guiteau says he killed the President for the safety of society,—but society did not require it of him, nor authorize him to do it, as society authorizes and requires the executioner to take his (Guiteau's) life. Besides, Abraham did not distrust the word under the impression to sacrifice Isaac, because he believed that God would raise him from the dead.

This way of sinning and charging it upon God is becoming altogether too common for the safety and well being of society. And Christians themselves may be tempted to neglect their duties to one another and to society, upon the specious plea, that it will all work out anyhow; that as they are saved by grace, it does not matter about every little thing; that their

debts—the little ones especially—do not matter particularly about being paid. Try that spirit, and it will be found to be of the Evil One. The negro that killed Brother Lee, in Terrell county, Ga., last year, said upon the scaffold, that the Lord laid it upon him to do it; that he hated very much to take the life of so good a man, and one that he liked so well, but that he could not resist the impression. So he killed him, and killed his wife, and stole his money, and fled. Whose life would be safe, if every murderer was acquitted upon the plea that he was impressed of the Lord to murder? Society would be destroyed, and the world be remitted to barbarism. Another colored preacher killed his colored brother, and said he was predestinated to do it before the foundation of the world, and therefore it was right. Grant for a moment, that Guiteau and these men and others making the plea of a divine impression for murder and villainy, were sincere in their delusion, it does not mitigate their crime at all; and that God foreknew they would do it, does not mitigate it. Of course, God foreknew it. He foreknew that Adam would sin, but did not prompt it; for if he had, it would not have been sin. It is impossible for the Spirit of God to prompt a man to do wrong.

It is said in the Scriptures (1 Kings, 22) that the Lord put a lying spirit in the mouth of the false prophets that Ahab should be persuaded to go to Ramoth-Gilead and be slain. This was something like a strong delusion, in which he believed a lie and was slain. Pharaoh was said to have been hardened by the Lord—that is, the same judgments that humbled the children of God, hardened him—as the same heat that hardens the clay, melts the gold. This is of the Lord, in the sense that it is a law of God or nature. It is a law that a man may, by continual indulgence and dissipation, become a prey to vile habits, losing his will and self-control, and be left under the influence of evil spirits or habits, that lure and lead him on to destruction. So it is in religious drunkenness, that men are left to the influence of delusive spirits. This is of the Lord as a judgment, as it was in the case of Ahab.

Guiteau's habits, training, associations, and the evil spirit of

the times, together with his inordinate vanity and self-conceit, was the prompting by which he, in a spirit of recklessness, murdered the President. When nations and peoples grow corrupt as ours have, such spirits arise and men do their prompting. It is according to the law of nature or of God. Even good men are subject to these influences, more or less. Samson, by long dalliance with Delilah, lost his strength, and though under restraint, he regained that, his eye-sight he never did. Neither saint nor sinner can violate God's law with impunity, and expect to escape. The evil spirits of a corrupt time often bring to light the worst phases of human depravity,—much deformity of mind and body,—horrible and loathsome diseases and great suffering. We see foundlings in cities, the offspring of sin and crime, cast out at birth through shame and poverty, to be reared in gutters and fed on garbage, prostituted to infamy and living by theft. All these things are of God, in the sense they are consequences of the violation of his law.—R.

FOUR BEASTS FULL OF EYES.

Brother R. N. Batten, of Florida, requests our views of the "Four Beasts," as mentioned in Rev. 4; 6.

Every thing connected with the character of God and the gospel of our blessed Jesus is wonderfully sublime and glorious, and none more so, perhaps, than that which is recorded in the Book of Revelations. It is the "mystery of God and of Christ," which no man knoweth, nor can know, save those to whom God is pleased to reveal it.

The beloved apostle John was not merely as one in the flesh, but he was in the Spirit, when he saw those wonderful things which the Angel or Spirit of God signified to him. And none are capacitated to comprehend the true gospel sense of what is written, so as to feel and enjoy its force and power, unless they are also in the Spirit and having no confidence in the flesh.

We are not so presumptuous as to claim that we fully understand the true gospel application of all that is presented in the immediate connection of what is written of those four wonderful beasts. In the revelation made to the holy apostle, he saw "a door opened in heaven." The things, therefore, which he saw were heavenly things. It was in this heaven, that was then opened, that a throne was set, and upon which throne one sat, being encircled round about the throne with a rainbow; enclosing, also, four and twenty seats, on which sat four and twenty elders, having harps and golden vials full of odors, which are the prayers of saints. The perfections of God, like seven lamps of fire, are burning before the throne; and in the midst, and round about the throne, were "four beasts, full of eyes before and behind."

Notwithstanding the highly wrought figures and metaphors in which the enraptured vision of the holy apostle is presented to us, we can not for one moment conclude that any new gospel is presented, or any other system of salvation than that which is of the Lord; or that any other characters than men and women—sinners of Adam's race—are embraced in that salvation which is of God through Christ. Nor can we conclude that any other kingdom or throne is presented than the gospel kingdom of Christ and the throne of his glory. However mysterious to us certain figures may be, as employed by the Holy Spirit in the Revelations, all are in harmony in their application with every other part of the gospel of our salvation. John was inspired and commanded to write the things which he had seen, and "the things which are, and the things which shall be hereafter."—Rev. 1; 19. He saw a door opened in heaven,—which doubtless refers to the gospel heaven, or gospel church state, embracing the people of God, whether Jews or Gentiles, as under the government of Jesus, with every gospel grace, benefit and blessing applying to them. They are so intimately connected with Christ in his glory, and so encircled in the "rainbow" of the everlasting covenant, that they are represented as with him in the throne, and round about the throne, being "full of eyes, before and

behind." This shows that the Lord God is their light and their wisdom.

It is probable that the four and twenty seats, on which four and twenty elders were seated, refer to all the redeemed of God among the Jewish Nation. One of the elders, or head of a family, was frequently chosen to represent a whole family or tribe. And so there were four and twenty priests appointed to officiate by turns, and thereby represent the whole nation, which the Lord had consecrated to himself as a "kingdom of priests."—Exod. 19; 6.

If, therefore, the "four and twenty elders," as mentioned in Revelations, represent the people of God among the Jews, may we not justly conclude that the "four beasts," which were included in the same rainbow, and seated with Christ in and around the same throne, are intended to represent the people of God among the Gentiles? Heathen and Gentile sinners are saved by the grace of God,—the same grace that saves a Jew. This is the "mystery of Christ;" "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be *fellow heirs*, and of the same body, and partakers of his promise in Christ by the gospel."—Eph. 3; 5, 6.

In perfect harmony, therefore, with this application of the "four beasts," they are seen, with astonishment to the apostle, standing so identified with Christ, the elders, and with the throne, when the "seven seals" were to be opened, that it is written: "And I beheld, and lo! in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."—Rev. 5; 6.

That these "four beasts" are, as redeemed sinners, fully identified with Christ, and with the elders, there can be no doubt. The slain Lamb of God is in their midst, and they are in the midst of the throne with him, as he has promised: "To him that overcometh will I grant to sit with me in my throne,

even as I also overcame and am set down with my Father in his throne."—Rev. 3; 21. Their faith is of heavenly origin and overcomes the world. As it is written: "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—1 John, 5; 4.

As a further proof that these "four beasts" are of the same body of Christ with the four and twenty elders, when the Lamb had taken the book to loose the seals, they all sang together a new song, saying, "Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests."—Rev. 5; 9. Whatever, therefore, may have been the difference of "elders" and "beasts," they are made one by the blood of Christ.—M.

OBITUARY.

The silver cord is loosed; the golden bowl is broken. The pitcher is broken at the fountain, and the wheel at the cistern. A man of noble qualities has gone to his long home, and bereaved and sympathizing friends mourn. The Lord gave; the Lord hath taken away. He is the Rock; his work is perfect, and blessed be his name!

STEPHEN CHAMBERLAIN, son of Joseph and Susan Chamberlain, was born in Middlesex county, New Jersey, January 22nd, 1813; emigrated to Warren county, Ohio, in the year 1837; was united in marriage with Nancy T. Anderson, November 10th, 1842; enjoyed the sacred relation 39 years, 1 month and 2 days; and died December 12th, 1881—aged 68 years, 10 months and 20 days. They were blessed with five sons and one daughter—all living. He has four brothers and sisters living, and a brother and one sister dead. Wife, children, brothers, sisters, and many sympathizing friends, who will cherish in kind hearts a memory of the departed, mourn the loss on earth of a true friend, a dear brother, an affectionate father, and a devoted husband.

These lines were written in the Bible where he recorded the death of his mother. They indicate the spirit of faith of our dear, departed friend:

"Dearest mother, thou hast left us,—
Here thy loss we deeply feel;
But 'tis God that hath bereft us,—
He can all our sorrows heal."

Franklin, Ohio.

J. M. THOMPSON.

3

OBITUARY.

CHARLIE E. FOWLER, son of Capt. J. B. Fowler, of Butler, departed this life on the 13th of December, 1881, after a severe and protracted spell of typhoid fever. He was born in this county on the 16th of February, 1867. Charlie was a good boy; steady, industrious, truthful, and obedient to his parents. He chiefly cultivated my orchard in this place the past year, doing his work faithfully and well. He was apprehensive all the year that he would take the fever, seeming to be forewarned of it, and that he would die. Certainly it must be the Lord's work to thus forewarn of coming events; and it must be for the good of those forewarned, to prepare them for the change. So we hope Charlie was prepared. His death was a very severe blow to his parents and family, which we trust the Lord will sanctify to their good. It seems that more young people die by fever than older ones. We were present at the burial, and tried to speak words of comfort to the family and friends. Peace to his ashes!—R.

OBITUARY.

Dear Brother Respass:—I am sorry that my first communication to you is an obituary. I would very much prefer a more pleasing theme. But so it is. A dear sister in Christ, and a correspondent and agent of yours, who has been taken from us by the hand of death, made me acquainted with the GOSPEL MESSENGER, and at her request I became a subscriber—not thinking that I would soon be requested to send you her obituary for publication in your valuable periodical.

Sister SALLIE J. MCGLADE, wife of Brother Frank McGlade (licentiate), and member of the O. S. Baptist Church of Christ called Sugar Creek, at Centreville, Montgomery county, Ohio, daughter of Brother and Sister Mason and Elmira Allen, departed this life January 17th, 1882; aged 38 years, 5 months and 2 days. She united with the above named church September 7th, 1869; was baptized by Elder John M. Thompson; was married to Brother Frank McGlade, February 18th, 1875. The circumstances connected with her death make it more trying than common. About two months before her death, in the same room, in the same bed, her dear mother fell sweetly asleep in Jesus. We may say, in the language of Scripture, "They were lovely and pleasant in their lives, and in their death they were not (much) divided." They now sing *together* in heaven, as they did on the earth. Their bodies rest side by side in their narrow house until the great trumpet shall sound, when they will rise *together*, incorruptible, spiritual and glorified—like the glorified body of Him who died for them and rose again.

Sister Sallie was, like many of the dear saints of God, given to doubts and fears lest she might be deceived and deceive others. She traveled much by night. Her faith bore fruits which were very pleasant and profitable to others; but it was not of that strength and clearness which brings assurance of God's love, peace of conscience, and much joy in the Holy Spirit, to the possessor

of it. Her views of the gospel were sound and clear, and she was firm as a rock in what she believed to be the truth. The writer congratulated her in her last sickness, that she had not to begin the work now; that she had nothing to do but to die. She remarked that she thought she was too careless about dying; from which I understood her to mean that she had nothing to fear from death—that it was a small matter to die. One thing was very prominent in her character and conversation: all the trust and confidence she ever expressed for salvation and eternal life was wholly in the blood and righteousness of Jesus Christ. No person could be farther from trusting in their own good works for salvation than she was. The portion of Scripture from which she derived much comfort is the 23rd Psalm. Her desire was to take it all in, and make it all her own. Elder John M. Thompson used that Psalm, and also the 13th verse of the 14th chapter of Revelation, at her funeral—in which the writer took an humble part. Her funeral was one of the largest we have seen here in a long time, and a great amount of sympathy was manifested for the bereaved husband, the aged father, and all the relatives.

How blest is our sister, bereft Of all that could trouble her mind!
How easy the soul, that hath left The wearisome body behind!

That earth is affected no more With sickness, or shaken with pain;
The war in the members is o'er, And never shall vex her again.

That languishing head is at rest, — It's thinking and aching are o'er;
That quiet, unmovable breast Is heaved by affliction no more.

That heart is no longer the seat Of trouble, and torturing pain;
It ceases to flutter and beat, — It never shall flutter again.

The lids that she seldom could close, — By suffering forbidden to sleep, —
Sealed up in the sweetest repose, Have strangely forgotten to weep.

These fountains can yield no supplies, — These hollows from water are free;
The tears are all wiped from these eyes, And evil they never shall see.

It is truly painful to see the empty seats in the church meeting, and not to hear the sweet voices in the songs of Zion, which both the mother and daughter had. But they are gone from us to sing above in the presence of Jesus,

“Where congregations ne'er break up,
And Sabbaths never end.”

It is well. Were it not that we are such selfish creatures, we would be glad and thank God that they are freed from all pains and sufferings both of body and mind. No more falls, no more dislocations, no more dropsical affections, no more sin or sorrow, pain or death. All is well with them now. “The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord.” Amen.

WILLIAM DODD.

Centreville, Montgomery Co., Ohio, Jan. 24, 1882.

The readers of the MESSENGER had in the last issue (February) a short and interesting letter from our now glorified

Sister McGlade. So soon has our circle in time been broken! May we all meet her in heaven! The Lord comfort our bereaved brother in the loss of his dear wife!—ED.

ASLEEP IN JESUS.

Dear Brother Respects :—By request of our bereaved brother and sister, Mason Allen and Sarah McGlade, his daughter, of Centreville, Ohio, I send this obituary of Sister Elmira Allen, the beloved and devoted wife and mother.

ELMIRA ALLEN, wife of Mason Allen, was born in Warren county, Ohio, January 4th, 1810. She joined the Clear Creek Baptist Church, near Ridgeville, Warren county, Ohio, August 15th, 1827; and Elder Wilson Thompson baptized her, her mother, two brothers, a sister-in-law and others at that time. She was married to Mason Allen, October 15th, 1829, and they moved to Washington township, Montgomery county, Ohio, April 1st, 1831, and located one and a half miles northwest of Centreville. They moved a quarter of a mile north of Centreville, March 28th, 1835, where they resided until her death, Friday, November 18th, 1881; aged 71 years, 10 months and 14 days.

Brother and Sister Allen have been devoted Baptists, and many of the Lord's humble disciples, poor in spirit and often worn and weary, have enjoyed their liberality, their heavenly conversation about Jesus and his love, and found sweet repose and refreshing rest in their pleasant home. Their home was convenient to the Sugar Creek Church, at Centreville, Ohio; they appreciated Baptist society, are extensively known, and greatly beloved.

Sister Allen has possessed an unwavering hope for a number of years, predicated upon an unusual revelation of her dear Redeemer, when to all human expectation she was soon to pass the vale. She had suffered from great bodily infirmity with Christian fortitude and patience, and shortly before her release she fell and received serious injuries, but was convalescing when attacked with lung fever, and God took her. The time came when human skill and the tender care of affectionate children and a devoted husband, with the assistance of many kind friends, would avail nothing to prolong her stay. She repeated many times the words of Job, 19th chapter, 20th verse: "I know that my Redeemer liveth," and fell asleep in Jesus.

I spoke from these words of great assurance, in connection with the words of Paul, "Christ Jesus died to save sinners, of whom I am chief," and was followed by Elder William Dodd in appropriate remarks of sure comfort. The weather was very inclement, but the attendance was large, the people attentive and solemnly impressed,—for she was a true neighbor and highly esteemed.

Dear relatives, and saints near and far, who have received kindness at the hands of this precious sister, she will never more minister to the wants of the wayfaring pilgrim, but there will be a vacancy in the family circle and in the church, ever reminding us that a faithful member is gone. May we all follow her as she followed Christ!

Franklin, Ohio.

J. M. THOMPSON.

❖ MOVED ❖

HOOD, HARRIS CO., GA., Jan. 9th, 1882.

Dear Brother Respass:—Please state through the MESSENGER that I have moved near Hood, and that my post-office address will now be at that place, instead of Columbus. Please send the ever welcome MESSENGER to me at Hood, as I am always glad to receive a copy of it.

Any one wanting a copy of "RUTH, THE MOABITNESS," can send me postage stamps, worth 50 cents, in a common letter, and I will forward them a copy at once. I will send five copies for \$2.00 as heretofore. When \$2.00 are sent they should be sent in a Registered Letter, or by a Money Order drawn on Columbus, Ga. Hood is not a Money Order Office, as yet. A Money Order may be drawn on the Postmaster at Columbus, Ga., and then enclosed in a letter and sent to me at Hood, and I can draw the money on it when I go down to Columbus, as I go down there occasionally.

T. J. BAZEMORE.

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Vol. 4.

No. 4.

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APRIL, 1882.

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December, 1881.

PREMIUM LIST!

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Our object is threefold: (1) To extend the circulation of the GOSPEL MESSENGER; (2) To compensate to some extent our brethren and friends for their labor of love; and (3) To disseminate useful literature.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—Eds.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 4.

BUTLER, GA., APRIL, 1882.

Vol. 4.

THE RESURRECTION.

GEORGETOWN, KY., December 28, 1881.

*Elder J. R. Respass:—Dear Brother in Christ:—*As the subject of the Resurrection is being discussed to some extent in our papers, I thought, perhaps, it might not be amiss for me to show "mine opinion," especially if based on a scriptural argument. That there is "a needs be" of a resurrection is clearly manifest to the mind of any one that understands the condition of the sinner as in the sight of God. For we are taught that "death hath passed upon all"—not spiritual death, for man never was spiritual, hence could not die a spiritual death. But being a natural man (1 Cor. 15; 46), of the earth earthy (47 v.), when he transgressed he died a death in trespasses and sins (Eph. 2, 1), and corporeal death follows. Thus the word of God has it and thus let us have it. The Saviour said to the Pharisees, who were living, natural men, "Ye are as graves which appear not," &c. (Luke 11; 44), and the apostle said of men in general, "Their throat is an open sepulchre" (Rom. 3; 13.). But why multiply Scriptures to prove the necessity of the resurrection, when nature itself teaches that a resurrection must take place, or we will never know any thing of heaven? Now, the Bible teaches us that man is composed of soul and body (Mat. 10; 28), and that the soul is not the life of the body, and that the soul does not die a corporeal death, but lives after the death of the body. "Fear not them that kill the body, but are not able to kill the soul." Now, if both soul and body of the natural man is not

resurrected, then he will either not be in heaven at all, hence not saved, or be in heaven without a body, or be there without a soul. If, as first stated, any thing else takes his place, it is entire substitution. If his soul is there with another body, then our bodies are not saved, and it will be a substituted body. Likewise, if our bodies are there without a soul. So that the doctrine of substitution destroys the doctrine of the resurrection, hence destroys the doctrine of salvation. So that salvation is but a myth.

I know some people object to *parts* of the man. Then, why did the Saviour divide man into parts and call one part soul and the other part body? And such is the nature of these parts, that the body part can be killed with an instrument of death, but the soul part we can not; showing clearly that the soul is alive when the body is corporeally dead (Mat. 10; 28.) Now, in the resurrection we don't believe that soul and body are raised at the same time, which we propose to prove by the word of God, and not merely by our opinion. To go back to Psalms, David says, "Come all ye that fear God and I will declare what the Lord hath done for my soul." "He brought me up also out of a horrible pit, out of the miry clay," &c. (Psa. 40; 2.) Again, "O Lord, thou hast brought up *my soul* from the grave," &c. (Psa. 30; 3.) "Thou hast delivered my soul from the lowest hell"—margin grave (Psa. 86; 13.) This proves that man, being dead in trespasses and sins, is buried under the ruins of the fall, and needs resurrection, &c. Now we will come to the New Testament. The Saviour says, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John 5; 25.) In this, something is made alive, and all know it is not the body. Then, if it is not the soul, what can it be? as there is nothing else dead but the man, and his body will not be made alive to eternal life till it dies a corporeal death, as the apostle says: "Thou fool, that which thou sowest is not quickened except it die."—1 Cor. 15; 36. Again: "You hath he quickened, who were dead in sins."—Eph. 2; 1. This does not refer to our bodies, as the bodies of

the saints are yet (while naturally alive) "dead in sins."—Rom. 8; 10. Again: "We know that we have passed *from death unto life* because we love the brethren."—1 John 3; 14. And yet Paul says with the flesh he served the law of sin (Rom. 7; 25), or loved sin. And yet something has passed from death unto life and loves God. And whatever is passed from death unto life and loves the brethren, loves God and is born of God.—1 John 4; 7.

Now, the above citations of Scripture are sufficient proof that what the Saviour calls the soul is qualified for heaven immediately upon the death of the body. Therefore, it only remains for us to prove that the same bodies that die and are buried in the earth, will be resurrected. The Saviour says: "I am the resurrection."—John 9; 25. He is as much the resurrection of the body as the soul; which John 5; 25–28, abundantly proves.

We now turn to 1 Cor. 15, to discuss the resurrection of the bodies of the saints, as the apostle spent the whole of that chapter to satisfy the minds of some who were shaken in their faith on that subject. "Now, if Christ be preached that he rose from the dead, how say some of you that there is no resurrection of the dead?" (12 v.) Read the connection. "Whom he raised not up if the dead rise not" (15 v.) "For if the dead rise not, then is Christ not raised" (16 v.) "And if Christ be not raised, your faith is vain; ye are yet in your sins" (17 v.) The apostle hinges our salvation on the truth of the resurrection. Do we all believe that Christ rose from the dead? If we do not, it is plain enough that we are dead in our sins. If we believe he rose from the dead, then we have a starting point as to what is meant by the resurrection of the dead. Let us go to the grave of the blessed Saviour, with Peter and John, and what do we find? "The napkin that was about his head, and the linen clothes," but the body was not there (John 20.) Now, this is what is meant by resurrection: the identical body that is laid in the sepulchre is the same that is raised. It is said that Christ is the "first fruits" (1 Cor. 15; 20–23; Acts 26; 23) of the resurrection—

not the first resurrection. Now, if the bodies of the saints are not raised, then Christ is not only the first fruits, but the last fruits, and all the fruits there ever have been or ever will be. But when we go to a tree to gather the first ripe fruit, what do we mean? We certainly mean that there is more fruit, and when it gets ripe it will be *like* the first. "Christ the first fruits, and afterwards they that are Christ's at his coming." So that the bodies of his saints will be ripe for resurrection at his coming, when he will "*change these vile bodies and fashion them like unto his glorious body*" (Phil. 3; 21); and shall quicken our mortal bodies by his Spirit (Rom. 8; 11.) The apostle argues that the reason we are baptized is because we believe that these same bodies we baptize will rise from the dead, or else our baptism is a mockery (1 Cor. 15; 29); and indicates, that if we are nothing more than a lot of beasts who die and mould to dust and that's the end of them, what advantage has all his preaching been? (32 v.); and if so, we had just as well *eat and drink, for to-morrow we will die*, and that will be the end of us,—for if it is some other body received, and not our vile body raised and changed, we have no interest in the matter, and are of all men most miserable. But he commands those who do not believe in the resurrection of these vile bodies, to "awake to a right understanding," for they are lacking in the "knowledge of God"—and all by being engaged in "evil communications," which "he speaks to their shame," which always leads into error on any subject.

He now begins to lay the matter before them so they surely will deny it no longer. "But some will say, How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body which shall be," &c. "But God giveth it a body as it hath pleased him, and to every seed his own body" (37, 38 vs.) Now, some one is ready to say: "This proves what I said, that the same body is not raised," &c. Be not too hasty in coming to such conclusion. "Thou sowest not that body that shall be" simply

means when our bodies are raised they will not then be natural as when sown; they will not be little bodies and big bodies, old bodies and young bodies, and afflicted with all the pains and diseases, deformities and disfigurements, and various colors, but will all be like Him.—1 John 3; 2. The language, "If any man be in Christ Jesus he is a new creature," is as applicable to the body as to the soul. While it will be the same identical body that was laid in the grave, it will be newly created. It will not be a body of flesh and blood, but a body of flesh and bones. Now remember that in the resurrection we are to be like Him.—1 John 3; 2. Now, let us go to Him after his resurrection: "And as they thus spake, Jesus himself stood in the midst of them, and said, Peace be unto you. But they were terrified and affrighted, and supposed they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; for a spirit hath not *flesh and bones* as ye see me have. And when he had thus spoken, he showed them his hands and his feet."—Luke 24; 36-40. Before his crucifixion, blood was the life of the body. When he died on the cross, "one of the soldiers pierced his side, and forthwith came thereout blood and water."—John 19; 34. Showing that every drop of the blood went out of his body. "He was put to death in the flesh, but quickened by the Spirit" (1 Pet. 3; 18); and "declared the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1; 4), "to present us holy, and unblamable, and unreprouvable, in his sight."—Col. 1; 22.

Now remember in the resurrection we are to be like Him. The same body that was laid in the sepulchre was raised, not a body of flesh and blood, but flesh and bones, made alive by the Spirit—or spirit becomes the life of it—for "flesh and blood can not inherit the kingdom of God."—1 Cor. 15; 50. As ours is to be like his, it will be a body of flesh and bones, "quickened (made alive) by his Spirit" (Rom. 8; 11), and conformed to his image or likeness (Rom. 8; 29), so that the same

Spirit that is his life, will be the life of both soul and body of the once Adam sinner. It doth not yet appear what we shall be (1 John 3), but the nearest we can tell was manifest in His transfiguration on the mount.

In the resurrection, we will not be distinguished as male and female, as fathers and mothers and children, and the distinctive relationships that we possess in our flesh and blood state—for “they neither marry, nor are given in marriage, but are as the angels of God in heaven” (Mat. 22; 30), “and are the children of God, being the children of the resurrection.”—Luke 20; 36. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus” (Gal. 3; 28), and “Christ is all, and in all.”—Col. 3; 11. If we are to bear the same relationship to each other in heaven as on earth, and knew of any of our friends or relations that failed to get there, heaven could not be heaven to us. But being the children of God, children of the resurrection, born of the same Spirit, we will possess a relationship toward each other as angels similar to brothers in this world—only as much higher as the heavens are above the earth—and will look to God alone as our Father.

And to every seed his own body. What seed? The seed that was given him out of Adam’s lost race, that shall be counted unto the Lord for a generation (Psa. 22; 30); the seed that He made his soul an offering for (Isa. 53; 10); the seed that the promise was sure to (Rom. 4; 16.) I know of no other seed that was given to Christ, or needed redemption, or that a promise was given to make them heirs. “Now then, brethren, we, as Isaac was, are the children of promise.”—Gal. 4; 28. “His own body.” What body? He will give Brother Respass his body,—to Brother Mitchell his body,—and to me my body. There will be no confusion in the resurrection. God is a God of order. No danger of a saint getting some one’s body that is doomed to eternal death, and losing his own body. “All flesh is not the same flesh; but there is one flesh of men, another flesh of beasts, another of fishes, and another of birds” (39 v.) “Here,” says the wise philosopher of this

world, "is where you are stalled; for men eat fish, birds, beasts, and in some places man eats man; so that the one becomes a component part of the other; and many persons are swallowed by the great fish of the sea, and devoured by animals, and many mould into the same dust together. Will you tell me how any resurrection of order is to be brought out of so confused mass as this?" Here comes in the necessity of the apostle's admonition: "Beware, lest any man spoil you through philosophy and vain deceit (Col. 2; 8), and oppositions of science falsely so called." When the philosopher of this world fails to reason out a problem, he stumbles at it, and denies that it can be so. One can not convince me sooner that he is an unbeliever than to doubt God's word. "All things are possible with God." If God was to say he would create a world out of my body, I would believe it. How can we doubt the power of God in any thing, since he created all things by the word of his power? My faith is in God, that he will perform what he has promised, and make all these crooked things straight, &c. "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory" (40, 41 vs.) "This," says one, "is what has bothered me for some time, for I hear it so often said that there will be big saints and little saints in heaven. I am always willing to admit that if I am a saint and get to heaven, that I will be a little one; but I can't see the consistency of degrees of happiness in heaven, for that will leave room for jealousy, if such a thing could enter there." This passage, dear soul, has no allusion to degrees of happiness in heaven. The apostle is contrasting the glory of terrestrial or earthly bodies with the glory of celestial or heavenly bodies. Every thing, from the meanest insect that crawls the earth to God's noblest work—man—manifests the glory of God; but not to compare with the glory of the heavenly bodies, or the things of heaven. As high as the heavens are above the earth, so far will the

heavenly bodies exceed in glory the earthly bodies. So that *the star* of the heavenly body differeth from the star of the earthly bodies. We could contrast the glory of the one with the other to a great extent here, but will content ourselves with a few thoughts.

The life (natural) that we have here is, through fear of death, all our lifetime subject to bondage. But there, it will be eternal, immortal, incorruptible life—free from all disease, pain, sorrow, or death, and unfading in glory. Our inheritance here, be it ever so grand or great, is subject to all the changes of this world, and all the glory of it is as the flower of the grass—to fade away. And be it ever so much, we have to soon leave it all. But there, it will be an inheritance undefiled, never to fade away; but when years have rolled on (should time there be counted), the glory of it will be the same. Our friends, our relatives, our families, be they ever so comforting here, will soon dissolve, and the place that knows them now will soon know them no more forever. But it will be the family of God there, clothed in the King's royal robe—perfect in every respect; no big ones, no little ones, no old ones, no young ones, but all one in Christ Jesus—no more to go out forever. What a happy thought, Brother Respass, that sickness nor death shall ever enter that “house not made with hands,” to take away some of the family! Then, how it becomes us, while here, to seek the welfare of this family, that peace and love may abound among them everywhere!

That there are differences of gifts in this life, I freely admit; for some are apostles, some prophets, &c., as the Lord has appointed. But to suppose that one would be greater than the other there, would be to say that our works here make a difference of our happiness in heaven; which can not be, as all our happiness, and all that we may enjoy, will be bestowed upon us through the finished work of the Lord Jesus Christ. To say that any thing would be added for what we do, would be to say that Christ's work was not complete, and we would be deserving of praise to the extent of the work we performed. But there, it will be: “Not unto us, not unto us, but

unto thy name give glory." "For thou hast redeemed us by thy blood out of every kindred, and tongue, and people, and nation; and art worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, forever and ever."—Rev. 5.

1 Cor. 15; 42-44.—"So, also, is the resurrection of the dead. It is sown in corruption, it is raised in incorruption." Mark that the same *it* that is sown, is the same *it* that is raised. "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 (the same natural body) is raised a spiritual body." This explains itself, that "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 all be changed" (51, 52 vs.) Why would the apostle talk about changing the body, if it is never raised? And if it is another body given, it could not be a change, but an exchange of one for the other.

We will close with the apostle's exhortation: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord." The Lord add his blessing, and seal instruction home to the hearts of one and all, for Christ's sake. Amen.

Yours to serve in Christ,

JAMES J. GILBERT.

P. S.—Will the *Messenger of Peace* please copy.

EXPERIENCE.

SUMMERFIELD, LA., February 4, 1882.

Dear Brother Respass:—It is with fear and trembling that I take my pen to try to write. I was impressed nine years ago to write my experience for publication, but thought it was a vain and foolish notion that possessed me, and that I would get rid of it. But it still bears on my mind and troubles me, so that I am now trying to relieve myself of the impression by writing, though it is in great weakness. I

haven't got a big experience to tell, as others have, but such as I have I give.

When I first saw myself a poor lost sinner, I was fifteen years old. When my dear brother that was killed in the war, told me he was going to the war, it seemed as if I could not bear for him to go, for a kinder and more affectionate brother no sister ever had; so I was moved to try to pray for him. When doing so, it seemed that something said to me, "that I had better pray for myself;" and at once I felt to be the most miserable being on the face of the earth, and that there was no mercy for me. All I could say was, "Lord, have mercy on me, a poor, lost and ruined sinner!" I continued in this trouble until 1863, at which time I was from home going to school. One morning the family with which I was staying told me that they were going that day to church, and I knew I would have to go also, but did not feel like I would live to get back home. When we returned, I could not wait, but hurried to the house, feeling like I would not live to get to the house, and that I could hardly get in the door. When I did get in the house, throwing my hat down, I hurried to another room, designing to fall down across the bed to die—for I thought I was certain to die and be lost—and it seemed just and right that I should. As I turned to go to the room, in an instant every thing changed, and I felt so light! It seemed as if I was as light as a feather, and every thing appeared inexpressibly beautiful. I loved everybody; but of all people, I loved those called Christians the best; they were the first thought of my mind. I thought my trouble was ended, and I wanted to tell everybody of it. I wanted to go home and tell father and mother of it, and to hear an Old Baptist preach. It seemed like I would have given any thing to hear one of them preach, for I dearly loved them. But that joy did not last long, and soon doubts and fears came. I was afraid I was deceived, and tried to get my old troubles back, so that I could have more and brighter evidence—but they would not come back. I had so many fears and doubts to contend with before I returned home, that I thought I would

never tell any one about my feelings, so that if I was deceived about it, that nobody else would be deceived—for I did not want to deceive anybody. I wanted to join the Primitive Church, but did not feel like I could offer myself to as good a people as I believed them to be; so I decided I would never join the church, but live the best I could out of the church. But there was no rest for me, day nor night. I couldn't eat or sleep until I joined the church. As I was going up to join the church this Scripture was given me, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and there I had glorious rest indeed! I did not see how they could receive me, for I told them so little; but they did, and while extending the right hand of fellowship, was when I had that glorious rest. It seemed like the house was full of angels, and that I could not be any happier than I was. But doubts and fears arose again, and it seems to me that I have more of them to contend with than any one else. But I have never regretted having joined the church, but do feel so unworthy of being a member.

Brother Respass, I feel thankful that I can send this to you, for I am acquainted with you, and believe you will dispose of it as you think best. I have written this to relieve my mind, and do not sign my name, but will say this much: That I joined the church at Mount Paran, Chattahoochee county, Ga., in 1865. Yourself and Brother Rowe were the preachers we had at a Union Meeting, and I think it was the best meeting I ever was at. I dreaded for that meeting to come on, and never thought of going. I am the girl that denied to you, at Brother Walls', having any experience—for which I suffered a great deal; but I was afraid to tell you I had a hope, lest I should deceive you; but even until now I hate it, and hope that the Lord will forgive me for it. And, after denying it to you, I had to join before you. Brother Rowe baptized me; and I should like so much to meet you both, and hear you preach again. But I reckon I shall never have that pleasure again.

Sister Hassell's letter in the MESSENGER suited my feelings

better than any thing I have read in a long time. It made me think of my dear departed mother whilst she was a widow. She says (Sister H.) that she feels cast down on account of the death of her dear husband; so was my dear mother; and now I am left to grieve for both, and it seems at times that my trouble is more than I can bear. My mother was last taken, and she was all I had, and it seemed like it would take my life to give her up—she was such a kind mother. [This was Sister Langford, formerly of County Line Church, Ga.] She was not like my poor, sinful self, but was so resigned to all things; even when it came to death, her mind was taken from all earthly things and placed on things above. She said to the last that she wanted to go to her blessed Jesus! But it is so hard for me to give her up, though I know she is much better off.

I see in the MESSENGER that Sister Rogers speaks of having been at a good meeting at County Line Church. I am glad that the church is still alive. Father and mother were members of that church whilst living in Georgia. [The church is yet a good church, having a good pastor, Elder J. G. Murray. Our sister declines to sign her name, but probably some of our readers would prefer it was given, and we therefore give it.]

MISS I. E. LANGFORD.

WORDS OF COMFORT.

HOGANSVILLE, GA., February 5, 1882.

Elder W. M. Mitchell:—Beloved in the Lord:—I was glad indeed to receive your note of the 3rd inst. Though you wrote in rather a sad manner, still I am comforted; and the losses, crosses and disappointments to which I have been subject, prepares me to some extent to sympathize with you and others in like condition. You say that “nothing but bonds and afflictions abide you in this life.” We do at times feel thus, and can come into fellowship with the holy man of God when he said, “Why art thou cast down, O my soul?” But

remember, my brother, if it be given you thus to suffer as a Christian, and to be brought into fellowship with Christ's sufferings, it is yours also to rejoice with him, and you will ultimately share in his glory. I feel assured that you still love the Lord and his people, and desire the peace of Zion. Many waters can not quench the love of God, which is shed abroad in the heart by the Holy Ghost, neither can the floods of tribulation drown it. As saith the apostle, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution?" "Nay, in *all these* things we are more than conquerors through him that loved us."

You remember, my dear brother, that it is said that our dear Redeemer "learned obedience by the things which he suffered," and in some qualified sense, he was made perfect through suffering. You also learn much by what you are called to suffer, and the "flock of God over the which the Holy Ghost hath made you an overseer" profits by your affliction, though they may not fully appreciate it. After one has been in the crucible of trial long enough, he is then brought forth as gold, purified seven times, and prepared to comfort others with the comfort wherewith he is comforted of God.

The prophet speaks of the Son of God sitting as a "refiner" and as a "purifier" to purify the sons of Levi, that they may offer an offering in righteousness unto the Lord. In a gospel sense, the sons of Levi are all the "Election of Grace," the "Royal Priesthood," the "Holy Nation." He is a Jew, or a Christian, that is one inwardly, and circumcision is that of the heart. Those who are truly circumcised with that circumcision "made without hands," are such as "worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh."

Our dear blind sister, who has been so kindly taken to your house and cared for by you and Sister Mitchell, in your aged and afflicted condition, seems to be a kind of test to you and to the church at Mount Olive, to test the strength of your faith and self-denial for Christ's sake. But, while others

thought themselves too poor or unprepared to care for the poor blind sister, it seems like a rebuke to them that you and Sister Mitchell, in your old and almost helpless condition, should have taken this additional responsibility upon you. Let me say to my old mother church, "Awake to righteousness, and sin not." Carefully and prayerfully read 1 John 3; 17, also James 2; 16, and Mat. 25; 34-40. The duty of the church in such cases is plain to my mind.

I find a desire in my heart to aid in extending the circulation and usefulness of the GOSPEL MESSENGER. As to writing, I feel incompetent to the task, as all things should be unto edifying, and I fear I could not do that—though at times I feel very desirous to do so, if I could.

With regard to the troubles among the churches in the Primitive Western Association, I am now more hopeful of a satisfactory adjustment than I have been. I think there is a spirit manifested by the brethren on both sides to be submissive to one another.

I would esteem it as a great privilege to be with you and your family at your home, and enjoy one of those pleasant conversations, such as we used to have when I lived there near you—when I received instruction from you as a father. I hope never to forget your labors of love and kindness to me and my family. And may the Lord still give us a place in your affections and prayers! I wish that I and my present companion could visit you. Dear Sister Mitchell, I feel much sympathy for you in your afflictions, with the burdens and responsibilities that I know rest upon you. My warmest and kindest regards to your children, both as members of the church and as friends.

I would be glad to see the poor, blind sister—Susan Boggus—who is at your house. While she can not see naturally, I hope she does see spiritually, by an eye of faith—even that faith that overcometh the world and looks at eternal things. And while thus looking, our afflictions in this world seem light when compared with that eternal weight of glory that is in reserve for all the redeemed of the Lord. You, my dear

sister, may feel indeed that you are poor, needy and destitute—forsaken by all earthly friends—which thing is sad enough. But remember that “there is a friend that sticketh closer than a brother.” Jesus is a friend whose love is pure, constant and everlasting. “The poor of this world” are often distinguished by special marks of divine favor, and made “rich in faith, and heirs of the kingdom which God hath promised to them that love him.”—James 2; 5. The Lord’s care is over them; they cost him too much for one to be lost finally, or forgotten.

I shall feel that I am amply paid if this letter shall be any comfort to you, or any of the Lord’s poor and afflicted people.

Yours, unworthily,

J. N. HURST.

We have placed “Words of Comfort” as a suitable heading for the above letter of Brother Hurst, because it has already proved to be such to us, and especially to the poor blind sister in our house. While we were reading the letter to as many of the family as were present, none seemed to be more deeply interested than she did; and, when we read that part which expressed special sympathy for her, and which gave her special words of instruction and encouragement, her quivering lips and briny tears told too plainly to be mistaken, the deep emotion of her throbbing heart, though not a word was uttered by her. And, while writing a few remarks upon this subject, we will here say, that it is a fearful thing for any to oppress the poor—especially to oppress a poor Christian, or an honest, toiling laborer. “Their cries” entereth into the ears of the Lord God of hosts, and he will avenge their wrongs. Throughout the whole of the legal dispensation, the poor Israelite was specially noticed and cared for by the God of Israel. It was said “the poor should never cease in Israel.” Therefore, oppress him not. In the gospel dispensation, all the children of God are poor in spirit, and many of them have been, and now are, poor as to earthly goods, and some of them helpless. Did our blessed Lord ever turn any such away from him without help? And if our God has put any of his children *in trust*

with the good things of this life, above a competency of "food and raiment," it should freely be yielded up to any proper gospel subject whom the providence of God presents before them. If we are to give to the poor and needy "as God hath prospered us," it is not ours to withhold to gratify our pride, or our vanity. The Lord doth not prosper us for that purpose, nor can we so act without sinning against him.—ED.

CLAYTON, PANOLA COUNTY, TEXAS, }
 February 10, 1882. }

Dear Brother Respass:—The MESSENGER is again at hand, and I have been much edified in reading it. I have been quite sick the past week, having been taken with a severe chill while at church on last Sunday, and to-day finds me very weak, though able to sit up and read some of the trials and troubles of the dear saints of God. While meditating upon my sufferings here in this world, I sometimes think surely I am not a child of God, for God is too merciful to afflict his children as I am afflicted. Again, I take up the MESSENGER, or some other Old Baptist paper, and behold! they all testify to the afflictions of life. Then I take up the dear, precious Book—the Bible—and I read that hereunto were we appointed, and the Captain of our salvation was made perfect through suffering. While reading the article of Brother J. C. Shelton, I was struck with the desire to pen a few lines in reference to my present feelings.

Brother Shelton says that all the solid pleasure he enjoys in this world is when he is reading the Bible, letters from brethren, experiences, &c., visiting among them, and trying to preach the gospel. Brother Respass, I could not have told my feelings more fully to my satisfaction than he has told them. I have been in this state of mind for the last three years. At first I thought perhaps it was a temptation of the devil, who had put it into my mind that it was more pleasant to travel about among the brethren than to stay at home with my wife and children and work for a living. Hence I would endeavor to shake it off. But I find the impression growing

stronger and stronger, until to-day I am a miserable man if I am not among my brethren trying in my weakness to tell of the salvation of our God.

And now I have arrived at the point I at first intended to write. For the last three or four weeks I have been determined on giving up traveling much for this year, on account of my financial inability to do so, and that I would plant and make a large crop, get straight with the world, and then, if my impressions continued, I would travel more. I had no sooner made this conclusion than I fell into utter darkness, many sore temptations and afflictions; and the first Sunday in this month, as before stated, while sitting under an able discourse from C. Holcomb, I became chilled through my whole system, and thought that my time had come that I should depart out of this world; also thought when Brother H. got through I would get up and tell the brethren that I would see them no more; but when he did get through, I found I could not. I got up and came home, which was but a short distance. My mind was calmly stayed on God. I told my wife I thought my time had come that I must leave her. I suffered intensely for twenty-four hours, half unconscious; after which I grew better, and thought I would soon be well again. But the third night, a while before day, I awoke with a chill, and the first thoughts that came into mind were: whom God blesses is blessed, and whom he curses is cursed; go and preach, and trust him for the blessing—otherwise you are cursed with a curse.

Brother Respass, I know you are tired of this poor scribble, and I desist. My eyes overflow at the goodness of God in my case. Come life, come death—ease or pain—I will go. Blessed Jesus, be with me, and feed my precious wife and little ones! Do with this, my brother, as you think best, and all is well. May you and all the saints of God pray for me, is the prayer of your unworthy brother,

G. F. WYATT.

P. S.—God willing, I will redeem my promise at an early day to write my experience.

G. F. W.

WHIGHAM, GA., January 5, 1882.

Dear Brother Respass:—As I do not know when I may see you again, I feel moved to write a little, desiring to comfort you in tribulation. The command of God to his servants is, "*Comfort ye my people.*" This, then, is the work of the Lord's servants—the work of the ministry. Every chosen minister is himself one of God's people, and must share in the comfort of his people. Therefore you, and each one whom the Lord calls to minister to his saints, must have tribulation in the world, both to prepare you to receive and minister comfort. The people of God are absolutely his, and he calls them to the knowledge that he will be their God, and they shall be his people—and then he sends his servants to comfort them. The work of the ministers of God, therefore, is to comfort his new-covenant people, and to feed his children with knowledge and understanding.—Isa. 40; Jer. 3. For this work the Lord qualifies his servants, and sends them to proclaim to his people the joyful tidings of redemption and salvation. His people have many enemies, and a fearful warfare; but their enemies are conquered, and their warfare is accomplished. They are sinners, and laden with iniquities; but their sins are covered, and their iniquities are pardoned. They have sold themselves for nought, and are destitute and poor; but they have received at the Lord's hand double for all their sins. For they have eternal redemption from sin, death and the grave, and the unsearchable riches of Christ, with whom they are joint heirs. With this message, and these glad tidings, God sends his servants to his afflicted and poor people. And all his own, called, chosen and faithful servants, will be known by truly preaching these glad tidings, with power and comfort. Their glorious LEADER has given them the example, by proclaiming in these words of blessed assurance, "*Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*" Therefore, all the people of God have the same promise of eternal life. And *God's ministers*, everywhere, will thus publish salvation, and bring these glad tidings of

good things. And this royal proclamation will comfort God's people, who now sojourn here in this world of tribulation.

It is well, then, that the servants of the Lord should go forth in the name of their God and King, and speak comfortably unto Jerusalem, and "say to them that are of a fearful heart, Fear not; be strong." And though our loved ones and we ourselves must die, yet, dear brother, our Lord "has swallowed up death in victory," and he is "the resurrection and the life." With a shout of triumph he says, "O death, I will be thy plagues! O grave, I will be thy destruction!"—Hos. 13. And over death and the grave we, and all God's people, shall triumph and say, "Thanks be unto God, who giveth *us* the victory through our Lord Jesus Christ."

"Awake, ye saints that dwell in dust,—
Your hymns of victory sing;
And let his dying servants trust
Their ever-living King."

Wishing you the comfort of God, I remain, my dear fellow laborer, your brother in tribulation and hope,

D. BARTLEY.

MADISON STATION, M. & C. R. R., ALABAMA, }
February 19, 1882. }

Elder J. R. Respass.—My brother moved to South Carolina last December. He finds no Old Baptists near him. He and his wife are all alone. I should be glad if you would publish in the MESSENGER a request from him to our traveling preachers (Evangelists) for some one of them to visit him and preach. It may be others there would love the gospel, if they could hear it preached in its purity.

I love the MESSENGER more and more. God bless it with long life, and make me able to pay for it while I live.

SUE CRUTCHER.

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Dear Brethren in Christ:—I have read the GOSPEL MESSENGERS (two last received) to my family to-night, as I have just returned home, with so much delight and comfort to my poor soul—my wife and children enjoying an equal portion with me. I trust you may be spared many years to instruct and comfort the saints with your MESSENGER, with a desire to have you come among us and preach, if the Lord will. We need to be exhorted to love and good works, and we think our able and experienced brethren, that write so beautifully, the proper ones to do this. We should neither write nor say any thing that would license saints to live carelessly and neglectfully. Neither should we teach that the best of works, when done, tend to procure eternal life; for certain it is that eternal life can not be wholly the effect of the Saviour's death, and yet, in any degree, the effect of good works. Many good men, lest they should license men to live in sin, have intruded on the blood of Jesus and ascribed to good works what the Bible ascribes to the cross. Yet there are good solid grounds upon which to exhort each other to love and good works, without making them to be the cause, in any degree, of our being saved. "But we have redemption through his blood, the forgiveness of sins according to the riches of his grace."—Eph. 1; 7. It is the blood of Christ applied to us that makes us serve God, and not our service that applies the blood to us. Paul says, "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Hence, God applies the atonement, and the success or extent of the atonement, depends not on men's will or works, but on God's appointment.

Dear brethren, when I realized myself to be poor in spirit, destitute of every good thing, or quality, could see nothing but condemnation and death, acknowledged myself to be unworthy of heaven's notice, and felt to be the vilest sinner that ever breathed, my poor heart was gladdened with the view of Jesus as my Saviour. Oh, the joy, love, praise to his great and good name! I could trust in Christ, not to make him my

Saviour, but because he is my Saviour. I love to hear the dear brethren preach Jesus. I love all the dear little ones that can witness Jesus—the only name given under heaven, or among men, whereby we must be saved. My dear brethren editors, as I have written this, I will send it.

Ozark, Alabama.

J. W. PARKER.

The Lord with me his word made good,
And gave me grace to speak a word.
From that good day to this, I find
I'm poor at best, and slow inclined.

Many friends has God raised up,—
Some gracious souls his cross have took.
To God's great name give all the praise,—
For I'm the least that's saved by grace.

A few more words to brethren dear,
Who bear me up with words of cheer:
If e'er I should a burden be,
God grant that you may silence me!

In love to the household of faith,
June 1, 1876.

ISAIAH J. CLABAUGH.

ADVERTISEMENTS.

We trust that none of our brethren will object to advertisements on the cover of our magazine. We will not publish any of doubtful character, but only such as are reliable. We will not lessen the reading matter by inserting any advertisement in the body of the work, but only on the cover. In this way they can not possibly be of any harm to any, but of some benefit to us in paying us a little towards its publication.

Brother Hassell's school advertisement helps us several dollars a year; and such advertisements can be of no harm, but often of advantage to our readers. They know from it where his excellent school is—the rates of board, tuition, &c. So of other advertisements.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors.

ETERNAL VITAL UNION OF CHRIST AND HIS CHURCH.

By request of Elder E. S. Dudley, of Kentucky, we offer a few brief remarks upon the above subject.

How, or by whom, the phrase "Eternal Vital Union" originated, we do not know; but we do know, that in the past thirty years, much has been very profitably written, and much very unprofitable, and even hurtful. It is not, therefore, our design nor desire to re-open the discussion, nor the wounds that have been created thereby; but rather to remind our brethren, that it is enjoined upon Christians, to "Follow after the things that make for peace, and things whereby one may edify another."—Rom. 14; 19.

The gospel of Christ is the gospel of peace. It is the peace of God that is to *rule* in the heart of its subjects, and by which their character is formed and known as a family of peace. "Pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."—Psa. 122.

If need be, every ambiguous phrase, or hurtful, unscriptural word, should be abandoned for the sake of peace within the sacred walls of Zion. Then it may truthfully be said by us, "Our feet shall stand within thy gates, O Zion."

The wise and discerning king in Jerusalem—who, by way of pre-eminence, is called "The Preacher"—sought out "acceptable words, and that which was written was upright, even words of truth."—Ecl. 12. If all who write should follow the same divine rule, would it not tend greatly to the promotion of peace and fellowship among the saints of God?

Not only is it enjoined upon us to follow the things that

make for peace, but also "things whereby one may edify another." To edify, is to build up and strengthen one another in the faith and fellowship of the gospel. This we can not do by the use of any word or phrase of doubtful meaning. However clear it may be to the speaker or writer, it is an "unknown tongue" to others, if they can not see and understand it in the sense in which we use it. "He that speaketh in an unknown tongue, speaketh not unto men, but unto God; for no man understandeth him; howbeit in the Spirit he speaketh mysteries."—1 Cor. 14; 2. The spirit of any thing is the true sense and meaning of it. No doubt many writers design nothing but what is right in the use of certain words and phrases, and it is all very clear to their own understanding; but when they fail to interpret or to make others understand them, they can not edify believers. "If the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue *words* easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." It is therefore necessary, in order to edify the church, that we be careful, not only with regard to the doctrine, but also in the selection and use of *words* to express that doctrine. "Let him that speaketh in an unknown tongue pray that he may interpret, but if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God."

The apostle thanked God that he spake with tongues more than all his brethren. "Yet," says he, "in the church I had rather speak five words with my understanding, than by my voice I might edify others also, than ten thousand words in an unknown tongue."—1 Cor. 14; 19. If the Lord has given to some a greater gift, or more enlarged understanding, either in natural or spiritual things, they are under the greater responsibility "to bear the infirmities of the weak, and not to please themselves, but to please their neighbor or brother for his good unto edification." To have men's persons in admiration, and speak great, swelling words of vanity, is no good mark of a gospel minister: "My speech," says the apostle,

“and my preaching was not with enticing *words* of man’s wisdom.”

But we wish now to come a little more closely to this Vital Union question. The earth is the Lord’s and the fullness thereof, yet he has a people—a part of the Adamic race—that he claims in a special and peculiar sense from others. “This people, saith the Lord, have I formed for myself; they shall show forth my praise.”—Isaiah. That they are related in some special and peculiar sense to Jesus Christ as their Saviour, Husband, Head and Redeemer, we presume none will deny. Nor have we ever heard any Primitive Baptist dispute the relation of Christ and his people as being Eternal in some qualified sense. Each, however, wants his own peculiar way of expressing this relation, but all agree that it is Eternal in some way. Some say that it is an Eternal vital or life union; some, an Eternal love union; others say that it is an Eternal covenant relation; and some will have it that it is an Eternal purposed union; and, lastly, some whittle it down to a union only in *prospect*. All agree that the relation is an Eternal one in some qualified sense, but yet not one of these peculiar *forms* of expression is found in the Scriptures, and the strife as to their use is often to a great extent a “strife about words to no profit, but to the subverting of the hearers.”

But notwithstanding all the strife that ever has been or may yet be, it is certain that to deny the relation of Christ and his people in some sense, is to deny every principle of the gospel of God. The only hope of salvation for any sinner is based upon his relation to, and identity with, Jesus Christ as his Surety and Saviour. Apart from this identity and oneness of Christ and his people, there is no use whatever in talking about an Atonement for sin, nor Redemption *in* Christ, nor Imputed Righteousness, Justification, nor Sanctification. Those whose sins are put away by an atoning sacrifice, must be so related to the victim offered in sacrifice, that such victim shall fully represent them and die for their sins; else there is no atonement at all for them by its death. The holy, harmless and undefiled character of Jesus Christ himself, and the

intensity of his sufferings, could not have been an Atonement for sin, nor for sinners, unless these very identical sinners are so related to Christ in his death that he bear their sins, *personally* and *individually*, in his own body on the cross. Nor can there be such a thing as redemption, unless there be a previously existing relation of the Redeemer and that which is redeemed. Why will any talk about redemption, and then deny this relation? Christ does not redeem sinners to make them his people, but because they were his before. "He shall save his people from their sins." He does not put his mark of love and mercy upon sinners to make them his, any more than an honest man would mark his neighbor's cattle to make them his own stock. Apart from a relation to Christ, and to the love of God in him, how could it be said: "God, who is rich in mercy, for his great love wherewith he loved us, even *when we were dead in sins*, hath quickened us together with Christ?"

We see plainly from this text that every sinner who is quickened together with Christ, was so related to the love of God before he was converted to God, that he is saved by grace. If we love God, it is because he first loved us. God is both eternal and unchangeable. His love to his people in Christ is eternal, and when manifested to them and in them, it is just the same that it was before. The Lord's people have such relation to Christ, that they are saved according to God's own purpose and "grace, which was given them in Christ before the world began, but now is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Here you see something that God the Father did for his people "before the world began"—and they are saved according to that grace given them *in* Christ before the world. Was that Eternal? Eternal life is a scriptural phrase, and to our mind is fully expressive of the relation of God's people to Christ. "This is the record that God hath given to us eternal life, and this life is in his Son." This Eternal life has ever been in Christ. It was in him before the world began, and in

him when Adam sinned; and when it is given to the heirs of promise in time, it is still the same Eternal life that it was before the world began. The gift of God is Eternal life through Jesus Christ our Lord. When a poor sinner is animated by this life, in distinction from his natural life, he loves God and hates sin; he has holy and pure desires, thirsting after God as the wounded hart does after the cooling water-brooks. He has *Eternal* life. God gives it this name, and we should be satisfied with it.—M.

THE FLOCK RESTING AT NOON.

The flock rested at noon,—in the heat of the day. They could go to the well and lie around it, but the poor sheep could not move the stone from the well's mouth; and if the stone were moved, they could not draw the water and pour it in the troughs. They could drink it when it was drawn and poured in the troughs. They knew there was water in the well, but they needed some man to draw it and pour it in the troughs for them. They could thirst, but could not draw water for their thirst. It is a blessing to thirst; it is a blessing to hunger; it is a blessing to be poor. The flock could not rest and be at the same time consumed by thirst; they would pine away and die after awhile,—die in sight of the well of water. But the owner of the flock has too great an interest in them to let them die. "The Lord is my shepherd, and I shall not want," said one of the flock. He loves his sheep, so that he gives his life for them. He gives them water—the water of life. "If any man thirst, let him come to me!" Here is one that will remove the stone from the well's mouth, and drawing the water, will pour it in the troughs, so that the "little ones" can drink. He has an eye to the "little ones"—and so do his ministers. If any go without water, let it be the big ones; but let none despise the "little ones." Has he a flock in Burmah, in Chuctam, or elsewhere in some far-off land; and are they lying around the well's mouth, and the stone

upon it, and are pining away and dying because no man will give them water? How monstrous such an idea! If he does not know they are there in that condition, who does know it? Who so wise in all Egypt as Joseph? and who knows as well as he where his brethren are and what their condition? And has he not provided corn for their hunger? Will he let them die for thirst? Thousands perishing for lack of the gospel being sent to them! How monstrous!—R.

AGREE WITH THINE ADVERSARY.

Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing.—Mat. 5; 25, 26.

An aged brother, of a distant State, requests our views of the above text, and such as we have we freely give, with a hope that if any of our readers have clearer light, they will let it shine forth.

An adversary is not necessarily to be regarded as a personal enemy, though sometimes he is, and the word is so used. Men may be opposed to each other in certain respects, and have different views on certain subjects, and thus be as adversaries to each other, but yet have no personal bitterness nor animosity of feeling one to the other. The text inculcates and enforces a proper deportment of Christians, both as church members and as citizens and subjects of human government.

Christians occupy a two-fold relation, and have a double or two-fold obligation resting upon them. They are citizens and subjects of human government—just as any other men are, whether Christians or not. Their conversion to Christianity does not release them from any just or lawful obligation that is required by the constitution and laws of their country. They are, therefore, required to “obey magistrates, and be ready to every good work.” They should, in all business matters with men of the world, be just as truthful, honest and

punctual as they would with their brethren in church relation. But with all their care, watchfulness, and anxiety to do right, mistakes and misunderstandings will sometimes occur, and the parties stand as adversaries to each other. Sometimes one may have a legal advantage, even where he has no right in fact. To avoid litigation and law-suits, with all the expense and bitter feelings that frequently grow out of such things, Christians should watch every opportunity for an amicable and friendly settlement, and "agree with thine adversary quickly, while thou art in the way with him," lest by a little stubbornness on your part, the adverse party (or the adversary) "deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, thou shalt by no means come out thence till thou hast paid the uttermost farthing." Your being a Christian, and belonging to a kingdom that is not of this world, will not shield you from the sentence of the law. You must, as other citizens, pay the last farthing of the penalty the law puts upon you.

Christ ever taught his disciples to be law-abiding citizens, and render unto all their dues. His apostles enjoined the same thing. "Let every soul be subject to the higher powers." We must needs be subject—not only for fear of punishment, but also for conscience' sake. The holy profession of Christianity requires that we live soberly, righteously and godly in this present world, avoiding as much as possible all entangling alliances with the affairs of this life. Much trouble and long-protracted difficulties with neighbors and friends frequently result from careless neglect to attend to little settlements and business matters *quickly*, or promptly, and at the right time. "Delays breed dangers." "Agree with thine adversary quickly, while thou art in the way with him." If he shows any sign of settlement, friendship, justice and right,—or if he manifests any disposition to agree and compromise, where a compromise could be made without violating any gospel principle,—agree with him quickly, before he becomes angry or contrary; lest, if you should be slow, contrary or stubborn, he resort to a tedious, expensive and hurtful law-suit, from which you shall

not come forth till you have paid the uttermost farthing, or all the law demands in costs, fines, fees, penalties, imprisonments, &c.

The Lord Jesus Christ, in his Sermon on the Mount, identified and designated his disciples as the "salt of the earth," and the "light of the world." This should be manifested by their living peaceably, in all godliness and honesty, with all men, if possible. As the salt of the earth, they should set the example of correct, honest and fair dealings,—not only with their brethren, but with those without,—by avoiding law-suits, angry strife or contention, about trifles. "If it be possible, as much as lieth in you, live peaceably with all men."—Rom. 12; 18. This is the law of Christ, and should be observed as by the authority of God, and not unto man.

But Christians are in no instance required to obey any human authority that is in direct conflict with their duty to God. The apostles were once "straitly commanded" by the high priest, in the name and by the authority of a Jewish Council, that they should not teach any more in the name or by the authority of Jesus. But the answer of the apostles gave these judges of law a knotty question to determine when they said: "Whether it be right in the *sight of God* to hearken unto you *more* than unto God, judge ye."—Acts 4; 19. And again, on another and similar occasion, they say: "We ought to obey God rather than man."—Acts 5; 29.

The obedience to all just and equitable human authority, and to all earthly governments, is to be rendered as obedience to Christ, who has enjoined it upon his people to "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." The Lord Jesus Christ himself set the example of paying tribute or tax when he was personally here upon the earth with his disciples, though a miracle was performed by him to procure the money from the mouth of a fish, which was caught by his special authority and direction. It is, therefore, the duty of Christians, by virtue of the authority and example of Christ, and by virtue of their sacred relation to him, to personify him, and "render to all their

dues." "Pay tribute to whom tribute is due; custom to whom custom; honor to whom honor is due; and fear to whom fear." The officers of all well regulated civil governments are to be regarded as "God's ministers"—holding their authority by the higher authority of God. There is no grade of legitimate power or authority among men but what is of God. "He is the blessed and only Potentate; the King of kings, and Lord of lords." He is the supreme Head of all principality and power that can be justly and lawfully exercised. Any power or authority exercised by men, that is not given them from God, is wicked usurpation—whether it be in a parent over his children, a husband against his wife, or a king over his subjects.

In treating upon the subject of obedience to the civil law, the apostle enjoins upon the saints at Rome that "every soul be subject to the higher powers." And then adds: "For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation."—Rom. 13. We see, therefore, the important necessity of "agreeing with thine adversary quickly," without delay; for delay, or resistance to any regular process of law, may "cast you into prison," or take away rather than give you your liberty. Thus you will pay the uttermost farthing. The Lord has not promised Christians exemption from the burdens of civil government, nor protection from the fines and penalties due to transgressors, when they transgress the laws of their country as citizens. They must pay the last farthing the law demands before they can come forth free from its penalty.

But Christians and church members are not only amenable to the civil law as citizens, but they are also amenable to the law of Christ in their church relation. In his Sermon on the Mount, Christ taught his disciples their relation and duty to God, to their country, and to one another as brethren and church members. In the verse immediately preceding the text we have been considering, he says: "Therefore, if thou

bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way. First be reconciled to thy brother; then come and offer thy gift." If thy brother in the church hath aught against thee, he is in that particular an "adversary." Not an adversary in the worst sense of that word, but simply opposite, or having something in feelings against you as a brother. In that he is "thine adversary," and you should agree with him "quickly." It should be the very first thing to claim attention. "*First* be reconciled to thy brother" before you offer your gift. No other gift, offering or sacrifice you have to make, can be of equal importance to that of reconciliation to thy offended brother. The peace and fellowship of Christians, and of the church of Christ, is involved in this matter; therefore, let it be, not only the "first" thing attended to in the order of time, but let it be considered as of the *first* and highest importance. "Seek *first* the kingdom of God." Agree with thy brother quickly, before too many evil surmisings arise in his mind. Go thy way forth, and go quickly, lest he deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, thou shalt not come forth thence till thou hast paid the uttermost farthing.

Our aged brother asks: "What is to be understood by the 'judge,' the 'officer,' the 'prison,' and how the last 'farthing' is to be paid?" We do not consider that it is important to a general understanding of the text that we should make a special application of all these figurative terms. They are here presented to show that in case of our neglect or failure to agree with, or be reconciled to our brother, that we will be held subject to a regular process of church government and discipline. If our brother has aught against us, he is in that particular as an adversary to us—because he is adverse to our course, and stands opposed to it. If he has acted the part of a brother, and taken the first disciplinary step, as required in the 18th chapter of Matthew, then we should agree with him quickly, and if possible be reconciled to each other before it

goes any further—to the judge or church, and the church deliver us to the officer or discipline which is to rule in such cases, and the discipline take from us our liberty, privileges and fellowship in the church of Christ, and we be thus like one cast into prison never to come forth till the uttermost farthing is paid.

If a church is under the painful necessity of entering a charge against, and withdrawing fellowship from, one of her members, his rights and privileges in the church are gone from him as fully as when one is cast into prison. But should the Lord give him repentance to confess and forsake his error, then he can come to the church, humbly acknowledging it, and obtain mercy and forgiveness,—pay the last farthing that is due to his brethren, and be restored again to their fellowship and confidence.—M.

THE CONIES.

The conies are but a feeble folk, yet they make their houses in the rocks.
—Prov. 30; 26.

The cony is something like a little rabbit; a timid little thing, whose refuge from enemies is his house in the rocks. The children of God are feeble, like conies; they are a “feeble folk,” and hence they have their house in the Rock—or in Christ—to whom they fly for safety. None, save the “feeble folk,” feel the need of a house in the Rock—and they only by the teaching of the Spirit. The teaching of the Spirit is contrary to worldly teaching; that is to say, a man can not be taught by worldly teaching—by the learning and wisdom of this world—his true condition in the sight of God. “The wisdom of the world is foolishness with God,” and the wisdom of God is foolishness to the world. They are contrary one to the other. It is the teaching of the Spirit that leads us to our house in the Rock. People that have strength, righteousness and goodness of their own, are not like the conies; they are not a “feeble folk,” and hence have no house in the Rock. They do not feel the need of a house in the Rock, because

they have not been taught of the Lord. But those who have been taught of the Lord, do feel the need of that house—and from necessity, take refuge in it. One thinks at first, that to go to Christ—the house in the rocks—he must get stronger and stronger, and get better and better, instead of poorer and poorer, and weaker and weaker, until he becomes like the cony, a feeble thing, that can only be safe in the rock. Then why should we complain at that which makes us take refuge in Christ, and at that which prepares us to rest in Christ only? Why complain at our poverty, destitution and feebleness, when these are the characteristics of the children of God, and always characterize them, and them only? Christ must be all to us, or nothing to us.—R.

WE learn from a card of Elder James J. Gilbert, that Elder Conrad is at the point of death. Sister Bentley, wife of Elder Bentley, of this place, is very sick, and has been for about two months. Elder J. A. Johnson, of Indiana, has been carried to the Lunatic Asylum at Indianapolis. He has lost his mind.

OBITUARY.

Editor of the Messenger:—I write you an obituary notice of my little daughter, BONNIE L. TURNER. She died from a burn on the 14th of September, 1881; aged 4 years and 8 months. She lived only a few hours after receiving the fatal injury. She was my last child—the others were all dead—and I prayed that she might be spared to be the joy and solace of my old age. But God in his infinite wisdom knew best, and ordered differently,—summoned the spirit of my child to the mansions he had prepared,—and we had to lay "Little Bonnie" away, to rest in the graveyard, by the side of my other children. I know that only such of your readers as have been called upon to undergo similar trials, can in the least appreciate the feelings of parents when they see the life that is dearer to them than their own, pass away, and a face and a form that to them at least is the loveliest, placed under the cold ground. Around this face and form clustered all the hopes that lay nearest our hearts; for we loved her truly and earnestly. Only those who have buried their last child, can understand how dreary and desolate both the home and the heart is, when the prattle of their happy voices is hushed, and the sunshine of our life is gone. We can not describe the anguish we bear, when the little darlings are taken from us. But we thank thee, O Lord, from the bottom of our hearts, for the blessed consolation Christ gave us when he said: "Suffer little children to come unto me, and forbid them not." And it makes me feel that, around the Great White Throne—yea, at the very portals of heaven—my children stand holding a crown for me. And we ask all good people to pray that we—my husband and I—may meet in a happier home beyond the river of time, these loved ones, and claim the crown they hold for us.

D. J. TURNER.

Math, Emanuel County, Ga.

3

IN MEMORIAM.

Alas! how many homes have felt a shadow as the sable wing of the Death Angel hovered over them. How many hearts have been troubled—how many fond hopes have been blasted—as his merciless dart was levelled at some loved one, and they borne from our midst! How many fair and noble forms has Mother Earth enclosed in her breast during the eventful year 1881! How many precious jewels in earthly caskets have been claimed by the Master, to be placed in golden settings, and put near his throne, “where moth nor rust corrupteth not!” But of all the jewels claimed, none were purer and lovelier than darling SALLIE, the youngest child of Elder Samuel Bentley—the idol of her aged mother, the joy and pride of her devoted sisters. How hard it seems to say that one so young and full of life, so good and generous, so full of noble impulses, so fondly loved—is dead! No; I will not call thee dead, dear Allie, but only gone before.

It is often the case that after death undue praise is given—overdrawn merits are expiated on; but though volumes were written of the noble girl who so willingly offered herself as a sacrifice to duty, half would not be said. The world is so cold, so full of selfishness, it is almost incomprehensible that one would willingly become a martyr—cheerfully die for others. Yet it is true. She laid down her life for those she loved, glorying in the thought she was worthy to suffer, if it was her Redeemer’s will. How glorious! how noble! how Christ-like! When but a little child, traits of character, then in embryo, were noticed, which led many to believe she would be a rare woman. Their expectations were realized; when those traits became fully developed, they made her one of the loveliest and most noble of her sex. Being of a lively, genial nature, she drew around her a circle of friends—few girls having more—and often her gay laugh and merry voice led people to believe she was ever the gayest of the gay. Yet she had a depth of soul but few ever fully realized. Her mind was early impressed religiously, and her thoughts were continually searching after the mysteries of the Bible and the concealed Future, often startling those around her with questions or expressions of thought, so rare in one so young. Her greatest desire for a long time was to do some good, something useful to others; and when the dreaded fiend, malarial fever, that invaded so many homes, attacked her sister and laid a whole family low, she felt duty pointed her to their bedside, and although she had been indisposed for several months, she flew to their relief, well knowing the danger of such an act, yet, looking to God as her support, she did not feel a fear. Her father, knowing her health was not good, somewhat expostulated with her, telling her of the possibility of her taking the fearful malady. But she earnestly replied: “Father, I feel it is my duty to go. God will take care of me. I do not feel that I will take it; but if I do, it is his will, and I am resigned.”

For two months she was as a ministering angel in that stricken household—a ray of sunshine in clouds of darkness. All thought of self seemed to be forgotten, it being almost impossible to persuade her she needed rest; and only the fear her strength would fail, and prevent her from serving her suffer-

ing loved ones, ever induced her to rest at all. O Allie darling! how blessed I would feel could I but paint your sweet face as you appeared to me during those days of terrible darkness, as you hovered around the bedside of the sick and dying, speaking words of cheer to the almost broken-hearted, when all hope seemed to be shut out forever. Her daily prayer was that she might have health and strength to continue her duties until every member should recover. Her prayer was granted; she seemed possessed with supernatural strength, enabling her to undergo fatigue and surmount difficulties which called forth the surprise and admiration of all who saw her. Many remarked, even the aged: "I have learned a lesson of faithfulness and self-sacrifice I will never forget." The human heart is full of rebellion. It is hard for us always to say, "God knows best." But never did the task seem harder than when dear, faithful Allie was seized as a victim to the terrible fever. The most devout could not find it in their hearts to say, "It is right," when they thought of how nobly she had acted. She was the only one that was reconciled, and would often say, when friends and the grateful ones she had served would say, "It is so hard for you to suffer," that "It is right—else it would not be. I prayed that I might be well to serve you until you were well; my prayer was answered, and I feel amply repaid for all my sufferings. I forgot to ask Him to keep me well after you recovered, but I do not complain. I am willing to suffer as long as it is His will, and when He has no further use for me, I feel I will find a home in one of those mansions above. Jesus says, 'In my Father's house are many mansions.' Regret coming? No; were it to occur again, I should come, if I felt it my duty. I have felt more genuine happiness while in this house of mourning than ever before, because I have the presence of Jesus daily. If I have done a little good in this world, let God receive the praise, not me. I was but a weak, feeble creature, incapable of doing any thing good without the aid of my heavenly Master."

Oftentimes, as she would lie with half-closed eyes, and talk of that glorious hope that had sustained her for eight years—of the joy she felt when the divine light of Jesus was shed into her soul—of that "Beautiful Land of Rest," of which she seemed to catch a glimpse, her face would glow with a heavenly light, as if the reflection from the golden beams rested upon it. She seemed as one inspired; and often the sweet voice was raised in prayer that her aged parents, and all her loved ones, might not grieve, but be perfectly reconciled to her death—which was divinely revealed to her—for none then believed she was going to die; her symptoms were very favorable, and her physicians said she was in no danger. But, alas! the most learned are often short-sighted. Ere we could realize the sad fact, our darling had left us and gone with the angels. Though not permitted to return to her home, and never saw her mother again, she left such bright evidences of a happy acceptance above, that the poor, bruised heart was made reconciled, and she was enabled to say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Would it were in our power to portray thy noble character as it really was! Would that we could tell of thy many noble acts during thy young life! But we can not; our pen is too incompetent to do thee justice; and when we think of thy last act of self-sacrifice—to leave home and parents to give up

thy life for others—we feel so incompetent to say any thing, save that Oak Hill bears in her bosom a noble sacrifice on duty's altar! We feel, though her body is dead, her noble example will ever live in the hearts of the people of Talbotton in particular, where her last work was done. We feel truly it can be said: "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 shall follow them." We feel her works will ever follow her; noble lessons have been learned from her example, and many will have been made wiser and better from having known thee, my darling, noble sister.

Sleep on, sweet martyr, in thy narrow bed,—

Thy duty is done,—thy work is o'er.

Sleep on: we will not call thee dead,

But a precious jewel gone before.

RESA.

OBITUARY.

MARTHA HARRIET SIMMONS, wife of Deacon Asa Simmons, died at her home near Hickory Flat, Chambers county, Ala., on Sunday morning, 2 o'clock, January 15th, 1882.

The subject of this sketch was the daughter of Millington Scoggin. She was born 29th May, 1815; was married to Asa Simmons, December 27th, 1835; united with the Primitive Baptist Church in 1842. Born and raised in Clark county, Georgia.

On the morning of the 12th, preceding her death, while in conversation with her son, she was stricken with paralysis, and in a few moments was speechless, and apparently unconscious till her death. Sister Simmons was a member of Mount Pisgah Church, and had ever lived a most exemplary life. And in her death, not only the church, but the vicinity, relatives and friends, have sustained an irreparable loss. And while we bemoan this sad bereavement, should we not rather console ourselves with the reflection that it is God who giveth, and he who taketh away? and that while it is but an earthly loss to us, it is an eternal gain to her? May God in mercy bless the bereaved brother and family, and prepare them to meet our good sister in the climes of glory, where disease and death are felt and feared no more.

In connection with the above obituary, I may be permitted to record the death of another good sister, who died contemporaneously with Sister Simmons. This was Sister NANCY STEPHENS, an unmarried lady, and a pious and devoted Christian, and member of our church at Mount Pisgah.

Also, Sister NANNIE SHARMON, another of our lady members, who died in Gainesville, Florida, August 3rd, 1881. Sister Nannie was also an unmarried lady, but had a good mother, who is a member of our church, and a host of other relatives and friends in this country, in Texas, Florida and elsewhere. It is also due her to remark that she possessed more than ordinary intellectuality, having spent much of her life in training the youth of the country.

There have been four deaths, including the foregoing, during the last twelve months, and all lady members of Mount Pisgah Church. *Sit tibi terra levis.*

Pathway please copy.

W. P. FINLEY.

CHURCH HISTORY NOTICE.

WILSON, N. C., February 7, 1882.

To the Household of Faith:

From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of Providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, of New York, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of their subscriptions, will, at an early day, send on the proper amount, (Two Dollars per copy), in postal order or registered letter to them; so that the latter may issue the whole edition of 3,000 copies at one time.

Yours in love,

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Vol. 4.

No. 5.

THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

MAY, 1882.

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December, 1881.

PREMIUM LIST!

 The Premium Concordance still offered, but the supply is now limited to 14, after which no more can be got, the house printing them so cheaply had to quit; and they will probably not be bought again for less than \$5 a copy, if not more than that. The Webster Dictionary still offered for \$15 for 15 subscribers. Pilgrims Progress for \$2 for two subscribers.

Our object is threefold: (1) To extend the circulation of the GOSPEL MESSENGER; (2) To compensate to some extent our brethren and friends for their labor of love; and (3) To disseminate useful literature.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—Eds.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 5.

BUTLER, GA., MAY, 1882.

Vol. 4.

CONSIDER THE POOR.

BELOVED BRETHREN:—Let me stir up your pure minds to a consideration of *the poor of the flock*. The sweet psalmist of Israel says: “Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.”—Psa. 41; 1-3. Here the Lord gives assurance of a blessed reward to him that considereth the poor. Now, then, let us see what it is to *consider the poor*.

This means to look to, and respect the poor. It is to have regard to the condition and welfare of the poor. It forbids that we should overlook or neglect the poor. When the priest and the Levite merely looked on the poor, wounded man, and passed on and left him, they did not consider the poor; but the Samaritan, who ministered to him, and then carried him to the inn and paid his fare, truly considered the poor. The steward in the house of God who faithfully preaches the unsearchable riches of Christ, and the watchful under-shepherd who tenderly looks after the lambs, as well as the sheep, considereth the poor.

But the minister whose preaching is mostly theoretical, or in the letter, or who speculates, and indulges in men's opinions and views, does not consider the poor. How careful, then, should every steward or minister in the Lord's house be to

consider the poor! For he who truly preaches the gospel in its fullness of salvation and blessing, both ministers bread to the hungry and water to the thirsty. And he may say: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."—Isa. 50; 4.

But let us see who is *the poor*, that we may the better know *whom* to consider, and *how* to consider the poor. Then, first and pre-eminently, the *Son of man* is the poor. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. 8; 9. So poor was he that he had not where to lay his head.

But consider why he became thus poor—"that ye through his poverty might be rich." Therefore his people were wretchedly poor, and he came and took their poverty, to relieve them of it, that they might be rich. So all his people are poor, as he was, because they are one with him. For this cause he says: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."—Mat. 5; 3. And, "the poor have the gospel preached to them."—Mat. 11; 5. And one of his apostles says: "Hearken, my beloved brethren, Hath not God chosen *the poor* of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—James 2; 5.

Thus we learn that the poor, whom God hath chosen, are Christ and all that are his. For he and they are one. Therefore, when Saul persecuted the humble followers of Jesus, the Lord said: "Why persecutest thou ME?" And to the sanctified and righteous, upon his right hand, he will say: "Inasmuch as ye have done it unto *one of the least* of these my brethren, ye have done it unto ME." But to the unrighteous, upon the left, the Lord will say: "For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." For, "Inasmuch as ye did it *not* to one of the least of these, ye did it *not* to ME."—Mat. 25. Truthful, solemn words!

And now, my dear brethren, we know *who* are the poor, and what it is to *consider the poor*. They are the Lord's poor, for whom he became poor, and in whom he in Spirit dwells. He came to minister to them, and to give his life a ransom for them. And he says to all his brethren and disciples: "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.

Therefore, in considering the poor, we are really considering the Lord Jesus in his vital and loving relationship to his brethren and members, as his life is made manifest in their mortal bodies. And if we would consider him, we should likewise consider his afflicted and poor people. For, in loving his people, we are truly loving the Lord; and it is in this way that we show our vital union with, and love to him, as quoted from Mat. 25. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

"My little children, let us not love in word, neither in tongue; but in deed and in truth. And *hereby* we know that we are of the truth, and shall assure our hearts before him."—1 John 3. This love of Christ should extend to all his body, and to every member, *for Christ's sake*. No one should be neglected or uncared for, but the least and feeblest should be considered; and the poorest and weakest should receive the most attention. The servants of the household of God should go out into the streets and lanes of the city, and bring in the poor, the maimed, the halt, and the blind.—Luke 14. And the servants who serve in the Lord's kingdom, should likewise be considered, and provided for, that they may give themselves to prayer, and to the ministry of the word.

And, my dear brethren, if *the poor* were thus considered, the household of faith—the church—would be the kindest and best *poor house* for the poor of the flock; and every one would consider himself only a steward of the manifold grace of God, to minister to the poor saints, according to his ability. It was so in the primitive church, and the churches of the saints now should do likewise, if they would be Primitive

Baptists. "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. Neither was there *any among them that lacked*; and distribution was made to every man according as he had *need*."—Acts 4. *Thus* they did then, when the apostles were with the church; and *thus* it should be in the church now. Their consideration for the poor was not done in secret—as the giving of alms—but it was done in and by the church, and with the authority of the apostles of the Lord Jesus. And it was done as unto the Lord, and not unto men. That is, as they would have administered to the necessities of the Lord, for his personal comfort, if he were on earth, so did they minister to one another, as the members of his body. And, writing to the church concerning this ministration, Paul says: "Now, therefore, perform the doing of it; that, as there was a readiness to will, so there may be a performance, also, out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an *equality*, that now at this time your *abundance* may be a supply for their *want*, that their abundance also may be a supply for your want; that there may be EQUALITY."—2 Cor. 8. The apostle shows here that the law and rule of Christ in the church is *equality*. As he says again: "Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. 6; 2.

That is, if a brother or sister is poor and needy, sick and afflicted, we should consider that one, just as we would the Lord Jesus, if he were here in the body, or ourself; and treat that one as we would treat the Elder Brother, and as we would desire to be treated, under the same circumstances. For so the Lord will judge us; for he says, "And with what measure ye mete, it shall be measured to you again."—Mat. 7; 2.

Therefore, dear brethren, if any of us were poor, and sick, and maimed, and blind, or from any cause unable to provide for and take care of ourselves, let us consider how it would

grieve us if the Lord's people and our brethren should forsake or neglect us, and send us away from them to the cold charities of the world! What must the loving Master say to us, if we thus neglect or refuse to minister to one of his little ones! Certainly we can not expect the blessing contained in the text, unless we *consider the poor*. May we all do so!

In the bond of love, your brother,

March 15, 1882.

D. BARTLEY.

THE WATER BIRTH.

Dear Brethren:—I desire, with your permission, to give my views briefly through the MESSENGER, on the above subject. I do not believe the expression “born of water” has any reference to the literal act of baptism,—because the latter is a burial, while the former is a birth, and there can be no likeness or similarity of a birth to a burial. I think, therefore, that the expression “born of water” has direct reference to the blood of Christ in its atoning efficacy and cleansing from sin that must precede the spiritual birth. I can not think any sinner will ever be born of the Spirit whose sins were never atoned for and washed away by the blood of Jesus. Born of water and of the Spirit, is, I believe, a full explanation of the startling announcement to Nicodemus: “Except a man be born again, he can not see the kingdom of God.” The man who is to be born again, according to this view, undergoes a double process: first, he must be cleansed from all iniquity by the blood of Christ; secondly, he must be born of the Spirit. This constitutes him a child of God, because the *Divine Nature* is imparted to him, which is eternal spiritual life, changing the man from a natural to a spiritual state; changing him from a natural to a spiritual man,—which is seen and realized only in part here in this world; for the mortal part of the man—his body—is not made spiritual in time, but will be made spiritual and be fashioned like unto the glorious body of the Son of God. So, to be conformed to

the image of Christ, as all the heirs of salvation are predestinated to be, the whole man—soul, spirit and body—must be born again before we can see the sinner in his full and complete likeness to his blessed Saviour. The sinner, the redeemed sinner of Adam's race, is made a new creature in soul, spirit and body (and this is God's workmanship) to conform him to the image of God's dear Son. But we do not see all that here. We await the last great, grand and glorious finishing or completing of the divine workmanship, begun in us here, till "the day of Jesus Christ," when he will come again to resurrect and change our vile bodies. This is the view, I think, the apostle had when he said he was persuaded that He who began the good work in us would perform it to the day of Jesus Christ.

Now, let us return to the expression "born of water," which all must admit is a figurative one; and as water is named in a figurative sense, it surely can not point to itself (water) as an essential element in the new birth. Let us look at water, then, as a type or figure pointing to something superior to it, but containing some prominent quality or property of the type, on account of which the type or figure was employed. Remember that I take the position that the water is the type of the blood of Christ. Water is the universal agent employed for cleansing purposes by all people, and is best known and understood by them. What natural element could have been more appropriate as a type to point to the cleansing power of the blood of Jesus to cleanse us from all iniquity—from all sin? Nicodemus doubtless was well acquainted with the ceremonial law, and I think Jesus used the form of expression under consideration, to carry the mind of Nicodemus back to the "water of separation," as a purification for sin, with which he was well acquainted, and which he certainly understood as a type pointing to something about the great Messiah to come.—Num. 19; 9.

The blood of beasts typified the atoning and redeeming power of the blood of Jesus, by which we have full and complete remission of sins; and water typified the cleansing power

of his blood, by which we are cleansed and separated from our sins forever, so that we can never fall into their destroying power again. Thus we have both water and blood as typical witnesses of Christ, as shown by John, who wrote: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." "And there are three that bear witness in earth: the Spirit, and the water, and the blood, and these three agree in one."—1 John 5; 6-8. This is He to whom the water and the blood pointed in the ceremonial sacrifices, and taken together with the Holy Spirit, by which holy men of old wrote and spake of the coming of the Messiah, we have the three witnesses that bore record of Jesus on earth before his coming to fulfil all that was testified and prophesied of him. Many figurative expressions occur in the Bible, where water is mentioned as a type of the blood of Jesus to cleanse from sin. Thus: "I will sprinkle you with clean water."

Christ gave himself for the church: "That he might sanctify and cleanse it with the washing of water by the word." Then we have the "washing of regeneration," and having the heart "sprinkled from an evil conscience, and our bodies washed with pure water." Again, the expression "born of water" signifies a begetting, or a work that necessarily precedes the work of the Spirit. This is not the case in baptism. Nothing is born before it is begotten, or has a previous existence. Baptism puts nothing in existence.

The washing of the sinner in the blood of Jesus, so to speak, is that which necessarily precedes the work of the Spirit in the new birth. The atonement and resurrection of Christ bring the heirs of salvation, before they are experimentally and actually born of the Spirit, into that state or condition in the mind, and purpose, and love of God that may, in a figurative sense, be compared to a begetting, as declared by the apostle Peter (1 Pet. 1; 3, 4, 5.) The word "born" comes or is translated from the Greek word *gennao*, and means to beget. By the blood of Christ, therefore, we are begotten from a state of death and sin into a state of life; but the

sinner is not experimentally aware of this till he is quickened by the Spirit and born of the Spirit,—in which work of the Spirit he is made to realize the eternal life state into which he was brought by the death and resurrection of Christ, and especially by the blood of Christ. Do we not love to sing:

“There is a fountain filled with blood,
 Drawn from Immanuel's veins;
 And sinners plunged beneath that flood,
 Lose all their guilty stains.”

Were not all the heirs of salvation who have been eternally embraced in God's love and purpose to save them from their sins, washed in the blood of Jesus; and have not many—yea, a host of them—been born of the Spirit already? All the rest will as surely be born of the Spirit as that they have been washed in the blood of Jesus.

J. H. PURIFOY.

Snow Hill, Ala., Feb. 22, 1882.

WILSON, N. C., March 7, 1882.

To the well beloved Elder J. R. Respass, “whom I love in the truth and for the truth's sake.”—My desire is that the Lord would prosper you, as in the past, and “as the outward man perishes, may the inward man be renewed day by day.” How necessary it is that the Lord should afflict you, and that continually, that the sheaves brought by you through the MESSENGER might not be bare of grain, but that the fruit might abound to the honor and glory of His all-glorious name!

God's children can not feed upon the “wood, hay and stubble,” and how good it is, while they search among the rubbish (your infirmities), they find the “good seed of the kingdom!” And not only so; they find that the grinding has been going on at the mill (the grain prepared); and they find, also, a fish and a loaf ready baked by our Jesus, and eat and are filled. All to the glory of His grace. Amen!

In poverty yours,

G. T. DANIEL.

SUWANEE PRIMITIVE BAPTIST ASSOCIATION,
FLORIDA.

Dear Brethren:—I feel like writing concerning the destitute condition of our (the Suwanee) Association. We have eleven churches in our union, and only three ordained ministers, and no young gifts coming up amongst us. What I wish to say is this: If any of God's ministers, old or young, that are unsettled, and have a desire to move, but can not tell where they would be of the most use unto the children of Zion, let me say, "Come and see us." I am satisfied you could find homes in Florida amongst as noble-hearted Baptists as anywhere in the world. I know what the Lord says on this subject: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." I feel that I have prayed, and am still asking the Lord to send some good laborers into this part of the country to help us; for the harvest truly is plenteous, but the laborers are few. Now, I do not write this, Brother Respass, to induce any save such as the Lord impresses to come to this country.

D. B. SHEFFIELD.

Brother Respass, will you or Brother Mitchell please give your views on Mat. 12; 43, 44, 45.

D. B. S.

Editors Gospel Messenger:—*Dear Brethren*:—I for some time past have been reading your magazine, and believe you to be contending for the faith once delivered to the saints. The apostle tells us how we shall contend. (Jude 3)—"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." But while the servant of God should contend with zeal, let the spirit of love and forbearance also be manifest. It is also declared by the inspired writer that this faith "worketh by love." Faith, which is the gift of God, stands connected with love, joy, peace, long suffering, gentleness, goodness, and are the fruits of the Spirit.

If we are actuated by the "one Spirit," then there will be "the unity of the Spirit in the bond of peace." Then, my dear brother, we shall be found following the admonition of the apostle to the Corinthian brethren. (1 Cor. 1; 10)—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." How solemn and impressive is the admonition given by the apostle in the name of *our* Lord Jesus Christ! By what authority may we say he is ours, only by the indwelling of the Spirit? (Rom. 8; 9) "Now, if any man have not the Spirit of Christ, he is none of his." Again, (verse 16), "The Spirit itself beareth witness with our spirit that we are the children of God." Oh! brethren, what strong consolation there is given to the poor and afflicted of this world, "rich in faith, and heirs of the kingdom!" Well might the prophet say: "O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundation with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones!" Then, "Let us hold fast the profession of *our* faith, without wavering," inasmuch as we know He is faithful that hath promised to be with us unto the end.

May the God of all grace direct your mind for the good of Zion! Submitted to your careful consideration.

Yours in hope of eternal life,
Russiaville, Indiana.

R. W. THOMPSON.

WE have an article on "Troubled Waters," in answer to Brother Keen's request of some months ago, for the June number of the MESSENGER.

WE state to our subscribers at Batesville and Sardis, Miss., that the MESSENGER has been regularly mailed to them from this office. The fault is at some other office.

Dear Brethren:—I for some time have been thinking of writing something for publication. I do not know whether these thoughts are of the Lord or not, but I have impressions to write, and I hope they are not the promptings of a fleshly mind, just to see my name in print, or to make a vain show of my religious views; for only that which is spiritual will benefit us in the end. Let these remarks suffice for my introduction. It seems that carnal nature is ever ready to pick holes in some one's coat, or to be trying to pull motes out of a brother's eye, when, behold! a beam is in our own eye, and to condemn in others what we are guilty of ourselves. Let us heed the admonition of the apostle Paul: "Let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth; for God hath received him."—Rom. 14; 3. It seems that the apostle's object was to bring about a unity in the church, which was composed of Jew and Gentile. You remember that in the law of Moses the Jews were forbidden to eat of any flesh that was unclean, which it was right to refrain from eating in that dispensation, the Jews being a distinct and separate people from all other nations—the descendants of Abraham, the friend of God. God gave them a law by Moses, by which they were to be governed,—and while they were obedient to that law, they were greatly blessed. God having been so kind in wonderfully blessing them, it seems they came to think they were better by nature than all other people, and had very arrogant notions of themselves. But God says, What is the vine tree more than any other tree? Apart from the fruit they bore, they were no better than other people. To them the promise of a Messiah was given,—but when he came, they were too proud to receive him as their king, because he did not come according to their expectation and their desire; hence they rejected him. So we see they were in possession of a carnal mind, which is said to be enmity against God. Also, when Christ had broken down the middle wall of partition between Jew and Gentile, we see the same carnal mind existing in the Gentiles. Christ says he is the vine, ye are the branches; speak-

ing of Jews as the natural branches. Then he says, And if some of the branches be broken off, and thou being a wild olive tree (speaking of Gentiles), wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches (natural branches); but if thou boast, thou bearest not the root, but the root thee. Thou wilt say, then, the branches were broken off that I might be grafted in! (Old carnal nature is ever ready to speak in its own praise.) As much as to say, God, because of my superiority over you in good works, has broken you off and grafted me in. Such suggestions are of the wrong spirit. It was God's mercy, and not our superior goodness, that either Jew or Gentile is saved. So, neither Jew nor Gentile can boast of any fitness in themselves. By the death of Christ they both were made one, God concluding them all in unbelief that he might have mercy upon all.

We sometimes see in brethren a desire to rule others, and if they will not submit to their notions, they become offended. Sometimes we see them differing in very small matters, and will make that difference a bar to fellowship. We sometimes hear brethren criticising the practice of Feet Washing; also, the mode of others in receiving members into the church, and their manner of dress and traveling, though done decently and in order. We admit that brethren can and do go too far in these things sometimes, and need to be rebuked according to the Scriptures. The text says: "Let not him that eateth despise him that eateth not, and let not him that eateth not despise him that eateth, for God hath received him;" or, in other words, let us that feast upon a plain, experimental sermon, not condemn him that feasts upon a deep, doctrinal sermon; or, let not him that feasts upon strong meat condemn him that desires the sincere milk of the word. Also, let him that does not feel it to be his duty to wash the saints' feet, not disfellowship him that does. The Scriptures say, "Let every man be fully persuaded in his own mind." The Jews were considered weak in the faith, while they felt it important and binding on them to refrain from eating certain kinds of flesh,

and to regard certain days unto the Lord, or to esteem one day better than another,—which we should not condemn, if done in the Spirit,—though they were done away in Christ. One says, nothing is unclean of itself, but he that esteemeth any thing to be unclean, to him it is unclean. Paul says: “All things are lawful for me, but all things are not expedient.” Brethren, we should study expediencies.

Brother Editors, publish this if you think proper.

Your brother,

GEORGE HUNDLEY.

Swansonville, Virginia.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors.

TAKING UP COLLECTIONS.

“What! Do Primitive Baptists ever take up collections?” Yes, certainly, if the churches of the apostolic day were Primitive. They did this very thing with great system and order. The “order” established by the apostle for the churches of Galatia was adopted for the church at Corinth. “Upon the first day of the week let every man lay by him in store as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem.”—1 Cor. 16.

Now, here was gospel order and primitive simplicity worthy of imitation by all churches of the saints. There is no pomp, nor show, nor big parade made about it, nor any thing that is calculated to gratify the pride or vanity of the human heart. No lashing up of the human passions by powerful sermons and appeals to the tender sympathies of corrupted nature. No hint is given that thousands of precious souls in heathen lands are dying and going to eternal burnings for the want of money to send preachers to save them. Nothing is

said about taking up a public collection to sustain a missionary in foreign lands; nor of wanting money for theological schools to educate "pious young men for the ministry;" nor is it to get money for tract societies, State conventions, or any thing of the kind. Money collected for such purposes as these is unknown in the New Testament. It is without the warrant of apostolic authority, and no such "order" was ever practiced by churches of New Testament model.

But the collection taken up was, however, of much importance. It was to supply the temporal wants and real necessities of the "poor saints at Jerusalem." To feed the hungry and destitute, to clothe the naked, and furnish homes and shelter for such as had none. This was done by Gentile Christians towards their Jewish brethren, notwithstanding the prejudice that had previously existed between them. They were now made nigh by the blood of Christ, and both Jews and Gentiles were one in him—having "one Lord, one faith, and one baptism; one God and Father over all, above all, and in them all." And so they provided for their own household.

A great dearth had come upon them and throughout the world in the days of Claudius Cæsar. The Gentile Christians at Antioch, Corinth, Philippi, Achaia, Macedonia, Rome and other places, being fully warmed up with the true spirit of the gospel, which they had but recently received, "determined, every man according to his ability, to send relief" unto their Christian brethren in Judea and Jerusalem.—Acts 11; 28–30. "They sent it to the elders by the hands of Barnabas and Paul," and other faithful brethren who were chosen and approved by letters from their respective churches to travel with Paul in conveying their liberality unto the poor and needy saints at Jerusalem.

How lovely is this practice, and how beautiful the order thus established in the church of Christ! It is well calculated to bind Christians together as in a "bundle of love" and fellowship. If they claim to be one in the faith, this shows that they are so in practice. It proves that they love one another, not in word only, but in deed and in truth. Nothing binds a

true Christian more closely to his brethren than to receive timely help from them when he is in distress and affliction. The blessed gospel of the Son of God opens the hearts and hands of those under its influence, to part with such things as God has prospered them with, and bestow upon the poor and needy, or to help the minister on his way "after a godly sort." "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John 3; 17.

We see, therefore, that such needy cases are sometimes brought before us as a kind of *test* of the nature of our professed love. If our love to God and his people is only in word, then we will shut up our compassion against the poor, and dismiss them with the cold words, "Be ye warmed, and be ye filled," while we give nothing to either warm or fill. "What doth it profit?" Does the love of God prompt one to such a course? Or is it not rather the love of the world?

Doubtless all Christians have the love of the world to contend against in their fleshly nature, to a greater or less extent. But if that love is the dominant principle, and so regulates the conduct of a man as to form his general character, he cultivates it, carries it out, and shows it in all his dealings, whether with his brethren in need and distress, or towards them who are of the world. You may set it down as a truth, that the love of God does not dwell in that man, no matter how much he may have professed it. Wherever the Lord has written his law of love in the heart, it will be sure to show itself in the practical life of those who have it. When the Lord opened the heart of Lydia, that she "attended to the things which were spoken of Paul," and she and her household believed and were baptized, her heart was so enlarged towards God's ministers, that she immediately said to them: "If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us."—Acts 16; 15. This is the effect and fruits of the gospel of Christ, when it is received in faith and love. It opens the heart unto liberality to the poor and needy of the household of faith, and to do good unto all men.—M.

GOD NO RESPECTER OF PERSONS.—ACTS 10.

Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him.—Acts 10; 34, 35.

(1) *To respect persons, and what it is to respect persons.*—The prophet Samuel, when sent by the Lord to anoint one of the sons of Jesse king of Israel, said, as he looked on Eliab, the eldest son: "Surely the Lord's anointed is before me." But the Lord said to Samuel: "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. 16. Saul, the first king of Israel, had been chosen chiefly on account of his stature, being a head and shoulders higher than any other man in Israel, and therefore one to all human appearance well calculated to lead the armies of Israel successfully against her enemies, and rule them as king; but he was a scourge to them instead of a blessing. It is to look on the outward appearance,—to be influenced by comeliness of person, strength of mind, or moral and mental training, instead of spiritual qualities. The apostle James teaches that if there "come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool," that we have, in doing so, respect to persons. It is written that God had respect to Abel and his offering, but unto Cain and his offering he had not respect; but this does not mean that God respected Abel's person more than Cain's person, but his spiritual qualities, or the faith he had—of which Cain was destitute. A horse may be beautiful and symmetrical, and selecting him with a view to his person only, without any regard to his qualities, would be to respect his person,—and buying him with an eye to that alone, we would get a beautiful one outwardly, but probably a very vicious one inwardly. The Jews could understand, as they thought, how God could

save a person trained mentally and morally,—one of good behavior, of good society, and respectable; but to save one destitute of such advantages, regardless of them, was a puzzle and a stone of stumbling to them. Not that such advantages are objectionable, but that they are not essential, or conditions of acceptance with God. This is a result of overvaluing mental and moral training; that is, that such advantages do, in some way, conduce to the salvation of those endowed with them, rendering them, in some undefined way, worthy of acceptance with God,—so that it would at least be strange if they were overlooked and lost, whilst others destitute of such outward or personal advantages were saved. Of two young persons,—one a modest, meek, chaste and accomplished girl, cultured in mind and morals, and beautiful and accomplished in person, and high in social standing and influence; the other possessed of seven devils, devoid of grace and beauty, uncultured in mind, lacking in moral training, and vile in raiment, and low in society,—but both destitute of spiritual life, and in that particular on an equality, and in that respect one as good as the other; to select the former on account of her moral and worldly qualifications, and save her, and reject the other, destitute of these qualifications, would be to be a respecter of persons, and to base salvation on moral and mental training and worldly advantages, making them a condition of salvation instead of the blood of Christ. But if both these girls should be born of the Spirit, and fear God, and work righteousness, they would be accepted of God, one equally with the other,—both being in spirit equally as lovely. It is true, there would not be as great a change in the conduct of the moral girl as of the other, but there would be the same change in spirit,—the same change a spirit being as necessary for the one as the other, and essential in both. This doctrine places salvation wholly in Christ, whether for Jew or Gentile, the clean or unclean, learned or unlearned, poor or rich, and white or black.

The apostle Peter seems not to have clearly apprehended this great principle of Christianity, notwithstanding the Saviour had taught his disciples that he had other sheep not of

the Jewish fold or lineage, referring to his elect people amongst the Gentiles: "them also must I bring," taught he; "and they shall hear my voice," as Cornelius did; "and there shall be one fold and one shepherd."—John 10. The Jews still, however, held to circumcision, and that it was "an unlawful thing for a man that it is a Jew to keep company or come unto one of another nation." And hence the necessity of the vision shown Peter upon the house-top, to teach him that God was not a respecter of persons, but looketh on the heart, whether he was a Jew or a Gentile, whether ceremonially clean or unclean; that it was only such as God had cleansed by the blood of Christ and quickened by the Spirit that were accepted with him; and that they were, regardless of their nationality, outward cleanness or uncleanness, or worldly advantages of any character. Therefore, he should not any longer call those unclean that God had cleansed.

Peter fell into a trance. A trance seems to be a time when the soul is absent from the body and present with the Lord in an extraordinary measure. Be that as it may, it was in a trance that Peter saw heaven opened and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth. This was a heavenly revelation to Peter; he saw it, but not with his natural eyes, nor did he hear the voice with his natural ears; for his natural senses were suspended, or made dormant by his soul-absorption. He would not in that condition have seen a lion, nor heard his roar, nor feared his fury. He was dead, so to speak, to all influences save the heavenly vision; in that he was swallowed up.

In this vessel knit at the four corners like a great sheet, were all manner of four-footed beasts, and wild beasts, and creeping things, and fowls of the air; and a voice came to him, "Rise, Peter, kill and eat." But Peter answered: "Not so, Lord, for I have never eaten any thing that is common or unclean." And the voice came again to him the second time: "What God hath cleansed that call not thou common." By this vision Peter learned that the blood of Christ had cleansed

some of all nations and classes. The Jews were a very exclusive people, and properly so; for God had commanded them to keep themselves unspotted from the nations around, and to have no affiliation with them. To the Jews, therefore, all other nations were uncircumcised and unclean, and to eat with, or keep company with one of another nation, was to become defiled themselves; because they were under a law to God that no other nation was. They were, nationally, typical of the church of Christ to-day. The Jews could eat only clean animals, such as had cloven hoofs and chewed the cud; nor could they offer any other kind in sacrifice to God. Nor could they eat even a clean animal with an unclean and defiled Jew. There is a deal of spiritual meaning in all these things, but it is not properly before us at this time. A Jew could become unclean from many causes, and was required, when so, to purify himself, otherwise he defiled the tabernacle of God, which soul should be cut off from Israel. They could not even touch an unclean thing; and if done in ignorance, it made them unclean. To touch the carcass of an unclean beast, or an unclean creeping thing, rendered them guilty.—Lev. 5. To enter a tent wherein a man died; to touch a dead body; or, in the fields, one slain with a sword, or a bone of a man; or a grave, made them unclean seven days. The Jews had a horror of ceremonial uncleanness. Ceremonial cleanness was greatly prized by them; it became their religion; a thing essential in their eyes to salvation. To eat, therefore, or keep company with a man of another nation, was to render themselves unclean, and exclude them from the association and respect of their neighbors and kinsmen, and expose them to the wrath of God. This, in Peter's day, was the growth of many centuries, and therefore not easily uprooted. So, when Peter was told to "kill and eat," it was as if he had been commanded to do something unclean and wrong,—a thing he had not done before. It was to give up his old religion wholly. He had no doubt already done this in spirit, but not in the letter, entirely; there were yet traces remaining that time and suffering would be required to erase. Therefore the necessity of

his experience in this vision. To eat swine's flesh, to condescend to a loathsome creeping thing, a slimy worm, was something so contrary to his training, education, and Jewish instincts, that he durst not at first do it, and it was therefore thrice commanded. Coupled with the vision was the coming of the men sent for him by Cornelius, which was communicated to him by the Spirit prior to their appearance. This strengthened him in the vision; and when he went to his house, and heard his experience, and the Holy Ghost testified to his sermon, all doubt and hesitancy was gone, and he was confirmed that it was of God.

In this vessel let down to earth from heaven were the redeemed and cleansed children of God. There were all manner of four-footed beasts; there were oxen and their kind, sheep and lambs, goats and kids—animals clean under the ceremonial law; there were also swine, dogs, horses and camels—animals unclean under the ceremonial law, but now as clean as the others, though not cleansed by ceremonies; all in the same vessel, and upon an equality. There were wild beasts; the lion, tiger, wolf, jackal and catamount—fierce, untamed wild beasts; but now “the wolf dwells with the lamb, and the leopard lies down with the kid, and the calf and young lion and fating together, and a little child shall lead them.”—Isa. 11. There were creeping things—the worm and bug; and fowls of the air—doves, pigeons, hawks and buzzards; all in the same vessel let down to earth from heaven, and all equally clean, and cleansed by the same precious blood. They were of all nations, kindreds and tongues, and of all classes and capacities. Some Jews, some Gentiles; some trained under the moral law, and some untrained as wild beasts, and creeping and groveling as worms. There were in there a Paul and a Gadarene; a Nathanael and a thief. But Paul would not have you believe that he got in there on account of his ceremonial cleanness or righteousness—though, concerning that, he was blameless. The Gadarene, and such wild beasts as he had been, were in there; men that had been possessed by a legion of devils—fierce, ungovernable passions—whom a

father's authority would not restrain, nor a mother's tears bind—men who had been pests to society and a terror to communities; these were clothed, and in their right minds, and a child could lead them. Paul and the Gadarene were at each other's feet. So far from Paul supposing he was respected by the Lord for his personal and worldly advantages—though they had been great—and that he was as one morally clean—better than those cleansed in immorality—he testifies that he had nothing to boast of on that account, and that no one else had. “If any man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; touching the righteousness which is in the law, blameless: but what things were gain to me, these I counted loss for Christ; yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him; not having on my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”—Phil. 3. Paul did not feel to be better than the poorest creeping thing, and the meanest worm in that vessel; but sends his voice, so to speak, to the ends of the earth, crying that “Christ Jesus came into the world to save sinners, of whom I am chief,” (1 Tim. 1); and that he was “less than the least of all saints.” And as David said: “I am a worm, and no man.”—Psa. 22.

If the worms and creeping things had been left out, Paul, with all his moral righteousness, would have been excluded himself, and Jacob and all his seed. Because it is to him as a worm that God speaks words of comfort. “Fear not, thou worm Jacob.”—Isa. 41. Dear reader, is it not a wonderful grace, that, realizing in ourselves that we are, in goodness, “worms, and not men”—that the realization of that truth is an evidence that we have been cleansed by the Spirit! If,

therefore, the creeping things had been left out, all would have been left out—the clean and unclean.

How vain, therefore, to claim that children trained in morality, and taught the letter of the word, are more apt to be saved than those destitute of such advantages; and with the vision of Peter before us, in which the trained and untrained, the clean and unclean, are placed upon the same level by grace, cleansed by the same blood, and for the same reason, and alike! It is true, no doubt, that more people are saved in moral and civilized countries than in savage nations; but it is not to be attributed to mental or moral training that they are saved, but to the fact that their sins as the elect of God were atoned for by Christ, and that morality and civilization were due to the light of the church in those countries, and not that Christianity results or resulted from morality and mental progress in the remotest degree whatever. The church does, in reflecting the light of Christ in her—a light exceeding the most perfect moral light—become “the light of the world,” and thus lends to the world; but she never borrows from the world, because “the borrower is servant to the lender,” and that the church can not be to the world; she can owe the world nothing for her salvation—not an iota. Morality, therefore, follows in the wake of Christianity. As a rule, God’s organized people are to be found in civilized nations; and the civilization is due to Christianity, and not the christianity to civilization.

When, therefore, the Gadarene is cleansed by the blood of Christ, he is not merely made clean outside, as the ceremonies and letter did, but the principle of morality is planted within him, and he is therefore and thenceforward moral from principle. The love of right, and cleanness or holiness, is within him, and for it he hungers, and thirsts, and seeks it with his whole heart. Thus the wild beasts and domestic beasts, the ox and the lion, feed upon the same food.

Therefore he prays. It was said of Paul: “Behold, he prayeth!” We dare say he had prayed in letter and form many times before that day, but never before as he did that

day. He was humbled now to the ground, and felt to be just what he was in sin—a miserable, crawling, creeping thing, with all his moral cleanness; a feeling he never had before. Paul was just as apt to be saved with his mental and moral advantages, as Cornelius was without them, and no more apt to be saved; not, be it understood, that mental and moral training are repudiated as worldly advantages, for they are worldly advantages; but they are repudiated as adding one single iota of virtue to the blood of Christ, or one single member to the elect number. Paul could not, in good faith, have instituted schools for the moral training of children, as if thereby to embrace them in the atonement of Christ, with his own experience in view, to say nothing of the word of God.

(2) “But in every nation, he that feareth Him and worketh righteousness, is accepted with Him.”—R.

[*Concluded in June No.*]

OLDER THAN THE WORLD.

Speaking “after the manner of men,” the plan by which the Lord saves sinners with an everlasting salvation is older than the world. They are saved according as God the Father chose them in Christ “before the foundation of the world,” that they should be holy and without blame before him in love. Christ Jesus the Lord is both God and man. He is God manifest in the flesh, and yet he is the “one Mediator between God and man, the *man* Christ Jesus.” This is a most wonderful mystery—the mystery of all mysteries. But yet, just such a High Priest was necessary for us, and without which sinners never could have been saved from their sins, nor brought nigh unto God. “Without the shedding of blood, there is no remission” of sins; and the “blood of Christ” is as of a Lamb without spot and without blemish, “who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe

in God that raised him from the dead, and gave him glory; that your faith and hope might be in God.”—1 Pet. 1; 20.

The Lord Jesus Christ is very emphatically called “the Lamb of God that taketh away the sin of the world.” In him is eternal life and eternal blessings. All his redeemed people have their spiritual life and salvation in him; and so definitely are they known, provided for, and represented in and by him, that their names are written in his “Book of Life.” And he is “slain from the foundation of the world.”—Rev. 13; 8.

There are others, however, whose names are not written in the Lamb’s book of life. They dwell upon the earth, in the earth, and feed upon and desire earthly things, pleasures and joys. They worship the beast and his image; and they are struck with great wonder and amazement when they behold “the beast that was, and is not, and yet is,” cast into the “lake of fire,” with all whose “names are not found written in the book of life.”—Rev. 20; 15.

Hence it is written, that “He hath saved us and called us, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel.” The plan is, therefore, older than the world.—M.

CHILDREN, we have a few words for you in this issue of the MESSENGER, and hope to keep you constantly in mind in future.

WE are gratified to state that the trouble between the churches of Andersonville, Ga., and Bluff Spring has been amicably settled.

OHOOPIE ASSOCIATION.

Some one has sent us a minute of the 16th annual session of the Ohoopie Primitive Baptist Association, held with the church at Mount Holland, Johnson county, Ga., October, 1881. It embraces thirteen churches, located in the counties of Emanuel, Wilkinson, Johnson, Montgomery and Laurens, Ga., with a total membership of 380; thirteen ordained ministers, and four licentiates.

We know nothing of this body except what we gather from the minute before us. They claim to be Primitive Baptists, but have no correspondence with any other Association. We trust they desire to be of Primitive faith and order; but they could not be so regarded by Primitive Baptists in this country, so long as they hold that members of other religious sects and denominations are "regularly baptized church members," having a right to communion at the Lord's Table.

The 12th Article of Faith of the Ohoopie Association reads thus: "We believe that none but regularly baptized church members have a right to communion at the Lord's Table."

The 16th Item of the Decorum "recommends the churches of her body to receive members from Missionary Churches by faith; but if members wish to be baptized, to grant them their request."

Comparing this 12th Article of their Faith with the 16th Item of their Decorum, it is evident that they recognize persons coming from other religious sects as regularly baptized members of churches, whom they can receive without baptism into full church fellowship, and commune with them at the "Lord's Table." In what does this differ from open communion?

There is evidently some ambiguity in the 16th Item of the Decorum. The Presbyterians, the Methodists, as well as the Missionary Baptists, claim to be "Missionary Churches;" yet the Ohoopie Association "recommends the churches to receive members from Missionary Churches by faith," without bap-

tism ; thus recognizing all sects, who claim to be Missionaries of the modern type, as churches of Christ.

But we presume, however, that the Ohoopie Association only designed to embrace the modern Missionary Baptists, by the phrase "Missionary Churches." It follows, therefore, as an inevitable consequence, that they regard Missionary Baptist sects as churches, and that they are willing to receive the administration of baptism by their ministers as valid, gospel baptism. That there are thousands of the Lord's chosen and redeemed people among other religious sects, is doubtless true ; but we do not believe that they are "regularly baptized church members."

To preserve the purity, peace and fellowship of Christians in their church relations, nothing can be of more importance than the manner in which persons are received into church fellowship. It certainly is a very loose way of doing business, for a church to allow each person who applies for membership, to be the judge of his own qualifications. Does not this, to a great extent, destroy the discipline and government of a church, and open the door for it to be imposed upon by a very spurious membership ?

What we have herein written is done in all kindness, and we trust it may be so received by the churches of the Ohoopie Association, and that they will carefully consider their practice on the point recommended in the 16th Item of their Associational Decorum, and rescind it.—M.

A FEW WORDS TO CHILDREN.

Dear Children:—We have been thinking for some time of writing a little to you in the GOSPEL MESSENGER, that, when it comes with its monthly visits to your father's family, you may see that it has a few words *to* you and *for* you, as well as to the older heads and members of the family.

If you have been going to school, you need something to

read that will be useful to you, not only now, while you are young, but that will make a good impression on your mind, and shape your future course in life. It will be of great use to you as children, to read good books and papers that tell you the truth; and you should try to understand and think about what you read.

Now, children, be sure to remember this: That of all books the *Bible* is the best. It is not only the best, but it is the "Book of books"—the only standard of truth by which we test what is right and what is wrong. We may rely upon what it says. It tells us how the world was created, and who created all things. "In the beginning God created the heaven and the earth." We see the sun, moon and stars; we see the earth, the trees, fruits and flowers, as well as animals and birds of various kinds. Now, children, you know that you see all these things, but did you ever think how every thing had a beginning? Did you ever read how all these things were at first created and started into being? If you have not, we insist that you get a Bible, and begin to read at the very first chapter in it, and think carefully about what you read, and you will get a great deal of information about all these things, and a great many other things that we have not time to mention now. The Bible will tell you how the first man and the first woman were created of the dust of the earth.

Well, we must close this letter to you. But we ask: Do you want to get a nice Bible or Testament of your own? Then save your time and your money, and you can soon get one of convenient size, with a Family Record in it, for fifty or sixty cents. Some smaller-sized Bibles can be had at some of the book-stores for even less, and New Testaments for ten or twenty cents. Don't you want a Bible or a Testament to read? And don't you think you can soon save enough money to buy you one? If you have a father or mother living—sisters, brothers, or friends—ask them to assist you to get a Bible or a Testament, and then you will have a good book to read, and your time will be well employed. We wish you a happy May!—M.

BEREFT ÓF ALL THINGS BUT ONE.

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, and joy in the God of my salvation.—Hab. 3; 17, 18.

How exceedingly helpless and destitute is the condition of any people in any country where the mother earth fails to bring forth her fruit! With the Israelitish nation, the fruitful vine, the nourishing fig, the cheering olive, and the rich production of the cultivated field, was their chief dependence for daily sustenance and support. But these things, however useful and necessary, might be cut off, and all visible means of support might fail, *yet* the prophet of the Lord, speaking in the language of that triumphant faith that overcomes the world, says: “*Yet*, I will rejoice in the Lord, and joy in the God of my salvation.” When a person is abounding with health, and all the good things of this life, though such things are but transient, fleeting and perishing, yet he is very liable to overestimate them, and glory in them, as though all his hopes and desires were wrapped up in these transient and perishable things. “But thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord.”—Jer. 9; 23, 24.

There is in poor, fallen and corrupt man a strong tendency to idolatry, and to glory in, and worship, something inferior to the God of heaven and earth. And even Christians, who are saved and called of God with a holy call, out of the darkness of idolatry, guilt, condemnation and death, have a corrupt, fleshly nature still about them—a body of death—that is as sinful and prone to idolatry as the nature of the ungodly world is; and through this “evil heart of unbelief,” they are often deceived and deluded into the belief that they are serving the Lord very acceptably, when indeed they are “depart-

ing from the living God," and "worshiping and serving the creature more than the Creator," and rejoicing in the gifts of God, which have been so profusely bestowed upon them, more than in God, who has given them. It is true, that every creature of God is good in its place, and nothing is to be refused if it be received with thanksgiving of them who believe and know the truth; but nothing short of God should be worshiped.

There are times in the pilgrimage of every believer in Christ when he finds himself bereft of every comfort, both outward and inward; when all seems not only dark, dreary and desolate, but even wrong; every thing in which he had been trusting, and in which he had been rejoicing, has now failed to give him comfort. He may have houses and lands, flocks and herds, and fruitful fields; he may have good earthly friends, faithful children, and a loving wife; or he may have good health, a sound mind, good spiritual kindred in the church of Christ, a faithful and gifted pastor, the Bible and its promised blessings to read; *yet*, all fail to give him any solid joy, or any ground of rejoicing. The blessed promises seem to him as though they are not fulfilled, or do not apply to him at all. His prayers are shut out, and he cries in vain for help, and there is nothing left him in himself, nor in earth or heaven, to rest upon. Where can we find language sufficiently strong to describe the horrors of soul which one feels at such a time as this? And were we able to describe it, who could ever understand us except those who have experienced the dreadful soul conflict? Inspired writers, speaking as moved by the Holy Ghost, describe this conflict as being "in a horrible pit, and miry clay," the nature of which being such that every effort one makes to get out or extricate himself, sinks him still deeper in the mire. This is the experience of all who are born of the Spirit: "The more I prayed, the worse I seemed to get," sinking deeper and deeper in trouble and distress until there is nothing left in which to trust but God alone. They "sink in deep mire, where there is *no* standing." Yes, they *sink*, and *sink*, until they get to where there is "no standing"

on any of their own works, nor in their frames or feelings. The Lord does not intend that his people shall rejoice or glory in themselves, nor in any thing short of himself. "He *only* is their Rock and their salvation." "My soul, wait thou *only* upon God; for my expectation is from him."—Psa. 62; 5.

Sometimes Christians appear to lose sight of the Lord as the only source of real joy and comfort, and act as though they could rejoice in nothing except their emotional feelings, their experience, their visions and revelations; and when they do not have these emotional feelings, and can not sensibly and feelingly realize some powerful impulse within them, their comfort is gone, their joy is dried up, and they are dejected and despondent, as though the Lord had forsaken them entirely, or that his mercy is clean gone forever.

It is thus the Lord empties his people of self and self-dependence. He brings them low, that they may see what they are without him; and when they are sufficiently abased in their own eyes, he lifts them up, that they may "rejoice in the Lord, and joy in the God of their salvation." Good old Job was greatly tried in this way; but after all, and in the midst of deep trials, he could say, "Though he slay me, *yet* will I trust in him." David also could say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for *thou art* with me." The primitive saints and ministers of Christ could say, "We are troubled on *every* side, *yet* not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

It is an important lesson for Christians to learn that they must die to self and to every thing else, in a certain sense, in order to live and walk with God. They must be "always bearing about in the body the *dying* of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live, are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our *mortal flesh*. So, then, death worketh in us; but life in you."—2 Cor. 4; 10–12. This "bearing about in the body the dying of the Lord Jesus," is a very agonizing and crucifying

thing. But it is only the living child that thus can die. "Death," says the apostle, "worketh in us ; but life in you." Unless "*death* worketh in" the gospel ministry, there will be but little life seen to work in the church. Unless the ministry *die*, and be crucified to every thing but Christ, they will be carnally-minded,—the church will not be edified,—the feeble-minded will not be comforted,—nor the weak ones strengthened with the wholesome food of the gospel.

May the Lord grant us the faith of the prophet, as expressed in the text heading this article ! Then we will "rejoice in the Lord, and joy in the God of our salvation."—M.

Elder J. R. Respass, Editor of the Gospel Messenger :—Dear Brother in Christ :—I was made to feel sad when I read the extract you sent me from the Louisville, Georgia, paper—the *Times and Planter*—respecting the sermon I preached in the Baptist Church of Louisville the night of the 6th inst. I sensibly felt the force of that expression, "Lord, who hath believed our report ? and to whom hath the arm of the Lord been revealed ?" I tried, in Louisville, to impress the idea that our God is a complete sovereign, "working all things after the counsel of his own will," without respect to the will of men or devils, or of both combined ; and I have still to confess that if the contrary could be shown, I see not what comfort it should be to us. To suppose that the will or purpose of the great God in the salvation of sinners is regulated, or in anywise swayed by the will of lapsed and depraved mortals, is certainly a low conception of the Deity, for which even rational creatures should not be thought excusable. For though the spiritual depravity of our race, which is fully declared in the Scriptures, wholly disqualifies them by free will to enter into or comprehend "the things of the Spirit," yet they consent by their natural judgment that God has of himself, without foreign aid, formed the heavens and the earth, with all the hosts of them ; and why should they think it improbable that he, by his unsearchable wisdom and omnipotent power, will at last accomplish all the design he had in creation ?

Here I will give the extract as received : "Rev. Mr. Rowe preached in the Baptist Church last Monday night. He preached a square, out-and-out election sermon, and left free will completely out of the question. How about Adam and Eve, and the tree of good and evil, my dear sir ? We think it is clearly taught in the first book of the Old Testament and in the last book of the New Testament—this doctrine of free agency."

We do not question the candor of the putter forth of those questions, but we should pity the ignorance of men of our time of even the letter of the Scriptures, which a blind clergy is in a great measure responsible for. Sure enough, "How about Adam and Eve ?" Well, the Bible shows that they were

the first of our species, and that as creatures they were much better than we. The Creator placed them in the garden as innocent beings originally; their mind and conscience were not defiled, as the Scripture shows has been the case with all of their race since. Then the devil had no advantage of them, nor was there from their Creator any necessity upon them to transgress, though he did not restrain them; from which we conclude that they were just left to their own will, to obey or disobey, as they chose. And what was the result of it? The first contact they had with the enemy, on, as appears to us, a slight temptation, they voluntarily transgressed—the man not being deceived, as the Scripture avows in terms. Now, can't we see what free will has done for mankind? It has brought every curse into the world that the world has ever been cursed with, and none can with truth deny it. Then, indeed, "What about Adam and Eve?" This much more is true of them: as much better as free will was with them, than it has ever been since with their offspring, it did not keep them above the law when they were above it; and surely it is the height of folly to expect that free will can raise them, now that they have fallen. Again, it should be noted that Adam fell as the head and embodiment of all of his posterity, and as a consequence his offspring are in their very nature impure. This St. Paul witnesses, saying, "For as by one man's disobedience many were made sinners," &c.; and it is certain that none can be otherwise than unholy except by relation to another head; and can a depraved will, free to nothing but sin, give us relation to Christ, whereby, if at all, we are the heirs of his righteousness and of his kingdom? No, no; it requires God's election to do this, whether a blind clergy and people understand it or not.

But they say God has provided a remedy for our depravity; and indeed he has, and an effectual remedy, too, when applied by him who prepared it. Christ is no quack doctor, killing more than he cures, as free-willers would have it. It is extreme folly to talk of a remedy for depravity which does not remove it; and if their depravity was removed, then they would not despise and reject the remedy, if, as free-willers suppose, it were offered to them.

We know of no wickedness in the world but what is chargeable to free will. Cain slew Abel under its influence. Joseph's envious brethren sold him to strangers. Herod feigned himself a worshiper with design to destroy Christ, and when disappointed in his will, he slew scores of innocent children in his rage. They falsely accused Christ, and crucified him at last; they whipped, imprisoned and killed the apostles; and to-day they despise the plain teaching of the prophets, of Christ, and of the apostles, and reproach the few whom God has inspired with courage to stand by their teaching.

Then it may be asked, What of the offspring of Adam and Eve? And the Bible answers, "The nations of the earth are as grasshoppers before Him; that they are as the small dust of the balance; nothing, less than nothing, and vanity." Now, how much should we suppose that the great God is dependent upon the free will of those wonderful grasshoppers, or upon those particles of nothing, less than nothing, and vanity, for the accomplishment of his purpose? Ah! if he was in need of assistance, surely he could not receive it from such as he describes men to be.

But the writer of our extract thinks that free will is taught also in the last book of the New Testament. I suppose because he has there read the following: "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." But as the water of life is to be taken "freely," we see not why it should be thought a reward of free will works: for an apostle says, "Now to him that worketh is the reward not reckoned of grace, but of debt." The Bible speaks of some who "have ears and hear not, eyes and see not, and hearts and understand not," and we think it fair to conclude that the text in Revelation speaks neither to nor of such, as they "thirst" only for wickedness. A spiritual hearing, thirsting and willing, such as the text speaks of, should be supposed to be preceded by spiritual life, and this the Scripture finds men wholly destitute of, until it is given by Him who only has it to dispense; and it is according to the common sense of men (which some have concluded is not so very common) that a gift manifests the recipient as one previously chosen; for who could give except he first determined the character to whom he would dispense?

There, then, is the election we hold for. But, alas! it is with good reason as well as Revelation that Solomon says: "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

JOHN ROWE.

March 23, 1882.

OBITUARIES.

ELLA V. HOWE.

Died, in Sumter county, Georgia, on 30th January, 1882, Mrs. ELLA V. HOWE, wife of Robert R. Howe, with typhoid fever, after a painful illness of twenty-four days; in the 28th year of her age.

The subject of this notice was born in Early county, Georgia, June 25th, 1854. She was a daughter of Daniel and M. C. Shehee, who now reside in Taylor county, Georgia. She leaves three children—two sons and a daughter—the eldest five years old. Retaining her thinking faculty to the last moment, she desired that her mother should raise her children. Her mother, being with her during her last illness, asked her, when finding that death was inevitable, if she knew she was going to die. She replied, "No; but I am not afraid to die." She had never professed religion, but said Jesus was with her, and he had promised never to forsake those that trusted in him; in whom she confessed that she put her entire trust, and said, "If it is the Lord's will, I am ready to go. I am now crossing that great gulf, and Jesus will safely land me on the other shore, where sickness and death are felt and feared no more." She spoke of heaven and its beauties, and sang one stanza of the appropriate hymn, "We are passing away."

"Its skies are not like earthly skies,
With varying hues of shade and light;
It hath no need of suns to rise,
To dissipate the gloom of night."

Afterwards repeating the chorus—"We are passing away! Let us hail the happy day!" Then, folding her hands upon her breast, she prayed fervently for every member of her family, and for her friends,—prayed to meet them all in heaven. Begging the Lord to take care of her children, and have mercy on them as orphans.

As a daughter, she was dutiful and obedient; and as a wife and mother, rarely if ever excelled. Her entire pleasure consisted in the comfort and satisfaction of her family,—no sacrifice was too great on her part for their consolation. As a neighbor and friend, she was loved by all who knew her. She was possessed of more than ordinary energy, an untiring will, and unbounded resolution. She leaves a large circle of relatives and friends to mourn her loss, but not as those who have no hope; begging, to the last, not to be forgotten. Thus she quietly passed away without a struggle. Blessed are they that die in the Lord, for theirs is the kingdom of heaven.

Farewell, Ella! Rest in peace.

A FRIEND.

JOB TURNER.

"Blessed are the dead who die in the Lord."

The subject of this notice—JOB TURNER—was born in Lenoir county, North Carolina, April 30th, 1823; moved to Houston county, Georgia, about the date of 1840; was married to Miss Mary A. Royal, of Marion county, Dec. 17th, 1850; moved from that section to what is now Colquitt county; and some four years since removed to Berrien county, Georgia; was received into the fellowship of the Primitive Baptists and baptized by the unworthy writer, June 1st, 1881. He was attacked last spring with what terminated in dropsy of the heart, and perhaps of the chest, and legs and feet; suffered much; had the untiring assistance of Dr. Goodman, together with his dear family and friends; but, alas! none can stay the iron and icy hand of death. After much and intense suffering he quietly departed in death, December 18th, 1881.

The readers of *The Pathway* will perhaps recollect a brief history of his reception and baptism, published in that paper of July 15th. He regretted very much he had not joined the church thirty years ago. He said there were only two things he cared to live for: first, that he might discharge his duty as a Christian man; secondly, he hated to leave his family, and dreaded the sting of death. He conceived the idea in his afflictions that they were sent upon him for his disobedience. His mind was impaired at times some ten days before his death. About five days before he died, he prayed with great fervency; after which his mind took its flight, and he was conscious but very little if any more at all.

Brother Turner was certainly a good man; a good husband, father, and citizen, and had the respect of all who knew him. He left a dear companion, several children, and numerous friends to mourn his death. But how cheering, in the midst of trouble, to have the assurance that while his body must molder into its mother earth, his spirit has joined the bright throng in that upper and better kingdom to praise God forever and forever! May the Lord bless this dispensation of his providence to the good of the bereft companion

and children, and give grace to sustain and bear them up in this heart-rending trial, is our prayer, for Christ's sake.

Written by request of the bereft companion.

Afton, Ga., February 28, 1882.

E. J. WILLIAMS.

CINDERELLA C. DEAN.

CINDERELLA C. DEAN was born near Clinton, Jones county, Ga., May 27th, 1809. At an early age she professed a hope in Christ, and was received into fellowship at Elim Church, and baptized by Elder Tillman Oxford. She was married to Charles Dean, 23rd December, 1838. They lived happily together till the death of our much beloved sister, which occurred at their home, six miles northeast of Columbus, Georgia, January 27th, 1882. From this happy union there were eight children born to them—one son and seven daughters. Their son died at an early age; her husband and daughters survive her to mourn their great and irreparable loss. Their daughters lived in the immediate neighborhood, and were constantly with their mother during her last illness, and, assisted by kind friends and neighbors, ministered unto her every comfort and attention possible; but the summons had come, and, after suffering much bodily pain from ulcers of the stomach, she calmly and peacefully fell asleep in Jesus. Her last words being, "Jesus, my all, to heaven is gone." Sister Dean's membership was at Mount Moriah, Georgia, where she was held in high esteem and much beloved, having the full confidence of the church and community in which she lived. She truly loved the Lord, which fact was fully evinced by her orderly and humble walk as a follower of the Lord for more than forty years. The writer was at her funeral, and as I viewed her, cold and silent in death, this scripture was presented to my mind: "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." And I felt to have the comforting assurance that our departed sister was then in possession of the joys that are promised to all the Israel of God.

May the God of all comfort be with and comfort this bereaved family, and may they be enabled to see the hand of the Lord in this their great affliction, I trust, is the prayer of your brother in hope,

Columbus, Ga., March 12, 1882.

GEORGE W. CARGILL.

NANCY HANSON.

Died, March 5th, 1882, at her residence near Mount Olive Church, Lee county, Ala., Sister NANCY HANSON, in the 74th year of her age, after a lingering illness of several weeks. Sister Hanson was the mother of thirteen children, ten of whom, all married, still survive her, and nine of them, besides numerous grandchildren, were present at her burial. She had been a member of the Primitive Baptist Church for forty-seven years, being first received among them at Ebenezer Church, in Coweta county, Ga., in 1835. Subsequently she and her husband, Deacon John Hanson, moved to Chambers county, Ala., and then again to Randolph county, and, twenty-three years ago, to the place where she died. A very striking coincidence occurred, with regard to date, in the death of Sister Hanson and her lamented husband, who

died in the same house, on precisely the same day of the month, just fourteen years before. Thus the old home is vacated forever of both the aged heads of this numerous family. It was, indeed, a solemn procession of children, relatives and friends, that followed the "Pall Bearers," as they carried the aged mother a few hundred yards to the meeting-house, where a large concourse of people were assembled, and attentively, and with much apparent interest, listened to a short discourse preached by the Associate Editor of this paper from 2 Cor. 5 : 1-6. After which her earthly remains was deposited in the grave by the side of her husband, who had been laid in the grave on the same day of the month, just fourteen years before. There they rest quietly until the Lord shall raise the dead, and corruption shall put on incorruption, and these vile bodies shall be fashioned like unto the glorious body of the Lord Jesus.—Ed.

WILLIE MAJORS.

Our eldest son, WILLIE, departed this life on the morning of the 27th of February, 1882, from pneumonia, after three weeks of great suffering. He bore his affliction with as much fortitude as any one we ever saw. Willie was liked by all that knew him. He was an apt and bright scholar in school, and never had a lick whilst in school, as we have ever heard. He was born in Chattahoochee county, Georgia, 24th of March, 1866, and was 15 years, 11 months and 2 days old at his death. He never said any thing about dying, only, a few moments before he died, he told his mother that "he was going home." She replied, "Child, you are now at home." To which he replied, "A better home!" which were the last words he spoke. He was at the time in his right mind. Willie was kind and obedient to his parents, and a very smart boy to work. It seems hard to give him up; but we are not as those that have no hope. We believe he is at rest, and that our loss is his eternal gain. Brethren, remember us in your prayers.

Fannin County, Texas.

W. J. and L. J. MAJORS.

JAMES DAVIS.

JAMES DAVIS, infant son of Deacon James W. Murray and his wife Annie (then of Macon county, Georgia, and now of Orange county, Florida), was born 27th November, 1880, and died from teething and inflammation of the bowels, 2nd November, 1881. He died in his father's arms—closing his own eyes in folding his arms in death. Though the parents are now far away, they will often in their minds revisit the little spot of earth in Georgia where they laid away the body of their little boy. But, dear parents, he has gone to that Father that loved him better than you could, and has taken him home early, but not before the time, and before his mission here in this world of sin was fulfilled.

So fades the lovely, blooming flower,
Frail, smiling solace of an hour;
So soon our transient comforts fly,
And pleasures only bloom to die.

Butler, Ga., February, 1882.

J. G. MURRAY.

CHURCH HISTORY NOTICE.

WILSON, N. C., February 7, 1882.

To the Household of Faith:

From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of Providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, of New York, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of their subscriptions, will, at an early day, send on the proper amount, (Two Dollars per copy), in postal order or registered letter to them; so that the latter may issue the whole edition of 3,000 copies at one time.

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Vol. 4.

No. 6.

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BUTLER, GEORGIA.

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J. R. RESPESS and Wm. M. MITCHELL, Editors.

JUNE, 1882.

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December, 1881.

PREMIUM LIST!

 The Premium Concordance still offered, but the supply is now limited to 14, after which no more can be got, the house printing them so cheaply had to quit; and they will probably not be bought again for less than \$5 a copy, if not more than that. The Webster Dictionary still offered for \$15 for 15 subscribers. Pilgrims Progress for \$2 for two subscribers.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 6.

BUTLER, GA., JUNE, 1882.

Vol. 4.

THE CHURCH.

BY ELDER D. BARTLEY.

CHAPTER I.

PROPHETS wrote of the Gospel Church as the Redeemer's Kingdom. Thus: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."—Isa. 33; 20.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2; 44.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."—Mic. 4; 1.

"The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you."—Zech. 4; 9.

JOHN, whom the Redeemer sent before his face, preached, saying, "Repent ye; for the kingdom of heaven is at hand."—Mat. 3; 2.

THE TWELVE, whom the Lord Jesus first sent forth, were also to preach, saying, "The kingdom of heaven is at hand."—Mat. 10; 7.

JESUS, the First and Last and Greatest, himself “came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”—Mark 1; 14, 15.

The church, therefore, was prophesied of as a wonderful work which God would perform, and as a glorious kingdom which the Lord would set up. But when John, and Jesus, and the Twelve first came, preaching the glad tidings of the kingdom, it was not yet established. Therefore the coming of Jesus the Son of God was the ending of the *Legal Church*—which was the first kingdom of God, and which went before the Gospel Church, and was *the type* of it.

Therefore we read of “the church in the wilderness” (Acts 7; 38)—that is, the congregation of Israel.

God spake thus of Israel: “And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me *a kingdom of priests*, and a holy nation.”—Ex. 19.

“Now all these things (as chastisements) happened unto them (the Israelites) for *ensamples*: and they are written for our admonition, upon whom the ends of the world are come.”—1 Cor. 10.

“For Christ is not entered into the holy places made with hands, which are the *figures* of the true; but into heaven itself, now to appear in the presence of God for us.”—Heb. 9; 24.

Therefore, the first kingdom of God, as established with the children of Israel, under the leadership of Moses, Aaron and Joshua, pointed to JESUS—the heavenly Prophet, High Priest and King—and to the new dispensation, the gospel kingdom of God, which should be established with his people, the spiritual and true Israelites.

So, when Jacob or Israel blessed his twelve sons, who represented all the Israelites, he said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto HIM shall the gathering of the people be."—Gen. 49; 10.

Before His coming, the gathering of the people of God was unto *Moses*, as their leader and lawgiver. But Moses said unto the people of Israel: "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; *Him shall ye hear.*"—Acts 7; 37.

JESUS was the *Shiloh* of Jacob, and the *Prophet* of Moses; and by Him the law was fulfilled, and the gospel established.

"Then said he, Lo! I come to do thy will, O God. He taketh away the first, that he may establish the second."—Heb. 10; 9.

Therefore to the unbelieving Jews, Jesus said: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Mat. 21; 43.

"Behold, your house is left unto you desolate."—Mat. 23; 38.

And so it was fulfilled; for, as a kingdom under the law of Moses, the Jewish Nation was utterly destroyed—and it has had no existence since, but is ended forever.

"For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold! the days come, saith the Lord, when I will make a *new* covenant with the house of Israel," &c.—Heb. 8; 7, 8.

This new covenant is, not the law of Moses, but the gospel of Jesus; and it embraces, not the Jewish kingdom, but the Christian church. It began with the preaching of John the Baptist—was continued in the preaching of Jesus, of the Twelve, of the Seventy—and it was fully established in visible form on the memorable Pentecost, in the city of Jerusalem, when the apostles were baptized with the Holy Spirit, and endued with the power of their ascended Lord. The sacred history of this is given in the second chapter of Acts. This was about fifty days after Jesus was put to death in the flesh,

under the law, but quickened by the Spirit, and raised up from the dead, to die no more.

Therefore DEATH, like a great gulf, stands between the legal kingdom and the gospel kingdom—so that no man can pass from one to the other and live; for the only way by which any one can pass from the law to the gospel is, first, to die, and then to be quickened and made alive again.

For the law is the ministration of condemnation and death, by sin; but the gospel is the ministration of justification and life, by grace.—2 Cor. 3.

The justice of the law must, therefore, be finished, in the death of the guilty sinner, before the grace of the gospel can come in, with righteousness and life forevermore.

“*So he drove out the man:* and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”—Gen. 3; 24.

Now, this shows that no man can come to the tree of life, and eat and live forever, without first meeting the flaming sword, which would surely strike him dead.

And yet, in his description of the holy city—the heavenly, gospel kingdom—the apostle John says that he saw therein the tree of life, and a pure river of water of life.—Rev. 22.

How solemn and dreadful, then, is the way from the *old* to the *new*! from the letter to the spirit! from the law to the gospel! For it is to first meet the cherubims, and the flaming sword of the Lord of hosts, and sink down into the agonies and darkness of *death*; and then, to hear the voice of the Son of God, and live. Such is the change from the law to the gospel. “The dead is made alive again, and the lost is found.”—Luke 15.

“The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, *to the poor the gospel is preached.*”—Luke 7; 22.

This is to go from darkness to light, from bondage to liberty, from poverty to riches, from despair to hope, from mourning to joy, from Egypt to Canaan.

[*To be Continued.*]

EXPERIENCE.

TILTON, WHITFIELD CO., GA., February 20, 1882.

Dear Brothers Respass and Mitchell:—I have never before tried to write any thing for the press, but as my husband is a subscriber of the GOSPEL MESSENGER, I have become greatly interested in it. I am too weak to write, but feel that I want to tell you my experience. I haven't been able to go to preaching this winter, and it is such a comfort to me to read the GOSPEL MESSENGER!

I was convicted by the Lord that I was a sinner about ten years ago, and tried by my own works to obtain mercy. I prayed, but my prayers were of no avail. I saw plainly that I could do nothing of myself. I felt so miserable, that I went off alone to a grove, and tried to pray. Even the birds seemed to mock me and say, "You are a lost sinner." Oh! Brothers Respass and Mitchell, I can not tell my feelings, but I still cried unto the Lord that I could do nothing. "Take me, O Lord, into thy hands! If it is thy righteous will that I should perish, be it so; for, Lord, I'm not worthy that *my* will should be done. Not mine, but thine, O Lord!" Immediately all my trust was in God—none in myself. I felt in my heart that he had pardoned me. That moment was the happiest moment in my life. I arose to my feet, in that lonely grove, rejoicing in the Lord. Every thing looked lovely and bright. I felt that I loved everybody, and every thing that God had made. I ran to the house, and told my mother that I had found my Saviour precious to my soul. She said she was afraid that I was excited. But, dear brothers, I still feel happy in the love of the Lord—though I have, like many others, done things which I ought not to have done. My father and mother were Primitive Baptists, but the churches had all got broken up during the war. I believed in their doctrine; but, there being no Baptist church near, I thought perhaps I could be satisfied in the Methodist Church, if they would immerse me—for I knew this was the right way of baptism. So I joined, but was not satisfied. I felt that I could not do my duty, accord-

ing to the Scriptures, in that church. They did not wash feet, and I believed it to be the Christian's duty; but still I continued with them about six years, becoming more and more dissatisfied. During the time I married. My husband also belonged to the Methodist Church, but he was as much dissatisfied as I was. At last we heard that there was a Baptist church organized at Tilton, called the "Shiloh Church." We went and heard Brother Mimms, from Calhoun, preach. He is our pastor now, and I was convinced that it was the right church. I don't think I ever heard such a sermon. I felt that I wanted, and was trying to get to heaven, but was going the wrong way. I knew that I was in the wrong church. I knew that there was but one correct way, and believed that to be the Primitive Baptists. Two months later my husband and self joined them, and were baptized. My mother also put in her letter, which she had been holding for several years. That was a happy day with me. Some people called us "fools" for joining, but I don't care what the world says. I intend to try to do according to the Scriptures.

I have had great troubles and afflictions this winter. I have been so very feeble! About six weeks ago I thought I would not live another hour, but the Lord spared me for some purpose known to himself. My physician says I have heart disease. I am very weak and feeble, but when it is the Lord's will to take me, I am willing to go. It was his will to take my oldest child the 18th of January last—a sweet little girl, aged 2 years and 6 days—and the blessed God helped me to bear it. I have only one child left—a little boy, five months old—to cheer my sad heart. My dear husband's sister died during Christmas week. I want to write their obituaries as soon as I feel able. We have had so much trouble! but the Lord comforts us with his sweet promises. He says he will not forsake us in trouble, and I am perfectly satisfied, and reconciled to his will in all things. "Bless the Lord, O my soul!" I know he does all things for our good and according to his own good will.

There are but few Baptists in our country, and they are

badly persecuted, but that makes me stronger in the belief; for Christ said his people should be persecuted, and few in numbers, and he has said that he will not forsake them. Oh! how I love to read his blessed promises to his scattered flock.

I am not able to write any more. If you would like to put this in the MESSENGER, please do so. I wish the MESSENGER was three times as large as it is, for I love to read the pieces from the brethren and sisters scattered over the land. I love Christian people anywhere, and it is so comforting to read and know that there are some of God's people all over the world. Oh! the blessed day of the Resurrection, when all that are asleep in Jesus shall arise and come forth in glory. I believe I shall see that day, when all of Christ's people shall be gathered together.

Dear brothers, pray for us, that we may prove faithful and at last get to heaven, where grief and sorrow never come, and partings are no more. Go on with the MESSENGER. I believe it is a good work. May the God of all good blessings crown you, is the prayer of your unworthy sister,

M. E. TEASLEY.

*Elders Respass and Mitchell:—My Dear Brethren:—*After finishing the business part of my letter, I have a desire to say some things to my brethren in general, if the good Lord will give me ability to speak comfortably to Jerusalem, or console one of the inhabitants of Zion. If I can not do this, I had rather be silent, though heavily pressed to speak. "Comfort ye, comfort ye my people, saith your God" (Isa. 40; 1.) What a beautiful expression, if we could only heed it at all times, and speak nothing to the reverse! But, alas! we find a passionate disposition about us, and occasionally something crops out that is not so comfortable as we afterwards desire it should be. Frequently we become exalted in our feelings from fleshly promptings, and speak in such a way that will cause distress instead of comfort,—probably not intentionally spoken to distress. But God's people are very peculiar, and watchful,

and when they hear any thing they can not fully understand, it will cause distress instead of comfort. Then speakers should avoid, as much as possible, speaking in an unknown tongue, or in parables, or even in a mystified manner. Some of our learned brethren sometimes speak in such a way that the more unlearned, or weak brethren, are distressed, not being able to fully comprehend the meaning of the speaker, which should be comfortable to all alike. For God's people are all taught by the same Spirit,—all learn the same lessons,—salvation by grace; and when taught precisely as God has taught in his word, they all receive comfort. Then speakers should never use speculative ideas, let them appear ever so beautiful, but always have a "thus saith the Lord" for their opinions, which will comfort this people. If there are points of doctrine of minor importance (which do not touch fellowship), that God's people have divers opinions upon, they should never be mentioned by the speaker; for if he should comfort one, he would distress another.

And yet one other reason: Diversity of opinions among God's people on any point of doctrine advocated amongst them, is almost a sure token of non-revelation, and that which is not revealed belongs to God, and man should never pry after it. There is a plenty revealed to comfort his people with, without searching for the hidden things of God, which have and always will cause more distress than comfort to his people. The latest opinions or inventions of men are generally thought to be best in natural things, but if you want a soothing balm to comfort God's people with, you must stand in the way and inquire for the old paths, wherein is the good way, and there you will find that sweet comfort that the inventions of men can't give, or take away, entirely. I have been much cast down in the last few years by combative harangues by brethren on absolute predestination of God in all things, and actual eternal vital union of Christ and his church, which have gendered more strife in my section than comfort to any of God's people. We should all remember our brother has as much right to his opinion as we have to ours, and when we

find our brethren are differing with us on any non-essential point, we should first consider ourselves. It may be there is a "beam" in our eye, so we can not see clear, and not having a clear vision, we may be mistaken ourselves. Then, if we should attempt to comfort God's people and be mistaken in the matter of comfort, we would be more likely to distress. Then, dear brethren, speak ye comfortably to God's people by preaching the gospel in its purity, as Christ taught; for he is the only model of perfection that has ever been on earth.

My dear brethren, I can't see why God should command in his law, Thou shalt not kill, or steal, when man was predestinated to do it before, and can not avoid it. As for the union of Christ and his church, I think I understand brethren when they use this term; but whom has this expression comforted? Probably some weak brother is distressed, not fully understanding what is meant by the expression, when, if we had told him his spiritual life was in Christ from all eternity, he would have been comforted with the comforts he bare toward his chosen. Yes, my dear brethren, we should be very cautious how or with what we attempt to comfort this people; for their God is a jealous God, not slack concerning his promises, and he promised to recompense the character that breaks the least of his commandments and teaches men so.

Brethren, the language of the Scriptures is fluent enough, strong enough, and full enough, to comfort every one of its subjects. Oh! that the good Lord would once more enable his watchmen to speak comfortably to his poor, little, down-trodden people, that they might be built up in that pure and holy faith that overcomes the world and centres in Jesus, the author of it. Oh! that the Lord would bless us.

Your unworthy brother,

Carrollton, Georgia.

GEORGE M. HOLCOMBE.

WE commence in this issue of the GOSPEL MESSENGER, "THE CHURCH," a work and labor of love by Elder Bartley, which we hope and believe will be a blessing to the household of faith. It will be continued for several months. May the Lord stand by him.—ED.

Dear Readers of the Messenger:—I have often felt like writing to you about the beauties of our religion, but have put it off from time to time because of my imperfections. But I think I am learning some things as I go along the way, and one is that if we listen to self, we will never do any thing in the cause. Little children, you have two great enemies to contend with in your Christian race—yea, Paul says three: “the world, the flesh, and the devil.” The two greatest of these are self and Satan. We can not separate ourselves, in a measure, from the world, and be free from the taunts and jeers of it; but the other two are always about us, to harass and bring us into captivity. Jesus would separate himself from the world, and go out in the dark night, up in the mountain, and there pour out his soul in prayer to God; so can we enter into our closet, and shut the door, and pray to our heavenly Father—and whilst thus engaged, we are, as it were, excluded from the world. But the others are more subtle, and creep in with us. Satan tells us it is of no use to pray; “that God won’t hear us—and anyhow will not answer our prayers;” and cites us to the many, many times we have tried to pray, and received no answer; “that it is of no use to go through a form of words—you are too wicked! Don’t you remember, yesterday or last week, how you talked? or how you acted? God hates hypocrites! and do you presume to think he will hear you?” Thus he talks to us, even while we are in the very act; and we know with sadness, how we have erred, and therefore begin to *doubt* and *waver*, and hence are confused. Satan has gained his end. We are cast down, and think, sure enough, “it is of no use; I am no Christian.” We read that Jesus was tempted in all points like unto his brethren. Surely he was not tempted thus! Ah! but go out in the wilderness and see. Look out there in the solitude of the hills and desert. Jesus is away from the world; the world does not see him. But is he alone? No; behold one with him, even the “devil,” tempting *him*—to cause his Father to manifest his power in preserving him! So, do not be discouraged, dear child, but rather encouraged, for these temptations are an

evidence that you have passed from death unto life. Oh! how cheering to know that we can never go back—shall never come into condemnation—but are heirs of God and joint heirs with Jesus Christ. These temptations, so far from discouraging, should encourage us. Paul tells us to count it all joy when we fall into temptations! Go to the book of Job, and there you will see just how far Satan can go. “Thus far and no farther.” “Touch not his life.” For, “your lives are hid with Christ in God; and when Christ, who is our life, shall appear, then shall we appear with him in glory.” He is not tempted now, nor will we be then; for, “We shall be like him, for we shall see him as he is.” Oh! happy thought—

“Every moment brings me nearer
To my long-sought rest above.”

Well, when I began to write, I thought to write about the “Resurrection.” But, alas! you see my frailty. Dear reader, do you ever think and wonder how long your *body* will lay in the *ground*? You will not be there, but will have to leave this *body* of flesh, and, if a saint, you will “soar to worlds on high.” How long will we have to wait, until Jesus comes to call our sleeping dust from the ground? For, like Job, I believe “that my Redeemer liveth, and that he shall stand upon the earth in the latter day; and though after my skin worms destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine *eyes* shall behold him, and not another.” “So, also, all them who sleep in Jesus will God bring with him.” Farewell!

FRANK MCGLADE.

Centreville, Montgomery Co., Ohio.

ST. PARIS, OHIO, March 24, 1882.

Elders Respass and Mitchell, Butler, Georgia:—I send this communication to you for your disposal.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was *made* subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.—Rom. 8; 19, 20, 21.

Here in these two chapters St. Paul is showing the condition

of man under the law first, and then freed from the law and made subject to grace. That man is the creature here spoken of is, in my judgment, without doubt, as he (Paul) is discussing man's condition—first, as married to the law, then the death of the law; or, the law being dead, we are married to another—even Christ. “There is now, therefore, no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit.” So we see that the creature here is the Adam man. God made him subject to vanity—that is, liable to be deceived; for if God had made him like himself, the devil could not have deceived him—but he was only made in his image. God created the earth, then made the man of the dust of the earth—out of perishable material. Now, we (the Adam) wait for the manifestation of the sons of God. We do not know who they are—so we wait for them to be manifest. God took a rib from Adam, and of it he made a woman, and gave her to Adam, and he loved her. Then, when the woman was deceived and fell, Adam, because he loved her, took at her hand, and fell with her—that is, stepped down into sin with her—not willingly, but because he loved her. In that he was a type of Christ. But God promised Jesus. Now, by reason of him (Jesus), he (the man) has become the subject of hope—that is, the same one that made him liable to sin has subjected him in hope. Because the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the sons of God—first fallen, then renewed, then delivered. The creature can then say, “though worms destroy this body, yet in my flesh I shall see God.”—Job 19; 26.

It is the Lord's doings and is marvellous in our eyes. How deep! how mysterious! Who could have thought of such a plan as this? None, none, but that all-wise God could lay such a plan and carry it out with such perfection. See how harmoniously it works,—not a jar. He made the man and he fell,—all in his mind; lets him fall and become subject to vanity; then sends his Son and redeems him; then sends his Holy Spirit and quickens him, “and you hath he quickened”

(Eph. 2; 1); then calls him from darkness to light, and from the power of Satan to God. All this, and all things else, were known to Him before the world began. Oh, wondrous God! how unsearchable is thy wisdom! and thy ways are past finding out.

Dear Brothers Respass and Mitchell, I have received four numbers of the MESSENGER, and am well pleased with it. May it long live and be a blessing to this peculiar people; and may a double portion of God's Holy Spirit rest on you, and on your labors, and all of its correspondents, and all of God's dear little ones everywhere. "Praise God, from whom all blessings flow!"

I see hinted in the MESSENGER that you have passed through some afflictions. I hope that they may work for you a far more exceeding and an eternal weight of glory. Do with this as you think best, and to Him that is able to keep us from falling be all the praise, now and ever.

Yours to serve the Master,

WILLIAM LIPPINCOTT.

MORRISTOWN, INDIANA, February, 1882.

For since by man came death, by man came also the resurrection of the dead.—1 Cor. 15; 21.

This Scripture calls our minds back to the primitive state of man, and his relation to his Creator—to his fall, and his redemption from sin. Man was made of the dust of the earth, and God breathed into his nostrils the breath of life, and man became a living soul. Yea, *he was made a little lower than the angels; crowned with glory and honor.*—Psa. 8; 5. Heb. 11; 7.

He was surrounded with every thing that was essential to his enjoyment in this world, but no promise of any thing beyond. There was nothing divine in his nature. With all this glory and honor, he falls far below the spiritual character of our Lord, whose heavenly image we must bear before we endure his presence in the fullness of his glory. But man did not retain this high standing.

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“And the Lord God took the man, and put him in the garden of Eden to keep it and to dress it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die.”—Gen. 2; 15, 16, 17.

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat.”—Gen. 3; 6. For this disobedience man received the sentence of death: “Dust thou art, and unto dust shalt thou return.”

Before the fall man was without sin; perfect in his nature; pronounced “very good” by the Supreme Judge of all created things. But the moment he transgressed he fell from this state of innocence. He was separated from God by disobedience, which is death in sin. He also incurred a corporeal death, as declared in the language, “Dust thou art, and unto dust shalt thou return.” But this is not all, for he has brought death upon his posterity.

“Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned.”—Rom. 5; 12. Also, “For as in Adam all die, even so in Christ shall all be made alive.”—1 Cor. 15; 22. Also presented in the quotation at the head of this article.

But death does not stop with man. The ground, the source of all man's material possession, is cursed for man's sake (Gen. 3; 17.) We see death written in the face of all nature. The animal and vegetable kingdoms molder back to dust; and it is written, both in the Bible and in nature, that the earth itself shall have an end.

This is the darkness and death into which man has fallen. But God has a purpose in it, as Paul declares: “Moreover the law entered that the offence might abound; but where sin abounded, grace did much more abound.”—Rom. 5; 20. In the curse man receives a sweet promise: “And I will put enmity between thee and the woman, between thy seed and

her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3; 15. Here is a promise of that man (Jesus) by whom came the resurrection. Satan wounded him (bruised his heel), but Christ conquered and completely overcame Satan (bruised his head.)

Adam's race continued in bondage to sin, with no ability to free itself; for, the whole earth resting under the curse of God, no sacrifice was in the reach of fallen man that would appease his wrath. "But," says one, "if this be true, how did the resurrection come by man?" It was the eternal purpose of God to redeem a portion of Adam's family and adopt them to himself, and to this end they were chosen in Christ before time, as the following Scripture will show: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath *chosen* us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the *adoption* of children by Jesus Christ unto himself, according to the good pleasure of his will."—Eph. 1; 3, 4, 5. "And as many as were ordained to eternal life believed."—Acts 13; 48. "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood *out of every kindred, and tongue, and people, and nation.*"—Rev. 5; 9.

All our spiritual blessings were given in Christ. The spiritual or eternal life which the Christian possesses, was and is in him. They were given to him of the Father. "I have manifested thy name to the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word."—John 17; 6. They are essentially one with him; not merely united to him as in company with him. "I in them, and thou in me, that they may be made perfect in one."—John 17; 23. He is the head, and they are the members, of the one body; and they receive all their life and fruitfulness from him. It was in order to the resurrection that this relationship existed between them.

The day of vengeance draws nigh, but God does not leave his people without hope. He showed his discriminating grace by choosing Abraham and blessing him above his fellows, by his choice of Isaac, by his love for Jacob and hatred of Esau, and many other acts of providence. The Messiah is promised through the lineage of David. This promise is renewed to Isaac, to Jacob, and to their descendants, frequently by the prophets. He presented a type of his church in the nation of Israel, and the land of Canaan. He declares his purpose from time to time through the prophets. They declared when and where Jesus should be born, and delineated upon his character; yea, by an eye of faith, they saw him in all his trials and afflictions. Isaiah, in the 40th chapter, speaks boldly of his character as God; and again, in the 53rd chapter, he speaks touchingly of his sufferings and humiliation as man. Malachi closes the Old Testament scriptures by announcing the day of vengeance, and the coming of the forerunner of Christ. This prophecy is fulfilled in the person of John the Baptist.

[*To be Continued.*]

OPELIKA, ALA., March, 1882.

*Elder J. R. Respass:—Beloved Brother:—*We are taught that faith is the substance of things hoped for—the evidence of things not seen; and that kind of faith is the gift of God, of which God is the author and the finisher also. And we are also taught, that without faith, it is impossible to please him. Then, what is prayer without faith? what is repentance without faith? and if it is not given, how can men be under the influence of it?

I can't see. Some talk of men exercising faith, but my idea is that faith exercises those that are blessed with it. Now, I also conceive that this faith of God's children, as a gift of God, is not a common faith that men claim to exercise, but, being a gift of God, it is bestowed with a purpose; hence, says the word, that the gifts and callings of God are without repentance. God has never repented of the gifts he

has bestowed, for they always accomplish his purpose. When God bestowed it upon Abraham, he came out from his family and became the head of the family of faith. When God blessed Moses with it, he chose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ of far greater riches than all the treasures of Egypt. What else would have ever done this? We see then that faith is not a weak, powerless something that may be had with money and price—but, without price and without money, it is the free gift of Him who rules in the armies of the heavens. By faith, Noah, being warned of God, was moved with fear, and built an ark to the saving of his house, whereby he condemned the world.

Now, that faith does the same to-day that it ever did, and that Scripture is true as ever. God's children to-day are under the power of the same faith, and I know, by experience, what that Scripture meant when it says, "Moses, by faith, chose to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season." What would move a man from the lap of ease and from the circles of the renowned, popular, high-flying, honorable seats of the religious world to go to that people who are regarded as the filth and offscouring of all things unto this day, denominated hard-shells, anti-nomian, anti-mission, and every other ugly epithet that men could devise to say against them; ignorant fogies, veritable oysters, who stay in their shells and don't come out to help save men; narrow-hearted, bigoted ignoramuses?

Yes, when faith is clearly in operation and takes hold of God's children in Egypt, it causes them to make the choice, and rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season, and if God's children ever cease to suffer affliction, then he will have no people for the faithful to go to; but the prophet says, speaking as by the authority of God, "I have left among you a poor and afflicted people who shall trust in the Lord." That has ever been one of the characteristic marks of God's children. Paul says they that will live godly in Christ Jesus shall suffer per-

secution. I never knew what persecution really meant until I learned it by experience, and I have been made to feel the power and comfort of the Scriptures, which say, "Blessed are ye when men shall revile you falsely, and say all manner of evil against you, for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." Again, whosoever will not forsake father, mother, brother and sister, for mine and the gospel's sake, can not be my disciple; that will cut off many. And the Bible teaches that the word of God is sharper than any two-edged sword, and I believe it, too.

Yes, God has a people, a peculiar people, zealous of good works,—peculiar from all other people, who believe in unconditional salvation, and deny, *in toto*, the works of the creature. Teaching salvation by grace, through faith, not of works, in any sense of being a necessity to be saved. Peculiar, for they dwell alone and are not received among the nations. Peculiar, for they believe what Christ has taught them—that they are complete in him, who is the head of all principality. Who deny the necessity of these so-called auxiliaries to the church, as though Christ needed the puny assistance of men. The church will ever be known, and all philosophers will never be able, as they say, to raise her from the dung-hill of society. She is where the Lord has placed her, and he will ever protect her and keep her as the apple of his eye. She has been scourged, cast down, but not destroyed. Only by faith we can do these things. A man will never do this of his own accord, but it is done according to the counsel of him who doeth all things according to his own purpose.

No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him.

At some time in the future I may finish the subject. If you think this worth space, publish it; if not, cast it aside.

Yours, in hope,

W. LIVELY.

THOUGH self-seeking had its birth in heaven, yet being justly cast out, it can never find its way thither again.

FORTY YEARS IN THE NARROW WAY.

WINSBOROUGH, WOOD CO., TEXAS, }
 February 15, 1882. }

*Elder Wm. M. Mitchell:—My Beloved and Highly Esteemed Brother in Christ Jesus the Lord:—*With gladness I acknowledge the receipt of your short, yet welcome and interesting letter of the 26th December last, which came to hand in due time. And now, after some delay through a press of business, I will try to comply with your closing request. It always affords me great pleasure to get a letter from any of my brethren or old friends, and more especially those with whom I have long been associated and acquainted, and found them tried, faithful and true. To know that I am still had in remembrance by any of God's dear and tried ministers with whom I labored and served in my earliest ministry, and for many long and pleasant years afterward, without any dissension to disturb my confidence or love for them, gives me a renewal of strength and courage to still press on in the same old, straight, and narrow path that I have been trying to walk in for the last *forty* years. And I have not yet found nor seen any reason that I should abandon it in my declining days because of its unpopularity with the wicked religious world; nor, because it appears too stringent, or close and compact for some professing to be Old School Baptists. For, the longer I live, and the more I see and learn of the adaptedness of that straight and narrow path in pointing out and manifesting God's reserved and hidden ones, the more I love and delight in it. Although, Brother Mitchell, we have been absent from each other in body for several years, I hope it has not been so in spirit, love and fellowship. For to-night, while I am writing, my mind and feelings irresistibly takes a trip to the place of our first meeting and getting acquainted with each other in Chambers county, Alabama, thirty-five or six years ago. And well do I remember and appreciate the many wholesome and valuable lessons of instruction that I have received from your pen and mouth since our first meet-

ing. You are still in the same section of country, but I, for some purpose known only by the Great I AM, have wandered and traveled far away from the place of our early ministry. And, now, in this far off country, what can I say or what can I write that would be interesting or edifying to you? But I will say this: I was advised of your deep affliction through the *Primitive Pathway* and *Signs of the Times*, before I received your letter, and was truly sorry to hear of it. It seems, my brother, that your sojourn in the flesh has been one of deep and sore trials and afflictions; yet, the wise Disposer of all things has been good and gracious to you all through life.

Dark and thorny is the desert
 Through which Pilgrims make their way,
 But just beyond this vale of sorrow
 Lie the fields of endless day.

There, Oh! there, my brother, you will cease from sorrow and affliction. Then rest will be sweet.

While you have been sorely afflicted the greater part of your ministerial life, it has been different with me, so far as bodily affliction is concerned. I have now entered my sixty-first year, and experimentally, I know nothing about a bed of affliction, nor a regular course of medicine. I once heard you say, Brother Mitchell, that when I failed physically, that I would fail suddenly and all over. It was, then, to me, as an idle tale; not knowing any thing about sickness or physical debility. But, alas! how true was your remark. My health and appetite is as good as it ever was, and every thing that I eat agrees with me as well as it ever did. My organic system is yet all right, but my physical and nervous system has failed to such an extent, that, instead of the quick and elastic step of days gone by, I now, after a day's work, have to drag my feet along the best I can, and feel many debilitating pains and aches, that I once knew nothing about. I have taxed my old frame tightly and drawn heavily on my youthful days to provide for my family and go abroad in the service of the church. I now see and feel it, but too late for a

reformation in that thing I am now paying for it with a heavy interest. I have traveled a great deal in life, and mostly at my own charges. I have spent my manhood and bloom of life, together with my earthly goods, in traveling to support and defend what I conscientiously believe, without doubt, to be the truth. It is all gone, and I do not regret it. All that I regret is, that I was not able to travel more and be more devoted than I have been in the cause that I esteem so highly.

My pilgrimage on earth will soon be over, and I am not sorry for that, though. I am willing to wait all my appointed days, but I do not want my days back, and have them to go over again. Although I have passed through many pleasant scenes through life, and enjoyed myself much in the company of the dear saints, and received many refreshing showers of joy in secret when alone; yet, it was all mixed with some sorrows and cups of vinegar and gall, and many temptations of various kinds, which has been a checkered scene of life for a little over forty years. And I have that much of my joys and sorrows behind me now, and I am near my eternal destiny, whether for good or evil. But this much I can still say, as touching my eternal salvation: "It is by the grace of God that I am what I am." And if I am saved, it will be a helpless sinner saved only by the grace of God freely bestowed. I am perfectly willing, my brother, to risk my eternal all upon the doctrine that I have tried to preach so far, and in the hands of the righteous Judge of quick and dead. And now in the close I will say, if I can do any thing for your paper (THE GOSPEL MESSENGER), I will do it willingly.

My family consists, now, of a wife and four daughters. I am the only male person on the place to see after their needs, and it keeps the old man right busy. We are all well.

My wife joins me in sending our best wishes for you and yours. In love and esteem, I am as ever,

R. T. WEBB.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....,Editors.

ELDER R. T. WEBB'S LETTER.

It is with pleasure that we publish a letter from Elder R. T. Webb, of Texas, in this issue of the GOSPEL MESSENGER. If we mistake not, we were both received into church fellowship among the Primitive Baptists and commenced our public ministry the same year, though we did not have any personal acquaintance until the time Elder Webb mentions in his letter, when we met at a Union Meeting of the churches of the second district of the Beulah Association. Thirty-six years have passed since then, but some few incidents of that meeting are now as fresh upon our mind as though they had just occurred.

Up to that time we had not seen any male member, nor preacher, as young as ourself among the Old order of Baptists. The male members and gospel ministers were generally men of age and experience in the church, who had been in the trying contest which finally resulted in a division of the Baptists. They had been tried as gold is tried in the furnace, and seen one after another of their former brethren in the church *melt away* before the truth of God's word, and go off with the dross of human institutions. The "winds of doctrine," which had long been blowing, had at last gathered into a terrible tempest—carrying with them, not only the chaff, but also some of the wheat.

It had been a time of exulting over the poor Old Primitives that they had no young members left among them, and when the few old preachers who were then with them should die out, that would be the last of the denomination, unless they should have Theological Schools to educate and train young men for the ministry, who should be able to battle successfully against infidelity and keep pace with the general improvements and progress of the times. For some years after the division

of the Baptists but very few had been received by baptism among Primitive Baptists. This encouraged the modern Missionary prophets still to prophesy the entire extinction of the Primitive Baptists. Under these circumstances, and at that time, it was truly an acceptable visitation for the Lord of the harvest to be sending forth laborers into his harvest.

We had been ordained and had the pastoral charge of four churches when we first met with Brother Webb, and at the meeting to which we have referred we were in the pulpit with Elders Tyre Freeman and Josephus Barrow—the latter being up preaching—when a peart-looking, well-dressed young man came in, and with quick, elastic step, made his way to a seat near the pulpit. We eyed him closely as he attentively listened to the preaching, and thought probably he might be a young student of Theology from some human institution, but hardly thought him to be a Primitive Baptist. Our mistaken conclusions, however, were soon dispelled when, at recess, we were introduced to him by Deacon L. Pickard, as a preacher of our order, and that a day was then set for his ordination to officiate in all the functions of the gospel ministry. Next morning at 10 o'clock he preached from the text, "Take heed unto thyself and unto the doctrine: continue in them; for in doing this thou shalt both save thyself and them that hear thee."—1 Tim. 4; 16.

We may have been so happily disappointed as to have put too high an estimate upon that discourse; but it does yet appear to us that we have never heard Elder Webb at any time since then do any better, nor set forth and defend the doctrine of God our Saviour more clearly. And now, Brother Webb, after "forty years" of our pilgrimage are past, and nearly all the gospel ministers with whom we were first associated have been called to their eternal home, we are enabled by the grace of God to bear witness that it was a false prophecy that predicted the entire extinction of the Old Primitive Baptist ministry at the death of these faithful servants of God. We have met with hundreds of young and able ministers of the New Testament, whom our God has raised up in his church, with-

out the aid or assistance of these humanly-devised institutions of men. In some instances we doubt not, however, that the church has been too hasty in pushing some forward into the ministry, or too negligent in holding them back from attempting a great and responsible work for which the Lord has given them no qualifications. A brother may be a good *talker*, but not an expounder of the gospel.

We hope, though our dear Brother Webb's opportunity may be limited, that he may at least write occasionally a short article, as many of his old friends and brethren in Georgia and Alabama would be glad to hear from him in the pages of the GOSPEL MESSENGER. M.

OUR SOCIAL VISIT TO BRETHERN AND FRIENDS.

On Thursday before the first Sunday in April, we left our home, and was permitted, in the good providence of God, to make a very pleasant visit of twelve days among friends and brethren in the counties of Chambers and Randolph, Alabama.

Knowing our many infirmities, and the uncertainties of filling preaching appointments, we had not given any previous notice of our intended visit at that time; but still, we were none the less kindly received and cared for by our brethren.

We met and preached to a large congregation at the regular church meeting of two days at Mount Pisgah, making the acquaintance of some with whom we had not before been acquainted—among whom were some young gifts recently liberated by the church to exercise in public. Churches should be very careful to nurture and encourage such gifts as the Lord has given them for the edification of the body of Christ, but never be too hasty to put them in any position until they are satisfied that the Lord has called them to fill it.

One may be called of the Lord to preach the gospel of Christ, and have his mind heavily freighted with it, so that he can not throw it off, nor think of scarcely any thing else—but still not be qualified to do it. The church must judge of his qualifications as the Lord is pleased to manifest them, by trials

and conflicts peculiar to that calling. A minister is generally qualified to preach by first being put in the hot, fiery furnace of trial. He must be humbled, and crucified to the world, so that, in comparison with the gospel, it becomes as dross in his sight. Jonah was called to preach to Nineveh, but he was not qualified, nor made willing to do it, till the world was hid from his view, and he was made to cry out of the belly of hell unto the Lord for help. Then he could preach that "salvation is of the Lord."

At the close of service on Sunday at Mount Pisgah, we had many pressing solicitations to tarry with brethren and friends in the vicinity a few days. By request, we authorized an appointment for preaching Wednesday at Roanoke, filling up the intervening time visiting brethren around Pisgah and at the pleasant little town of Rock Mills, in Randolph county. It is a life like, business place, and a new and commodious cotton factory is now ready for business, in lieu of the one burned down some time last year. Our stay there was brief, but pleasant.

Proceeding onward, we filled our appointment at Roanoke, having an attentive and orderly congregation; the business houses of the place generally being closed to give all opportunity of attending the services. We tender our thanks for the use of the neat and commodious house of the Missionary Baptists, so freely given us on this occasion. Both Rock Mills and Roanoke have excellent schools, good society, and many social and enterprising citizens. Our time and space will not allow us to name them all, and possibly it would not be proper to make invidious distinctions.

After lingering in and around Roanoke, enjoying pleasant interviews with several old friends for one night and part of two days, we took our leave of them, and was conducted by Brother B. East to his home, where we were kindly cared for two nights and one day, being very feeble and quite sick most of the time. Sister East also was very sick, but was better when we left on Saturday to attend the regular two days meeting at Concord.

We were too feeble to attempt the discussion of a subject on that day, but offered a few remarks respecting prayer; after which the church held conference. During the evening and night we had the pleasant company of Elder J. H. Shirley, the pastor of the church, and several other brethren; and Sunday morning, feeling a little refreshed, we preached a short discourse, and had also the pleasure of listening to a few brief remarks by Brother Avery and Elder Shirley. The lamented Elders John M. Duke and Hiram Barron were for many years members of this church at Concord.

Not being able to journey farther, we turned homeward, making brief calls to see a few aged and afflicted pilgrims on the way, and arrived home Tuesday, April 11th, finding our family in usual health. Thanks to the Lord for his mercy!—M.

GOD NO RESPECTER OF PERSONS.

(2) But in every nation, he that feareth him and worketh righteousness, is accepted with him.—Acts 10; 35.

Because, whoever fears God and works righteousness, has been cleansed by the blood of Christ; and whether he be a Jew or Gentile, a barbarian or Scythian, it matters not, if he fears God and works righteousness, he is no longer common or unclean; he has been cleansed.

The fear of God is the beginning of wisdom (Psa. 3; 10.) But fools despise wisdom and instruction (Prov. 1; 7.) This does not mean worldly wisdom, but the wisdom that is from above; the teaching and instruction of the Spirit, that fools, or unregenerate persons, despise, and in whose eyes it is foolishness, and who can not receive it because it is spiritually discerned. To know the things of God, we must have the Spirit of God. This wisdom is a hidden wisdom, and not the wisdom of the world; a wisdom which the princes, or great men in worldly wisdom, do not know; neither can it be taught only by God alone. The first thing, therefore, done for the sinner is to put the fear of God in his heart; this is the be-

ginning of wisdom. Men in a state of nature have "no fear of God before their eyes" (Rom. 3; 18.) Therefore, when one is made to fear God, a change has been wrought in him; the Spirit has begotten that fear in him; it is a conception of the Spirit, and is irresistible. Fear is an involuntary emotion; and there are degrees of fear; but be the degree small or great, it is involuntary, or not of our own will. There is a degree of fear that we may resist; and if we can resist it, we will. Felix trembled when he heard Paul reason of righteousness, temperance, and judgment to come; but he said, Go thy way for this time; when I have a convenient season I will call for thee (Acts 24; 25.) Felix resisted the fear begotten in him by Paul's preaching; it was a fear that he could control and put away, and therefore he did. But the fear begotten of God by the Spirit in the heart of the sinner, is such as he can not put away, and such as controls the sinner; in a word, it is irresistible. If it is of the letter or flesh, merely, the sinner will, like Felix, put it away for a convenient season; but if it be of God, it will not come to nought, nor return to him void, but will accomplish the purpose designed by God in sending it forth, and lead the sinner to work righteousness. Righteous works are not works of the flesh, but such as are contrary to the flesh; the flesh and Spirit being contrary one to another; such as we do, not of our own fleshly wills, but from necessity, or by the Spirit. The manslayer that killed his brother at unawares, and fled for his life from the avenger of blood to the city of refuge, was moved by a fear that he could not resist; the fear that started him was the same fear that continued him and would not let him stop short of safety inside the gate of the city of refuge. When he saw the dead man at his feet, he fled at once; fled as he was; he had then no time to bury the dead,—no convenient season ahead when he would go to the city of refuge,—but time only to fly at once and with all his might from the avengers behind him. If he grew weary in his flight and paused to rest, it was but to look back and behold the avengers drawing nigh; so he ran and ran,—and though he grew faint, and his tongue clave

to his mouth, and his eyes grew glazed so that he could not tell whether he was in the right road or wrong one,—but the finger-board seemed to be pointing in the opposite direction,—yet he could not turn back, but must continue, though every step took him farther from the city. To turn back, or to stop, was to be slain by the avengers; necessity was upon him and he could not stop; and though his legs grew heavy, his eyes dim, and his breath short and thick, he could not stop until he fell, with a shriek of despair, into the city, and the gate closed to—cutting off the avengers! Then he was quiet! Any less degree of control than this, would have failed in bringing him into the city of safety, and have left him upon the highway a prey to the avengers.

Cornelius feared God, and therefore he prayed. The fact that he feared God, is an evidence that he was born of God; and if born of God, it was because he was the chosen of God and redeemed by the blood of Christ. He was of the “other sheep”—the elect and redeemed amongst the Gentiles. It was not that Christ atoned for his sins because he feared God and prayed, but his fear resulted from the atonement, as his prayer and works of righteousness resulted or followed from his fear. Nor was he chosen and redeemed because God foresaw he would fear him and work righteousness; but he was chosen and redeemed to that end; that he should be holy and without blame before God in love. God never foresaw that any sinner would fear him apart from his own effectual work in him; but it was for his great love to us, even whilst we were dead in sins. As with David when the prophet Nathan was sent to him because he had slain Uriah; when the prophet told him, *Thou art the man*, he felt a conviction for his sin that he had never felt before. Of course, David knew that he had done wrong and had sinned, but never before had he felt the guilt of his sin, and that he was worthy of death for it; and he expected death; but Nathan said to him, “The Lord hath also put away thy sin; thou shalt not die” (2 Sam. 12.) His sin was put away before Nathan went to him; and it was because it was pardoned or atoned for that the prophet was

sent to him to convict him of it; and therefore he repented and confessed it. Had it not been pardoned, he would never have been convicted for it. Conviction and penitence result from pardon, but do not procure it. We say summer is nigh when the trees put forth their leaves; but it is not the leaves that bring summer, but it is because summer is coming that the trees put forth their leaves,—they are the harbingers of summer. We say that spring is coming when we see the swallows; but swallows do not make spring; it is because spring is behind that they come. The trees do not bud in winter, nor do the swallows come then. It is the atonement that has been made for sinners, in which their sins have been put away, that brings the Spirit, or opens the way for the coming of the Spirit, to the sinner's heart and convicts him of sin, thus begetting that fear of God in him that causes him to pray, and fast, or reform, as it did Cornelius. This is a heart work; it is a cleansing of the inside of the cup and platter as well as of the outside. It has the same effect upon all, whether moral or immoral, whether Jew or Gentile. It cleanses all alike. Now the sinner prays. It was said of Paul, "Behold, he prayeth!" He didn't pray before he was convicted, but after he was convicted. He had no doubt said many prayers before that day, but at that time he prayed as he had never prayed before; he prayed from necessity. He called upon the Lord, humbled to the dust, feeling a need he had never felt before, and the Lord heard him and saved him—experimentally, of course, as he saved Cornelius and his household. He feared God, and prayed. Prayer is a work of righteousness, and alms is a work of righteousness. Cornelius had been a praying man and a charitable man, prompted by the Spirit of God, and he was accepted with God, because his works were of the Spirit and not of the flesh. But he was ignorant of Christ. He had not faith, in the letter, though he had the spirit of faith.

The Lord willing, I will treat upon the effect and object of Peter's preaching in the next issue, as it would consume too much space in the present number to do so.—R.

THE TROUBLED WATERS OF THE POOL.

Now there is at Jerusalem by the sheep-market a pool which is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, blind, halt, withered, waiting for the moving of the water; for an angel went down at a certain season into the pool and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man when the water is troubled to put me into the pool.—John 5; 2-9.

Brother J. B. Keen, of Conyers, Ga., having repeatedly requested our views of the above text, we feel inclined to give such as we have. Many of our preachers, as well as those of other denominations, are in the habit of calling this the "Gospel Pool," as though it clearly represented the gospel system of salvation by grace alone. Something of this kind is also presented in the 161st Hymn, of "Lloyd's Primitive Hymns"—

"Beside the Gospel Pool,
Appointed for the poor,
From time to time my helpless soul
Has waited for a cure."

If this wonderful pool and its troubled waters is intended to represent God's method of salvation, then we freely confess that we are totally in the dark about it and can not harmonize that application with the general principles of the gospel nor with the connection of the text itself.

In the five porches which were attached to the pool lay a great multitude of impotent folk, waiting for the moving of the water, which was troubled only at a certain season by an angel. "Whosoever then *first* after the troubling of the water stepped in was made whole of whatsoever disease he had."

We discover here that the persons waiting for a cure are said to be "impotent." That is, they were without power, helpless, having no strength or ability to do any thing as a condition of securing relief. But yet, to have the cure effected by these troubled waters, they must perform the impossible condition of not only stepping into the Pool, but to be the

very *first* to do so after the water was troubled. Now we know that one who is really and truly impotent and entirely without strength or power, can not step at all, much less be so sprightly as to push all others out of his way, that he might be the first.

That these impotent persons do represent proper gospel subjects, is freely admitted. But that they can ever obtain relief by requiring them to perform an impossible condition, we do not believe. Like the convicted and guilty sinner, they are poor and helpless, and, like him, also, they are looking for relief by the performance of some condition which they eventually find to be impossible for them ever to do, because they are impotent.

If the troubled water of the pool was really beneficial to any, it could only be to the most vigorous and healthy ones among them and not to the helpless. However much the impotent and helpless might have desired relief he could not obtain it upon the impossible condition of stepping first into the pool. He could not claim that he had a right to be healed because he had complied with the only condition required to obtain it.

But if, as our poet sings, that there is sovereign virtue in "No other Pool," then the impotent and helpless have no remedy whatever provided for them that is adapted to their wretched and miserable condition. The 6th verse of the Hymn reads,—

" But whither can I go?
There is no other pool,
Where streams of sovereign virtue flow,
To make a sinner whole."

If there is not "sovereign virtue" somewhere else to make a poor sinner whole, than in that which is represented by this pool, then it is a hopeless case for the salvation of any such sinners. The experience of every truly convicted sinner is that he is impotent in point of merit or power to procure his deliverance from the reigning power of guilt and sin. Nor is there a true believer in the Lord Jesus Christ upon

earth but what does know by his own heart-felt experience that the Lord has "saved him and called him not according to his works." He does know that salvation is of the Lord, and "not by works of righteousness which he himself hath done." He assuredly knows that he has felt to be a guilty sinner before the Lord, justly condemned by his righteous and holy law. He does know that he tried, like the impotent man at the pool, what he thought to be the *last* and the only expedient for relief, but no relief came to him in that way nor from that source. The condition was such as no impotent man could perform, but yet it was to him the last hope, and the last expedient on which he depended for salvation.

Do not all who are born of the Spirit have to come to that point in their experience where they pray as they think their last prayer? Do they not get to where they lose all confidence upon every thing in which they have trusted as a condition to procure their deliverance? And when they "pass from death to life" and experience the joys of being "translated into the kingdom of God's dear Son," does it come to them just at a time and in a way they are looking for it? Does it come to them as a reward for some condition they have performed to obtain it? Or, was it not rather in an unexpected time and in an unlooked for manner?

So it was with the poor "impotent man" at the pool. He had been "thirty and eight years" with a feeling sense of his "infirmity," but he had now learned that it was not only a slight infirmity with which he was afflicted, but that he was totally helpless and impotent with regard to doing any thing for his own relief.

Now, right here, we think we might safely consider this Pool and the circumstances of the impotent man as very fitly illustrating that point in Christian experience where all hope of salvation is cut off by a conditional system. He is brought to feel and know that salvation is by the sovereign grace of God, freely bestowed upon an unworthy and helpless sinner for Jesus' sake. How striking the analogy between the im-

potent man at the pool and one who is in his last and death struggles as a helpless sinner! How dreadfully hopeless is his condition while looking for relief from that source to which he has been taught to look as his only hope? But now what do we see? Just when all is being given up, and just as the impotent man is beginning to despair, the blessed Son of God appears and speaks to him, though the poor, despondent man does not know that it is Jesus the Saviour, asking, "Wilt thou be *made* whole?" What a searching question! Doubtless, the poor, helpless man thought he was about to be chided for his indifference about his condition, or rebuked for his indolence or want of energy to "lie in the use of the means" provided in the pool for a cure. In a most pathetic and piteous manner he makes a true and candid statement of his deplorably helpless condition, confessing his inability to perform the condition required for healing in the troubled waters of the pool. In answer to the emphatic question, "Wilt thou be made whole?" he says, "Sir; I have no man when the water is troubled to put me into the pool; but while I am coming another steppeth down before me." The blessed Saviour Jesus had been watching carefully the progress of the case all the while, just as he does all who are passing from death to life. "He knew he had now been a long time in that case." Thirty-eight years is a long time to be under a conscious weight of guilt and condemnation for sin, but yet the Lord is watching carefully the progress of the case. Whenever a sinner gets fully *lost*, and fully hopeless of ever being able to come up to the just requirements of the law of God, then Christ is to him the end of the law for righteousness.

Now we notice that Christ neither approves nor condemns the waters of the pool to this poor, desponding man. He does not tell him to make another effort to get into the pool, nor that he will help him to get there, but he proceeds at once to completely cut him loose from it and draw his mind from ever again trusting in it as a means of relief either for himself or for any others who might be in a similar condition.

He draws his mind and heart away from the troubled waters of the pool by giving him immediate cure without them. He speaks the life-giving word, "Rise; take up thy bed and walk, and immediately the man was *made* whole, and took up his bed and walked."

Could any thing more strikingly set forth the work of conversion to God? How suddenly the work is done and how unexpectedly! And how suddenly is a sinner delivered from the power of darkness and translated into the kingdom of God's dear Son! What joy and comfort of soul follows! The dead is alive, the lost is found. Immediately they are made whole by the healing virtue that is in the Lord Jesus Christ. There is "no other Pool" than this; no other Fountain opened to the house of David, nor to the inhabitants of Jerusalem for sin and uncleanness, but this all-sufficient Fountain of Living Waters found in Jesus Christ.

Having as briefly as possible presented the foregoing in reply to the request of our dear Brother Keen, we submit it to him and to the scrutiny of our readers generally, to be tested by the Scriptures.—M.

OBITUARIES.

ELDER WILLIAM CONRAD.

Dear Brother Respass:—The Lord has seen fit in his providence to call home our dear old brother, Elder WILLIAM CONRAD. He died on March 13th, at 4 o'clock and 10 minutes P. M.; being 84 years, 3 months and 7 days old.

As an evidence, to all who may read this, of the hope our dear old brother had of a home—a happy home—in the paradise of God, we propose to copy a portion of his experience, which reads as follows:

"While alone and hard at work for my master at the leather-table, in a moment—a short moment, too—I was brought to see and tremble as a leaf before the wind in view of my wretched and ruined state—a poor sinner—to feel as I never *had felt* before. Instantly my hands ceased to labor, and soon my feet bore me away to a spot of earth (I shall never forget the place where I first bowed the knee, borne down with dreadful guilt, and where no eye could see or ear hear but God's), where I tremblingly poured forth, after some time, my first and plaintive cry, '*God be merciful to me, a poor sinner!*' and

the same cry repeated—for no other words, under my feelings, could I frame to speak—which to-day are the most appropriate words I can frame to speak before God at the hour of prayer. My sin and guilt seemed to increase as days and nights rolled on. I scarcely knew what I did, but felt myself a sinner—farther off from God than at first. I saw and felt that I the chief of sinners am. I searched God's word to see if I might some word or promise find to sink my fears, but found no words of comfort there. All written there seemed to show up my dreadful guilt, my forlorn case—but no cheering ray that dreadful wrath would ever be turned away. Oh! how I longed to see the way that God could remain just and save such a poor sinner—but could see no way; no, not so much as how his frown should be turned away. And how often it seemed my prayers did not ascend to God, but fell to the ground! and so very often my heart seemed to speak, 'Oh! will the Lord ever hear such a poor sinner pray?' Soon, and as often, an afterthought would follow, 'No; God will never hear one so vile.' I had sinned too long with a high hand and an outstretched arm against God. Oh! what a dreadful plague of heart when the Lord broke up the fountain of the great deep and shined therein. Oh! what additional sorrows filled my poor guilty soul then. I saw and knew from whence the dreadful fountain of iniquity had flowed—even from my poor heart—that I now saw till then to be deceitful and desperately wicked. Then all my props and stays, with the last ray of hope, fled. Then I could but cry out—

'Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well.'

And I dared not let my lips or tongue say—

'Yet save a trembling sinner, Lord,
Whose hope, still hov'ring round thy word,
Would light on some sweet promise there,
Some sure support against despair.'

For all hope had fled; and yet in my poor soul was the cry lingering, 'Lord, if there is yet mercy in store, save a soul condemned to die.' So running to and fro for many lonely days and sad nights, afraid to close my eyes in sleep lest I should awake in an awful hell, I often found myself looking every way for relief, but no relief could find. I would here remark that my great enmity and opposition to the doctrine taught by the Old Baptists in the days of my youth, was then, and still is to me a source of great trouble—which enmity and opposition no more found place in my heart against the Old Baptists and their doctrine after God shined there. But, to return, my way seemed to grow darker and darker, and my eyes failed me in looking upward. Oh! I often think of the long, not only days, weeks and months, but years—yes, over three years—so, of course, I have to pass over much of my exercise as a poor, heavy laden sinner, to reach the principal object of this subject, as mentioned above. In short, my prayers and tears were all unavailing, and I often felt that I was pining away in all my powers, until I was led to the conclusion that, so dreadful was my guilt, that I did not deserve to die a natural

or common death, and my body to be buried as others, but that hell was beneath, and that place of torment was my sure and fearful doom. Oh! I well remember that, in passing along the road, up a certain point, my eyes downward looking on the earth, the thought forcibly rose up in my mind, How just it would be if God was to open the earth and let me sink to hell, soul and body! and while I pen these lines, it is still in my memory how the opening earth appeared to my sight. Oh! awful the thought. I soon shall hear my fearful destiny announced, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' It seemed all nature looked sad, and testified against me. Oh! the dreadful gloom. The sun in the heaven no more shined bright, but his light was, to me, dim; and for days, and especially on the fourth Saturday night in August, 1820, my head seemed a fountain of tears and my eyes a river of water. It seemed to me I should but weep myself away, and such was my anguish of soul that I heard not what was said at preaching. It came into my mind, I would try once more to ask the Lord for mercy, and thus engaged all at once to pray. It seemed to me all my powers were exhausted—*all was over*. Quick as thought came these words, 'God wipeth away all tears from their eyes.' With this impression, that all my tears were wiped away, my tears were dried—my burden passed, with all my guilt, away; and, oh! what a calm filled my soul—such a calm as my tongue always failed to tell, or have I ever found words to express. If I was trying to pray, I stopped. I did not feel the need of any thing on earth. This great and inexpressible calm, or quiet, continued the remainder of that fourth Saturday night in August, until the following Monday, about noon, and near two walnut stumps in my field, gazing upward in a northeasterly direction, there was in my mind suddenly the appearance of a great ladder or stairway, as I thought, reaching from earth to heaven, and the impression, more forcible than *words*, ran through my soul, that, on account of what Jesus had done for me, God could be just and save such a poor sinner as I. Never till then had I gazed on the blessed Jesus—the Saviour of sinners. At the sight of Jesus, a way so safe to my poor soul, and so just to God, was presented to my view. The *joy*, the *gladness*, and *wonder*, I never have told; and for a time I stood and gazed, and wondered that I never saw this glorious way before, while I well remembered that, in my great trouble and deep solicitude of soul, if all the world, and ten thousand such worlds, were mine, I would have given them freely, could I have seen a way by which God could have remained just and saved me, but could not. Oh! how all my powers were stirred and filled with joy and peace. While in this frame of feeling, these words rolled into my soul: 'We know that we have passed from death unto life, because we love the brethren.' Then, for the first time, a *love to the brethren*, as well as a love unspeakable to God and our Lord Jesus Christ, and such love as I had never before experienced, filled my soul, and I felt that I was a new creature—that I was born again—for I had passed from death unto life, and my soul was filled with a desire to go with Jesus, as he went to John to be baptized; and the Lord was so gracious as to allow me, a poor sinner, to follow him in the ordinance of baptism on the fourth Saturday in the following September."

The above is the experience and ground of hope of our dear old brother. Can such be a myth? Can it be that the Lord would thus work upon him to bring him to a knowledge of the truth, while hundreds of others obtain religion by merely going to some professed preacher and confessing Jesus, &c. ? or, going through a certain round of duties, obtain religion? Did such a work upon our dear old brother prepare him, his soul, for heaven—immediately for heaven upon the death of the body? or, does he have to lie in the grave, soul and body, and know nothing of heaven till the resurrection morning? We are one to believe that to-day he is singing God's praise in heaven, awaiting the resurrection of his body, which will be at the coming of Christ. Thus being killed to sin, with the love of God shed abroad in his heart, he endeavored to live unto Him who died for him and rose again. He was one among the few who never lay down at night without calling his family, his servants and hired help around him, and read a chapter of God's blessed word of instruction to them, and then offer prayer and thanksgiving to God for mercies received and blessings continued. He was one that believed "the fear of God to be the beginning of wisdom" (Prov. 1; 7), so that in all his transactions of business with his fellow-men he endeavored to act as in the fear of God. And that as honesty was one of the foundation principles of the religion of Christ, therefore "to owe no man any thing" was his motto; and he would "suffer himself to be defrauded" (1 Cor. 6; 7), rather than wrong any man out of any thing justly due him, and ever taught the same things in the churches of his care. Hence, though you find poor persons in his churches, you find no one that has taken the bankrupt law on his honest creditors. And often he has taken money out of his own pocket and assisted the poor and needy of his care, believing "he that giveth to the poor lendeth to the Lord; and that which he hath given, will he pay him again" (Prov. 19; 17); "but he that hideth his eyes shall have many a curse" (chap. 28; 27.) I often heard him say that he *felt* that for every dollar he gave as the Lord directed, the Lord had restored him four-fold. Though he never received a dollar from the churches of his care, yet he ever taught them their duty to the Lord's servants; and said once to me, he only regretted that he had not taken help from his brethren and devoted more of his time and labors to his Master's cause. Though he possessed not a fine house, decorated with richly ornamented parlors, yet he possessed a plenty of this world's goods—not believing in an ornamental, outward show, but rather "whose adorning 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 in the sight of God is of great price" (1 Pet. 3; 4.) Every thing about his house was neat and plain—so that the poorest, humblest members in all the flock could feel themselves perfectly free and easy about him. He did not possess that repulsive manner or appearance that often manifests itself in some professed servants of the Lord, which makes them look like they feel they are the lords of the land, in which they think it a great stoop and condescension to speak to you; but the least and poorest of the flock could approach him with perfect ease. No man ever loved a truthful, faithful, upright servant of the Lord more than he did. He acted to show he felt like he could not do too much for them. His house was ever

open to welcome their coming. The abundance the Lord had blessed him with, was ever at their disposal, to make them comfortable during their stay. His horses never too busy, but always in readiness to carry the Lord's servants on their way to their appointments in the Master's cause; and himself always ready, as long as health would permit, to go along to open the gates, lay down the bars and fences, and see that they had a safe and easy journey in his bounds; but never would lend a helping hand to further the cause of anti-Christ, nor the progress of iniquity in any way, nor allow his stock to be rode to such places; believing himself and all he had was the Lord's and should only be used in the Lord's service; and as Solomon says, "Honor the Lord with thy substance, and with the first fruit of all thine increase: so shall thy barns be filled with plenty, and thy presses burst out with new wine" (Prov. 3: 9, 10.) He had but little use for any professed minister of the gospel who would preach to people to pay their honest debts, and not pay their own; who would admonish the brethren to confess their faults, but never confess their own; in short, who would not practice what he preached. He stood, through all the various introductions of error and divisions among the Baptists, a bold contender for salvation by grace, and that the sinner of Adam's lost race was the subject of salvation.

For forty to fifty odd years he faithfully served as pastor four churches, giving them up one by one as the giving away of his system, through old age, admonished him of his inability to faithfully serve them, till July of last year, when he gave up the church of his membership—Williamstown—and the writer of this was called, with his approval, to her care, and which he continued to regularly attend until the last two meetings before his death. He had something like a tumor or cancer in his stomach, which caused his stomach to refuse to receive his food. For some time before his death he often expressed his great anxiety to go home to his Father in heaven. Some weeks previous to his death he had been praying the Lord to appear for him, and to give him renewed evidence of his mercy, when, sitting in his chair, it seemed that the Lord came, and lifted him up in the air, and his body seemed about to dissolve, when he was again set down in his chair. On several occasions he asked, Who was that singing? and when told, No one; he would say he heard the sound of the sweetest music he ever listened to, and would name the direction in which it seemed to be. He suffered greatly from his diseased stomach, but bore it meekly, without a murmur: and when asked how he was, he would say he was suffering a great deal, but the Lord's will be done. I never heard of his expressing a doubt of his home in heaven, but he always expressed great anxiety to go home, saying, "Oh! that the Lord would come and take his poor, afflicted exile home." A great many of his neighbors would come in to see him. He would tell some of them, You must be born again or you never can go to heaven, and the blessed Lord must do the work—you can not do it. His son Isaac says to him, "Father, he that has promised to come will come, and not tarry; but if he tarries, wait for him." He says, "Yes, I will wait, but I am so anxious for the blessed Lord to appear for me and take me home." Again his son Isaac said to him, "Father, you have been so anxious to go home, you will soon be there;" when his countenance brightened up, and he

opened his eyes, and said, "You are mistaken; I am mistaken; I thought the Lord had appeared to take me home a few days ago, but he has not come yet; but he will come soon." He kept in his right mind all the time; calling all up, and bidding them farewell, he admonished them of their duty to the Lord and to one another. The great burden of his mind seemed to be his great anxiety for the welfare of his brethren, fearing they would grow neglectful of their duty to the Lord. Monday morning, March 13th, he was speechless, when he gradually gave away till he breathed his life away, without a struggle, at 4.10 that evening. He was buried the 15th, where a large assembly of people gathered to attend his remains to their final resting place on earth. I never visited his house but what I felt myself greatly benefited by his godly conversation, which was his constant theme. How hard it will be to fill his place on the walls of Zion! Thus our dear old brother lived; thus he died in peace with all mankind, trusting alone in the finished work of the blessed Lord and Saviour Jesus Christ, who was his eternal life and salvation.

Yours to serve in Christ,

JAMES J. GILBERT.

MRS. REBECCA FRANCES BUCHANAN.

LA FAYETTE, ALA., November 27, 1881.

Beloved Editor of the Pathway:—With a very sad heart and trembling hand, I ask a place in your columns to insert a notice of the death of our youngest daughter, MRS. REBECCA FRANCES BUCHANAN, which occurred on the 22d of October last. The subject of this sketch was in the 30th year of her age, was married to Mr. B. H. Buchanan nearly ten years, left a devoted husband and three precious children. From some time in March until her days were nearly ended, she was under treatment, not confined but a few weeks previous to her death. In defiance of all medical aid, attention and nursing, the monster that is called *Consumption* prevailed. Oh, how dreadful!

Deceased suffered very much at times, and perhaps endured it with as much fortitude as any under similar circumstances. We fully believe that none on beds of affliction were ever better cared for than she was by husband, relatives and neighbors. Those very dear neighbors, I wish to say to them, that my heart swells with gratitude when I am reminded of their faithful attention around her sick bed; most assuredly I believe they will all be rewarded.

Now I approach quite a delicate point in this little narrative; that is, to speak of the characteristics of this very affectionate child, though I feel sure that those in the circle of her acquaintance will not consider me exaggerating. As a child, she was dutiful and affectionate; as a sister, the same. I do not recollect that I ever spoke a harsh word to her—having no cause. With her associates she was ever a welcome guest. Approximating womanhood, she

married a kind husband, and was an affectionate and obedient wife and mother during her short sojourn in this sin-disordered world. And, best of all, she left unmistakable evidences that all was well beyond this vale of sin and sorrow, though she had never made a public profession of her hope in Christ.

But, it being the will of our heavenly Father to take her home, painful as it is, we have to bow in humble submission to his will. We wish we could be submissive and not murmur at the dispensations of God; for I know it is wrong, but I can't help it. I feel assured that my affectionate daughter is at rest; that sweet voice that so delighted to chant the praise of Jesus is hushed in death, but we feel an assurance that she has joined the heavenly choir. What is there here to live for? Why should we wish to grovel in sin, and toil, and pain—half of our children gone to the hills of the dead—four adults and three infants. I, too, ere long, shall pay the same debt, having nearly lived out the allotment of time to man. God be merciful to me, a poor, old, grief-stricken man. Dear Christian friends, remember us when you send up your petitions to a rich throne of grace.

R. PEARSON.

P. S.—We wish to append a few stanzas composed by her, March 15, 1877. We send the original, in her own hand, and we wish you, if you please, to return us the same.

R. P.

Dear Saviour, keep me day by day;
Ne'er let me from my duty stray.
Oh! keep me by thy love divine,
And make me an humble child of thine.

Oh! may I ne'er forgetful prove
Of thee or of thy gracious love.
I pray thee, draw me near to thee,
And let me thy disciple be.

No name on earth is half so sweet—
No name is half so dear.
My fainting soul is thrilled whene'er
The Saviour's name I hear.

I know I am a wanderer now,
And straying far away
From home, and friends, and kindred near,
From the straight and narrow way.

But still I humbly hope I'll live
To see a better day,
When I can walk as Christians walk,
And with them sing and pray.

But as the poet once has said,
Though I can nothing do,

Yet the desire is something good,
For which my praise is due.

Oh! grant the time may come ere long,
Father of mercies kind,
When I may join thy kingdom here
And leave the world behind.

Although the world may frown on me—
I care not how that be—
My dear Redeemer, dying Lamb,
Oh! may I trust in thee.

I know that thou hast all the power,
While weak and faint are we.
Thou knowest our hearts, our wants, our needs,
Then teach us, Lord, of thee.

I know the time will come ere long
When I must leave this world below.
Then may I enter those joys above
Where all is pleasure, peace and love.

FANNY BUCHANAN.

March 15, 1877.

We regret this obituary has been unavoidably crowded out for so long.—EDS.

CHURCH HISTORY NOTICE.

WILSON, N. C., February 7, 1882.

To the Household of Faith:

From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of Providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, of New York, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of their subscriptions, will, at an early day, send on the proper amount, (Two Dollars per copy), in postal order or registered letter to them: so that the latter may issue the whole edition of 3,000 copies at one time.

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JULY, 1882.

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→*REDEEMING LOVE.*←

A. S. KIEFFER, by per.

1. There is a fountain filled with blood, Drawn from Immanuel's veins,
2. The dy - ing thief re - joiced to see That fountain in his day;

And sinners, plunged beneath that flood, Lose all their guilty stains.
Oh, may I there, though vile as he, Wash all my sins a - way.

Re - deem - ing love has been my theme, And shall be till I die,

And then I hope to sing this love In sweeter strains on high.

Thou dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Are saved to sin no more.

4 E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

5 Then, in a nobler, sweeter song
I'll sing thy power to save,
When this poor, lisping, stammering tongue
Lies silent in the grave.

6 Lord, I believe thou hast prepared,
Unworthy though I be,
For me a blood-bought free reward—
A golden harp for me;

7 'Tis strung and tuned for endless years
And formed by power divine,
To sound in God the Father's ears
No other name but thine.

8 In heavenly strains, from every chord,
Shall flow the charming sound,
The praise of my redeeming Lord,
While angels ~~warmer~~ round.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 7.

BUTLER, GA., JULY, 1882.

Vol. 4.

THE CHURCH.

ITS HEAD.

BY ELDER D. BARTLEY.

[Continued from June No.]

THE RISEN JESUS is the Head of the Gospel Church; and it has no other head. "For the husband is the head of the wife, even as Christ is *the Head of the Church*: and he is the Saviour of the body."—Eph. 5; 23.

"And he is before all things, and by him all things consist: and he is *the Head* of the body, the Church: who is the beginning, the *First-born* from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell."—Col. 1; 17-19.

"For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is *the Head* of all principality and power."—Col. 2; 9, 10.

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the Stone which was set at nought of you builders, which is become *the Head* of the corner."—Acts 4; 10, 11.

Prophets, also, as well as apostles, wrote of the exaltation and honor of the Lord Jesus, as the Head of the church. King David, personating Christ, said: "Thou hast delivered me from the strivings of the people; and thou hast made me

the Head of the heathen (or Gentiles): a people whom I have not known shall serve me.”—Psa. 18; 43.

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be *Ruler* in Israel; whose goings forth have been from of old, from everlasting.”—Mic. 5; 2.

Now, these holy apostles and prophets testify of Jesus the Son of God, not only that he is the Head of the church and Saviour of the body, but that he possesses this power and glory *as risen from the dead*. For here Christ is called “the beginning, the First-born from the dead.”

Therefore, when the God of heaven set up the Gospel Kingdom, on the day of Pentecost, the apostle boldly preached that “this Jesus hath God raised up, whereof we all are witnesses.” Acts 2; 32.

Now, dear reader, let us consider the Lord Jesus, the great Apostle and High Priest of our profession, in his official relations, as the glorified Head of the Church, so that we may the more perfectly love and obey, honor and trust him.

First, then, he is *vitally* related to both God and the church; and secondly, he is *officially* related to the church, as High Priest, Prophet and King. Then, first, Christ is both the Son of God and the Son of man; therefore, his relationship to both is close, vital and sacred. How wonderful he is in his two-fold nature! for he is one with God, and also one with the church. Jesus said: “I and my Father are one.”—John 10; 30. “In the beginning was the Word, and the Word was with God, and the Word was God.”

“And the Word was *made flesh*, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.”—John 1; 14.

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”—1 Tim. 3; 16.

This was our Lord Jesus Christ. When speaking of him as the Head and Husband of the church, Paul wrote: “For

this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be *one flesh*. This is a great mystery: but I speak concerning Christ and the church."—Eph. 5; 31, 32.

We find the true type of marriage in Adam and Eve, who were indeed one; and they are the beautiful figure of Christ and the Church. God joined them together, and made them one. "In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name *Adam*, in the day when they were created."—Gen. 5; 1, 2.

So this first type or likeness of the Lord and the church presents *two in one!* For they were two as man and woman, yet, in life and nature and perfect adaptation, they were truly and sacredly one.

And so it is between the Lord and the church. "For both he that sanctifieth and they who 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 praise unto thee."

"Wherefore in all things it behooved him to be made *like unto his brethren*, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."—Heb. 2; 11, 12, 17.

Now, this leads me to speak of the beloved Son of God in his *Manhood*, as our Brother. As the High Priest of his people, ordained of God to this sacred office, to make an atonement and reconciliation for their sins, the holy Son of God must be thus closely related to them in very life and likeness, as their Brother and near kinsman. The Scripture last quoted shows this. For their sins must be imputed or charged to him, that he might suffer and atone for them; and so redeem and save them from sin and death.

For his people, who were to be members of his church, were sinners under the law, and he must first redeem them from its curse, before they are brought into the Gospel Church.

But, in the absence of such near relationship, Jesus would

not have been qualified to be the High Priest of God's people; neither could he have borne and suffered for their sins, nor have obtained redemption and salvation for them. For the just could not righteously suffer and endure the penalty of the law for the unjust, only because of existing relationship, and consequent obligation.

God ordained it so in the first and typical kingdom of Israel. For the High Priest, who made an atonement for the sins of all Israel, stood in the near relation of a *brother* to every Israelite. And he was a figure of Jesus, our heavenly High Priest.

And a brother or near kinsman only could redeem a poor, involved, or imprisoned Israelite. We have an example of this in the touching history of Boaz and Ruth, given in the Book of Ruth. And it is because of relationship between the husband and the wife, that the debt of the woman is charged or imputed to the man. If you could destroy this relationship, you would thereby destroy his obligation to pay her debt.

Well, now, the blessed Jesus is the divine Bridegroom, and the redeemed and sanctified church is his heavenly Bride. John the Baptist said of him: "He that hath the bride is the bridegroom."—John 3; 29. And Paul wrote: "Husbands, love your wives, even as 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, that he might present it to himself a glorious church."—Eph. 5; 25-27.

But let us more fully consider the Son of God as a *Man*; for his people, his brethren, are men, and in all things it behooved him to be made like unto them. "And ye, my flock, the flock of my pasture, *are men*, and I am your God, saith the Lord God."—Ezek. 34; 31.

The holy Redeemer said: "Behold, I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them,

who through fear of death were all their lifetime subject to bondage.”—Heb. 2; 13–15.

This text shows that, for the sake and cause of the children of God, his beloved Son partook with them of flesh and blood, that he might die for them, and through his own death, destroy death and the devil, and deliver and save the children that God gave him.

Therefore it is written: “But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.”—Gal. 4; 4, 5.

“For what the law could not do, in that it was weak through the flesh, God sending his own Son in the *likeness* of sinful flesh, and for sin, condemned sin *in the flesh*: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”—Rom. 8; 3, 4.

“For there is one God, and one MEDIATOR between God and men, *the man Christ Jesus*; who gave himself a ransom for all, to be testified in due time.”—1 Tim. 2; 5, 6.

Paul presents the lowly condescension of the Son of God as an example for his brethren, saying: “Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found *in fashion as a man*, he humbled himself, and became obedient unto death, even the death of the cross.”—Phil. 2; 5–8.

“For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this *Man* (Christ) have somewhat also to offer.”—Heb. 8; 3.

“Wherefore, when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a *body* hast thou prepared me.” “By the which will (of God) we are sanctified through the offering of *the body* of Jesus Christ once for all,” or forever. “But this *Man*, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from

henceforth expecting till his enemies be made his footstool For by one offering he hath perfected forever them that are sanctified.”—Heb. 10; 5-14.

Now, all this inspired testimony fully shows that, as the officiating and atoning High Priest of his people, Jesus the Son of God was made their near kinsman and very Brother in the flesh. Consequently all their sins and transgressions under the law of God, were imputed or charged to him, by virtue of this near relationship of life and nature; and he, as God's High Priest, made a full and perfect atonement and reconciliation for all their sins and iniquities, when he through the Eternal Spirit offered himself without spot to God. “The blood of Jesus Christ his Son cleanseth us from all sin.”—1 John 1; 7. “Who his own self bare *our sins in his own body on the tree*, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”—1 Pet. 2; 24.

How truly and touchingly did the holy prophet say of him: “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and *with his stripes we are healed.*”—Isa. 53; 3-5.

Jesus said: “I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life *for the sheep.*” John 10; 14, 15.

When betrayed, and surrounded by enemies, and bold Peter would have defended him, he meekly said: “Put up thy sword; the cup which my Father hath given me, shall I not drink it?”—John 18; 11. For he had said: “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”—John 10; 17, 18.

Therefore, with meek submission, as the innocent and holy Lamb of God, this dear Man of sorrows was led away to Annas, to Caiaphas, to Pilate, to Herod, to Pilate again, bound, cruelly whipped, spit upon, mocked, falsely accused, unjustly condemned, and then led up Mount Calvary, as a lamb to the slaughter, nailed to the accursed cross, upon which he cried out, "*It is finished!*" and died.

Oh, beloved Jesus! precious Brother! "born for adversity," thine was a love stronger than death. Thy love for thy dear brotherhood, the children of thy God, triumphed over all their sins and foes, and over death—the last enemy.

FINISHED! Oh, blessed, dying word! That word ended the law, abolished death, and opened the grave. Yes, *finished!* the suffering life in the flesh, the death unto sin, and the cross. Finished! Oh, *finished!* the curse, the cup of woe, the Baptism into death.

Yea, ended, and passed away forever! The long and bitter bondage in Egypt is over, the terrible Red Sea is crossed, the enemies are destroyed, and Israel is saved!

"And thou shalt call his name JESUS; for he shall save his people from their sins."—Mat. 1; 21.

"I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."—John 17; 4, 5.

His prayer was heard, and "Christ was raised up from the dead by the glory of the Father." And, behold, the suffering Son of man, who died for us, now lives again!

We have gone with him to the cross, and to the tomb; have suffered, sorrowed and wept with him. Now let us behold him as risen from the dead, and follow him into his new and gospel kingdom.

"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that *he is risen from the dead.*"—Mat. 28; 5-7.

This, then, is the first gospel tidings; the good news of the kingdom of heaven.

“But now is Christ risen from the dead, and become the first fruits of them that slept.”—1 Cor. 15; 20.

“Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel.”—2 Tim. 2; 8.

Our Lord Jesus Christ “was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, *by the resurrection from the dead.*”—Rom. 1; 3, 4.

Therefore, the risen Christ is both the Son of God and the Son of man; and so he is the *First-born* from the dead among many brethren, and the exalted Head of the Church. The dying Stephen said: “Behold, I see the heavens opened, and the *Son of man* standing on the right hand of God.”—Acts 7; 56.

“And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up *into heaven.*”—Luke 24; 50, 51.

“And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”—Acts 1; 10, 11.

Paul wrote of him as thus exalted and crowned and glorified, saying that the saints believe, “according to the working of God’s mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above *all* principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put *all things* under his feet, and gave him to be the HEAD over all things *to the Church*, which is his body, the fullness of him that filleth all in all.”—Eph. 1; 19-23.

This was the faithful and glorious fulfillment of what God had spoken by the prophets.

[*To be Continued.*]

MORRISTOWN, INDIANA, February, 1882.

For since by man came death, by man came also the resurrection of the dead.—1 Cor. 15; 21.

[Concluded from June No.]

The people gathered to hear him. He pointed to Jesus and said: "Behold the Lamb of God that taketh away the sin of the world." They believed it not. But it was according to the prophecy. "For he shall grow up before him as a tender plant, and as a root out of dry ground. He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."—Isa. 53; 2. Yea, he came down from heaven and took upon himself the likeness of sinful flesh. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."—Heb. 2; 16, 17. He was made just where man was made (a little lower than the angels, crowned with glory and honor.)—Psa. 8; 5. Heb. 2; 9. He was made of a woman, made under the law, to redeem them that were under the law; thus fulfilling the figure presented in Adam. He went to his bride (under the law), that he might not be separated from her. The Virgin Mary was overshadowed by the Holy Ghost, and the conception took place by the power of the Highest. This is the origin of his humanity; and by thus taking upon himself the likeness of sinful flesh, he took upon himself our iniquities.

An angel could not die for us. Man had sinned, and man must die for that sin. But merely as the seed of Abraham (as the Jews looked upon him), he was not able for the task that was before him. "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."—John 5; 30. All power is given into his hands. "For in him dwelt all the fullness of the Godhead bodily." They only knew him after the flesh; but henceforth we know him

no more after the flesh. He declared his mission, but they knew it not. They went about to kill him, but his hour was not yet. Others tried to make him king, but he said: "My kingdom is not of this world." When his appointed time had come, he said: "Now is your hour, and the power of darkness." He descended into the lowest depths of agony ("the heart of the earth.") We see him "pressed as a cart under many sheaves;" with "his soul exceeding sorrowful, even unto death;" "smitten and afflicted." "He is beaten with many stripes," mocked and derided. The sword of justice strikes down the Shepherd, and the sheep are scattered, and God turns his hand of protection "on the little ones." He is nailed to the cross. He cries in the deep agony of his soul: "My God! my God! why hast thou forsaken me?" Thus showing that it was the *man* that suffered. "He cried, It is finished! and gave up the ghost." He died that we might live. He was made to be sin for us. A cloud overspread the city, and the vail was rent in twain. Thus showing that the utility of the typical worship was at an end, and that the middle wall of partition between Jew and Gentile is broken down. And, to add further to the awful solemnity, "the sun was darkened, and the earth quaked; the graves were opened, and many bodies of the saints which slept arose and came out of their graves after his resurrection, and went into the holy city and appeared unto many."

Oh, gloomy picture! His disciples go away in sorrow and gloom. They "trusted that it had been he which should have redeemed Israel." But this hope had fled.

But, oh, glorious thought! They are "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead."—1 Pet. 1; 3. He comes forth a conqueror. He has brought up with him the keys of death and hell. And, "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. He says to his disciples: "I go to prepare a place for you." Again he says: "If I go not away, the Com-

forter will not come unto you." And further he says of this Comforter: "He shall receive of mine, and shall show it unto you." This was verified on the day of Pentecost, when the Holy Ghost came as a rushing mighty wind and filled the whole house wherein they were sitting, and the apostles were enabled by it to speak the wonderful works of God. It is also verified in every vessel of mercy that is born of the Spirit.

By this spiritual birth the saints are enabled to know him in his spiritual character; while without this, they can only know him after the flesh. The saints are "born of God, born of an incorruptible seed that liveth and abideth forever." Being born of the same parentage, they partake of Jesus' spiritual nature; and it is this Spirit of which we are born, that will quicken our mortal bodies.

Paul says: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. 15; 49. This is essential to our enjoyment of his presence with the Father. David says: "I shall be satisfied when I awake in thy likeness."

As the children are partakers of flesh and blood, he also likewise took part of the same. He also gave to us of his divine nature, and by his death and resurrection we are freed from the law of sin and death; but we are still separated from him by the presence of sin in the flesh. This sin in the flesh will reign unto death, but the Spirit of life in Christ will reign unto eternal life. When the appointed time shall come, our vile bodies will be quickened and changed, in a moment, into the likeness of his glorious body, and he will take us unto himself, that where he is, there we may be also. This is the adoption, and the blessings of heaven in the presence of God forever are the inheritance received by that adoption. "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies."—Rom. 8; 23.

Yours, in the love of the gospel, W. N. THARP.

BRETHREN are requested to give us information of revivals that may be in their churches, and baptisms.

CAIRO, GEORGIA, April 26, 1882.

*Editors of the Gospel Messenger:—Very Dear Brethren:—*I want to write my experience, and if you think it worth a place in the MESSENGER, publish it.

When I was but a small boy, I would often think of what was to become of me after death; for observation taught me that I must die; but I promised myself long life, and thought when I had taken full pleasure in sin until I could not enjoy it any longer, would be time enough; for I thought a religious life would be no pleasure, thinking that I could and would perform good works to pay God for all the sins that I had and would commit, and get to be a powerful Christian in due time. When I was about fifteen years old, I was picking cotton near the road, and one of my brothers said, "Yonder goes —," and called the name of the man, who was passing by on horseback, with a coffin about three feet long. It came with force to my mind, "Now you see that children die, and if this was your case, hell would be your doom." I was sorely troubled for some time, and tried to do some good works, and the trouble partially left me; and for about one year's time my trouble some of the time was heavy, and at other times not so heavy. After about one year I became desirous to read the Scriptures, and read all I could secretly, for I didn't want any one to know that I cared any thing for religion; and what I read condemned me,—so much so, that I felt to be truly a lost sinner. My former habits of trying to pray sometimes, left me, and all the time that I was awake I was petitioning, "Oh, Lord, have mercy on me, a lost sinner, for Jesus' sake!" for I had no righteousness of my own. And while life lasts I shall remember my last struggle, feeling sure that I was praying my last prayer, and felt it was useless; for God could not remain just and save such a sinner; and, if not deceived, God revealed to me the system through Christ, and that he (Christ) was my Saviour. And now, dear children of God, language fails me here. I can't express what I felt,—feeling to be on the brink of yawning hell, and all in a moment to feel sure that Jesus was my Saviour. But this happy season didn't last

long before I thought I was deceived, and I have been troubled ever since, excepting momentarily.

Now, Brother Respass, the MESSENGER comes to me regularly, laden with comfort and instruction, for which I feel thankful. I might mention many communications, but it is useless when they are all so good.

In conclusion let me say, if saved at all, I am a poor sinner saved alone by grace. Lest I should worry you, farewell!

In love,

PETER T. EVERITT.

CORN HOUSE, ALA., April 23, 1882.

Dear Editors of the Messenger:—As much has been said and written recently relative to the New Birth, I thought to pen a few thoughts in connection with that wonderful change that takes place, and must take place, with every son and daughter of Adam that knows any thing experimentally of salvation by grace. What part of the man is thus changed, or "born again," I shall not attempt to tell. But, "ye must be born again," were Christ's words to Nicodemus. Now, we learn from the sacred record that this man was a Pharisee, as well as a ruler of the Jews; and no doubt all Jerusalem was in excitement over this doctrine of the new birth, as taught by the Saviour. Notwithstanding this proud ruler of the Jews was a worshiper of, he knew not what, and perhaps as honest in his devotions as any Pharisee is in this age of the world, yet somehow doubts began to arise in the mind of this proud-hearted man, and I imagine that all was not well; consequently he crept away from the Jewish rabble under cover of the night, to inquire of this man Jesus something concerning this new doctrine he was teaching, that caused so much excitement. What prompted Nicodemus to come to Jesus by night? I conclude he did not wish to expose himself to public ridicule, for no doubt such would have been the case; and further, he might have lost the high position he occupied, if he had gone openly in broad daylight. He knew that Jesus and his doctrine was very unpopular; and so it is to-day with

that same class of pharisaical worshipers, who have never been born again. Nicodemus admitted that Jesus was a teacher come from God (John 3; 2.) Jesus, in answer to the question propounded by Nicodemus, said: "Verily, verily, I say unto you, Except a man be born again, he cannot see (much less enter) the kingdom of God."

I do not claim to understand all about how this wonderful change takes place, or is brought about in man (not by man), any more than I can tell where the wind is coming from, that is blowing so briskly whilst I write, or where it goes. I hear the sound as it rushes past the trees, and that is about all I know or can tell about it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit."—John 3; 8.

After Jesus told Nicodemus all about this new birth, and made it very plain, it seems to me he (Nicodemus) marvelled or wondered at such doctrine, expressing himself thus: "How can these things be?"

And this same doctrine is just as profound a mystery to the Nicodemuses of this day and time as it was then. Ye must be born of the Spirit to understand spiritual things. Now, the term "born again" is certainly a figurative expression. Numerous figures and analogies are used by the inspired writers to set forth this change, as well as other leading truths and lessons in the Bible. Those that have been thus changed or born again, in their collective capacity are called a kingdom, a nation, a generation, a family, a house, a flock, a temple, a city, a priesthood; in their individual capacity they are called priests, soldiers, citizens, children, sheep, stones, branches, &c. They are said to be begotten, born, planted, regenerated, builded, engrafted, converted, created. Now, under whatever figure they are introduced, reason argues that every thing said of them should be expressed in conformity with the symbol under which they are presented. Are they called sheep, then he that presides over them is called a shepherd, and their enemies are wolves, dogs, &c.; their sustenance

is the green pasture, their place of safety and repose the sheep-fold, their errors are wanderings, strayings, their conversion a return, their good behavior a following the shepherd. Are they called children, then collectively they are a family, God is their Father, Jesus their Elder Brother; they are heirs of God, they live and walk with God. Are they priests, Jesus is their High Priest, the church is their temple, the Saviour is their altar, their songs and praises are incense ascending to heaven, their works of love are sacrifices most acceptable unto God. Are they citizens, the church is their kingdom, and Jesus their King; formerly they were aliens, and their naturalization is regeneration, or being born again. Are they called branches, then Jesus is the true vine, his Father the vine-dresser, their union with Christ an engrafting, the discipline of the gospel a pruning, and their good works the fruits of righteousness or the result of being born again. There is no confusion of metaphors in the Scriptures of eternal truth. Confusion is the language of Ashdod; it belongs to Babel to mingle and confound all figures and analogies.

Now, I do not see much confusion in the writings of the brethren, but a little misunderstanding, or perhaps a lack of a proper understanding of this mysterious question. It is clear to my mind, that, when Jesus used the phrase "born again," he had a kingdom in view, and therefore used such phrases as were in keeping with the word "kingdom." These phrases were also such as adapted themselves to the circumstances of Nicodemus. He, by a natural birth, had entered the Jewish kingdom, and must (if he ever sees the kingdom of God) now, by a process bearing some analogy to a natural birth, enter the kingdom of the Messiah; and he could no more enter the spiritual kingdom without a spiritual birth, than he could have entered the Jewish kingdom without a natural birth—which would certainly have been impossible. But so full was the mind of the Rabbi of a natural birth, that he understands by the phrase "born again," the being literally born when one is old. He could not *possibly* elevate his mind above a natural birth. As this spiritual birth is one of the

qualifications of citizenship in the kingdom of God's dear Son, he could not even see the kingdom. Now, in order to become a fit subject for this kingdom (the church), we must become, through the power of the Spirit, a new creature, and be baptized, if we would obtain a place in the church militant. A thousand natural births would not constitute us a new man in Christ, but would leave us the same old Nicodemus still. "My kingdom is a spiritual kingdom," says Christ; and in order to see or enter it, we must become a spiritual man—must be so changed as to have spiritual desires, a taste for spiritual things, in order to enjoy this kingdom, of which our blessed Saviour is the King.

It is a source of great pleasure to me to meet with my brethren, and hear them talk of their joys and sorrows; but, oh, how it pains my heart to hear the noise of war in the camp! Brethren, our labors, whether with the pen or from the sacred desk, should be labors of love. Our grand incentive should be to comfort the flock of God—feed the sheep; we can't make them. We never should step aside from the plain word of God to hunt up new doctrines that the Scriptures will not sustain.

In love, dear Editors, I submit the above thoughts for your consideration. Your brother in gospel bonds,

WILLIAM R. AVERY.

Brother Respass:—The church at Browneville, Ala., is in debt for their house of worship, which they have just built, and need help. Most of the members are poor. They owe \$200 for their house yet. Are there not two hundred Baptists that will give them one dollar apiece, which they will not feel, and which will help that church greatly? I am not a member of that church myself. Any one who wishes to help, can hand it to Elder H. Bussey, at Columbus, Ga.

Please publish in MESSENGER.

N. E. MILLER.

ELDER JAMES J. GILBERT has moved to Winchester, Clark county, Ky., his present post-office.

NASHVILLE, BERRIEN CO., GA., March 18, 1882.

Dear Brethren:—I take pleasure in addressing you my first time this day. A book of seven seals was spoken of in your last MESSENGER. When the Lamb had taken the book to loose the seals, they all sang together a new song, saying, "Thou art worthy to take the book and to open the seals thereof." That reminded me of the day that I received a hope that the Lord had heard my prayers and forgiven my sins. I have been much afflicted in mind and body; but godly sorrow worketh repentance which is not to be repented of, and I am therefore rejoicing in and praising the Lord for his goodness toward me.

I am young and very ignorant,
And work I must, though the reward be distant;
Patiently must I wait for my call,
To receive the inheritance of my all in all.

These lines suit my feelings, as that is seemingly my condition. I got to studying about my case yesterday evening, and was so absorbed that I neither ate any supper or breakfast. This Scripture seemed to be on my mind: "They that feared the Lord spake often one to another;" and to admonish one another in love. I want to speak to my brethren and sisters; and I want them to console me and all the children of God. As I was so young—only twenty-one years old—I felt to be too small to say any thing; but I find that I have to feel that way to say any thing God-honoring and cheering to his saints; that we must get clear of self, and depend upon God for direction, aid and strength. This, I trust, is my condition as I write. But I am one whose mind is troubled with doubts and fears; not in the least doubting the Lord, but my own sinful self. I was baptized 29th May, 1881, though I joined October, 1880. The delay was caused by disorder in the church (which was got rid of), called Empire, Berrien county, Georgia.

I write these lines, brethren, to console my own heart. Brother Mitchell, your article on "Secret Societies" suited me well. A man can't serve God and mammon. Therefore let

Christians keep aloof from all secret societies of this world, and earnestly contend for the faith once delivered to the saints.

I will close by saying, pray for me wherever you go, and for all saints everywhere.

Yours in love,

J. B. ROWAN.

FOUNTAIN HEAD, TENN., May 15, 1882.

Dear Brother Respass:—I have this day received the magazine, GOSPEL MESSENGER, for which I desire to express my thanks to you. I have carefully read it once through, and find nothing to condemn, but much to commend. I fully agree with Brother Purifoy, that the water birth has nothing to do with baptism. I have thought that the water, in connection with the Spirit and the blood, that bears witness in earth, was the water that was mingled with the blood that flowed from the side of Jesus when he was pierced, is the water alluded to. I may be wrong in this, as I am often wrong. Jesus had no surplus about him. I have thought the water was still mingled with the blood, when mystically applied by the Spirit to cleansing the polluted sinner; but in our imperfect state, perhaps, no man understands the true meaning of all the Scriptures.

I will ask you to accept my thanks for the GOSPEL MESSENGER. With fraternal affection, your poor old afflicted brother in hope of eternal life (if, indeed, I be a brother),

MEREDITH HODGES.

P. S.—You know I am almost entirely deaf, but I thank God that I am neither dumb nor blind. I take more delight in reading than I should if I could hear common conversation.

M. H.

THE UNION MEETING of the First District of the Beulah Association will convene with the church at Canaan, Lee county, Ala., on Friday before the fifth Sunday in July, 1882; instead of the third Sunday in August, as published in the Associational minute.—ED.

DAYTON, VOLUSIA CO., FLA., April 29, 1882.

Dear Brother Respass:—I was reminded by receiving the MESSENGER, for May, that my subscription might be about out. Enclosed please find \$1.00 to renew it for another year.

I can not express how much we appreciate your loving words of comfort and cheer in its pages, nor how deeply we sympathize with you in your afflictions. God grant to give you all needed grace and strength, and to spare you to us with many more years of usefulness, is our earnest prayer.

Wishing you continued and most deserving success, I remain your brother in Christ,

WILLIAM C. BENNETT.

ON THE SEA.

Like Noah's weary dove,
O'er trackless waters driven,—
No heart to praise or love.
No foretaste here of heaven.

The stormy winds prevail,
And toss my fragile bark,
And each succeeding gale
Tempestuous is, and dark.

The boundless waters sweep
Around on every side,—
Deep calleth unto deep,
And I am sorely tried.

Dear Jesus, thou hast walked
Upon the raging sea,
And whispered, "Peace! be still!"
O, speak that peace to me.

March 12, 1882.

SALLIE M. BARTLEY.

"SO IS EVERY ONE BORN OF THE SPIRIT."

I.

Strongly, fiercely sweeps the wind,
As if stirred by Master hand;
Otherwhere so softly blows,
As by hovering angels fanned.
Its voice is heard, high or low,
And as it list it bloweth,—
But whence it came, whither goes,
The wise God only knoweth.

Butler Ga., January, 1882.

II.

Strongly sweeps the Spirit power
Through this soul, its depths to shake;
Then o'er that one softly moves,
As if merely to awake.
Each, awaking, hears the voice,—
But how? whence? whither goeth?
The mysterious Power of peace,
Thou wise God only knoweth.

R. ANNA PHILLIPS.

WE have some excellent articles for future numbers of the MESSENGER.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors.

THE UNCLEAN SPIRIT GOING OUT.

In the May number of the GOSPEL MESSENGER, Elder D. B. Sheffield, of Florida, has a request for our views of the following text :

When the unclean spirit is gone out of a man, he walketh through dry places seeking rest and finding none. Then he saith, I will return into my house from whence I came out : and when he is come he findeth it empty, swept and garnished. Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there : and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.—Mat. 12 ; 43-45.

In treating upon this text, we shall not attempt an application in all its bearings, but will give only the main point, as we understand it.

In the connection of this text, the Lord Jesus Christ shows that no amount of external show, or formal religious services, could possibly amount to any thing before God in the way of acceptable services. "Either make the tree good and his fruit good ; or else make the tree corrupt and his fruit corrupt ; for the tree is known by his fruit." The fruit of a tree shows the character of the tree that bears it, even as a man's works show the character of the man. And if the last state is worse than the first, it is evident that he has been a bad man at heart, and wrong in principle all the while. Thus our Lord speaks of the self-righteous Pharisees : "O, generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh." It matters not what outward demonstrations persons may make in piety and devotion,—so long as the heart is evil, they will bring forth that which is evil in the sight of God.

The text we are considering is a continued figure to illustrate the increasing wickedness of the Jewish nation as represented by the Scribes and Pharisees ; and to show that, notwithstanding all their high privileges, their strict outward

forms and ceremonies in worship, that they were but filling up their measure of iniquity, and their last state would be worse than the first. It teaches us an important lesson, in showing that, no matter what are the high privileges any man, or nation of men, may have above other men, nor how much more they may have the temporal blessings of heaven lavished upon them,—yet all these things will be abused and perverted without the sovereign power and restraining grace of God. They may have had superior advantages over others for obtaining an accomplished education,—their moral and religious training may have been of the very best character,—they may have read the Scriptures as the Jews did daily, or in their synagogues every Sabbath, as modern Sunday Schools do,—they may have learned the letter of the law, and also of the gospel itself,—yet all these fail to slay their pride or cause them to love God or hate sin, and their last state of enmity and rebellion against God and his sovereign grace in the eternal salvation of fallen sinners is even worse than it was before they had any of these advantages or any such training. That this view of the subject is correct, we have abundant scriptural testimony; but the connection of the text itself is sufficient proof.

Those whose religious profession is represented by the man out of whom the unclean spirit voluntarily went and returned, are, in the immediate connection of the text, denominated “evil, adulterous and wicked.” They are not, therefore, true believers, unto whom Christ’s atonement is precious, and who are kept by the power of God through faith unto salvation, believing to the saving of the soul. They are not those unto whom the Lord Jesus has given eternal life, and of whom he says, “they shall never perish,” but shall come off more than conquerors through him that loved them and gave himself for them; but they are “evil, adulterous and wicked” men and women, who are destitute of the true spirit of worship, having only a form of godliness, a mere outward show,—conforming to the formal rites and ceremonies which they have learned in the form and letter, but have not the inward life nor prin-

ciple of grace,—a kind of spasmodic religion, that comes on periodically,—such as “evil men and seducers” have when they deceive others and are themselves deceived.

Those who believe in the power of men and devils to defeat the eternal purpose of God and effectually resist the merits of Christ in the eternal salvation of his chosen people, sometimes say that the Old order of Baptists can not do any thing with this text, as it so clearly conflicts with the doctrine of the final perseverance of the saints in grace as held by them. Now, if it could be shown truly that the man out of whom the unclean spirit voluntarily went, and into whom he again returned at pleasure, represented a true believer in Christ, then there would be some force in the argument against the effectual working of God’s mighty power in the salvation of fallen sinners. But it is evident that it does not represent the character nor condition of one who is truly born of God. Not one word is said in the whole narrative of the case about the work of God, of Christ, nor of the Holy Ghost,—neither is there any thing which would indicate that the man himself was, or ever had been annoyed, or in any way distressed, by the indwelling of the unclean spirit: there never had been any crying to God for its removal: and, after it had voluntarily gone out, there was not the least opposition to its return, with other devils in company even more wicked than the first. Not one word is said of the man’s mourning over any sin, nor grieving over any affliction, nor is there any thing indicating that the Lord had given him a “new heart,” nor put a “right spirit within him.” But to the contrary, and to show that no such things had been done in the man, for him, nor by him, it is expressly said that when the unclean spirit returned to *his* house, he found it “empty.” And not only was it empty, but, to show that it was waiting and ready for such wicked guests as returned to it, it was “swept and garnished.” Those who are born of the Spirit, instead of being represented as an *empty* house, are said to be “filled with the fruits of righteousness which are by Jesus Christ,” having the word of Christ dwelling richly in them, and God the Father working in them both

to will and to do, of his own good pleasure. The house is not an empty house, if it be any part of the "house of God;" for it is written, that "The tabernacle of God is with men; and he hath said, I will *dwell* with them and walk *in* them." Surely, then, the house is not empty, nor vacantly waiting for the reception of devils in it, if the Lord by his Spirit and grace dwells there. No person who is truly converted to God is represented as an empty house waiting for devils to occupy it. The religious profession of truly converted persons is not a mere empty profession, that floats with the popular current; but it is a profession based upon an inward principle which the Lord has wrought in them. But the man out of whom the unclean spirit went is still claimed as the habitation and house of the wicked spirit, and he saith, "I will return *into my* house;" and taking with him seven other spirits even more wicked than himself, they find the house swept and garnished,—just as a good housekeeper would do when looking for some desired and favorite guest to visit the family. "And they enter in and *dwell* there." It is a home for them, and their goods are in peace; and, to make it still more attractive for just such company, the house is beautifully "garnished"—that is, it is decorated and ornamented on the outside so as to appear very attractive and beautiful to all who are "lovers of worldly pleasures more than lovers of God." Just as all worldly religion is, appearing like whited sepulchres outwardly, but so defiled inwardly as to be "filled with dead men's bones and *all* uncleanness." "Even so ye, also, outwardly appear righteous unto men, but within ye are *full* of hypocrisy and iniquity."—Mat. 23; 28.

These are the religionists who are represented by the figure of the unclean spirits going out and returning. Like evil men and seducers, "they wax worse and worse, deceiving and being deceived," and their last state is worse than the first. Any false and seductive system of worship, that is attractive and congenial to the corrupt heart, is worse than none at all.

Several years ago, one of our brethren received a letter from an Arminian friend in Texas, in which his friend said

he had "never heard a Primitive Baptist preacher attempt to comment upon the text respecting the voluntary outgoing and return of the unclean spirit, and he thought the reason they never referred to it was because it would upset their doctrine." We presume, therefore, that this Texas friend and others of like faith with him, will not have that to say any longer; and if they believe that the text supports their religious system of conditional salvation and "free agency," we hope that they will not take it amiss if we partly, if not fully, agree with them that the text does represent and illustrate their religious creed and theory about as well as any text we know of in the Scriptures. We shall not, therefore, contend with them on this point, nor dispute their claim to the text as representing their conversions and their religion. It truly does represent that kind of religion in which the Lord's work is not known. But the man, the unclean spirit, and seven other devils, have full credit for doing all that is done in the matter.

There is no instance on record in the Scriptures where our blessed Lord cast out an unclean spirit, or even a legion of devils, and then those devils could again return at pleasure. Even devils are subject to the all-conquering power of Jesus, and they could not even enter into nor drown a hog, till he had given them liberty or said to them, "*Go.*"

The poor, devil-possessed Gadarene was certainly as bad a case as any could be, for he was not only under the influence of one foul or unclean spirit, but a legion of devils had dominion over him, so that "*no man* could tame him." It required a power superior to men or devils, and this power and grace is found alone in Jesus, who is "*able to save them to the uttermost that come unto God by him.*" By him the poor, devil-possessed Gadarene was clothed, put in his right mind, and sent forth, publishing abroad what great things Jesus had done for him. Neither his experience nor the Scriptures would justify him in proclaiming what he had done either for the Lord or for himself. When the Lord Jesus Christ says, "*Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him,*" the foul spirit at once must obey,

and the blessed Jesus takes the poor, devil-possessed and healed man in his own charge, taking him by the hand as one would a little, helpless child that is just beginning to walk. "Jesus took him by the hand, lifting him up, and he arose." Mark 9; 25-27.

From our very heart we do pity those whose religion is no better than that which is illustrated by the man out of whom the unclean spirit went and returned again. It is a carnal, worldly religion from first to last, in which there is no mention made of the Lord's work in any particular; no quickening by the Spirit,—no passing from death unto life,—no repentance, nor faith, nor any crying unto the Lord for help,—no heartfelt sense of guilt and sin, nor any rejoicing in deliverance from it.

The doctrine of Christ, in which is displayed the omnipotent power of God, has ever been both objectionable and astonishing to the self-righteous religionists of this world. It presents the "hidden wisdom" of God, "which *none* of the princes of this world knew;" and hence when Jesus in his sovereign power was publicly manifested in the synagogue, the whole crowd were "all amazed, saying, What a word is this! for with authority and power he commandeth the unclean spirits and they come out."—Luke 4; 36. "What new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him."—Mark 1; 27. We see, therefore, that when he who is Lord of lords speaks, the work is done; when he commands, it stands fast forever.

In the primary application of the text, the crowning act of wickedness of that people, who are represented by the figures used, was to crucify the Son of God: and all whose religion is of the same character and spirit, will continue to persecute and hate the Lord's people, and set at naught the doctrine of Christ,—and thus their last state of wickedness, which is done under the assumed character of pious zeal and devotion to their god, is even worse than their first state of sin, before they had ever made any religious profession at all.

Those who depart from the faith which they have once

professed, are not mere idle drones in religious matters; for it is written of them that they "give heed to seducing spirits and to the doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." The last state, therefore, is evidently worse than the first.—M.

TO TENNESSEE.

Our visit to Tennessee was an agreeable one. The Lord, as we trust, gave us favor with his people there. We were most cordially received and cared for. We preached there, as we do in Georgia, and as the Primitive Baptists do generally in this whole country, "those things which are most surely believed among us." If any of our brethren there had been led to suspect more or less Arianism, as it is called, in us, and as it has been falsely insinuated as existing in a covert form amongst the Primitive Baptists of this State, they are now satisfied that we and they are one people in the Lord.

We visited churches in five Associations, meeting with many of the Lord's ministers and children. The first Baptist we met was Brother Andrew Woods, at Bean's Station, near our first appointment. This kind brother made us feel at home at once, and parted from us at our last appointment (Wagner's Creek) with tears in his eyes. The peace of God ever be his! We had a pleasant meeting at Bean's Creek Church, and were kindly entertained by Sister Smith, a devoted widowed servant of the Lord. At our next appointment, Pleasant Grove Church, we had a large congregation and pleasant meeting. This church is under the pastorate of Elder J. G. Woods, a minister of great gifts, and the only one in Tennessee that we had the pleasure of hearing preach on the tour. We staid with our beloved Brother Monks one night, and two with the estimable family of Elder Woods. We met here with Elder J. E. Holman, an aged minister, whose praise is in all the churches, and for whom we formed the tenderest attachment. We also met here Brother Wright Frost, of Arkansas, who

continued with us about sixteen days, and was the last brother from whom we parted when taking the cars for home at Dechard. "His company was sweet and our union dear." We preached next day at Buck Eye, where we first met our beloved brother, Elder John J. Short. Our next meeting was at Mount Moriah, where we had a good meeting. We met here for the first time, Elder J. E. Frost, a minister whose time is wholly devoted to the work to which the Lord has called him, and the fruits of whose labors are seen on every hand. It was cheering to our hearts to meet with such a devoted servant of the Lord, and we thanked God and took courage. Our next appointment was at Bethel, where we met our esteemed brother, Elder James Wagner, at whose church (Wagler's Creek) was our last appointment,—a large and prosperous church,—sound, healthy, and well indoctrinated in the truth. We next went to Flat Creek, where we met first with Elder Frank E. Lacy, and Elder Parker, an aged brother and in very feeble health, with whom we spent a pleasant night. We had a good meeting at Flat Creek. We had here, and also at our kind Brother Farrar's, with whom we spent a night, the company of Elders Frost and Wagner. Our next meeting was at Mulberry, where we had a good meeting, and met with the pastor of the church, Elder Johnson. From Mulberry, in company with Brother Ferguson, a kind and zealous brother, we went to our next appointment at Concord Church. We had meeting here two days, spending one night with Brother Ferguson and one with Sister Landers, a widow and devoted to the Lord. We feel thankful for such sisters as Sister Landers and her daughter, Sister S. L. Landers, and others of the same kind with whom we met. We had a good meeting here, and the pleasure of again meeting with dear Brother Short, with whom we spent a night, and who accompanied us on our way the next day to Mount Olivet, where we were enabled to speak in much assurance in the name of the Lord. Our next appointment was at Rocky Creek, where we met with some precious brethren and sisters, and the pastor of the church, Elder D. K. Lasater. Brother Gambill conducted us from here

to his house, on our way to our next appointment at Stephens' Grove. After spending a pleasant night with him, we went next day to the house of Elder Jeremiah Stephens, an aged minister of the Lord, but still much devoted to the work of the Lord, where we were cordially received and entertained, and with whom we rested a day. We were shown the limb of the sapling to which Elder Stephens clung when he was drowned, so to speak, last winter in a pond between his house and Chapel Hill. He drove his horse into the pond in the road, not suspecting it to be swimming, and he was washed out of his buggy, and clung for nearly two hours to the limb until he was rescued in a state of unconsciousness. In this condition he remained some length of time before resuscitation. That sapling was the only one left beside the road, and it had been ordered cut down twice, but providentially it was left, no doubt for the purpose of saving Elder Stephens. We had a pleasant meeting at Stephens' Grove; from which church we went next to Enon, where we had another good meeting. We met here Elder Spain, who expressed his hearty approval of the doctrine preached. Our next appointment was at Mount Pleasant, but owing to a misunderstanding about the day of meeting, there was but a small congregation. We were met here by Brother W. H. King, whose kindness greatly cheered our hearts, and with whose pleasant family we spent the night. At our next appointment—Overall's—we had a pleasant meeting. We met here, the first time, Elder W. B. Owen, who, with his kind wife, Sister Owen, had come *fifteen* miles to the meeting. We met them again at our meeting at Murfreesboro. Next we went to Wilson's Creek, where I remained over with the kind family of Brother Hyde a day to rest, and Elder Rowe went on to Cool Spring. From here we went to Big Harpeth, at which place we had an agreeable meeting. I spent three nights with the Brothers Harvey here, and formed a strong attachment for them and their kind families. We took dinner with Brother Sledge, from whose house we took the cars for Nashville. At Nashville we were kindly entertained, and had meeting two days. We staid two nights with

Elder J. B. Stephens, and one night with Sister Woodward, at the cemetery. The circumstances were such that we had but little of the company of Elder Stephens. The cemetery is a most beautiful place; sculptured urns, mausoleums, and monuments marking the place of the rich and noted dead; but the spot we most desired to see, was that wherein rested the remains of Elder Fain, an humble minister of the gospel. This we found, overshadowed only by a bush of evergreen. Here the mortal remains of this servant of the Lord rests, alongside his wife, and will rest until the graves give up their dead. From here we went to West Station Camp, stopping with the kind family of Brother Douglass. We met here the pastor of the church, Elder J. W. Reddick, a useful minister of the gospel; and also with Elder Jackson, with whom we stopped to dinner. We had a good meeting. The next day was very rainy, so that we had but a small congregation at Friendship. From here we went to Elder Hodges', an aged servant of the Lord, and almost deaf, but still vigorous in mind, though in his 89th year. It rained nearly all night and during the morning, making it impossible to fill our appointment at East Station Camp, and we therefore took the cars at 9 o'clock for Franklin, Ky., to meet our appointment at Sulphur Springs the next day. We took conveyance to the house of Brother Thomas Meguirars, and were most kindly received by him and his kind wife, Sister Meguirars. On account of the rains and high water we had but a small congregation at Sulphur Springs, but had a pleasant meeting. From here we turned south, being conveyed to the cars by Brother Harris, with whose agreeable family we spent a pleasant night, and got to Murfreesboro, where we were kindly entertained by Brother Leatherman and Sister Jones. We had a small congregation on account of the bad weather. At our next appointment, at Fosterville, we had a fair congregation. We met Elder McLane at this place; and though our interview with him was very brief, yet we felt that he was one of the Lord's ministers. At our next meeting, near War Trace, our hearts were greatly cheered by meeting again with

Elder Frost and his brother, Wright Frost. We had quite a pleasant meeting at the church, near this place. At our next appointment, near Haley's Station, we met with Elders Lacy and Wagner again. We had a good congregation here, and spent a pleasant night with the kind family of Brother Stephens, of that church. From here we took cars, in company with Elder Wagner and the Brethren Frost, for our last appointment—Wagner's Creek.

Here our tour terminated, and we got home, finding our families in better health than we expected, after an absence of five weeks and three days. Thanks unto the Lord for his mercies!—R.

Owing to the space occupied by this article, our editorial on "Peter's Preaching" is deferred to the next issue.

WORDS TO CHILDREN, AGAIN.

Dear Children:—You have doubtless read our first letter that was specially addressed to you in the May number of the GOSPEL MESSENGER, and will be looking for another very soon; and as we do not wish to disappoint you, we will write again, though we have not time to write much at present.

In our first letter we told you that we had been thinking for some time of writing a few things to you, as well as to the older heads and members of the family to whom the MESSENGER makes its monthly visits; but we wish now to tell you how we become stirred up to write a little sooner than we would have done had it not been for a little word or two in the letter of Elder J. W. Parker, of Alabama. In the MESSENGER for April, and on the 128th page, he says: "I have read the GOSPEL MESSENGER to my family to-night,—my wife and children enjoying an equal portion with myself."

When we heard that the children enjoyed the reading, we thought we would no longer forbear writing a few words specially for them.

It is certainly very nice, and a good custom, for one of a family to read something that is worth reading, while the

other members of the family sit around and listen attentively to what is being read. If we enjoy what we read, we will be much more interested to have others enjoy it with us, not only by listening to the reading, but by conversing about it, and presenting one to another such additional thoughts of our own as may have been suggested to our mind by what has been read.

The great Creator of all created things has bestowed a wonderful blessing upon men, women and children, in giving them the power of speech, that they may talk one to another, both by word of mouth and by writing. They ought to be very glad, and very thankful for such a gift, and to be very careful they do not make a bad use of it, either in speaking or writing. We all have to learn to speak, to read, or to write; and the first and oldest writing that we have any account of, was written by the special authority and command of God. If you will look in the 17th chapter and 14th verse of Exodus, you will find this command there recorded. We suppose you know, or some of you do, that *Exodus* is the second book in the Bible; but perhaps you do not know what Exodus means. Well, we will let you find that out, and now tell you that the great God of heaven and earth has not only commanded his servant Moses and others to write certain things, but has written, himself, on tables of stone, and also in fleshly tables of the heart.

In Exodus, the 32nd chapter and 16th verse, you will see these words: "And the tables were the work of God, and the writing was the *writing* of God, graven upon the tables." Also, in chapter 31st and 18th verse, we read of certain things being "written with the finger of God."

Now, children, you certainly must know, if you think a little about it, that if the Lord has written any thing, or commanded any of his servants to write, that he intends what is written shall be read by somebody; and, in order that anybody read what is written in the letter of it, he must learn the language in which it is written, and learn the letters, and how to place them so as to make words. Every one who reads

has had to learn how to read, but there are a great many persons now, and always have been, who do not know how to read, or who read so poorly that they can not get the sense or meaning of what they read. If they were to read to you, it would be hard to tell what they are reading, because they call so many words wrong, or leave some little words out entirely. If you ever read the Bible, or any other useful writing, so as to get information from it, or give any information to others, you must be very careful about these little things and improve by careful study and by making a good use of your time.

Several thousand years ago, there were no books printed, nor papers, like we have them now. What few books there were then, had to be written with a pen, and you know it would take a long time to copy one so that others could have a book. Books were scarce, and but few people were able to own one, and very few could read them. But it was a custom for people to assemble together at times, and one or more of the company would read to the men, women and children who thus assembled. Moses read the law of God to all Israel, and Joshua read "every word" that was commanded to "all the congregation of Israel, with the women, and little ones, and the strangers that were conversant among them." See the Book of Joshua, 8th chapter and 35th verse. In the 8th chapter of Nehemiah we have an account given of Ezra the priest reading from morning till midday before the men, and the women, and those that could understand."

You will see in the New Testament that it was a "custom" with the Lord Jesus Christ, when he was here personally on earth, to go into the synagogue on the Sabbath day, and "stood up for to read." See Luke, 4th chapter and 16th verse.

You see, dear children, that we have good examples for writing, for reading, and for hearing what is read. Now, will we profit by these examples? Will the children to whom we now write, learn to read for themselves as well as for others? We hope they will. We have been told of one little boy that read the letter to children in the May number of the MESSENGER, and then took down the Bible and read for some time. May the Lord incline others to do likewise!—M.

WE publish in this issue a piece of Music, gotten up at considerable expense by us, and hope to furnish similar music as often as we can. Brethren who have choice tunes, that are not patented, if they will set them to music and send them to us, we will have them electrotyped and published in the MESSENGER. Some of the old tunes, that are almost forgotten, would be new to many of this generation, and probably better than most modern tunes.

BROTHER W. WELCH wishes information if any one knows any thing, as to what has become of Jeremiah M. Oliver, a blind brother, who once lived near Rock Mills, Randolph county, Ala. Please answer through the MESSENGER.—ED.

WE are willing to give space at all times to obituaries, but ask that writers refrain as much as possible from mere empty praise of the dead, but give any interesting incidents in their Christian lives that may be remembered.

IF each subscriber to the MESSENGER will get us one additional subscriber, we will issue it semi-monthly. Make the effort, brethren and friends, and see if we can't begin in January, 1883, to issue it twice a month.—ED.

BRETHREN everywhere that wish notice given of the time and place of holding Associations and other meetings, can have it done through the MESSENGER by dropping us a line to that effect.

THE obituaries of Elder Solomon Kenedy, Sarah Alderman, S. B. Carr, and J. J. Lawrence, are unavoidably crowded out. They will appear in the August number.—EDS.

NOTICE the premium we offer of Elder Hassell's "Church History" for a club of ten subscribers to the GOSPEL MESSENGER. "Pilgrim's Progress" for two subscribers.

WE are glad to say that the MESSENGER is growing very rapidly in favor with the people of God in all sections of our country, for which thanks be unto the Lord!

EXTRACTS FROM VARIOUS LETTERS.

QUITMAN, GA., May 10.

Beloved Brother Respass:—I feel that your letter was directed by the Lord for my good. When an impression of duty is resting upon one of the Lord's afflicted ones, how often he complains of weakness and murmurs, wondering, "Is it of the Lord?" Thus going on and refusing obedience until the wrath of the Lord is kindled against him. Then he is apt to make a vow; and at length the time of payment arrives, and if he pays it, it is with as much reluctance as it was with Jephthah when he sacrificed his only daughter in payment of the vow made by him. With the help of the Lord I feel, dear brother, that I have (though in weakness, as you stated) paid the vow that I made after reading your letter; and in so doing, I beheld a beauty I never saw before; and though it was but a poor little dove I offered, I feel that a dove only was required of me. It being over, I am content as to it.

But, oh! will the Lord continue to be gracious to me? I much fear at times that I am deceived, and have deceived the brethren and sisters, and that I had better never make another attempt. It does seem that the Lord would not make choice of one so weak and ignorant as I am to be a mouth-piece for his people. I know surely I must be the last chance. That any other member of our church would be better calculated to fill this responsible position than myself.

A. O. SIMMS.

GRAHAM, APPLING CO., GA., May 18, 1882.

Dear Brethren:—I have been receiving the GOSPEL MESSENGER ever since November, 1880, and reading the communications of many of my brethren and sisters who have never seen my face. It is to me a source of comfort. Please give your views on Romans 8; 20. Pray for me.

Yours, in hope,

CORNELIUS BUIE.

READVILLE, TATNALL COUNTY, GA.

Dear Brethren:—I have been thinking for some time to write you a few lines, but have neglected it, or rather I have been without writing paper and could not get it, without doing without something else that I stood in real need of. I am a widow, and very poor in the things of this world; but I do believe that my poverty comes as a blessing to me, causing me to rely upon my only helper, my heavenly Father. I was left a widow in 1864 with five daughters, the eldest being nine years old, the youngest having been born three months after my husband's death. I have only one daughter with me now, and an orphan child, whose mother on her death bed requested me to take care of her babe, which I have done to the best of my ability. I could not at first see how I could take such a responsibility and care upon myself in the situation I was, but a second thought bade me show mercy; and I can sincerely say, that it is the mercy and goodness of God that has sustained us and supplied us with food and raiment. He has been a father to the fatherless and a husband to the widow, for which I do often wish to pay the debt I owe him. My only trust is in his great love and mercy. I am receiving the

GOSPEL MESSENGER, and I do feel very thankful to you and Brother Mitchell for it. In the MESSENGER I find a great many words of comfort to my soul, as well as a more enlarged understanding of the Scriptures than I would without it; besides hearing from many brethren and sisters in far distant lands, whose faces I have never seen in this life and never expect to see; yet I hope by the grace of God to meet with them in a better world than this. Please give your views on Zechariah, 11 chap., 2, 3, 4.

Yours, in love and hope of eternal life, ELIZABETH GREEN.

WEISER BRIDGE, WASHINGTON CO., IDAHO TERRITORY.

Brother in Christ, if I am worthy to call you thus:—It has fallen to my lot to stop in this part where we have no preacher. We have been here seven years and have heard the gospel once. There are plenty so called preachers that teach for doctrine the commandments of men. We wish, if you know of any preacher that would like to move to these parts, that he might know if he would come, we would help him to get here. We mean an Old Baptist preacher. If they, or he, will write to me, I will answer them. This is a healthy country; it is a good grain country, and easy to make a living in. We do hope that the Lord will send one to us poor unworthy worms. I will write you again.

Yours, G. SATER.

ADAIRSVILLE, GA., April, 1882.

Dear Brethren:—The brethren are well pleased with the MESSENGER. I hope you and Brother Mitchell will be blessed in your labors. I know it will be necessary for you to be very cautious and patient with the brethren. It is a time of great excitement; in almost every locality there is some question or topic being discussed. The eternal vital union of Christ and the Church is exciting the brethren in our section. And it is only a question of words; there being no difference in principle, all admitting the relationship of Christ to his people, as now, and always, their representative.

Yours, in hope, F. M. CASEY.

STANHOPE, NASH COUNTY, N. C., May, 1882.

Dear Editors:—I have every number of the GOSPEL MESSENGER filed away, and hope to continue to receive them as long as I live, if I can see to read them that long. I was much pleased when I saw the name of Elder Mitchell as associate editor. I am not identified with the Baptists, but I greatly desire that I may by the grace of God be made fit for the Church of Christ. Dear elders, I desire your prayers for me at a throne of grace. I am lonesome and lonely, and desolate, having lost my bosom companion, who died sitting up in a chair as suddenly as could be.

A. H. DENTON.

GREEN COVE SPRINGS, CLAY CO., FLA., May, 1882.

Dear Brethren:—I esteem the MESSENGER very highly. I would not be without it one year for five dollars, though I have not received a number since April. They have always heretofore come in advance and regularly.

Yours, R. N. BATTEN.

We have mailed the missing number, and will always do so when notified, if we have the number on hand.—Eds.

MAULDIN BRANCH, BRYAN COUNTY, GA.

Dear Brethren:—Please give your views upon the sin against the Holy Ghost. I dearly love to read the MESSENGER.

Yours truly,

LAVINIA CLANTON.

NASHVILLE, GA., May 12, 1882.

Dear Brethren:—One of our dear brethren, James Swindel, had a dear daughter killed yesterday morning by lightning whilst in the field. Oh, what a shock! Yet it is by Him that is too wise to err and too good to be unkind. May the Lord sanctify the sad dispensation to the good of the distressed family. My dear brother, we would be glad to have you come and preach for us, if in your power. Remember me kindly to Brother Rowe and any of the children of God.

ANSEL PARRISH.

OCCILLA, IRWIN Co., GA., April 26, 1882.

Dear Brethren:—As the time for which I have paid for the MESSENGER is nearly out, and having been well paid for the dollar the past year, I herein enclose pay for another year.

I happened to a very serious accident a week ago, having got my collar bone broken by the kick of a shot gun, which has so disabled me that I can hardly write; but I wish to give you encouragement, in my weakness, concerning the GOSPEL MESSENGER. My view is that it has done a great deal of good in our section of late, amongst the brotherhood in a great many ways. I enjoy it very much and am always glad to get it. I have just finished reading the editorial of Brother R. in the May issue concerning the apostle, Peter, which is worth any of the brethren's attention, if I am not deceived; and I find many such pieces from brethren in its pages, making me feel and think that we are of the same family, though we are strangers in the flesh. This is a great consolation to me, especially in my cold and wintry seasons, though it seems to me that if I am one at all, it is the least of all the flock.

Your brother in Christ,

WILLIAM PAULK.

LEXINGTON, LEE Co., TEXAS, April, 1882.

Dear Brother Respass:—I have received twelve copies of the GOSPEL MESSENGER and remit for another year. Brother, nothing affords me more pleasure than to read the Bible and MESSENGER; it is about all the consolation that I have, for our church is in a cold state, having no pastor. We have had no preaching in about five months. Hope you and all the dear saints of God will pray for us, is the desire of your unworthy brother, for I do love the Primitive Baptist cause.

W. J. WARD.

COLE HOUR, COOK Co., ILL., May 15, 1882.

Dear Brethren:—I have nothing at all, and am in a place where I have no one to give me a word of comfort. The MESSENGER has been all the comfort I have had, except the Bible, since I came here last March. My wife and I had the small pox in January. Two of my wife's children, a boy of nineteen years and a girl of sixteen, died, and I relapsed, and lay in a dying condition

for a length of time, but am better now. My mind became so afflicted that I had to leave off all thinking as much as possible. It seems to me that Job never suffered more than I did. I think I have seen the end of self. I was much rejoiced to get your May number, and ask you to read in it on page 172, headed, "Bereft of all Things but One," and that will explain to you the condition of my mind better than I can do it. I am making application to the county to get help to get to my son in Pennsylvania. I earnestly ask the brethren to pray for me.

Yours, in hope of eternal life,

WM. DEAN.

TUCKALEECHEE, BLOUNT Co., TENN., April 21, 1882.

Dear Brother:—We like your excellent magazine, the GOSPEL MESSENGER; and, I think, when the brethren see it, they will all like it. We are Primitive Baptists (Old Baptists), and our Association, "Tennessees," is composed of ten churches, with a membership of over 400. It was organized in 1802, and lies mostly in Blount and Sevier counties. She has ever been small since the mission division in 1839. She has nothing to do with men-made institutions, worldly societies, and doctrines of men which claim to do and carry on Christ's work. I hope the Lord is reviving his work in our parts (for which I thank and bless his holy name), in converting and bringing into the fold—the Church—lost sinners of Adam's race; saving them by his free grace, cleansing them with his precious blood, and translating them from the kingdom of darkness to the kingdom of his dear Son. Since July, 1881, three new churches have been constituted in our bounds. To God be all the praise! We would like to have some of the brethren visit us and preach in our bounds.

Yours, with Christian love,

JOHN B. J. BRICKEY.

CIMARRON, NEW MEXICO, December, 1881.

Mrs. Respass:—*Dear Sister:*—Your letter came to hand yesterday, and if I ever felt my unworthiness, it was whilst reading it—I, a poor, unworthy worm of the dust, to be favored by a letter from one of God's dear children; and that, one whom I never saw, was more joy than I ever looked for. May the Lord indeed bless you! I feel that what I write will be no comfort to you, yet with the grace of God will try. I came to this country eight years ago last June, a bride. My husband was a widower before I married him, with three children, boys; since then we have had four born to us, three boys and one girl, making seven in all. "We have no church here, and there are only a few Old Baptists here. We heard of a brother by the name of Burnam who had moved to a town about thirty miles from us, and since getting your letter I have been to see him. He is a brother of the editor of the *Baptist Magazine*, and expected out soon, and promised that he would come to see us and we would have preaching. I haven't heard a sermon in four years; and it does seem like glad tidings from a far country to think of having the gospel preached once more. May the Lord indeed bless it to our good and his glory and honor. Your afflictions, my dear sister, though they are severe, are laid upon you by our tender Father, who visits us not in anger

but in love. He sent his only begotten Son to suffer and die, that we, through Him, might have eternal life. I am rejoiced to know that you can lean upon him in this, your hour of trial. His strong arm is around and beneath you, and will give you strength according to your day. Great and marvelous are his works and his ways past finding out. He sends sore trials upon us, which seem at times to weigh us down, and we are made to feel, as did Job, who was afflicted, it seemed, almost beyond his strength, so that he was tempted to murmur and complain that he was ever born. What I write can be but of poor comfort to you, for I am such a poor, weak worm, unworthy the notice of any of God's dear children, yet can not help but to rejoice to see or hear from any of them. I sometimes feel to sing, "The Lord my Shepherd Is," and I can glory in his words and rejoice beside the still waters, but am many, many times away down in the valley where no light shines and doubts and fears rise mountain high. I can see nothing but black clouds, and my heart seems dead within me, and I dare not lift up my eyes. Tell dear Brother Respass that I took every word he said about delinquent subscribers to myself and felt wofully ashamed that I had not sent in my subscription. I have thought of you many times since I received your letter, and hope the Lord will bless you.

I remain your unworthy sister,

LAVINIA DAWSON.

OBITUARIES.

VIRGINIA BAILY.

"Why should the wonders God has wrought
Be lost in silence, and forgot?"

MISS VIRGINIA BAILY, daughter of Dr. Charles and Amanda Baily, was born in Butts county, Georgia, May 17th, 1842. Her father died and left her, at the tender age of ten years; her mother subsequently married Elder W. C. Cleveland, and brought Virginia with them to their home in Crawford county, where she grew and ripened into a beautiful and lovely woman. She was gentle, kind, and reserved in manner; but where she reigned queen, was in her affection and devotion to her mother, who was again made a widow by the death of her husband, May, 1869. In this sad hour the fond mother and stricken and desolate widow, naturally and instinctively turned confidingly to her darling child, VIRGINIA. She had other children, but none seemed so tender, and entirely absorbed in her mother's happiness; none so well calculated to give her advice and comfort in her trials as she. But it pleased God that his name should be glorified, his wisdom and love displayed in the removal of this noble stay, this precious staff, this fond and tender daughter, this loving sister, from earth to heaven on the 12th of August, 1881. The hand of death was at first gentle and silent. Her watchful mother had noticed for several months that she was gradually weakening; that she was often unusually serious, sad and pensive. On one occasion when they were walking over the family cemetery she selected the spot for her burial. Her mother was not a professor, hence, the sacred communion, the anxious in-

quiry, the plea for mercy, were all kept to herself, and known only to her Saviour God, who, in his own appointed time, a short while (but ten days before her death), was pleased to reveal Christ unto her, "the chiefest of ten thousand and altogether lovely." This was too much for the now weak and emaciated frame to contain; and she broke forth in the most fervent, admiring and adoring strains of love. Her next thought was for her precious mother, dear brothers and sweet sisters; she wanted them to love and praise God with her. It was the writer's happy privilege to visit her five days prior to her death. She seemed delighted to meet me, and while still grasping my hand, called my attention to her seemingly helpless condition. "What would I do but for Christ! What a sweet, indescribably sweet feeling when my Saviour met me! Oh, his precious sufferings for me!" I told her it was in him I trusted for life and salvation. In response to this her hitherto quiet and calm frame quivered with emotions of joy, as the tears of love ran down her wasted cheek. She then said, "I want to go and be with Him." I asked if she did not wish to abide her Saviour's time? "Oh! yes; he will not put more on me than is right; did he not suffer for me? let me abide his holy will." I told her I thought and felt her protracted sickness was for the good of others, and the glory of God. She then expressed an anxiety to suffer, and called for a stimulant, saying, "Keep me alive as long as there is any work for me to do. I have more work to do yet." During the night her brother, Oliver, raised her up to take a little nourishment; she asked him to lay her down "gently, gently, the dissolution is near by." After she revived a little from the exhaustion, she brought her feeble hands together and exclaimed, "How glorious, glorious!" In this ecstasy of joy she began to plead with her brother to "Bow his knee to God." The next morning she was lying quietly with her eyes closed, as if asleep, when she opened them and called, "Ma, I want Elder Bassett to preach my funeral before my burial. I want him to preach it because I have so much confidence in him as a Christian." When asked if she did not want to see him, she said, "Yes; but I may be too weak to talk to him when he arrives; if I am, some of you must tell him of the glorious works of my Saviour." Shortly after this the writer left, and when I bade her good-bye, she said: "If I never again see you on earth, I hope to meet you beyond the river of death, which is now but a little stream, and I have nothing to do but to lift my foot and cross over." Elder Bassett was sent for, and was in time to hear her weak voice put forth its praise to her dear Saviour, in which he was made to exclaim (with many present assenting), that he never saw such fortitude, such triumphant faith! No miracle that Christ wrought while on earth could seemingly have been more convincing. This happiness and joy in the icy arms of death brought forcibly to mind the apostle's language, "Eye hath not seen, ear hath not heard, neither hath it entered the heart of man, the good things that God hath in store for them that love him." A few minutes before her death, she called for all the family, and then, looking intelligently on them, called each by name; last called with fondest look, the sweet name, "Ma!" saying, "I know them all, don't I?" She then closed her eyes and clasped her hands as the muscles of her mouth moved in praise to Him who was carrying

her across the purple flood to enter into "the joys of her Lord." God shone sweetly upon that dying frame, and it reflected his beams in joyful praise. We will not bid you farewell, VIRGINIA, as one dead, when thou hast just begun to live, but say, "Good-bye for a short time." May that Saviour whose praise was on the last gesture of the hand, and motion of the lips, guide and comfort that fond mother, brothers, and sisters, through bringing them to join with thee!

Across the river where thou hast gone,
And thy spirit forever at rest,
Free from all sorrow, sickness and pain,
In the beautiful land of the blest.

EMELINE JORDAN.

JOHN TUCKER.

Departed this life on the 9th of May, 1882, our beloved brother, JOHN TUCKER, who was born in Wilkes county, Ga., December 12th, 1790, and moved to Chambers county, Ala., in the year 1842. Brother Tucker joined the church at Hunting Shoals, Monroe county, Ga., and was baptized by Elder Lowery in 1820. Had he have lived until the 12th of December next, he would have been ninety-two years of age. But God saw fit to call him home at his appointed time. Brother Tucker had been a consistent member of the church for about sixty-two years, and during this time, the church had never preferred any charge against him. He had lived a life worthy of imitation; as a citizen and as a neighbor, he was honest, and upright in all his transactions. Brother Tucker had been afflicted for a long time, and for the last five or six years, hardly ever able to attend his monthly meetings, but when he was able, his seat was never vacant. He was a strong believer in our Lord Jesus Christ, and the doctrine of salvation by grace, and grace alone.

In his old and declining years, when unable to work, he would read his Bible. "It was his pleasure and delight to read," as he said, "of the blessings that God has in store for those that keep his commandments." While the body of Brother Tucker has gone to its mother dust, his spirit now, as we believe, is enjoying the sweet salutation of our Saviour: "Come in, ye blessed of my Father," &c. Brother Tucker leaves several children, and grandchildren, to mourn his loss, but not as those who have no hope. To the relatives, brethren and friends, Brother Tucker can not come to us, but we can go to him. Let us then try and imitate him, that it may be said of us, as of him, "Oh! that we could live the life that Brother Tucker lived."

Now, to the bereaved ones do not grieve—for he is gone to rest. For God has said, "It is appointed unto man once to die," and unless we die we can not see God. Therefore, take courage and say that "we are glad that he has gone to be with Jesus." Yes, it is good to die in Jesus, that dear Friend, on whom our hopes of heaven depend!

Brethren at Macedonia, be of good cheer while the seat of Brother Tucker is vacant. We believe that his soul is at rest. His funeral was preached by Elder H. R. McCoy, at Macedonia Church, of which he was a member; after which his body was laid peacefully by the side of his beloved companion, who died several years ago.

LaFayette, Alabama.

R. C. GERMANY.

The next session of the **St. Mary's Primitive Baptist Association** will convene with New Hope Church, Marion county, Florida, four miles south of Orange Springs, on Saturday before the 4th Sunday in October, 1882.

JOHN C. CRAWFORD, Moderator.

ELD. F. STUBBS' appointments were received too late to appear in the issue preceding this.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—Eds.

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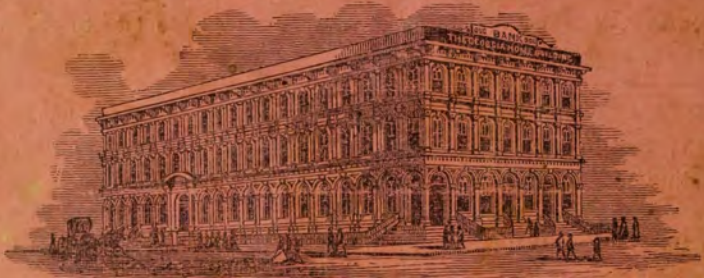
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Vol. 4.

No. 8.

THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

AUGUST, 1882.

All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

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.

ASSOCIATIONS.

The BEULAH Association convenes Saturday before the third Sunday in September, 1882, with the church at Bethlehem, Macon county, Ala., one mile northwest of Notasulga.

The UPATOIE Association convenes *Tuesday* after the first Sunday in September, 1882, with the church at Ramah, Marion county, Ga., half-mile west of Buena Vista, and twenty-five miles south of Geneva.

The PRIMITIVE WESTERN Association convenes Saturday before the first Sunday in October, 1882, with the church at Bethel, Meriwether county, Ga., six miles east of Lutherville.

The YELLOW RIVER Association convenes Saturday before the fourth Sunday in September, 1882, with the church at Shiloh, Walton county, Ga., nine miles east of Lawrenceville.

The OCMULGEE Association convenes Saturday before the second Sunday in September, 1882, with the church at Smyrna, near Forsyth, Ga.

The ECHECONNA Primitive Baptist Association convenes with Good Hope Church, Upson county, Ga., seven miles south of Thomaston, on Friday before the third Sunday in September, 1882.

Dear brethren, it is my desire that you both be with us at that time.

THOMAS J. NELSON.

The UHARLEE Association sits at Harmony Church, two and a half miles east of Calhoun, Ga., on Saturday before the third Sunday in September, 1882.

J. A. MIMS.

UNDERSTAND!

Any one sending us Ten Dollars for a club of ten subscribers to the GOSPEL MESSENGER, shall have Elder Hassell's "Church History," delivered to him (or her) gratis. This is the only premium we offer now, except the "Pilgrim's Progress."—Eds.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 8.

BUTLER, GA., AUGUST, 1882.

Vol. 4.

THE CHURCH.

BY ELDER D. BARTLEY.

[Continued from July No.]

"Yet have I set my King upon my holy hill of Zion. I will declare the decree: The LORD hath said unto me, Thou art MY SON; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psa. 2; 6-8.

"Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David, my servant; with my holy oil have I anointed him." "Also, I will make him, my FIRST-BORN, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed, also, will I make to endure forever, and his throne as the days of heaven."—Psa. 89.

Therefore the apostles boldly preached on the day of Pentecost, and said: "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both LORD and CHRIST."—Acts 2; 32-36.

The name *Lord* expresses the supreme authority and kingly power of the risen and ascended Son of God ; and the name *Christ* signifies that he is thus *anointed* of God to this official power and glory. And it may also be mentioned that the *headship* of Christ, as the glorified Head of the Church, has an official and representative meaning, and expresses his authority and power, as the first, highest and supreme One in the kingdom ; and as the Author, Builder and Lawgiver of the Church. In a similar sense, *Moses* was the head of the Church in the Wilderness ; and *Joshua* was the head of the kingdom of Israel in the land of Canaan ; and each of them pointed to Jesus the Christ, and typified him.

And Moses said to the children of Israel : "So I took the chief of your tribes, wise men, and known, and made them *heads over you*, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes."—Deut. 1 ; 15.

But God himself raised Moses, and Aaron, and Joshua to their high official authority and honor in Israel. And God also exalted the youthful David, the shepherd of his father's flock, to the throne of Israel. And of king David, according to the flesh, was Christ born. Therefore Jesus, as the Son of David the king, on his mother's side, was the lawful and rightful heir to the glorious throne of the kingdom of Israel, God's people. And so the angel said to Mary, the mother of JESUS : "He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David : and he shall reign over the house of Jacob forever ; and of his kingdom there shall be no end."—Luke 1 ; 32, 33.

Therefore the risen Jesus said to his apostles : "*All power is given unto me in heaven and in earth.*"—Mat. 28 ; 18.

And afterwards the apostle Peter wrote of baptism, and "the resurrection of Jesus Christ : who is gone into heaven, and is on the right hand of God ; angels and authorities and powers being made subject unto him."—1 Pet. 3 ; 21, 22.

But, having written of the risen and glorified Jesus, as the Son of God and the Son of man, and so related to both God

and his people, let us now more particularly consider him in his chief official relations to the kingdom of God. And, first,

CHRIST IS THE HIGH PRIEST OF HIS PEOPLE.

The church is his kingdom, and his kingdom is a priesthood. And the Scriptures fully teach that Jesus our *Forerunner* is entered into his heavenly kingdom as the High Priest of his people unto God. Testimony of this has been given, but let me also submit the following :

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. And Moses verily was faithful in all his house, as a *servant*; but Christ as a SON over his own house; whose house are we.”—Heb. 3.

“Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”—Heb. 4.

“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.” “And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So, also, Christ glorified not himself to be made a High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a Priest forever after the order of Melchisedec. Who, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all them that obey him.”—Heb. 5.

“But this Man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.”—Heb. 7.

“We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man.” “For if he were on earth, he should not be a Priest, seeing that there are priests that offer gifts according to the law.”—Heb. 8.

“But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.”—Heb. 9.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a High Priest over the house of God; let us draw near with a true heart, in full assurance of faith.” Heb. 10.

Now, this divine testimony shows that Christ is an ever living High Priest, and that his priesthood is unchangeable and everlasting. Moreover, this inspired writer shows that, as High Priest over the house of God, his Anointed Son has, through death, offered himself without spot unto God, and is gone into heaven, to appear in the presence of God for his people or brethren, where he officiates in his holy priestly office. Therefore the priesthood of Christ is heavenly and spiritual, as well as everlasting; and it was through the vail of his flesh, and by his own sacrificial and atoning blood, that he entered into the holy and everlasting kingdom of God, as the Forerunner of his brethren, that he might bring them to God. Therefore, in his prayer for them, he said: “And for

their sakes I sanctify myself, that they also might be sanctified through the truth.”—John 17; 19.

“For Christ also hath once suffered for sins, the just for the unjust, *that he might bring us to God*, being put to death in the flesh, but quickened by the Spirit.”—1 Pet. 3; 18.

Therefore, it was in and through death that our great High Priest made his atoning sacrifice and offering unto God, for the sins of his people, and entered into heaven, the most holy place.

So Paul commands the saints and faithful in Christ, saying: “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; 2.

And having thus entered into the unveiled and glorious presence of God, as our Brother and consecrated High Priest, the beloved Son of God maketh intercession for the saints according to the will of God. For, as the High Priest of his people, Jesus both *reconciles* them to God and *intercedes* for them with him.

“For if, when we were enemies, we were reconciled to God by the death of his Son; much more, *being reconciled*, we shall be saved by his life.”—Rom. 5; 10.

Therefore, the glorified Son of God intercedes for his people, because he died for them, and by his risen life he saves them.

“It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”—Rom. 8; 34.

And so the intercession of Christ, as the High Priest of his people in the presence of God, is made upon the infinite merit of his own obedience and sacrificial offering, when he offered up *himself* without spot unto God, with which God is well pleased. Therefore, John writes to his “little children” that they sin not. “And if any man sin, we have an Advocate with the Father, Jesus Christ, *the righteous*; and *he is* the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”—1 John 2; 1, 2. That is, for the sins of all the little children, the people of God everywhere, both

Jews and Gentiles, even to the end of the world. For no one in all the world, who feels and confesses that he has sinned, and penitently comes to God, praying, "God be merciful to me a sinner!" can obtain the forgiveness and salvation of God, and find acceptance with him, only in the name of his beloved Son. In his righteousness alone will God accept the *sinner*. Upon him he laid the iniquities of his people, as their High Priest; and in all the world, there is no other high priest, intercessor and advocate, by whom we may approach unto God and be saved. Fruitless and vain is every other confidence, trust and hope.

Jesus saith: "I am the Way, the Truth, and the Life: *no man* cometh unto the Father, but *by me*."—John 14; 6.

But by him, the sinner, who thirsts for righteousness, and the poor in spirit, who has no merit, may freely come to God. As Aaron was the consecrated high priest of the children of Israel, and stood between them and their God, bearing their sins, and atoning and interceding for them before the Lord, beyond the vail, in the most holy place, under the law; so under the gospel, Jesus alone bore the sins of his people, and makes intercession for the transgressors. And as it was death, if any of the congregation of Israel attempted to come before God, only by the high priest, and through his atonement and intercession; so now, God will reject and condemn every one who does not come in the name, obedience and righteousness of the Lord Jesus Christ, our ever abiding High Priest unto God.

Therefore a voice from heaven proclaims: "Neither is there salvation in *any other*: for there is none other name under heaven given among men whereby we must be saved."—Acts 4; 12.

Therefore, brethren, let us ever remember to plead in the precious name of JESUS, in all our prayers before God; for in him the Father is well pleased. And the poor sinner, who moans as the dove, and chatters as the swallow, feeling guilty, far-off and lost, may yet come and find pardon, mercy and salvation from sin and death, in his dear name who died on Calvary and rose again.

But, better still, Jesus himself prays, saying: "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and *will declare it*: that the love wherewith thou hast loved me may be in them, and I in them."—John 17; 24-26.

And thus, finally, our prevalent and all glorious High Priest "shall see of the travail of his soul, and shall be satisfied;" for "all that the Father giveth him, shall come to him;" and he will present his purified people to himself, a glorious church, holy and without blemish. And the countless millions of the redeemed and glorified people of God shall be a kingdom of priests, a holy nation, and a royal priesthood; and they shall joyfully praise Jesus in all their songs, saying: "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 forever and ever. Amen." Rev. 1; 5, 6.

But our blessed Redeemer not only stands between us and our God to mediate for us, as represented by Aaron, the high priest; but Moses, the *prophet*, was also a type of him. Therefore, let us next turn our attention to

CHRIST, THE PROPHET OF ISRAEL.

Jesus the Son of God, as the *Prophet*, reveals, makes known, and expounds the truth and salvation of God to his people. Therefore he is their *Teacher*, to enlighten them, and make them wise unto salvation; for he is both the Life and the Light of the children of the kingdom, and in him are hid all the treasures of wisdom and knowledge. John the Baptist bare witness of him, saying: "He that cometh after me, is preferred before me; for he was before me. And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath *declared* him." John 1; 15-18.

Therefore, Jesus is the infinitely wise Prophet,—nearer to God than all the prophets,—and greater than John the Baptist, possessing all the wisdom and knowledge of God.

And so, too, he is pre-eminently the *Minister* in the kingdom of grace; and the *Preacher* of righteousness in the great congregation. "For it pleased the Father that in him should all fullness dwell," and "that in all things he should have the pre-eminence."

And Jesus therefore said: "Think not that I am come to destroy the law or the prophets. I came not to destroy, but to *fulfil*."—Mat. 5; 17.

When preaching Christ, the apostle Peter said: "To him give all the prophets witness," &c.—Acts 10; 43.

And Moses spake of him to the children of Israel, and said: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—Deut. 18; 15-19.

And at the transfiguration of Christ, God spake out of the cloud to the apostles, and said: "This is my beloved Son, in whom I am well pleased; *hear ye him*."—Mat. 17; 5.

When good old Simeon saw the infant Jesus, he said: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2; 30-32.

And the blessed God said of Christ: "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. 42; 6, 7.

[*To be Continued.*]

EXPERIENCE.

BY ELDER G. F. WYATT.

CLAYTON, PANOLA Co., TEXAS, April 9, 1882.

Dear Brother Respass:—I now according to promise take my pen to give the readers of the MESSENGER the reason, in part, of the hope that is within me; yet at the same time I feel so unworthy of writing any thing for publication, that, were it not that your better judgment would not permit it to crowd out better matter, I would desist.

I was born in Sumter county, Georgia, September 2nd, 1843. My religious impressions began quite early. From my childhood I was taught there was a God; a heaven and hell. My father was a Methodist of the straightest sort; and for more than forty years before he died, was class-leader; and I have often thought and said that "if there is anybody good, my father is." He was of strict habits, always filling his seat in church, and held family prayer every night. From my childhood up, I was placed in the Sunday School, and taught in that and from the pulpit that salvation was of works. I was taught by my father that I must be born again, but that the new birth was obtained by working for it, just like my meat and bread came. All this I verily believed, and thought that when I grew up I would be a Christian. The first serious impression was at about the age of eight years. I had been guilty of some misdemeanor, when I was told that the devil got all such boys as I was, and then went on with a description of the horrors of hell; the shrieks of the damned; that

when they asked for water, the devil would pour hot lead down their throats. This was too much for me. I began to tremble, and thought, What shall I do to escape this dreadful place? For many days and nights I was a miserable boy, and would not sleep by myself. I quit all my bad tricks,—such as saying bad words,—regularly attending the Sunday School, and fell much in love with reading the little story books furnished every Sunday morning. The little books would tell of little boys and girls who were wholly sanctified, and who did a great many things for the Lord, and hence the Lord had blessed them. I did desire so much to be like them, and kept thinking that I would set about the task of getting religion. During my boyhood I was much afflicted,—so much so, that I was confined to the house most of the time,—none thinking that I would live to be grown. Twice my mother prepared my shroud, so sure was she that I would die. I acquired the habit of reading a great deal when quite young, and no book, good or bad, passed me; amongst the many books was the Bible, in which I was much interested, especially the historical portion. My father spared no pains in my religious education. After some weeks my great fear of hell somewhat subsided; still I desired greatly to be a Christian, and, until I was fifteen years old, thought that I would seek the Lord in earnest and get religion. I delighted much in hearing Christians tell their trials and experience; and often in hearing my father relate his experience of grace; how that he had given up all for loss, and he heard a still small voice, saying, “Go in peace! thy sins are all forgiven thee!” I would think, Oh, that I might experience the same! From my fifteenth to eighteenth year I had many serious impressions. I looked at eternity as a dread reality, and knew that I was not prepared to meet death. I made many promises to the Lord that I would quit my sins, but just as often I would break them. I would often hear from the pulpit the terrors of the law proclaimed, which would make me tremble; and the preacher would say, “Repent, pray, and wrestle with God, and you will get religion.” This I would do often,—retiring in secret, and

falling on my knees, would try to pray ; but instead of feeling better, I grew worse. Thus my troubles continued for two years. Sometimes my mind would be so pressed that I would not dare to sleep till I had fallen upon my knees and asked the Lord to have mercy upon me. When I would attend a burying, and see the corpse laid in the silent grave, my troubles would increase. I would say to myself, "Suppose my time had come to die, what would become of my poor soul?" The answer would be, "You would be lost." And, oh ! what horror would seize my guilty soul. I would then promise my God, if he would spare my life a little longer, I would serve him. I never one time thought that salvation was of grace, having always been taught that it was of works ; and that the creature had to begin the work first, and after he had performed a certain amount of good works, God would finish it. I do not remember ever hearing a Methodist preacher say that God forgave sins for Jesus' sake ; but it was "Do and live," and I, poor, blind mortal, believed it. Thus I was at the age of eighteen, when I went into the army. Then my troubles increased. I knew that I would be exposed to death in various ways. I could not bear the idea of dying in my condition. I thought, perhaps, my day of grace had passed. I had promised the Lord to get religion so often and failed, that it was mockery to try to seek him now, when I was in (as I thought) the very jaws of death. But my fears somewhat subsided after I had been in camps a few weeks. When I first went out, I would not join the boys in playing cards, dancing, or any evil practices ; but I soon began to be as earnest as any of them in these things, soon learning to know the cards, and to use them, too. I will here state that at this time I was eighteen years old, and in bad health, weighing only 90 pounds ; but before I was out three months, I weighed 150 pounds. This, with my associates, had a tendency to draw my mind from death. But I had been out but four months, when one day very suddenly I was stricken down with a severe fever. The second night of my sickness, I was lying in a tent alone ; don't know whether I was asleep or awake. I

thought a messmate of mine (who had died a few days before with the same fever) came into the tent and took me by the hand, saying, "Come on, George; let us not stay here any longer." I got up, took him by the hand, and we went out. Immediately I came to myself, and my first impression was that I would die; and, oh, the horror! I was not prepared. I tried to call upon God to have mercy upon me, but something seemed to say, "Too late! too late! you have promised time and again to get religion, and you have as often broken it, and now it is too late! hell is your certain doom!" If ever a poor mortal on earth suffered the torments of hell, I did then. I called my brother, who had walked out, and told him I was going to die. He said, "Not yet;" though I knew from his looks he thought I would die. I turned my face to the wall and tried to pray. I promised the Lord, if he would raise me up again, I would serve him with all my heart; but it seemed that I was only attempting to mock him; yet my groanings were, "Lord, save my soul from hell! take me not away in my sins!" I thus continued until about day, and then fell asleep. When I awoke, the sun was shining. My brother was sitting by me, and said, "You are better." I felt that I was, and that the good Lord had heard my prayer, and had raised me up. The next day the army (Lee's) started into Pennsylvania, and my brother left me, after taking me to the Clopton Hospital, in Richmond. I gradually grew better, and in three weeks received a furlough and went home. Now, I thought, I have promised the Lord, if he would raise me up and bring me home to my parents, I would seek religion; for, notwithstanding my shortcomings all along, I still believed it was in my power to break off from my sins and live a holy life. Poor, blind human nature! I never once thought of a crucified Saviour, dying in my room and stead. With this, and the popular preaching of the day, "Do and live," it is no wonder, if left to ourselves, that we will miss the true way. I now thought that I would talk to my father, and tell him my promise,—and that, perhaps, he would help me in this great work of getting religion,—thinking, perhaps, I would

attend meeting with the members, live soberly, and quit swearing (which habit I had acquired while in camps.) I became very regular in attending church,—would try to pray when alone,—but told no one my state of mind.

[*To be Continued.*]

PRAYER.

BY ELDER J. H. PURIFOY.

Editors Gospel Messenger:—A great deal has been said and written on this subject, but the half, perhaps, has never been told in a gospel way. It is generally, I believe, considered a dry and uninteresting subject, and I may fail to interest the reader; but at the same time there are important and interesting facts connected with it, that ought to be known by all of God's people, whether I am able to set them forth or not.

In my opinion, there is a vast deal—called prayer—that is an abomination in the sight of God; such as that children are taught to say, as well as the prayers of the unregenerate or unquickened sinner. There is a notion entertained by a large class of mankind that there is a saving efficacy in prayer,—who hold up their hands with holy horror and look amazed and astonished when they are told that their prayers can not save them, nor are they a *means* of their salvation. I have heard such expression as this from such, who are generally professors of religion, though not professors of the religion of Christ, I fear, viz.: “Well, I am all right for heaven, as far as being in the church is concerned, and the only thing that now troubles me is, I do not know when I am going to die; if I knew that, so I could *pray off my sins* just before leaving the world, I would be sure of going to heaven.” Such delusion as this is but the natural result of the Arminian system of conditional salvation,—a system of religion based upon the wisdom of the world and the invention of man, and not upon divine wisdom. Does God require or make it the duty of the wicked, unregenerate man, to pray? No, I

answer; because the sacrifice (religious service) of the wicked is an abomination to the Lord (Prov. 15; 8); so are his ways (verse 9); so are his thoughts (verse 26.) "God heareth not sinners, but if any man be a worshiper of God (in spirit and in truth), and doeth his will, him he heareth."—John 9; 31. These are they—many of whom are blatant, loud-mouthed professors of religion—who turn their ears away from the law of the Lord; that law written in the heart according to the new covenant made with the house of Israel; and turn their ears away from the truth, and can not endure sound doctrine; their *prayers* even are an abomination to God (Prov. 28; 9.) Such was Saul of Tarsus before his regeneration and conversion, and such is every modern Pharisee to-day. He thought his course as a Pharisee—and that of the most rigid kind—and doubtless he was honest in it—would lead or carry him to heaven. While a Pharisee he said prayers, but there is no account of any of them being regarded by the Lord. As a Pharisee he could feel and thank God for it, that he was better than other men. As a proud Pharisee he could feel contempt for the poor in spirit,—contempt for those who could only say, "God be merciful to me a sinner." He could repeat long prayers,—pray standing on the street corners, that he might be seen of men and elicit their praise. He could feel that he was the best of men; and being brought up at the feet of Gamaliel—a learned man—he could feel that he was entitled to much distinction and great honor from both God and man. His blind, fanatical, religious zeal led him to hate unto death the poor Galilean or Nazarene and His followers, and made him believe he was doing God service to arrest them and see and consent to their punishment by death. This was the self-righteous, praying Pharisee that the great apostle Paul was before the announcement came from heaven, "Behold! he prayeth." The first real gospel prayer he ever uttered,—the first that was ever recognized as prayer at all from him, in heaven. This great change in that self-righteous Pharisee took place on that ever-memorable and never-to-be-forgotten trip to Damascus by the mighty power of God, as is the case

with all who are translated from the kingdom of darkness into the kingdom of God's dear Son. No more did he feel that he was the best and most righteous of men, but he now felt and said ever afterwards that he was the "*chief*" of sinners, and "*less than the least of all saints,*" and "not meet (not worthy) to be called an apostle, because I persecuted the church of God." No more did he boast that as touching the righteousness of the law he was blameless, but he boasted or gloried in tribulations, and rejoiced that he was counted worthy to suffer reproach and stripes and imprisonment for his Redeemer's sake. Neither did he count his life dear unto him; he was willing to give up that, and seal his testimony to the truth with his blood.

[*To be Continued.*]

VIENNA, GEORGIA, June, 1882.

Dear Brethren:—By request of some of the members of Mount Bezar Church, I herein attempt, in fear and trembling, and much weakness, to write, in part at least, my experience of grace; if so be that I am not deceived, and the Lord will graciously afford me ability.

In 1876, I had impressions to pray, but tried to put them off, thinking I would be better prepared to repent when I grew older; for I did not feel to be a very great sinner, and that therefore I would not have much to do. The impression grew heavier,—so much so that I was unable longer to resist it. But now I found that I could not pray; I did not know how to pray; and the words used by me in trying to pray, seemed to be of myself, and like myself—full of sin and corruption; so that, from necessity, I was made to cry, "Lord, have mercy upon me! a poor, guilty and helpless sinner." I did not know then that that was the only prayer a poor slain sinner could offer to God. I think I was made to be honest and sincere, and to tell my God the whole truth, that I was a guilty and helpless sinner, and to cry unto him for mercy. But it seemed to do no good, but the more I prayed, the worse

my condition seemed to be,—so that I thought surely I was the worst of all. I tried to ask the Lord to show me my sin and what I had done to make me such a sinner, when something seemed to say to me, "All you have ever done was sin." Oh, how awful I felt! words can never express my feelings. If I had never done any thing good, I thought, then I never can,—so that I need never try to pray any more, for it would be making my case worse and adding sin to sin; but I could not help looking to God and pleading with him for mercy. The very breathing of my soul was, "Oh, Lord, have mercy upon me, a guilty sinner!" Whilst in this condition I went to church at Mount Carmel, in Crawford county, and heard Elder Wilde Cleveland preach upon the sinner's travel from nature to grace. I could witness with him until he came to the sinner's deliverance, and there he left me a guilty and condemned sinner. I could find no rest nor comfort, and thought I had sinned away my day of grace. In the close of the meeting, when Uncle Samuel Bentley came forward, I tried to ask the Lord that he might offer prayer, so that I could ask them to pray for me; that maybe the Lord would hear their prayers in my behalf; but no opportunity was given me, and I went home in this awful condition. I shunned all company and wanted to be alone, feeling to be the poorest and vilest creature on earth. I felt that I had no friend in heaven or on earth that could comfort and help me. I tried to hide my troubles from my husband, but he discovered that I was deeply troubled about something, but I would not tell him, not wishing that he should know how miserable I was; and as my health was delicate, I told him it was my disease that afflicted my mind. One evening I went out late to plead, as I thought, for the last time with the Lord for mercy. I asked the Lord that if there was no mercy for such a poor, troubled soul as mine, that he would take all my thoughts from me, and not allow me to have one—so that I could not think for myself—and to dispose of me according to his own will and purpose. When I awoke next morning all was clear and bright; my trouble was all gone, and I loved everybody and every thing

that God had made. Every thing seemed to be praising God, and all nature seemed beautiful and lovely. I viewed Jesus by faith, and claimed him for my Saviour. That day—a day to me the Lord had made—was pleasant beyond expression, one that I shall never forget. But with the shades of night, the thought was suggested to me, “That I had been deceived, and was ready to deceive others; that it was all a dream, and nothing more,—a phantom and a delusion.” I then tried to pray for a return of my burden, as awful as it had been,—so that it might leave me in the daytime, and thus I would know better how it left; but I could not get it back. At times my doubts and fears have been removed for a little season, and my hope is as bright as ever. I much wished to join the church and be baptized, but was afraid I was deceived and would deceive the people of God,—so I decided not to go to the church as long as I could help it. Many nights I wet my pillow with my tears for my disobedience; so that, at length, about two weeks before the second Sunday in April, I promised that if it was God’s good pleasure to spare my life until that time, that I would offer my little hope to the church at Mount Bezar, Dooly county, Ga. So, with a prayer in my heart for the guidance of the Lord, I went up and told the church the grounds of my hope in Jesus, and was received, without a question being asked me, and was baptized next morning, with two others, by Elder Middleton McDonald; since which time I have been much better satisfied, although I am often troubled with doubts and fears; and at other times I am almost ready to trust the Lord, and believe that I am one of the poor, wayfaring strangers, homeward bound for that city which hath foundations, whose builder and maker is God! Pray for me, dear brethren and sisters.

ELISABETH BRAGG.

P. S.—I have been reading the GOSPEL MESSENGER for several months, and am always glad to get it, for it never fails to edify me and strengthen my hope.

E. B.

The horse is prepared against the day of battle: but safety is of the Lord.—Prov. 21; 31.

Solomon, it seems, had a different view of the doctrine of grace to that expressed by some of our time, viz.: That if "safety" or salvation is exclusively of the Lord, then there is no place for our concern in the matter. Whereas, if it was otherwise than as declared in the Scriptures generally,—if salvation was not of the Lord,—then, indeed, all of our concern would be fruitless. Our concern, coupled with God's decree to save, is not set aside by the Scriptures, nor ignored by any skilled expounder of them; but the decree should be thought the origin of all necessary concern upon our part, and not that concern of ours in advance of the decree producing it. No, no; for then all except they that are blind, can perceive that our safety should lie principally in our own concern,—which plainly appears a contradiction of the doctrine of our text. What a pity it appears that men have no better judgment than to allege that as safety in the day of battle is of the Lord, there is therefore no need that the horse be trained! How do they know but that God will make good his decree of safety by a well trained horse as a means? As he compassed his design that there should be "no loss of any man's life" by retaining the shipmen aboard, who otherwise might have escaped in time of wreck. If we are able to understand that "safety is of the Lord," then we ought to perceive that every thing that conduces to that salvation is of the Lord; which is to say that our being quickened at first to divine life, our repenting and seeking his mercy, our believing in Christ, our taking the "whole armor of God," our having the "loins girt about with truth, and having on the breastplate of righteousness," our feet being "shod with the preparation of the gospel of peace," our "taking the shield of faith," our taking the "helmet of salvation" and the "sword of the Spirit," our "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints,"—all these things, I say, and all other things needful to be done for us, wrought in us, or performed by us,

is as certainly of the Lord as it is true that "safety is of him." Those are middle things, which God has put between his decree of salvation and the final and eternal settlement in heaven of every heir of his promise.

And here I charge Arminians with having by their theory displaced those things, setting them behind God's decree as the producer of it,—and from this they can not demur, except they come to our ground. Either the purpose of God in the salvation of sinners is the origin of Christian obedience, or, otherwise, such obedience begets the purpose. If the former, then our text plainly appears a truth; but if the latter,—if our obedience begets in God a will to save us,—then he must be doubly blind that can not see that our safety lies in our works, although the theory is in pointed contradiction to our text, as well as the whole scope of the Bible.

JOHN ROWE.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors.

ASSOCIATIONS.

In various localities our denomination is much agitated at this time on the subject of Associational Constitutions. Doubtless this is as it should be, and we should regard it as the good hand of God upon us to stir up an investigation as to the validity of such organizations. If Associations, with Articles of Faith and Constitutions separate from the church, and subject to rules, regulations and *amendments* that the church is not subject to, are of divine authority, it is time that Primitive Baptists should know it, and be able to give a clear, scriptural defence for them.

But if, on a careful investigation of the powers given them by the churches, we should find that they are wanting

sanction, then we should consider how far churches may go in establishing such institutions without being justly charged with establishing a human religious institution, "auxiliary to the church."

As Baptists, we have ever held that the church of Jesus Christ, in her visible organization, is the only divinely authorized religious institution upon earth; and, unless established upon the New Testament model of a church, no society nor institution has any right to the name.

We believe, also, that the Lord has set the members in the church as it has pleased him, and given all the gifts necessary for her instruction and government, leaving nothing defective or incomplete to be supplemented or supplied by either angels or men. There never will, therefore, arise any emergency that will justify the establishment of any other religious institution to strengthen the bond of love, or that will be necessary to promote peace and fellowship among Christians. The church has all the elements within herself to "make increase of the body unto the edifying of itself in love." Eph. 4; 16.

It is now near thirty-nine years since we were first sent to represent the church at Mount Olive, Lee county, Ala., in the "Beulah Baptist Association," which Association we have served either as Clerk or as Moderator for thirty-seven years, except two sessions that we were absent by affliction. We early imbibed the principle that Associations were not disciplinary bodies to deal with either offending churches or members of churches; and, so far as we have had a voice or an influence in conducting Associational business, it has been our aim to be governed more by this general principle than by the strict letter of Associational Constitutions. But, since troubles in Associations have called forth an investigation, we find that the "Beulah," and nearly every other Constitution that we have examined, embraces some constitutional provision, which, if strictly observed, would be disciplinary and "infringe upon the internal rights of churches."—M.

FOR CHILDREN.

Children, it is a good thing for you to read the Holy Scriptures. My father made me read them when I was a child, and I remember to this day some things I read in them when I was about six years old. It is true that the reading of the Scriptures will not make you Christians, but it will not do you harm, but do you good. You learn in them your duty to your parents as a child; and the promise of long life in that obedience. Many children have come to the grave through disobedience to their parents. It is much better to read the Scriptures than to be reading trashy novels, even if they are religious novels. Don't read such things, children. Religious novels have become very common in this sinful age,—so that a taste for fiction has been cultivated,—and for the most effeminating kind of fiction at that. Don't read novels of any kind. It is a waste of time, and worse than a waste of time; because it is a species of dissipation that will become a habit, and you will soon get so that you will have no relish for solid reading. These trashy, sickly, sentimental tales about some extra good boy or girl,—how they got religion, and got rich, and all such miserable nonsense,—that have been published, and are now being published, will do you no good, but harm to read them. Read the Bible, and good standard works—that is, works by authors of established character—such as Macaulay, Prescott, Bancroft, Milton, &c. And, children, never let any one talk to you disparagingly of your parents; no friend to you or them will do it; remember that only an enemy will do it. And never do any thing that you are unwilling for your parents to know.

Read this, children, and what you do not understand in it, ask your parents to explain it to you. Your parents will delight to explain it to you; and to read the Scriptures to you, and explain to you any thing they can in them. You read them, and when you come to something you do not understand, ask your parents about it. They don't care how often you ask them.—R.

BE NOT TERRIFIED.

And in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God.—Phil. 1; 28.

This epistle is officially addressed to "all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." But this character of saints in Christ Jesus does not exempt any one from having bitter adversaries and enemies for Christ's sake. Often these adversaries seek to terrify and fright the humble Christian from his hope and trust in the Lord. They are his daily companions,—lurking in his own carnal mind and in his fleshly nature. The greatest adversaries to the peace and happiness of a true believer in Christ are his own carnal lusts and passions. They are the "inward friends" by which he is abhorred. "All my inward friends abhorred me."—Job 19; 19. They are the foes of his own household; they dwell with him, and sorely annoy and distress him every day. "They that dwell in mine house and my maids count me for a stranger: I am an alien in their sight."—Job 19; 15.

But after all the tossings and temptations to which a Christian is daily subject, he still should not be terrified by these adversaries, nor driven away in mind from the hope of the gospel. Much as he may mourn over the weakness, vanities and evils which he daily sees and feels in himself, still he has cause to rejoice in the Lord, and joy in the God of his salvation. It is of the Lord's mercy and grace through Jesus Christ that one is enabled to see and feel the evils of his carnal nature so as to abhor and mourn over it. Were he not alive to God through Christ, sin would be his element, and he would be like the ungodly world, counting it pleasure to riot in his lusts and enjoy what they call the "pleasures of sin."—Heb. 11; 25.

But sin has no pleasure to him who is dead to it. It is not his element, and he *can not* possibly live in it,—because he is dead. He is crucified with Christ, and Christ lives in him by faith as a governing principle, thus forming his char-

acter as a Christian and as "a man of God." It is this principle of grace, this holy nature, this spirit and life of Christ, that enables one to see the corruption of his carnal nature, and causes him to go bowed down with shame for his sins. Often the child of God feels to be enclosed and hedged in on every side, with a sense of his weakness, ignorance and unbelief. He is made to come into fellowship with the ancient saints, and with the Son of God himself. He cries out: "Innumerable evils have compassed me about; mine iniquities take hold upon me, so that I am not able to look up; they are more than the hairs of my head: therefore my heart faileth."—Psa. 40; 12.

One who is brought by the grace of God to take this view of himself, can not trust in his own righteousness, nor have a very high opinion of his own works. The evils that enclose him are so innumerable, that a sense of his iniquities take hold upon him at every moment, causing him to feel that he needs the Lord's help. The whole need not a physician, but they that are sick.

Not only do Christians have a continual sense of their inward lusts warring against the law of their mind, but they have other adversaries to taunt, deride and insult them. These adversaries think it strange, very strange, that Christians "will not run with them to the same excess of riot, speaking evil of you."—1 Pet. 4; 4. These are the ungodly, who "prosper in the world; they increase in riches;" they are "men of the world, which have their portion in this life." Psa. 17; 14.

When the ungodly and self-righteous men of the world see what trials, conflicts, insults, persecutions and chastisements, even from the Lord, that they who will live godly in Christ Jesus endure, they can not account for it in any other way than to regard it as an "evident token" of God's displeasure,—a token that such tried and chastised ones will be sent at last to perdition, or eternal destruction and ruin. It is to them, and in their view of things, "evident token of perdition," which will at last fall upon these chastised and suffering chil-

dren ; but to the humble child of God, who has been properly instructed in the right way of the Lord, it is an *evident* token of salvation from the Lord. It is a token of God's love and fatherly care, as well as of his power and grace. "Whom he loveth, he chasteneth ; and scourgeth every son whom he receiveth." And he keeps them by the power of God through faith, so that they "choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Bastards, who are merely nominal professors of religion, are not "poor in spirit," and consequently have no inheritance in the true gospel kingdom, neither in its tribulations nor its joys.—M.

PETER'S PREACHING.

We shall say but little now upon this subject. The object of Peter's preaching was that he should tell Cornelius and his household "words whereby they should be saved."—Acts 11; 14. He was sent that they might believe and be saved ; that through His name, whosoever believeth in Him shall receive remission of sins. In the law, there could be no remission and forgiveness of sins ; but in the gospel, whosoever believed, whether Jew or Gentile, whether before moral or immoral, should be saved. But the salvation given by faith must not be confounded with the salvation wrought out by Christ ; that is to say, faith does not secure or produce that salvation, but is rather the evidence of it. We believe, because Christ has atoned for our sins ; and not that belief is the cause of the atonement. Infants and idiots are incapable of hearing and believing the letter of the word, and therefore faith is not given them, nor the obedience of faith required of them ; but still their sins are remitted by the blood of Christ shed for them. They do not have the salvation there is in faith to the adult Christian, and do not receive the experimental remission of their sins by faith and baptism, because it is unnecessary for them. To the adult Christian these things

are necessary, as having to contend with unbelief, the powers of darkness, and hosts of enemies, as well as to glorify God in the world. When, therefore, Peter preached, they believed, receiving experimentally the remission of their sins, and rejoiced in the Holy Ghost. They had the witness of the Spirit that the word preached by Peter was true. "He that believeth, hath the witness in himself." "No man can say that Jesus is the Christ, but by the Holy Ghost; and whosoever believeth that Jesus is the Christ, is born of God." If Christ had not died for them, atoned especially for their sins, they would never have been taught to believe it,—neither by the Spirit nor by the word preached by Peter; because neither word nor Spirit will make one believe a lie. Simply believing a thing, does not make it true. A man may believe a lie. A truth is a truth whether it is believed or not; it is a truth before it is believed as much as it is afterwards. It was as true that Christ died for Cornelius, or put away his sins by the sacrifice of himself, thus remitting them by the shedding of his blood, before Cornelius and his household believed it, as it was after they believed it through Peter's preaching and rejoiced in it. Christians are made to experience what Christ has done for them, as well as what he is to them. They can experience no more than what he has done for them,—and experience that because he has done it for them. There are some things done for us that we shall never experience in this life,—but only after death. It is all of the Lord, both Peter's preaching and the hearing and believing of Cornelius and his household. The Lord had gone up before them all, in preparing Peter to preach to them and them to hear and believe it. It was enough for Peter to know that he was impressed and sent of the Lord to preach to them; and that is enough for the ministers of Christ to know even now. When he said pour water into the water pots, it was enough that he said do it, leaving it to him to turn it into wine. It would have been sorry obedience to have questioned the use of doing what he commanded because we could not see into it, thus testing his command by carnal reason. Carnal reason

is a poor, and even a treacherous thing in Christianity. I was once irresistibly impressed at the close of a meeting on Sunday to go and talk to some young men sitting some distance from the pulpit; and I spoke to them, exhorting them as the Spirit gave me utterance, with as much assurance as I ever spoke on any occasion in the name of the Lord. I did not know them,—do not know them now,—and have never seen them since that I know of; but I believe the Lord was in it, and that there was or will be fruit from it in the sight of the Lord, whether it is ever seen by me or not. That was the only time in my ministry that I ever did such a thing in faith, and hence I am not prepared to condemn such a thing in others when impressed by the Lord to do it. Apostolic example did not confine preaching exclusively to the church, but wheresoever God sent them to preach. And though in this day we have the Bible printed and published by millions, and in almost all languages, yet we need preaching for the faith and salvation, in that sense of salvation, of the children of God; we need as the eunuch did with the word before him, some man to teach us. One may have a Christian experience, and yet need to be taught it is the experience of the children of God; as well as to be saved by sound preaching from the thousand snares and delusions set before him to entangle him in anti-Christ.

I here discontinue the subject for the present. Should my mind be so impressed, I think to notice in the next issue of the MESSENGER, the following editorial in the *Christian Index*, a Missionary Baptist paper, sent me by some unknown person.

R.

RESISTING WHAT?

It is one thing to resist evil, and quite a different thing to resist Providence, or God's revealed will; and there are times when the mind of the Christian is so beclouded with prejudice, or is so imperfectly instructed, that he is liable to mistake the one for the other. We have known not a few good men, whose mental constitution, or temperament, or some other defect, was such that they could never see but one side of a

question. And this is the very class of people who are most hasty in reaching a conclusion, and, in many cases, most obstinate in adhering to it. Our anti-Missionary brethren have boldly and defiantly taken ground against Missions, foreign and domestic, Bible Societies, Tract Societies, Sunday Schools, Educational Institutions, Temperance Organizations—every thing, in one word, which has made this age what it is, in developing the mental, moral, and religious characteristics of the age—denouncing all such institutions as evil, and only evil, and of human or satanic origin. They have been “fighting it out on this line” for nearly or quite fifty years. Now, what is the result? Let their constantly diminishing numbers answer. When they separated from their Missionary brethren, they were, throughout the South and West, quite equal in numerical strength to us, who claimed to be Missionaries. Now, where they number units, we number tens, or perhaps twenties. They are fighting what they suppose are great evils,—when everybody else, aside from themselves, knows that they are fighting both against the Word and Providence of God. Perhaps there is not now on this earth a more painful illustration of what comes of a contest when professedly good men are on one side, and Omnipotence and the moral convictions of Christendom are on the other. We know that our anti-Missionary brethren are great sticklers for the doctrine of election, in its extremest form. Now, we would like to submit a question to them: If they are the elect of God, by whose agency mainly his elect are to be brought into the covenant of redemption,—and if, in fifty years, the elect have diminished in the ratio of nine out of ten,—how long will it take to bring in the company that “no man can number,” whom John saw standing upon the sea of glass?

THE Christian's heart is not a harbor for lust, but a chamber for Christ. Love never shakes the boughs, but for Christ to eat the fruits. Many pay the performance of duty as oppressed subjects do their taxes, with heavy complaints; but the spouse of Jesus looks upon herself as not worthy of his remembrance, and upon her service as unworthy of his acceptance. Had she any thing a thousand times better than herself, she would willingly dispose of it for him.

NOT THE SAME TRESPASS.

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 unto thee, saying, I repent, thou shalt forgive him — Luke 17 : 3, 4.

Some have thought that every time that a brother trespasses against you, and turns again, saying, "I repent," you are bound by this text to forgive him. But this is a misconception of the true meaning of the text. If the same identical trespass should be committed every few minutes, or every hour of the day, there would be no proof of his turning nor repenting. If one is truly convicted for his wrong-doing, so as to feel guilty and condemned for it after a godly sort, there is a godly sorrow for his sin that will work a repentance not to be repented of,—and this turning away from his error, and asking his offended brother's forgiveness, is proof that the Lord has given him repentance, and the offended brother should freely acknowledge the Lord's work by forgiving the transgressor. It is not likely that a real and genuine repentance will be followed by a continual repetition of the same identical offence hundreds of times through the day. "A godly sorrow works repentance not to be repented of." To repeat the same trespass again and again, would be to *repent of* his repentance, and show thereby that his professed repentance was not produced by a godly sorrow. A continual repetition of the same error, and a continual professed repentance, would be as though we had repented of our repentance. An erring brother, who has felt the sting and guilt of sin in his own conscience, will be more fearful of, and guarded against, that particular sin than any other,—because it is ever present before him. But he might be tried on other points, and repeatedly trespass in other things, and repeatedly repent, confess and forsake them, so as to repeat them no more ; and again and again, in some new offence, even till seventy times seven ; and if the Lord gives him repentance, we should acknowledge the Lord's work of grace, and forgive the offender. But when the identical same error is repeated, there is no

evidence that he has turned, nor that he is sorry for it,—and there is no obligation to forgive. “Withdraw from every brother who walks disorderly,” is the law of Christ. To *walk* disorderly, is to progress in the same error.—M.

“IN Christ Jesus, neither circumcision availeth any thing, nor uncircumcision; but faith that worketh by love.” As the heat of the day keeps pace with the shining of the sun, so does faith with love. Faith, like Mary, sits at the feet of Christ, to hear his sermons; while love, like Martha, encompasses him with service. Faith is the great receiver, and love the great disburser. We take all in by believing, and lay all out by loving. Faith first works love, and then works by love.

“And she was in bitterness of soul, and prayed unto the Lord, and wept sore: and she vowed a vow and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember and not forget thine handmaid, but wilt give unto thine handmaid a man child, I will give him unto the Lord all the days of his life, and no razor shall come upon his head.”—1 Sam 1; 10, 11.

Thus spake Hannah, being in intense grief and bitterness of soul. She was afflicted, and in a way she probably would not have been for all the world; but she could not control circumstances. If she had been a free agent in this matter, and could have exercised faith, as some foolishly talk; or could have hastened God's time by praying, she would have been delivered long before she was. But she could neither pray for the blessing, nor believe she was going to get one, until the set time of God to bless her. The Israelites went forty years under bondage, in a prayerless condition, during which time they would have believed that deliverance was at hand, but had no evidence of it, and could not produce faith nor exercise any. The effort system can only produce Ishmaels at best, whose disposition is to mock the child of promise. But Isaac, Samuel and Samson were born of women who acknowledged their entire helplessness, like the impotent man at the Pool of Bethesda, that could neither trouble the waters nor step in after they were troubled; others could step in of their own strength, but they were not so helpless as he was; he was without strength, and must have a miracle performed on him; must be cured by mercy, and not his own effort. Others could boast of their ability to step in, but he, like David and every other child of grace, could say, “Not unto us, but unto thy name give glory, for thy mercy and thy truth's sake.”

Psa. 114. Could Hannah have reached forth and taken the blessing, she would not have prayed for it; for why should she pray to God to do that for her which she could do herself? Why should any ask God to draw them, when they feel fully able to go to him at any time? Is not such praying hypocrisy?

Secondly—Hannah was barren, but barrenness is not sufficient to produce prayer. There are many persons who know they are not Christians, and still they are at ease about their future welfare. They are told by conditionalists everywhere that it requires but a short time to become a Christian, and that it is a task that any and all may perform; and they are thus put on the stool of "do nothing," or rather licensed to sin. But her trouble of being barren was magnified,—so that what had been easy to bear before, now becomes intolerable to be borne; mole hills become mountains; the sleeping lion is aroused, and becomes furious, and is about to crush her,—so she, being full of supplication, could no more help praying than she could help breathing; her feelings were controlling her, for she could not control them; but, like Jesus before the crucifixion, bearing the guilt of the whole elect family, cries out (for the humanity could not help it), "Father, if it be possible, let this cup pass from me."

We are told, also, in the same chapter that Hannah had an adversary who was a fruitful woman, that reproached her soul from year to year because she was barren. She was fruitful, and thought therefore she was right. What she took as evidence that she was right, was proof she was wrong. All the women who were a type of the true church were barren; such as Sarah (that Paul especially says was a type of the church), and Rebecca, and Rachel, and Hannah, and Manoah's wife. God's people have ever been unfruitful and little; little in numbers, poor and destitute; too modest to seek the flattering titles loved by the world—as D. D.s, &c.; but like Rebecca, when meeting Isaac, feeling her inequality, she put a veil over her face; whilst Hagar and Peninnah, and such as they represent, having no sense of their inferiority and unworthiness, feel that they are entitled to a high seat.

The church of anti-Christ has ever been great in numbers, in riches and popularity, highly esteemed, preaching what the unconverted always believed. Peninnah had no fellowship for Hannah, although she might have gone through the form of eating with her; but was disposed to talk thus: "Oh, you are weak and unworthy of the name you bear; you will soon be forgotten, for you are not increasing; you will all be dead, and the sooner the better." But Hannah, like the woman petitioning the unjust judge, would take no nay; and like Jacob wrestling with the angel, although he was quite inferior in strength, and in every sense, yet he wrestled and would not let him go. Had the influences that were moving her been merely external, she would have said, like Felix, "Go thy way for this time; when I have a convenient season, I will call for thee."

We may cast the most powerful sermons out of our minds, and resist all external influences, as the Pharisees did all the miracles; and resist the most reasonable arguments when not carried by the Holy Spirit to our hearts; like

Elijah, we may hear a great wind, see a great fire, and feel an earthquake, and the Lord be in none of them,—whilst a still small voice will make us feel like calling upon the rocks and mountains to fall on us, or hide us from the face of Him that sitteth upon the throne. If we had our way, we would never feel poor and barren,—for it is not pleasant to feel mean, and less than the least,—yet God is glorified more in such people than he is in the rich. God gets the fattest calves from the poorest people. The sacrifices of God are a broken heart; a broken and a contrite spirit, O God, thou wilt not despise. Ephraim bemoans himself, and God calls him a dear son. Jacob confesses he is a supplanter, and the angel calls him a prince. Hannah must feel the shame of being barren, and have bitterness of soul, and weep in proportion to the blessedness of the blessing. So, when a Samuel is about to be born, it is preceded by bitterness of soul; we must have Jacob's hard pillow, if we would dream his pleasant dreams; we must fight Samson's lion, if we would eat his honey. Jonah learned one of his best lessons when low down in a low place. Could Hannah have seen what was in reserve for her, she would probably have been more reconciled to her lot; but, like Jacob, she must be kept in the dark, and conclude that all these things were against her.

I remember I was once low down in a low place, being in deep trouble and bitterness of soul, seeking rest and finding none, wishing a change in things, and wondering why it could not be, when God brought these words of Scripture to my mind. I say God did, for I feel certain of it: "And thou shalt see my back parts, but my face shall not be seen." I then looked back at my past troubles and deliverances, and found that my sweetest times were after my bitterest ones, and my brightest times after my darkest ones. You will remember that Elijah went in the strength of one (probably just such) supply forty days. That handful of meal has never been exhausted yet, although I have eaten often of it, for almost two years.

Hannah was not selfish in her prayers for a son. "I will give him unto the Lord," she says, "all the days of his life." The Holy Spirit never makes people selfish. When our desire is chiefly to promote self, it is not of God. We ask and receive not, because we ask amiss, that we may consume it upon our lusts. God is to have the first fruits of all the land, and the best of the flock—but we are disposed to offer the lame and poor cattle; we are disposed to first fill our cribs with corn, and our smokehouses with meat, furnish our own houses, and then serve God with a broken down constitution, ruined health, and wasted energy. We are disposed to put the blessings which God has given us for servants, in our bosoms, like Abraham did Hagar—which never fail to prove themselves biting serpents. "If any man love the world, the love of the Father is not in him." Oh! how hard it is to serve two masters, especially when we must die to the one, to render acceptable service to the other. But to bear the yoke of Christ, is a pleasant and easy thing; the trouble is on taking the yoke; when once we take it, it is easy. Then, Hannah could look back after Samuel was born, and kiss the rod that smote her, and welcome the hand that afflicted her, and say, "It is enough."

Kinston, N. C., June, 1882.

L. J. TAYLOR.

Dear Brethren in the Lord:—

“Many there be which say of my soul, There is no help for him in God.”
Psa. 3; 2.

David was a man of God, greatly blessed and favored of the Lord; whom God had called and qualified, and set up king over Israel, his chosen people; declaring him to be a man after his own heart, and enabling him by his presence and power, to triumph over the enemies of his people, even in his youth. He was enabled to slay the giant of the Philistines, that defied the armies of Israel,—and many other mighty acts of valor did he do. Yet we hear him, in the beginning of this chapter, saying, “Lord, how are they increased that trouble me! many are they that rise up against me; many there be which say of my soul, There is no help for him in God.” What a trial this must have been to this servant of the Lord! and how little it seemed no doubt to him, was his love, labor and care for his people appreciated by them! When his own son arose up against him, and was trying to wrest his kingdom from him, his chief counselor turned against him, and he was made to cry out and say, “If it had been an enemy, then could I have borne it; but it was a man mine equal,” with whom he had gone in company to the house of the Lord, and with whom he had taken sweet counsel, believing he was a true friend; but now having gone to his enemies, and joined them in seeking his destruction, it seemed to be more than he could bear. He had not expected such treatment from his friends; if it had been an enemy, he could have borne it, for he expected nothing better of them. Christ declares that they (the world) will hate you; but this is a brother, a counselor, of whom I expected better things; and how can I bear it? Oh! they that hate me without a cause, are more than the hairs of my head; what am I to do? unto whom shall I look? My friends have turned against me and become my enemies; the billows go over my head; I sink in deep mire. What a deplorable state this is! and yet it is just where we must be brought to enable us to say, “But thou, O Lord, art a shield for me; my glory, and the lifter up of my head.” In this condition we cry unto the Lord, and he hears us out of his holy hill, and delivers us safely, and enables us to lie down and sleep and awake again; for he is our shield, and protects us, even in the midst of our enemies. We realize that he will withhold no good thing from them that walk uprightly. Therefore the Psalmist could say that “he would not be afraid of ten thousands that rise up against him.”

Now, I am satisfied that we only know the meaning, and appreciate the promises of the Lord, as we are brought into a like condition to feel the need of a deliverer. I feel, Brother Respass, that I know something of David’s feelings; yet, like one of old, I feel to say that, “Though he slay me, yet will I trust in him;” though many there be which say of my soul, “There is no help for him in God.” Pray for me and mine.

Your brother in hope and tribulations,

Cataula, Ga., June, 1882.

M. F. HURST.

EXTRACTS FROM LETTERS.

KINGSTOWN, IND., June 29, 1882.

Dear Bro. Respess:—I see in the MESSENGER for July a request for brethren to send you notice of revivals and baptisms. And while we in Whitewater Association have had no stirring revivals, we have reason to rejoice that the Lord of the harvest is still gathering a few scattering sheaves as the gleaner after the harvest. In a few months past, two have been baptized in Shiloh Church, one in Little Blue River, three in East Flat Rock and Zion, and five in Salem Church. These few additions about make up for our losses by death; so that we are made to hope that the Lord will not leave us desolate, that our name should perish. And we feel an assurance of hope that he never will. "For, though the remnant be small, yet that remnant *shall be saved*, For the Lord shall finish the work, And Israel shall be saved in the Lord with an everlasting salvation; For thus saith the Lord that created thee O! Jacob, and he that formed thee, O! Israel, fear not, for I have redeemed thee, I have called thee by thy name, thou art mine; I will gather thee from the East, I will bring thy seed from the West, I will say to the North give up, and to the South keep not back, bring my sons from far and my daughters from the ends of the earth, even every one that is called by my name." And I ardently hope and believe that the Lord will perform this: "Nor shall his kindness depart nor the covenant of his peace be removed though heaven and earth pass away."

Your brother in gospel bonds.

HARVEY WRIGHT.

KATE, PIERCE COUNTY, GA., April 27, 1882.

Dear Brethren:—The GOSPEL MESSENGER comes monthly, and is, indeed, a welcome messenger, laden as it is, with good things upon which I am often made to feast; coming, as the communications do, from north, south, east, and west, bringing good tidings of great joy, salvation through the Lord of lords and King of kings. Oh, holy brethren! partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus the Lord; his obedient life and bitter death; having been delivered for our offences and raised again for our justification. How consoling to meditate upon the unchanging love of God, that covenanted the salvation of his people before the world began. It was well known to him, of course, all that would befall them; that they would be corrupted by sin and become enemies by wicked works, yet notwithstanding their enmity, his sovereign love provided salvation for them. Jude says, "Sanctified by God the Father, preserved in Jesus Christ and called." Previous to their call, they are no less enemies to God than others of Adam's family, destitute of love to him and children of wrath even as others, but "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus our Lord, according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1; 4. We are elsewhere taught, that these people were from the beginning chosen to salvation, which, of course, means their final and

glorious deliverance from sin; then who shall lay any thing to the charge of God's elect? it is God that justified. In harmony with the election of God is the redemption of the elect by Christ, otherwise, there would be a frustration of God's purpose in their salvation, which we know is impossible. Now the same unity in the Trinity exists in the quickening by the Spirit of the redeemed elect, bringing them into fellowship with Jesus, by which we have fellowship one for another.

JAMES C. WILLIAMS.

SWEET HOME, LAVACA COUNTY, TEXAS, June 8, 1882.

Dear Brethren:—This makes ten names in all; and I will try to send you more subscribers this summer if I am able to get about. I haven't walked in nine months and can hardly write, and am now in my 79th year. Brother J. J. McElroy died last Tuesday at four o'clock. In going home from the office he fell from his horse completely paralyzed, and never spoke, but was in his senses, though he neither moved hand or foot in forty-eight hours. I have given out and must stop. Pray for our little church.

Yours, in love.

F. G. CULPEPPER.

PELHAM, GA., June, 1882.

Dear Brethren:—I want to say a few words to the readers of the MESSENGER; not that I feel able to edify God's humble poor, but to let them know that there are a few in this low country who delight to hear from them; and feel thankful that we have the privilege of hearing from you in the GOSPEL MESSENGER. In olden time they that feared the Lord spake often one to another; and I believe it was their duty, for the Lord hearkened and heard. If it was their duty then, it is no less their duty now, for our God is without change, and his people are one with him. God is love, and he has loved his people with an everlasting love, therefore, with loving kindness he has drawn them. For this reason he draws them; not that he has seen something good that they had done or would do, but for his great love wherewith he loved them even whilst dead in sins. Thus we are brought to love him because he first loved us, and to love one another; and this mutual love causes us to delight in each other's company and communications. So beloved, I have a hope that I love the children of God; for when I read the communications of the dear little ones, though I have never seen them, my soul is drawn out in love to them, and I feel that I would gladly leave my little all and go stand and speak in the temple to the people all the words of this life. Yet my circumstances are such, that I can not travel much at a distance, having a large and dependent family on my hands, besides the care of four churches. I want to exhort the little flock, "to let brotherly love continue;" and to this end we should live soberly, righteously and godly in this present world. Brethren, I feel inclined to write the reason of my hope and why I try to declare the doings of the Lord among the people; which I trust to do before long. May the good Lord continue to bless you and Brother Mitchell in enabling you to feed the flock of God which he has purchased with his own blood, is the desire of yours in much weakness.

WM. HOLLINSWORTH.

ACWORTH, GEORGIA, April, 1882.

Dear Brother Respass:—Since the publication of my letter to Brother Mitchell (in February No. of GOSPEL MESSENGER), I have been somewhat uneasy lest some of our precious gifts to the church might have been offended in my saying, "If all our preachers," &c. I beg to say that it was not in a fault-finding spirit, or of dictation, that I said it. By no means. It seems the good that I would, I do not; but the evil which I would not, that I do. O, wretched one that I am! who shall deliver me from the body of this death? I felt when I wrote that letter that I could exultingly say with Peter, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." It is a lively hope—a new and living way. I may have been eating too much honey. But if I had told, or tried, some would have thought I was mad. I know the needs-be of the "thorn in the flesh." May we remember Jerusalem above our chief joy, if it is the Lord's will; if not, may our tongues cleave to the roof of our mouths!

L. P. McDANIEL.

OBITUARIES.

SARAH ALDERMAN.

Dear Brother Respass:—I am sorry that my first communication to you is an obituary. I would very much prefer a more pleasing theme; but so it is. My dear mother and a sister in Christ has been taken by the hand of death. The Lord giveth and the Lord taketh away! He is the Rock; his work is perfect. Blessed be his dear name!

SARAH ALDERMAN was born in Twiggs county, Ga., February 11th, 1806. William Martin, her father, emigrated to Decatur county, Ga., in the year 1822. She was married to William Adams in 1824, and he died in 1837. She lived a widow until 1842. She was married, on the 6th of January, to James Alderman, a Primitive Baptist; and he died in 1842. She was baptized, in 1839, into the Primitive Baptist Church—in which she continued until her death on the 7th of March, 1882, in the 77th year of her age. Many sympathizing friends will cherish in kind hearts the memory of the departed; and mourn the loss on earth of a true friend, a dear sister, an affectionate mother, and a devoted sister in Christ. Her house was a home for the wayworn pilgrims. But there is a vacancy in church, ever reminding us that a faithful sister is gone. May we all follow, as she feared Christ.

JOHN H. ADAMS.

S. B. CARR.

S. B. CARR was born in South Carolina, in 1812, where he lived until he was eighteen years old. Then he moved to Georgia, with his mother and three sisters, and settled in Wilkinson county, where he married, raised his family, and lived there until his death. He was as nearly a perfect moralist as any man can be. He never was drunken on spirituous liquors, never used any tobacco, nor used any profane or unbecoming language, before he became a church member; so older persons inform me. He was as prompt to all his obligations as it was possible for him to be. He joined the church about thirty years ago, at Mount Carmel, Wilkinson county, Ga., and lived an exemplary life as an obedient Christian. He surely filled his station as nearly as any can. He had had the pleasure of living in the church with his wife (who departed this life four years ago), from the time he joined the church until the time of her death. Also, three of his children and one son-in-law; one of whom is Elder W. B. Carr, and another was the first wife of the writer of this notice. He was a subject of affliction all his life, and about the close of his life he suffered very much from complicated diseases. He

bore his afflictions with as much patience as a man can. I visited him occasionally, and conversed with him on the subject of grace, and respecting his hope; and he remarked to me at one time, that he thought that it would have been better for him to have died many years ago, but that any one hated to die as long as they could see their people around them. He spent the latter part of his life with his son Thomas, where he died the 2nd day of April, 1882. The next day his body was conveyed to the meeting-house at Mount Carmel, where a large concourse of relatives and friends met to attend the funeral services, which were conducted by Elder A. W. Patterson in an appropriate manner. After services the body was interred in the church graveyard, to await the general resurrection of the dead, when both soul and body will unite in the praise of God in eternity.

H. TEMPLES.

The Landmark is requested to copy.

ELDER SOLOMON KENEDY.

Elder SOLOMON KENEDY, of Tattall county, Ga., died the 7th of May, 1882. He was 62 years and 2 days old at the time of his death. His disease was bronchitis and paralysis, which confined him to his house for three months prior to his death. He suffered excruciatingly from his disease.

I have nothing cheering to write at present.

Yours, truly,

J. R. CALLAWAY, P. M.

Cedar Creek, Tattall Co., Ga., May 11, 1882.

S. T. DOLLAR.

Brother S. T. DOLLAR, who departed this life at his residence in Decatur county, Ga., 20th March, 1882; aged 45 years, 11 months and 25 days; was born and raised in the county in which he died. He was beloved by all that knew him—those knowing him best, loving him most. He was a kind husband and father, and a good neighbor. He leaves a wife and seven children to mourn his loss, besides a number of relatives, friends and brethren, with the church at Mizpah; yet they mourn not without hope, believing that our loss is his gain. Our dear brother was brought to see his lost condition and given a hope in Christ about twenty years ago, but from a deep sense of his unworthiness he was unable to join the church until March, 1880, at which time he was baptized into the fellowship of the church, and remained a consistent member until called by the Lord to the upper and better kingdom, where the weary are at rest. May the good Lord comfort our dear Sister Dollar and the fatherless children, and finally save us all in heaven, is the prayer of the unworthy writer.

WM. HOLLINSWORTH.

J. J. LAWRENCE.

Died, at his residence near Subligna, Ga., on 23rd April, 1882, our esteemed brother, J. J. LAWRENCE, in the 56th year of his age. Brother Lawrence was born in Pike county, Ga., 30th July, 1826, and moved to what is now called Chattooga county, in boyhood, with his father, and was married to Mary Langston, 23rd March, 1847. He and his wife were baptized into Emmaus Primitive Baptist Church, 22nd July, 1877; and he was chosen Clerk of the church, 21st February, 1880. Brother Lawrence seemed to bear his affliction with Christian fortitude, retaining his mind to the last, calmly awaiting the end. Our dear Sister is seemingly bereaved by his death of all earthly hope, having no children to love. We would extend our sympathy in her sad bereavement, praying God that we, with her, might be reconciled to His will who doeth all things well.

I have no fear but all is well.

That with the blessed he doth dwell.

It is his absence makes me weep.

That I with him no more can speak.

I miss him here,—I miss him there,—

At home, abroad, and everywhere.

THOMAS M. GRAY.

The next session of the **St. Mary's Primitive Baptist Association** will convene with New Hope Church, Marion county, Florida, four miles south of Orange Springs, on Saturday before the 4th Sunday in October, 1882.

JOHN C. CRAWFORD, Moderator.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—Eds.

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Vol. 4.

No. 9.

THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

SEPTEMBER, 1882.

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→*THE CHRISTIAN TRAVELER. C. M.*← 25

Arr. by B. H. MOBLEY.

1 What poor de - spis - ed com - pa - ny Of

trav - el - ers are these, That's walk - ing yon - der nar - row way,

A - long that rug - ged maze? A - long that rug - ged maze?

- FINE. D. S.
- 2 They all are of a royal line,
They're children of a King,
Heirs of immortal crowns divine,
And loud for joy they sing.
 - 3 Why do they then appear so mean,
And why so much despis'd?
Because of their rich robes unseen,
The world are not appris'd.
 - 4 Why some of them seem poor, distress'd,
And lacking daily bread?
Heirs of immortal wealth possess'd,
With hidden manna fed.
 - 5 Why do they shun that pleasant path,
Which worldlings love so well?
Because it is the road to death—
The certain way to hell
 - 6 Why do they walk the narrow road,
To Salem's happy ground?
Christ is the only way to God—
No other can be found.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 9. BUTLER, GA., SEPTEMBER, 1882. Vol. 4.

THE CHURCH.

BY ELDER D. BARTLEY.

[Continued from August No.]

Now, all this shows that Christ gives knowledge of salvation to his people, and reveals the gospel of God to them. And the Scriptures teach that this honor and power belongs to him alone. We have his own word, that the Father had "given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might *know* thee, the only true God, and Jesus Christ, whom thou hast sent."—John 17; 2, 3.

Jesus himself, then, gives eternal life, and the knowledge of God and of Christ, to as many as the Father gave him. For he says again: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will *reveal* him."—Mat. 11; 27. Words could not more clearly show, that to truly and savingly know God the Father, is given and obtained only by a special and personal *revelation* from the Son of God, to whomsoever he will.

Therefore, all the religious schools and efforts of men to teach a vital and saving knowledge of God and godliness to the unregenerate, or those who are dead in sins, are delusive and vain. For no man, save this Man of God's right hand, whom he hath made strong for himself, and to whom he hath given the Spirit of life, truth and prophecy without measure, is able to take the Book of God's eternal purpose, and make

known to the children of men—the heirs of salvation—the things that are written therein.

“For in him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.”—John 1; 4, 5. Christ, then, is the Sun of righteousness, the Fountain and Source of all divine light, wisdom and knowledge; and he only can, and does give the light of life to those that are in the region and shadow of death.

The Lord says: “Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.”—Mal. 4; 2.

And as the Prophet and Teacher of his people and brethren, Christ says: “The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.”—Isa. 50; 4.

“Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!”—Isa. 52; 6, 7.

This glorious Preacher is JESUS, the Prophet whom God raised up from among his brethren, like unto Moses. And Moses went up unto God in the holy mountain, and received the words of God; and he then went down to the people of God, and made known to them all that the Lord had said.

And so Jesus, in his prayer of intercession with the Father, said: “I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. And I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.”—John 17; 6-8.

Oh, how blessed! that this Holy One, sent from God, is our

Prophet, and teaches all his brethren the words of God, as no man can do. For he teaches them to know, not only that they are guilty, perishing and helpless sinners, but that God has sent them redemption, and that their salvation and righteousness is of the Lord. But no other prophet, apostle, minister or teacher can reveal and make known this truth to any man or sinner. The apostles themselves did not know the meaning of the Scriptures, until the risen Lord Jesus came and revealed himself to them, and taught them.

“And he said unto them, These are the words that I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures.”—Luke 24; 44, 45.

And though Saul of Tarsus was a learned man, and perfectly taught in the Jews' religion, and familiar with the Scriptures, which testified of Jesus, yet he did not know him, but asked: “Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest.”—Acts 9; 5. And so does the Lord reveal himself to as many as the Father gave him. For he gives them eternal life, opens their blind eyes, gives them to know the Father and the Son, and to see the kingdom of God.

And this spiritual life and divine knowledge he gives to his people by the operation and power of the Holy Spirit. For to his disciples Jesus said: “I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.”—John 16; 12-14. How clear and plain this is!

And so 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. But God hath

revealed them unto us *by his Spirit*: for the Spirit searcheth all things, yea, the deep things of God." "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might *know* the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which *the Holy Ghost teacheth*; comparing spiritual things with spiritual."—1 Cor. 2; 9-13.

Paul thus wrote to believers in Christ at Corinth, who were not apostles, nor Jews, but Gentiles. And so to Gentile sinners, as well as to Jews, is this divine revelation made by the Spirit. Therefore the apostle John wrote to his brethren in Christ, saying: "But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John 2; 20-27.

And, finally, unto this end our righteous Advocate with the Father asked for his people: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—John 17; 21.

So, then, as their Priest and Prophet, Jesus will perfect them in holiness and wisdom, and present them perfect in One unto God.

But not only Moses and Aaron, the Prophet and the Priest, represented our blessed Lord, but Joshua, the captain of the Lord's hosts, and David, the king of Israel, were also types of Him. So now let us, lastly, speak of

CHRIST, THE KING IN ZION.

Yet, how shall I sufficiently speak of the King of saints, whose kingdom is one of power and glory? For neither Aaron nor Moses, Joshua nor David, nor all the renowned and typical men of Israel, fully represent the glories of Christ.

Still, those typical persons, illustrious in the history of God's people, help us much. For Joshua, whose name signifies Jesus, or saviour, represented Jesus as the *Captain* of salvation. After Aaron and Moses died in the wilderness, Joshua succeeded Moses, and was the leader of the children of Israel, and the captain of the Lord's hosts. Through Jordan, and into the promised inheritance, he led the people of God; and as their captain, he gave them victory over their enemies, and established them in the goodly land of Canaan.

And so the risen Christ, who made one sacrifice for sins, and died in the flesh—as shown by Aaron and Moses—is the Leader and Captain of his people. He goes before them, and leads them into the spiritual or gospel Canaan; and through the Spirit, he gives them the victory over the flesh.

And over this people, who die with him in the flesh, but live with him in the Spirit, Christ reigns, as King David reigned over the kingdom of Israel. For, as the Son of David, Jesus is the rightful Heir to the throne of Israel. And so the Lord God has given unto him the throne of his father David; and he shall reign over the house of Jacob, or Israel, forever; and of his kingdom there shall be no end.

For while our glorious Emmanuel is the Son of David, the king of Israel, he is also the Son of the Highest—the only begotten Son of God; and therefore he is also the Heir to the throne of God! Then both according to the flesh and the Spirit, Christ was born a King,—King of saints on earth, and King of all the heavenly hosts! Therefore he is the King Eternal, Immortal,—and his kingdom and dominion is forever, and shall have no end.

Now, therefore, Christ has power with God, and power with man; yea, all power; both in heaven and earth; for he is supreme in power. "God hath highly exalted him, and given him a name which is *above every name*: that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father."—Phil. 2; 9–11.

So, then, God himself is glorified in this supreme exaltation and glorification of his Son; for he is the brightness of God's glory, and the express image of his person.

"Unto the Son he saith, Thy throne, O GOD, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom."—Heb. 1; 8.

Therefore a prophet said: "Behold, a King shall reign in righteousness, and princes shall rule in judgment."—Isa. 32; 1. This was a prophecy of the gospel kingdom, and it refers to the glorified Son of God and his apostles.

When Jesus ascended up to heaven, and sat down on his Father's throne, upon the holy hill of Zion, all things were ready, and the time was fulfilled when the kingdom of God should be set up.

John the Baptist had made ready a people, prepared for the Lord, as a bride adorned for her husband. Christ had given authority and power to his apostles, after his resurrection from the dead, and had instructed them in "the things pertaining to the kingdom of God," and said to them: "Ye shall be baptized with the Holy Ghost not many days hence."—Acts 1; 3-5.

Accordingly, "when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

And in his first sermon preached in the new dispensation—the gospel kingdom—on that notable day, the apostle Peter said: "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both LORD and CHRIST. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of

the apostles, Men and brethren, what shall we do? Then Peter said unto them, 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. Then they that gladly received his word were baptized. And the same day there were added unto them about three thousand souls. And the Lord added to the church daily such as should be saved.”—Acts 2.

This, dear reader, was the Gospel Church—the visible kingdom of Christ—thus organized and established in the city of Jerusalem.

And now the word of Christ was verified, saying: “Upon this ROCK I will build *my Church*; and the gates of hell shall not prevail against it.”—Mat. 16; 18.

The Head of this church is Christ, and in this kingdom he reigns supreme. It exists and stands in and by the power and wisdom of God, and not by the wisdom and power of men. In this kingdom of heaven the Son of God is the only LAWGIVER, and all others receive their authority and position from him. He appointed its Ministers, ordained its Ordinances, taught its Doctrine, established its Order, and brings in its Members.

And not only the saints, but also all the angels of God, are commanded to worship him.—Heb. 1; 6.

“And he hath on his vesture a name written, KING OF KINGS, AND LORD OF LORDS.”—Rev. 19; 16.

“And a CROWN was given unto him: and he went forth *conquering* and to *conquer*.”—Rev. 6; 2.

“And there were voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.”—Rev. 11; 15-17.

[Continued.]

EXPERIENCE.

BY ELDER G. F. WYATT.

[Continued from August No.]

About this time I fell into a low state of health. The fever had fallen into my legs, causing one of them to ulcerate. I remained at home eleven months without having my furlough extended, thinking my state of health would justify it. All this time I was in earnest about my salvation. I thought God would hold me responsible for the redemption of my promise to get religion; still holding on to my ability; but in spite of all my efforts, I seemed to get worse. "I must be born again" kept ringing in my ears; but said the preacher, "You must work it out." I attended a protracted meeting during the summer; the preaching was, "Do and live—do and live!" I grew desperate; would go off to myself and try to pray, day after day, but to no purpose. Thus I passed the year a miserable man. In December of the year I was sent back to Richmond under an arrest as a deserter. My troubles began afresh. I expected to be court-martialed and shot, and still had not got religion. I was kept in confinement three months, when I was released without a trial. I now came home a cripple,—the physicians having cured my leg, the leaders contracted and drew it up so that I could not put my foot to the ground. I remained at home sixty days,—then went to my command near Richmond, and was discharged. I returned home in December before the surrender in April. During all this time I was seeking religion, as it is called. I could not look at death without a shudder. I took to reading the Bible very closely, but I could not apply any of the promises to myself. I attended meetings regularly, but could get no comfort. During the summer I attended another protracted meeting, at which several joined the church. At the close of the meeting the minister said that, perhaps this would be the last chance for us to be saved; that before another year should roll around we would be damned. I felt that I would cer-

tainly be one of that number, and when the door of the church was opened, I went forward and gave him my hand; and if a poor mortal ever felt worthy of a thunderbolt from heaven to crush him into the earth, it was I! I felt that I deceived the people, and had attempted to deceive God. I thought I would never show myself in that meeting-house again. My father was much elated at my joining the church, saying that "he was willing to die, as he had seen his youngest child in the pale of the church." This was as a sword in my heart. I thought, How I have deceived him! So I determined now to double my efforts in getting religion; if others have worked it out, why not I do the same? still, never thinking of salvation by grace. I now attended the prayer-meetings, and would try to offer prayer,—not lying down at night without falling upon my knees and trying to pray. Sometimes I felt very well; that, perhaps, I did have religion; then, suddenly, it would be gone; and I would look back and think, Oh! if I had just held out a little longer, I would have got religion. Poor, deluded mortal! Thus I went on till September, when my mother died,—which was a great shock to me,—for I loved her dearly. I now felt of all men the most miserable! In a few days after her death I moved to Covington county, Ala.; staid there three months, and went back and remained twelve months with my father; then returned to Alabama. During all this time I lived, as people thought, a devoted life,—yet I was all the time miserable,—trying to work out my soul's salvation. In the winter of 1867 I moved to Pike county, Ala.; at which place I fell into gay company, and soon began to visit the ball-room. I lost, in a great measure, my impressions. I had lived here but a short time, when I became acquainted with my wife, Miss Indiana McLendon. I fell in love with her at first sight. And again I began to have serious reflections, thinking the day of grace had certainly passed; for I had, since I had moved to Pike county, left off my devotions, and fell into divers sins. I again thought of my promise while in the war, if the Lord would spare my life to go through safe, I would live a Christian's life, which was

(as it seemed) a goad to my conscience all the time. When I was in a ball-room dancing, it would come to me, "Remember your promise!" and when I would go home at night, while lying on my bed, I would be miserable. My reflections would be, "God will never raise you up any more; you have not redeemed your promise." I would then get up, and fall upon my knees, and try to pray; but it seemed my prayers did no good. "You must be born again," something would say. And in all my endeavors to live a Christian, I realized the truth, "You must be made a new creature in Christ," but that this happy change came about by the good works of the creature. Thus, I would promise that I would not sin any more, and perhaps for a few days I would feel very well, thinking I could keep from sinning, but just as soon as temptation would come, I would fall. Sometimes I would get into a passion, and fall to cursing at a dreadful rate, and the passion subsiding, I would feel most miserable! At times, whilst ploughing, I would quit, and going to the woods, would cry unto the Lord, shedding bitter tears. Notwithstanding all this, I never gave up my ability to get religion at any time, and would often affirm my belief to others. Alas! for human nature.

As before stated, I fell in love with the woman of my choice; and thinking that, perhaps, if I was married, I could live a more holy life; that I would be, as I thought, cut off from the temptations of life, and could live a Christian—or, as the preachers would have it, get religion. So in June, the 18th day, of 1868, I was married. Now I began more in earnest to try to get religion,—retiring three times a day, and pouring out my cries to the Almighty to give me the new birth; yet, I never let my wife know that I had any such impressions. I would go to meeting, and see people that I thought to be Christians, and would think to myself, Oh, how I would like to be as they were! I took to reading the Bible more. I read of the ups and downs of the primitive Christians, but thought they were always happy. I would have given the whole world, if I had have had it, to be like them. Thus I went on till the winter of that year, when I moved to

Crenshaw county. During the next year I was a miserable man,—sitting up many nights reading and trying to pray until midnight,—not closing my eyes in sleep till I had asked the Lord to spare my life until morning. I had but little opportunity of attending meeting that year. I would frequently attend the Old Baptist meetings, but their preaching was all Greek to me, as I thought the Methodists were certainly right. I passed the year without obtaining any hope of the pardon of my sins. In the fall of that year I moved back to Pike county, and the next spring I began teaching school,—still trying to work out my soul's salvation,—not one time thinking of salvation by grace.

[Continued.]

RUTLEDGE, MORGAN CO., GA., July 12, 1882.

Elder J. R. Respass:—Inclosed please find a communication from Elder F. A. Chick, which I have his consent to send to your valuable magazine, the GOSPEL MESSENGER. I wish to say to you and the readers of the MESSENGER, that I endorse, approve and appreciate, every word and sentence of that excellent letter to me; and I am sure, if you publish the same, that much interesting matter will be read by the lovers of truth. If you can send Elder Chick a copy of the MESSENGER containing his article, he would be very thankful to you.

I am your poor brother, D. F. P. MONTGOMERY.

REISTERSTOWN, BALTIMORE CO., MD., July 3, 1882.

To D. F. P. Montgomery:—*Dear Brother in Christ*:—Your letter has remained unanswered longer than I wished or intended, but many things have hindered me from writing, not among the least of which has been my own barrenness of mind. But to-day I will begin a reply. I was glad to hear from you once more. I hope it may not be so long again ere you write me.

The account which you gave of your exercises in speaking has called up a theme in my mind, of which I wish to write

at this time. It has seemed to me that there has been a fault in most of our churches, in failing to recognize the variety of gifts provided and named in the epistles, and in neglecting to provide opportunities for their exercise. In most quarters I have found no gift in exercise except that of preaching. In many churches not a brother could pray or speak except the pastor of the church. And the state of feeling was such that if a brother wished to speak at all, straightway it would be said that he had begun to preach, when, perhaps, he had no such gift, and no such thought in his mind. Now, it appears to me that this is all wrong, and entirely unscriptural and unreasonable. So far has this gone in some sections, that if there be no one to preach, the brethren think that they can have no meeting; and I have actually heard of cases where the brethren went home without any attempt at prayer, or praise, or reading the Scriptures, or speaking, because the minister had failed to come. It is a shame and a reproach that this should ever be so.

The Scriptures speak of a wide diversity of gifts in the church, and they speak of what I would call a social meeting. I will quote a passage or two. Eph. v. 19—"Speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord." And see, also, Col. iii. 16, which contains the same language. Read, also, 1st Cor., 12th, 13th and 14th chapters; especially 12th chapter, 10th and 28th verses, and 14th chapter, 26th verse. The apostle also speaks of the women praying or prophesying at their assemblies (1 Cor. xi. 5.)

Now, it seems to me that these Scriptures show what was the custom in the early church,—a custom sanctioned and regulated by the apostle. Is it true now in most of our churches that every one hath a psalm, hath a hymn, hath an interpretation? Yet it was so then. It seems an evidence of a sad decline that these various gifts should not be called into exercise, and should be furnished no opportunity for exercise. This is not the case in every place. In some churches where I am acquainted opportunity is given for each and every gift

to be used. In the church of which I was first a member, once a month the brethren and sisters met in what was called conference, and at those times every member was expected to speak as his or her mind was led; and, also, at other meetings brethren spoke as their minds were led; and neither they who spoke, nor their brethren, ever thought of preaching in connection with this way of speaking.

This ignoring of other gifts works harm in two ways. First—It deprives the church of many profitable gifts. God said to Israel of old: "Bring ye ALL the tithes into the storehouse, and prove me now herewith if I will not open the windows of heaven and pour you out a blessing that there shall not be room to contain it." There are promises of blessings when we bring the tithes,—but none if we keep them back. Suppose an Israelite had said, Because I have not flocks and herds, but only corn and wine, therefore I will not bring my tithe; would he have been any more unreasonable than we are when we practically say, Because a man can not preach, therefore he shall not speak at all? and need we expect a blessing any more than they? This is one way in which harm is wrought. Another way is this—Gifts are sometimes perverted from their right place. And this is not all the fault of the possessor of the gift. It is mainly the fault of the state of things which is about him. He feels that the Lord has done great things for him, and he wants to declare it. He wants to bring the tithes to the Lord's house. He has corn and wine, but these there is no provision for; and so he tries to bring an ox or a lamb,—and so the church is overstocked with one thing and lacks in other things. This brother wants to speak of the goodness of God (and this every one ought to wish to do), but there is no chance to do so except in the guise of preaching. And so he tries to preach, but fails,—or, if he perseveres, becomes a drag instead of a help, and is bound to be unhappy himself, and to cause his brethren to be so. A good exhorter is spoiled to make a poor preacher.

Now, dear brother, you will not think that I am personal in this, for I can not be, not having heard any thing in refer-

ence to your speaking, except what you yourself have said. And I would say, Be sure to use whatever gift you have, and stir up others to do the same,—not calling it preaching when it is not, but bearing testimony, each in his own way and place, to the truth which fills his heart.

Now, dear brother, write me soon and tell me what you think. In Christian love, I remain your brother in hope,

F. A. CHICK.

SHELBYVILLE, TENN., July 3, 1882.

Elders J. R. Respass and J. Rowe:—Dearly loved and highly esteemed brethren in the kingdom and patience of Jesus Christ (if one so unworthy may thus address you), since parting with you during your tour in this country, I have often thought of you, and felt inclined to write to you, but not until now have I dared to attempt such a thing. I have seen a goodly number of brethren to whom you preached during your trip, all of whom express themselves as being well pleased with your preaching; and, indeed, how could they and we be otherwise than well pleased at the preaching of the glorious gospel of Christ to poor, perishing sinners of Adam's apostate race, as the way of life and salvation? "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to *save sinners*, of whom I am chief." Not to propose or offer salvation to sinners,—no, but to save sinners, which we think is much the best for the sinner in the end. So the sinner himself, it seems to me, ought to esteem that best that does the most for him. Then it does most assuredly reflect greater honor on the name of Jesus and entitles him to a higher degree of glory, to preach to poor, helpless and perishing sinners that Jesus came to save, in an absolute sense, than to preach that he came to propose or offer to save. "For there is none other name under heaven given among men whereby we must be saved." And when the poor sinner is, by the grace of Christ and the gift by grace, enabled to realize the free pardon of all his sins, by the love of God shed abroad

in his heart by the Holy Ghost which is given unto him, he can, and does, with sweet melody in his heart, sing unto the Lord this song—

“How sweet the name of Jesus sounds
In a believer's ears!
It soothes his sorrows, heals his wounds,
And drives away his fears.”

I have ever believed that Jesus would eventually save his people from their sins with an everlasting and eternal salvation; and thus believing, I have, for more than forty years, longed for, and prayed that poor, unworthy I, might be one of that number. When only about fifteen years of age, I saw and felt the need of a Saviour, and was greatly distressed on account of my sins; and many times would seek some lonely place to give vent to my anguish of soul in prayer to God for mercy, and return uncomforted and unrelieved. And thus I went with a burdened heart and bowed down head for five long years. At times my distress was so great that I feared almost to go to sleep at night lest I should awake in torment. My case seemed an outside one. A poor orphan,—no father to sympathize with me; yet I had a precious mother, who loved and prayed for her children as only a mother can. A poor apprentice boy! I felt as though I was homeless and friendless. Thus abased in life, I felt dejected and cast down. My mother loved and prayed for me, I knew, but I was not worthy of her; nothing she could do,—nothing I could do,—brought me any comfort. I was not fit to live, and much less to die. I could no longer hope for mercy; all hope is gone, and I must die, and sink down—down, lower than the grave. I felt God is just in my condemnation. Jesus, I thought, would save his people,—yea, I thought he could save every sinner, even the vilest sinner on earth; but for me there was no salvation! Poor me! no friend on earth,—no friend in heaven! Oh, how dark,—how dismal,—how sad the thought!

Just in this state of despair it occurred to my mind that God was my friend, and had been watching over me for good all my life,—and in one moment it seemed to me that the

whole of my past history was before me, and God's goodness to me through my whole life could be clearly seen,—and in another thought I said with my heart, "He that has been thus good to me, a poor sinner, has the right to do with me as seemeth to him good." I was alone in an upper room in the dark hours of the night. There, I do hope, Jesus was revealed to me—even *me!*—as my Saviour. The veil of darkness was gone, despair was alike gone, and I did love everybody, and Jesus supremely, I do hope.

J. E. FROST.

P. S.—Dear Brother Respass, you are at liberty to give this a place in the MESSENGER, if you wish, and it will serve to let your numerous readers know I am a poor sinner, and in whom I trust for salvation. If not deceived, I can say to all God's people that I greatly desire your peace and happiness in this life, and I know your joys in heaven will be unalloyed. Dear sinner, if you should chance to read this, I can say from the fullness of my poor soul that Jesus is the sinner's friend; and, oh! that you could know it, too.

Myself and family are well.

J. E. F.

Oh, what a friend we have in Jesus!—ED.

FLAT SHOALS, GEORGIA.

Brother Respass:—I will venture some thoughts on the following text:

Tell me. O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.—Sol. Song i. 7, 8.

The Lord's dear children are made honest by his grace. They have no desire to go astray,—to do wrong. But their lot in this sinful world is as sheep among wolves,—being beset on every hand by sin in all its multiformity; lords many, and gods many; lo! here is Christ—or, lo! there is Christ; and so many ways pointed out and contended for, that they become confused and in a state of unrest. They have a remembrance

of Him whom their soul loves, but where is He? Perhaps they have made a mistake, and inquired at the hands of "thy companions," and have been turned aside, where their kids perish. The leaders in the many false ways, are represented by the word "companions." Some may dissent from the idea of companionship between Christ and false leaders; but the idea of companionship does not necessarily carry with it the idea of equality, and spiritual union. Many of God's children are captivated and led far into confusion by taking heed to those who lie in wait to deceive. The voice of the beloved, that is heard alone in the gospel, says, "Go forth by the footsteps of the flock," which we understand to be the path of Christian duty, and leads to all blessings that are promised in the gospel. The idea of "shepherds' tents" presents the idea of protection, both to shepherds and flock. They are supposed to be in the proper place, on good pasture ground, with a view to the good of the flock every way; and the flock would be in great danger to stray too far, for wolves are sure to be prowling around. While kids are nowhere shown as representing the saints as sheep are, yet they were indispensable to the strict observance of the ceremonial law, and must and do represent something.

The saints are "living stones, built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." The Lord, in his glorious dispensations to Israel, provided them with every thing that was necessary to their obedience under the law; so there was no excuse for their bringing any "corrupt thing"—neither would he accept an offering that was lame, sick, or torn. Now, for Israel to have a kid ready when required, and to have one in proper condition, he must do his duty under the law,—feed them beside the "shepherds' tents;" otherwise he may and will find them lame, sick, or torn,—which the Lord will only accept as an abomination.

Now, let us live close to Jesus as he is found in the gospel, and we will find him our whole armor of defence,—shield and buckler, high tower, fortress,—yea, all and in all. Our kids

(as a blessing in obedience to the faith), will be ready and in good condition. It is thus that we present our bodies a living—not a dead sacrifice—and have the witness within us, and the blessed assurance that we are accepted in the beloved.

E. C. THRASH.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors.

SUNDAY SCHOOLS.

An esteemed brother in Georgia requests that we publish in the GOSPEL MESSENGER an extract from the minutes of the Mercer Missionary Baptist Association of 1871, on the subject of Sunday Schools.

The report of the Committee on Sunday Schools was adopted by the Association at Valdosta, Ga., November 4th, 1871, and appears in the minutes as follows :

“Your Committee on Sunday Schools would respectfully submit—That in reviewing the subject, they report with great pleasure the manifest and increasing interest felt in the cause by leading men of our church ; that they find an improved literature prepared expressly for Sunday Schools, and that this literature is fast supplanting the cheap *trash* prepared for the *sake of gain*, and at the sacrifice of mind and morals ; that our Sunday Schools are visited by weekly and monthly periodicals freighted with the precious seed of the gospel, to be planted by the superintendent and teacher in the mind of the tender and of the young. That, in the opinion of your Committee, the Sunday School is the cause of humanity, the cause of the church, and the cause of God. It takes the tender heart and allies it to virtue ; *changes* the fountain from bitter to sweet water ; *removes the seed of sin* ; fortifies the mind against temptation to evil. It prepares manhood for a career of usefulness. It builds up for the church a warm-hearted advocate, a zealous membership, and a supporting pillar. Your Committee would further report, in sorrow, that out of nineteen churches in this Association, only six have Sunday Schools.”

The above report is no mere *squib* of an irresponsible individual writer, but it is an official and denominational document, sent forth to the world by a respectable and intelligent body of Missionary Baptists. It is, therefore, entitled to

respect and consideration as a denominational sentiment, and full credit should be given them for their candid and honest confession in the following particulars.

First—They confess that a literature “prepared for gain” had been thrust into the hands of unsuspecting children, even though such literature sacrificed the mind and morals of such children.

Second—They confess that the Sunday School allies the heart to virtue, changes the fountain of corruption by *removing the seed* of sin, and thereby building up for the church a warm-hearted advocate and zealous membership.

Third—That in their *improved* literature, Sunday Schools are visited by weekly and monthly periodicals freighted with *the seed of the gospel*, and that this seed is planted by Sunday School teachers in the tender mind of the young.

Fourth—They confess, with sorrow, that thirteen of their churches out of nineteen had no such gospel seed among them.

Now, beloved reader, you will see that the points as presented in the above four items are no exaggeration, but they are a candid statement of facts drawn from the Sunday School report of a respectable and intelligent body of Missionary Baptists. But it matters not as to the high pretensions of this or any other human society for removing the seed of sin, or planting the precious seed of the gospel, without any reference to the merits of Christ, or to the life-giving power of the Spirit of God,—all such pretensions are nothing short of blasphemy and gross idolatry.

We do not question the candor nor sincerity of most of those who support these modern institutions. Their minds have been molded for them into that channel before they were sufficiently developed to investigate for themselves. Thus they have been made by their parents and teachers to pass through the fire, and have been offered in sacrifice to this modern Molech of idolatry. Whenever the youthful mind is taught by parents, teachers and preachers, that a knowledge of the sciences and philosophy of the world, is the “seed of

the gospel," and that this seed can be planted in their minds by human teachers so as to change the corrupt fountain of the heart, remove the seed of sin, and build up for the church a zealous membership, no marvel if such children, when they become men and women, should be honestly devoted to their early training.

The modern Sunday School is a society of a professed religious character,—but as it is not at all recognized in the Scriptures as of divine authority, there are no rules given therein for its government, nor respecting the qualifications nor character of its members. But yet it is claimed for it that it is a kind of helping society to the church, and builds up for it a zealous membership. But we are here reminded that it is written: "Except the Lord build the house, they labor in vain that build it."—Psa. cxxvii.

In carefully examining the word of the Lord as to the manner, and by whom the church of God is built up, we do not find the least hint that such human societies as Sunday Schools were ever employed, either directly or indirectly, for this purpose. The God of heaven and earth claims all the glory in this matter to himself, and positively declares he will not give his "glory to another, nor his praise to a graven image." His inspired apostle says of the church at Corinth: "Ye are God's building."—1 Cor. iii. 9. And if the church, collectively, is God's building, then certainly it is true of each individual member, whether Jew or Gentile, rich or poor, wise or ignorant. "For by one Spirit are we all baptized into one body," and God hath "set the members *every one* of them in the body as it hath pleased him."—1 Cor. xii. And Christ affirms, that "I *will build my church*, and the gates of hell shall not prevail against it."—Mat. xvi. 18.

From the above cited texts we see that the church and its membership is built up—not by an improved literature, or science of the world—but by the Spirit and power of God. The hands of our Lord Jesus Christ, the Spiritual Zerubbabel, "hath laid the foundations of this house; and his hands will also finish it;" and his saints "shall rejoice when they see the

plummet in his hand," knowing that when "righteousness is laid to the plummet," all these men-made institutions are cut off, with every thing else that pampers the pride or flatters the vanity of proud and sinful man, and God alone is exalted.

In this wonderful document respecting Sunday Schools there is not one word said about even the *letter* of the Bible being taught; but to the contrary, great pleasure is expressed in having an "*improved* literature, prepared expressly for Sunday Schools." Here is a virtual acknowledgment that nothing in the Scriptures of truth is suitable for the design of these schools, and therefore a theology and science of the world which is adapted to the depraved and vitiated taste of the carnal mind, must be obtained.

But it may be thought by some that the sentiment set forth in this report was not carefully weighed by this particular Association, and that other Sunday School friends would not endorse the sentiment. This, however, is a mistaken conclusion. Similar sentiments are set forth by other sects, in nearly all their speeches and writings upon this subject. In 1866, a series of well written articles were published in the *Recorder* (Opelika, Alabama), under the heading of "SUNDAY SCHOOLS—THEIR TENDENCY AND RESULTS." The distinguished writer, in speaking of the society, says: "It furnishes instruction in letters, but it looks to scholastic attainment *only* as a means to an end." And then, to show the end or design of these scholastic attainments, he uses this very emphatic language: "*Mark*—to *make* Christians is the grand object, the object from which the attention is never turned. In a certain school in this county, the rule is that the scholars are all converted in due time." And then he goes on to tell us something of the means by which these school conversions are brought about. He says: "Much labor has been bestowed on text books. Beginning with infant manuals, they go on to neatly bound volumes that attract by the charm of mechanical finish the attention of the youthful mind. Filled with moral tales, biography, history, and thrilling descriptions of scenes and incidents in every department of human life, they furnish a

rich and inexhaustible mine of information. Within the last quarter of a century unhopèd for *improvement* has been made in Sunday School literature."

From the above extracts, and numerous others that could be given, it will be seen that Christians are to be made by Sunday School literature, a knowledge of letters, scholastic attainments, neatly bound books to charm the unsuspecting child, just as a sugar coating would be put over some poisonous drug to "attract by the charm of mechanical finish." Here is a clear admission that there is nothing contained in the Bible—the pure word of God—that is adapted to the use of a modern Sunday School. If the Bible is at all adapted for such an institution, or if it authorizes or recognizes it, why speak of improvements—unhopèd for improvements—in the last twenty-five years in Sunday School literature? Have they been favored with any new revelation from God? Can uninspired men improve upon divine inspiration? Sunday School literature may be improved upon, because it is a science of the world; but the Scriptures, being given by inspiration of God, "thoroughly furnish the man of God unto *all* good works." What more does the man of God want, or need, than to be thoroughly furnished unto all good works? But the religious man of the world wants literature, and what he calls moral tales, fables, charts, pictures, and costly bound books, that will charm and decoy children into the net of these unscriptural institutions. But unscriptural though it may be, the Sunday School is by far the most popular institution claiming to be moral, benevolent or religious, that has ever been gotten up by any religious sect in modern times. Every sect of professed Christians—including Universalists and Roman Catholics—have their Sunday Schools to teach children their peculiar sectarian creed, or are in favor of them, except Primitive Baptists. It is extremely popular, but its popularity is not a proper test of its correctness. Popular opinion in religious matters, as a rule, has always been wrong. Christ says of his disciples: "Ye shall be hated of *all men* for my sake."

The popularity of this hatred did not make it right, any more than the popular endorsement of Sunday Schools makes them right. The Bible is the standard by which to test right and wrong—truth and error—no matter what popular opinion might say upon the subject. Under the influence of popular opinion, the standard of morals and reverence for the worship of God is greatly lowered at this time in our country. When professed Christians assemble for public worship, there is a lack of reverence clearly manifested. The occasion is often treated with lightness even by those who have had all the advantages of Sunday School training,—as much, if not more than by those who have had no such advantages. The truth is, that formal prayers and religious services have been so blended with worldly amusements, parties, festivals and revelries, that many young persons, under this kind of training, seem to think that there is no more respect due to religious meetings than to a picnic or other carnal festival.

In concluding our remarks upon this subject, we wish to say that Primitive Baptists are by no means opposed to the teachings of the Bible in any particular. Whatever it sanctions and enjoins on parents or children, is right, and the responsibility of its observance rests upon them. The Lord in his word, recognizes the relation of parents and children, and has given infallible rules by which that sacred relation is to be maintained so as to secure the best results to both. He has *ordained* that parents shall be responsible for the raising and moral training of their own children. However incompetent parents may feel to discharge the duties of this obligation, they can not free themselves from it without sinning against God, nor transfer the responsibility over to an irresponsible society—such as a modern Sunday School—which is no where recognized in the Bible.

It is the duty of parents and guardians to whom the Lord in his word has committed the raising and moral training of children, to teach them according to that which is enjoined upon them in the Scriptures, to be honest, truthful, just, modest, chaste, sober, industrious, of good behavior at home or

abroad, and to obey their "parents *in* the Lord." And who are parents in the Lord, except such as are made so by a relation which the Lord has established, and which neither men nor angels have any right to dissolve or annul?

The first command with God's promise to children is, to "Honor thy father and thy mother." And the promise is to such children that it may be well with them, and that they may live long upon the earth.—Eph. vi. 2. But there is no promise in the Bible that it shall be well with children who give that honor and obedience to an irresponsible Sunday School society which should be rendered to their parents. Let parents see that they do not sin against God by seeking to transfer the responsibility that is upon them.—M.

GOOD TIDINGS.

By a private note from a brother, we learn that the trouble of Enon Church, Meriwether county, Ga., and G. W. Head's membership therein, was submitted, July 7th, 1882, to helps from six churches of the Primitive Western Association, and after being prayerfully considered by them, the church, being united in the same mind and in the same judgment, received and adopted the Report of the Council; which report was, "That Enon Church be received back in full fellowship, with G. W. Head in membership, and reject his letter on the ground of its want of proper form."

Thus, we trust, has ended a perplexing difficulty, which has sorely distressed, not only the churches of the "Western," but also of many other sister Associations. We have reason to believe, from the unity and tenderness which prevailed among the brethren during the consideration of this case, and from the happy meetings the days following, that it is the Lord's work and will stand. "When He gives quietness, who then can make trouble?"

One beloved brother writes us: "It was one of the most pleasant meetings to me, of my life. I know, I am apt to be

mistaken, but if the brethren, in a general sense, were not in the Spirit, I thought they were; and then the joyous meetings on the following days only went to confirm me in the belief that the Lord was with us." Let us all be glad and rejoice with our brethren—"thank God and take courage." And we pray God that personal crimination and recrimination may cease, and that old sores, if any, may all be healed; so that, where confusion and strife have been seen and felt, that it may yet be truthfully said: "Behold, how good and how pleasant it is for brethren to dwell together in unity."—M.

ELDER W. L. BENEDICT.—By a note just received from Warwick, N. Y., we learn that Elder W. L. Benedict *died*, July 20th, 1882, at his home in that pleasant town, after a short illness of but a few days. We tender to his family and friends our heartfelt sympathies.—ED.

RABSHAKEH.—ISAIAH XXXVI.

And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, sayest thou (but they are but vain words,) I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me? Lo! thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand: so is Pharaoh, king of Egypt, to all that trust in him. But if thou say to me, We trust in the Lord our God: is it not he whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? Now therefore give pledges, I pray thee, to my master, the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and horsemen? And am I now come up without the Lord against this land to destroy it? the Lord said unto me, Go up against this land and destroy it. Then Rabshakeh stood and cried with a loud voice, Hear ye the words of the great king, the king of Assyria. Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you; neither let him make you trust in the Lord, saying, The Lord will surely deliver us. Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me. Beware, lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria, that the

Lord should deliver Jerusalem out of my hand? Where are the gods of Hamath and Arphad? &c. &c.—Isaiah xxxvi.

We intimated in our August MESSENGER that we would probably have something to say in this issue in reference to the editorial therein extracted from the *Christian Index*. Whether we were prompted by the right spirit or not in that promise, has since been a question in our mind. Philpot has said, and truthfully we think, that spirit is diffusive. That the editorial referred to was written in a vain-glorious spirit, we have little doubt; and it may have been sent to us in the same spirit, and in that spirit we may have hastily taken up the gauntlet thrown down by our modern Rabshakeh; and if so, it will be but a carnal struggle between us,—flesh wrestling with flesh,—with all the advantages on his side, encased as he is with superior worldly armor, and backed by the army of the great king of Assyria. We have feared that we might at times give vent to a spirit of carnal belligerency, even against the enemies of the truth, and bring railing for railing,—whereas, “the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” Jude. It is to be feared that whilst it is the duty of some to defend the citadel of truth against the assaults of error, that others might undertake it of whom it was not required, or at a time when they should hold their peace, and who would therefore do it in a fleshly spirit, to the hurt of the people of God, as well as to their own injury. It should be a necessity; and that is why we distrust our undertaking at this time. It is also to be feared that a quarrelsome and fussy spirit towards “those without,” might in the long run spend itself upon the “home circle.”

The *Christian Index*—the organ, as we understand, of the Mission Baptists in the State of Georgia—says that we, the Primitive Baptists—or, as it calls us, the “Anti-Missionaries”—are resisting God’s revealed will, and fighting both against his word and Providence, in taking ground against Missions, Bible and Tract Societies, Sunday Schools, Temperance organizations, and every thing, in a word, that has made this age what it is in the development of the mental, moral and religious characteristics of the age, denouncing all such institutions as evil, and only evil, and of human or satanic origin.” This is a grave charge, coming as it does from the organ of the Mission Baptists of Georgia. It was certainly not made without due consideration, involving as it does every member of that large body in the charge against us that we are “resisting God’s revealed will,” and “fighting both against the Word and Providence of God.” Certainly a body so large, intelligent and respectable as the Mission Baptists, claiming as they do to be the true church of Christ and the only one upon earth, would not make a charge that, if untrue, would involve the whole denomination in a violation of the decalogue in bearing “false witness.” It is therefore worthy of our consideration, and if true, it behoves us above all men, to take heed to it, and turn away with all speed from our heinous sins against God and our own souls. As for ourself, we are ready, anxious and willing to be shown our sins, and if possible to turn away from them, and walk in the truth. It is our highest interest to do it; and we

should be the veriest fool in the universe to shut our eyes to our eternal interests, and go on "fighting against the Word and Providence of God," knowing that we have but a little space of time left us, and then to drop in that condition into our grave, and awake in hell.

Somebody is wrong, and very wrong; "and why may not we be wrong as well as another?" has been a question many times solemnly propounded to our own heart. That we may honestly believe as we do, and have believed it many years, and have rejoiced in it, is no reason why we may not be wrong after all. Paul honestly believed he ought to do many things contrary to the name of Christ, which things he did; but he was wrong, notwithstanding his honesty of belief and zealotness of works. Or, if the charge of the *Index* be true only in part, and not wholly true, we should be willing to receive it; though it be made by an enemy and in hatred, we should "seize upon the truth wherever found, whether on Christian or heathen ground." An enemy sometimes tells us truths that a friend, though he loves us, will not tell us, because he loves us; but the enemy tells us because he does not love us. Let us, therefore, investigate this charge with meek and humble hearts before our God; not knowing but that the *Index* may be the rod in his hand to chastise us for our sins. How, then, are we to determine who is right and who is wrong in this matter, and find out whether the charge made against us is true or false? We know of but one standard of truth in spiritual things—and that is the word of God—that word which we are charged with "fighting against." To that, therefore, we appeal, and God will decide in it, from which there is no appeal—neither in time nor eternity—who are resisting his revealed will and "fighting against his word," and who are doing his will, keeping his commandments, and trusting in him. To His decision we are willing to leave it, for time and for eternity. If that word sustains our church faith and practice, then we may confidently trust that we are His church, and are doing His will—Rabshakeh, backed by his great army, to the contrary notwithstanding.

In that word we are taught that to "fear God and keep his commandments is our *whole* duty."—Ecc. xii. 13. If we do that, therefore, there is no other duty for us to do; no other duty we can do; and doing that, can we be justly charged with fighting against the word of God? That word does not require us to keep the religious commandments and traditions of men, but the commandments of God only; so far from it, we are taught in that word *not* to keep the commandments or traditions of men; and shall we, therefore, when we refuse to do it, and "rebel," so to speak, "against the king of Assyria"—the spirit controlling worldly religion—shall we be charged with rebelling against God, rebelling against his word, when we at the same time are striving to obey it? God will not so charge us; nor, in our humble opinion, will any one speaking in His name, so charge us. Has God commanded his church to institute Mission Boards, Bible and Tract Societies, Educational institutions, or Theological, and Sunday School, and Temperance organizations? Now, we know He has commanded the baptism of believers; and we try, in our humble way, to obey that commandment. We know He has commanded preaching; not that all Christians are required to do it, but such only as the

Holy Ghost has called and qualified, and directs the church to separate unto that work. That is all the church has to do with it. God only, knows—the church does not—into what field of labor he calls his ministers. If he needs one with Paul's educational advantages, his strong will, his undaunted courage, God knows it, and will always have one when necessary. There will never be any failure of His purpose for lack of means; the means will always be timely, effectual, and subordinate to the end. Christ's church or kingdom is not a worldly one; it is not of the world, nor is it governed by worldly principles; and hence his people are taught to beware of them. "Beware," says the Lord to the church, "lest any man spoil you through philosophy and vain deceit, after the traditions of men (commandments of men); after the rudiments of the world, and not after Christ."—Col. ii. 8. We are taught to beware lest we be spoiled by these traditions of men, with their worldly rudiments, that as such, are opposite to spiritual rudiments. The rudiments of the world mean worldly principles. We may teach our children law, and they will be lawyers—or medicine, and they will be doctors—or farming, and they will be farmers; we do this that they may be farmers, or doctors, or lawyers; without this instruction they could not be, but with it they may be; this teaching is essential to that end, and designed for its accomplishment; and to teach our children the Scriptures that they may and can thereby become Christians, so that the Sunday School is a "nursery" for the church, and one of "the most effectual means of soul saving," is to put Christianity on a level with worldly sciences, and introduce worldliness into religion, or make religious worldliness—which is, in our conception, "spiritual wickedness." The tendency of these traditions and commandments of men is, Rabshakeh like, to divert the mind from Christ and impair confidence in his love and power, and thus bring them under the spirit of religious worldliness—the great king of Assyria—that spirit which, in the guise of religion, opposes and combines all his servants under one banner against the king in Jerusalem. They corrupt the simplicity of the gospel; they tend to hypocrisy, and lead in the long run to religious persecution.

But be it understood, that whilst the church has no religious schools, or nurseries, from which she transplants "trees of righteousness," so to speak, into her body, it is nevertheless the duty of Christian parents to bring their children up in the nurture and admonition of the Lord; and that is, to teach them morality, and give them every opportunity of hearing the pure gospel preached; and this we do. If a member of the church was known to be teaching his children to lie, curse, steal, or commit adultery, they would at once deal with him for it; but she would not deal with him for it as though she believed that by moral training he could make his children Christians. It was no hurt to Timothy, one of the first bishops or pastors of the apostolic church, that he had known the Holy Scriptures from a child; neither will it be any hurt to our children that we teach them even the letter of the Scriptures, though we know at the same time that they can not understand the spirit of them until they are born of the Spirit; for says the apostle: "The natural man"—that is, the man as he is by nature—"receiveth not the things of the Spirit of God; they are foolishness to him; neither can he know them,

because they are spiritually discerned." "We know the things of man by the spirit of man within us; even so the things of God by the Spirit of God." We know grammar, law and medicine by the spirit of man in us—that is, we can learn them by that spirit; even so, to know the things of Christ—or spiritual science, so to speak—we must have the Spirit of God; because spiritual things are not worldly things, and can not be learned as worldly things are learned. The parent is the natural and divinely appointed instructor of the child in morals; nor is it his duty, or privilege, to shirk that responsibility and saddle it upon somebody else—somebody that can not possibly have the same interest in his child that he has. But there are children that have no parents to teach them—that are left unrestrained to grow up in vice and immorality—and it would be the duty, not only of Christians, but of all moral men, in the interests of humanity and good society, to teach them and save them from crime, if possible. This the civil law designs to do in civilized governments, by the restraints of law in the penalty of its transgression. In fact, every member of civil government, whether religious or irreligious, is combined to maintain law and order in the body, because the safety of life, liberty and property requires it. But it is not done with a design to make Christians by such means; because, if it were, our faith would forbid our co-operation in it.

Christ would not keep the religious commandments or traditions of men. "Then came to Jesus scribes and Pharisees, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." He said to them, "But in vain they do worship me, teaching for doctrines the commandments of men."—Mat. xv. If you had seen a Pharisee go into the temple and offer a dove or kid in sacrifice upon the altar, and had asked him why he did so, he could have pointed you to the word that commanded it. That was a commandment of God. But if you had seen that same Pharisee returning home from the market-place, pour water into a basin, and devoutly wash his hands and wipe them again, and had asked him why he did that, he would in all probability have sneeringly retorted, "Why, are you opposed to clean hands?" That was a commandment of men—one of those commandments which our Lord would not keep. Now, we know that our dear Redeemer was not opposed to clean hands, and that he was not in favor of uncleanness of any kind; but he would not keep the tradition and observe it as a religious washing, because its design was doubtless to teach, that washing the hands was a means of cleansing the heart; and this he knew was untrue, and he would not therefore consent to a thing, though good in itself, the design of which was to teach a falsehood. But he taught them a very different and a much better doctrine: that the heart must first be cleansed, and then the hands would be clean from principle; that the tree must be made good, and then the fruit would be good; and that no outside teaching and cleansing would cleanse the heart. What difference is there, in the spirit of it, between that Jew's religion who offered his sacrifice upon the altar with a view of its saving him, and that so-called Christian's religion that joins the church and is baptized, making his sacrifice with the same view? The sacrifice of the kid or ox by the Jew would have cleansed his heart as readily as to

be baptized in unbelief by the so-called Christian would cleanse his heart. This making clean the outside of the cup and platter, when the heart was wholly untouched, was strongly reprobated by Christ. This is the tendency of all religious tradition, all worldliness in religion growing out of the commandments of men. Nor did Christ refuse to wash his hands because the Pharisees did it with a wrong design; nor should we refuse to train our children as Christian parents should, because others do it with a wrong design. We should obey God's command as if there was no other religion but ours in the world; and not be driven from a single command in the Bible because others claim the Bible as theirs. The Scriptures are given specially to the church—and that we should ever bear in mind.

What authority is there in the Bible for a "Mission Board," or in that "word" that we are charged with fighting against? Is that an institution of God, or a commandment of men? And are we to be stigmatized as anti-Missionaries, or as opposed to the spread of the gospel, because we refuse to worship at that altar? Our sacrifices as ministers contradict any such a charge. We trust that we do approve ourselves as ministers of Christ in necessities and distresses; in preaching as no other ministers that we know of, do preach. That we do not and have not gone all over the world, is not for us to explain—any more than it is a matter for us to explain why so few, even here, believe the truth as it is in Jesus. And that others have been over the world is no great matter after all, unless they have benefited the world more than they have the Sandwich Islanders, from all accounts of those demoralized and depopulated people. Because Paul got help from a church or churches to enable him to preach at other places, was no reason why there should be a great Board instituted to send others, when probably no other of that age was or would be required to preach as Paul preached. He preached more than they all; and we have no reason to suppose that he preached any more than he ought to have preached, or that any of the others preached any less than they ought to have preached. A board would have involved an outlay of money; and to have got that, there would have been a necessity for an increase of membership; and to have got them—well, how are they got now? And as money had become an object of importance, it would be desirable to get in those that had money; and they must be pandered to, more or less. And to please rich folks, it would be necessary to have learned preachers; and to have them, it would be necessary to have more money, not only for "educational institutions," but to pay learned men for preaching. One false step necessarily involves another, and but a little while elapses before the simplicity of the church is gone—its doctrine modified to please the carnal mind. But still the church, so called, is in the meantime spreading all over the land; everybody nearly is in it; and the "age is a wonderful age." But men increase in pride, in greed, in dishonesty, in selfishness and hypocrisy, waxing worse and worse.—R.

[Continued.]

Would you deny yourselves more than others? then you should pray more than others.

TALBOT COUNTY, GEORGIA, July 11, 1882.

This day, by request, Elders J. R. Respass, John Rowe, H. Bussey, and Hawkins Giddens, met with a congregation of persons holding letters from churches of the Primitive Baptist faith and order, near Box Spring, in Talbot county, Ga., for the purpose of constituting said persons into a church, to be called MOUNT CARMEL CHURCH. Said Elders and said persons having so met for the purposes aforesaid, on motion, said Elders formed a presbytery, by appointing Elder J. R. RESPASS, Moderator, and Elder H. BUSSEY, Clerk.

After singing and prayer, and some remarks of Elder Respass upon the importance and responsibilities of churches, the letters of those requesting membership were called for, read and examined, and found to be from regularly constituted Primitive Baptist churches in good standing. After diligent, careful and satisfactory inquiry by the presbytery in regard to the standing and qualifications of the persons requesting the constitution of said church, and proposing to become members of the same, on motion, the said persons were duly constituted a church of Christ, under the name of Mount Carmel Primitive Baptist Church, the Moderator and presbytery extending to said members the right hand of fellowship.

After their constitution, the church met in conference, and went into the choice of a preacher to serve them as pastor, and Brother Jack Williams, a member of this church—a regularly licensed preacher—was unanimously chosen, and his ordination called for at the hands of the Elders present.

After a thorough investigation into the character and scriptural qualifications of Brother Williams by the presbytery, they, believing that Brother Williams was called of the Lord, proceeded to set him apart to the work of the gospel ministry, with prayer and laying on of their hands. Prayer by Elder H. Bussey, and charge by Elders Respass and Rowe.

The conference of the presbytery and church was dismissed by singing and prayer.

H. BUSSEY, Clerk.

J. R. RESPASS, Moderator.

DECHARD, TENN., May, 1882.

Editors Gospel Messenger:—In order that the readers of the MESSENGER realize the benefit designed by you in its publication, they should examine what is written in the light of the Scriptures, taking them as the only guide in religious matters, so that no precedent established by mere custom should be regarded as an example for us, if not warranted by the Scriptures. I noticed an article written by Elder Durand in the *Landmark* on the subject of "Feet Washing," which, with your permission, I will examine a little; and, in so doing, hope to be governed by the same spirit that seems to have governed him in the writing of said article. I fully agree with him, that numbers believing an error, do not change it; in fact, has nothing to do with it, truth being truth and error being error, in their very nature. When there is a command given, or a duty enjoined, it carries with it an obligation to perform on the part of those addressed, and is, therefore, a vital matter. As to what Brother D. says about apostolic teaching, I readily admit the ordi-

nances of baptism and the Lord's Supper are more fully and clearly set forth than Feet Washing, but that does not prove that it is not enjoined in the Scriptures as a duty; nor can it be so shown, in my opinion, until it is proven that feet washing is not a good work. The apostle says, "We are created in Christ Jesus unto good works, which God has before ordained that we should walk in them:" if then, feet washing is a good work, we are commanded to walk in it in some way. The fact alluded to by Brother D. as to the differences of the ordinances in setting forth the work of our Saviour in the salvation of sinners has, in my opinion, nothing to do with the settlement of this question. The thing to be determined is, whether it is enjoined upon the church or Christians as a duty, or not; neither does the local position of those holding different views have any thing to do with it. Brother D., referring to Romans 14, says: "This teaching, I think, applies to the case I am considering, also, I esteem every day alike," in reference to which, I can say as far as my acquaintance extends, brethren holding views similar to mine on this subject, enjoy as much gospel liberty as any of their brethren anywhere. I wish now to refer to scriptural teaching, John 13: Now before the feast of the Passover when Jesus knew his hour was come that he should depart out of the world; and in Math. 26, Mark 14, and Luke 22, you will find that the Lord's Supper and feet washing were attended on the same occasion, and, in my opinion, in connection with each other. As to time, it is not important which was first, this or that. This occasion was the first instance of feet washing on record; it was neither practiced nor enjoined in the patriarchal, prophetic, or mosaical dispensations; and when our Lord went to Peter to wash his feet, it is evident to my mind, he knew nothing about it as a private duty, all of which shows that it was designed as a religious duty. But, to the law and the testimony: He riseth from supper and laid aside his garments and began to wash his disciples' feet, and completing what he began, he sat down, asking the question, Know ye what I have done to you? ye call me Lord and Master, and ye say well, for so I am; if then your Lord and Master have washed your feet, ye ought also to wash one another's feet, for I have given you an example that ye should do as I have done to you. In what does the example consist but in laying aside his garments, girding himself with a towel and pouring water into a basin? &c. Do we understand what this language means? if so, we know that what our Lord did, we are told to do what he did, as an example for us. Can we do so without washing one another's feet? "Ye ought," carries with it, coming from the source it did, an obligation equivalent to a command. In this example, our Saviour showed his disciples how to wash one another's feet, telling them to do likewise; and, shall we do it or not? is the question. Some of our brethren say that it is to be done, when necessary, in a private way; but, on this occasion, was assembled the little band that constituted the Gospel Kingdom, the nucleus of the entire body. Upon the assumption that it is to be understood only as a private and household duty to be performed when necessary, suppose the necessity should never arise, which is probable in thousands of cases; because, it is not reasonable to suppose that one in ten of those whose duty it is would ever have an opportunity to observe it.

It is necessary that one should wash his brother's feet and his brother wash his feet; and, should no opportunity ever be afforded, would the obligation enjoined ever be complied with, and would it, therefore, be removed? if so, would that not be attaching more importance to the circumstances governing in the case than to the injunction, "Ye ought to wash one another's feet?" Is it not more reasonable to suppose that it is enjoined as a religious duty, to be performed by Christians in a congregational capacity, and that He made by His example ample provision for its observance as such? I now desist, though much more might be said on this subject.

Your brother, in hope,
Landmark please copy.

JAMES WAGNER.

HAZEL VALLEY, ARKANSAS.

Dear Brother Respass:—I wish, by your permission, to say a few words to the scattered flock. "Now we brethren as Isaac was are the children of promise."—Gal. 4; 28. God made promise to Abraham, saying, "In thy seed shall all the families of the earth be blessed;" thus, all the nations were to be blessed in the seed of Abraham, the promised seed, which Paul says is "Christ." And, how were they to be blessed? by an outward performance of works, or by an inward work wrought by the Holy Ghost? Let us see what the Scriptures say: "For the promise, that he should be the heir of the world was not made to Abraham or his seed through the law, but through the righteousness of faith; for, if they which are of the law be heirs, faith is made void and the promise is made of none effect; because the law worketh wrath."—Romans 4; 13 to 15. Then we may be led to believe that we are made heirs by faith, and not as many affirm, by outward words. Now, we have only to establish the fact that faith is a gift of God, when we think it will be clear that man's salvation is not hinged upon outward works in the flesh. Let us hear what Paul says: "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, 9); then boasting is excluded. "Christ is become of no effect unto you whosoever of you are justified by the law, ye are fallen from grace. For we, through the Spirit, wait for the hope of righteousness by faith, for in Jesus Christ neither circumcision availeth any thing nor uncircumcision, but faith which worketh by love." That is, he that seeks to be justified by the works of the law is fallen away from the means or channel by, or through which, grace is received or bestowed; "For by the deeds of the law shall no flesh be justified;" and, again, "He that strives for mastery shall not be crowned unless he strive lawfully;" and, again, Paul says, "If there had been a law given that could have given life, verily, righteousness should have been by the law." "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Yours, in hope,

J. B. HENDRICKSON.

EXTRACTS FROM LETTERS.

HENDERSON, RUSK COUNTY, TEXAS, May, 1882.

My Dear Old Sister, Martha Young:—I received your card informing me of your safe arrival in Troy, Ala. It reached here during my absence over in Cherokee county. I had thought a great deal about our having to part, especially ten days before you left; that though we had not seen each other in thirty-four years, yet we had to part again. I had determined to act the man, and not be overcome by sympathy and affection; but, oh! when I bade you farewell, and left you seated in the car, I couldn't refrain shedding tears. I returned to the place where we sat waiting the train, but could not remain there, and getting up went to where I could see you through the glass window until the train moved off and you were gone out of my sight. During these moments I found myself a child again, overwhelmed in tears. I have since feared that I may have omitted doing something during your stay with us that, if done, would have rendered you more comfortable; but I hope not. Now, my dear sister, if we have parted for the last time on earth, we will, if we are not deceived, soon meet to part no more, where there'll be no sorrows, pains, nor tears to shed—no husbands to bury. It will be enough.

You were apprised of my intention of leaving home on Friday after your departure, which I did. On Friday before noon I took a nap before dinner, and dreamed I had started to a great battle to be fought. The main army was to my left and about a mile in advance. I was alone, but with me there was a great power all around me, and I in its midst. I could see nothing, but the atmosphere in this space of twenty-five or thirty feet was in great commotion and trouble. After dinner I left home, and arriving at the brother's with whom I expected to stay, found that he had taken the liberty to make an appointment for me to preach that night—an unfavorable time, as we had had a hail-storm that evening; but some twenty-five or thirty came out. I met my appointments Saturday and Sunday. After leaving the meeting-house on Sunday, I learned that I had greatly offended one of my hearers, because I claimed little babies to be sinners or sinful. Sunday night, at Sister Moseley's, I met a large congregation—two men only being able to get seats in the house—myself and one more. It was full of females. I had more liberty in speaking here than at any place on my route.

I got home on Monday, and found all well, but my mind not relieved; so that home was not that sweet home it is at other times. I would like to talk something about our eternal home—for I feel that my treasure is there, and not here; but I desist, and again with tears, Good-bye!

J. E. HARDIE.

CAVE HILL, KY., January, 1882.

Dear Brother Respass:—The MESSENGER came to hand a few days before Christmas, and as I and my wife are both deaf, she eighty and I seventy-seven, we think the last Christmas the happiest we have had in many years. We could both read at once, having your magazine and Brother Goodson's paper. I was sorry to learn you had lost two sons, but, my brother, if you

live to be as old as I am, you may thank God he took your sons from this troublesome world. I have lost three sons, one of whom, dying at the beginning of the war, left a wife and seven children. During the war I felt thankful that God had taken my sons out of the world. I have thought that when death comes into a family, it is as when we go into a garden selecting the choicest flowers in it. Thirty-four years ago I lost my wife, leaving four little children, who would ask me, "When mother was coming home again." One of them was an infant. I got into a terrible state of mind, thinking it was vain to serve God, so that "my feet had well nigh slipped." For a long time I did no business but take care of my children. I have thought I would write out the dealings of the Lord with me from boyhood, and in which, will try to show how the Lord took me out of that terrible state of mind, and send it to you. Should you publish it, send a copy to my brother, W. W. Vass, Raleigh, N. C. He is a Mission Baptist, a man of education and great business capacity. Your "Naaman the Syrian," is one of the best things ever published, I think. The copy sent me is now fifty miles from here. Last fall, Brother Riggins was at our church, and seeing it, carried it home with him. The times are very hard here. I have been a housekeeper fifty-six years, and have often had as many as twenty-five in family, and I got along. I tell the people of a circumstance when I was a boy; that my uncle had a black man with the strongest voice I ever heard, so that I could hear him sing to our house, nearly a mile. He sang one song, "It is written in heaven, the Lord will provide!" and so it is, the Lord will provide.

Sincerely yours,

THOS. VASS.

BRAZIL, GIBSON COUNTY, TENN., June 25, 1882.

Dear Brother Respass:—I have learned a lesson since I wrote you. You know I told you that I felt if I could ever have that indescribable happiness again, I'd never let it go. Well, Easter Sunday, all the morning, I was so happy! not a cloud between me and my God! and I thought, what a good letter I can write to-night when the rest go to sleep. But lo! when night came, I found myself walking by faith; and I learned it was no more in my power to keep it than to bring it. Pray for me, Brother Respass. Did you pray for me? I thought of you after that sweet happiness was gone, and believe you did pray for me.

Your sister,

ELLEN CRAWFORD.

TATNALL COUNTY, GA., July, 1882.

Dear Brethren:—I am trying to live down here with the brethren and sisters at Bay Branch, where all seems to be harmony and love; though I am much afflicted, it is the mercy of God to me for my good, and bless his holy name for it! By it I have been brought to see many things wherein I was not excusable; and have learned, I trust, not to murmur against the providence of God. I couldn't go to see the sick brother and feeble sister, my mind being so full of worldly work. I have been unable to labor but little, in fourteen months, but now I can take time to go and love to go, and would comfort the feeble-minded if I could. I visited a sister the other day who

told me she was in a great deal of trouble, having had a dream that caused her to think she was going to die; and that she wanted to see me, and had been looking for me three days, thinking I ought to and would come; and when I spoke at her door, it ran over her as a shock, "he has come." I became greatly concerned for her, and was encouraged, speaking to her of Jesus, and trying to point her mind to him, referring her to several passages of Scripture that seemed to suit her case. After spending the evening with her, I left her rejoicing and praising God for his blessings. So I was doubly paid, as it is more blessed to give than to receive. I will drop a few thoughts in the conclusion to those that may believe in falling from grace. Some of the disciples went back and walked no more with Him; but they went out from us because they were not of us, for if they had been, they would, no doubt, have continued with us; but they went out that they might be made manifest that they were not of us. See the cause of their going back: Christ preached to them that no man could come unto him except it were given him of his Father; and, we suppose, those going back were free willers, not liking the doctrine. The truth will cut off all that are not of the truth, and they universally go back when it is proclaimed. But the true disciples, such as are circumcised in heart, answer, "Lord, to whom shall we go? thou hast the words of eternal life" (John vi.); "and we believe, and are sure, that thou art the Christ;" whilst the untrue disciples turn back and say, "It is a hard doctrine, who can believe it?" Brethren, I have the seventh MESSENGER, and they bring much good and glad tidings from a far country. May the Lord bless you in going on with the good work assigned you, he ever being your helper.

W. H. BAZEMORE.

COLE HOUR, COOK COUNTY, ILL., September, 1881.

Dear Brother Respers:—I will relate a circumstance that took place whilst I lay on my bed: two preachers visited me, one a Methodist, the other called himself an Evangelist. They always inquired how I was getting along in the faith, and heap of such; you know how the ceremonies are without my saying any more of them. One day, as I was lying on my bed, the Evangelist came, and said, "I have been thinking it may have been a long time since you have had a chance to partake of the Lord's Supper, and that, perhaps, it would be a great pleasure and benefit to you; and I am in the habit of administering it in such cases as yours. I was shocked at first thought, but I spoke, and said, "The people I am in fellowship with are very particular in such things." He asked me who they were, and I told him the Old Regular, or Primitive Baptists; and that they held very strictly to close communion, and with all charity for other people, they were strict as to the administrator being properly authorized to administer the ordinance. He asked what I thought qualified one; and I told him he must be born of the Spirit, baptized by immersion into the fellowship of the church, called of God and qualified for the ministry, and ordained and set apart to the work by the church. He then asked me, if one would come that had been immersed, would that do. I told him I saw nothing in the Book authorizing any one to go from house to house administering the ordinance to individuals; that I

always looked at it as a church ordinance. He then said he thought it made no odds as to the administrator so he was baptized either way and ordained. I told him we begged leave to differ with him, and that I must quit talking, and that ended it. He knelt down and prayed, and left me, and has never troubled me since. Now, brother, some people seem to think I did wrong, but it just looked to me that the devil sent him to tempt me. I would like to hear what you brethren think of it?

Your poor, weak brother in Christ,

WM. DEAN.

We think you did right, dear brother.—Eds.

Dear Brother Respass:—It may interest some of the readers of the MESSENGER to hear of the poor, unworthy writer, and as to how I am getting along since having been to the margin of the river of death by getting into a pond formed by the large quantity of rain that had been falling, which occurred on the 26th of January last, as you, my brother, intimated in giving an account of your tour through our section some months since, in the last number of the MESSENGER. I was in the water, it almost freezing, two hours or more, becoming totally unconscious about one hour before rescued, having caught hold of a small limb of the sapling—the only one in the pond—and it had been ordered cut twice. I clung to that with face out, until friends came, and made a raft of rails upon which they floated me out, thence to the nearest house, about a half mile distant. When resuscitated, I found myself in my neighbor's house, with a large crowd of friends with me—it having been some two hours and a half since I had lost the world and all things else—just as unconscious as if dead. But the hand of Providence was in the matter, and He did not intend for me to go then, nor in that way; so I was brought back to life, so to speak, for some purpose best known to himself. So it is I am still here to suffer the various ills of this life awhile longer. O, for grace to sustain and bring me off conqueror at last! My best regards to you and Brother Rowe; we would all be much pleased to have you both visit us again soon. Elder Lemuel Potter, of Indiana, has been visiting quite a number of our churches in Middle Tennessee, doing noble preaching. Pray for me and mine. My health has been very poor ever since my severe trial in the water.

JEREMIAH STEPHENS.

Chapel Hill, Tenn., July 26, 1882.

ANDERSONVILLE, GA., July 19, 1882.

Dear Brother:—Can you meet me at Good Hope on the fifth Sunday in this month? There are ten to be baptized that morning there. I have baptized twenty-five in all by experience. A great work seems to be going on there.

Your brother,

T. K. PURSLEY.

Truly this is a great work—twenty-five baptized at one place. This is, indeed, a revival; not such as the world has, but such as the Lord, at times, gives his people.—Ed.

OBITUARIES.

J. J. BROOKS.

Died, at his mother's residence, in Schley county, Ga., February 11th, 1882, Brother J. J. Brooks, in the 37th year of his age. He was born in Pike county, Ala., October 7th, 1844, and united with the church at Bethel, Taylor county, Ga., October 5th, 1873, and baptized by the writer. I remember his experience to this day. Amongst other things, he said he wished "to be baptized just like Jesus Christ was baptized." Brother Brooks was of very feeble mind, but his experience was satisfactory to the church, and he adorned his profession by a pious and orderly life, filling his seat promptly at almost every conference, though to do so, he had to walk the greater part of the time, about ten miles. He suffered much with measles for nine days before his death, but bore it patiently, continuing firm in the faith until death, saying to his brother as he was dying, "I am going to heaven." What a consolation to the bereaved and widowed mother, and to the brothers and sisters, to feel a divine assurance that Jimmy is with his blessed Saviour, whom he loved and served in this world! Because they could but have more or less anxiety on his behalf whilst in mortal life, knowing that he was not incapacitated to provide for himself in this world. May he continue his blessings to the bereaved family.

J. G. MURRAY.

SALLIE VIRGINIA LANGFORD.

SALLIE VIRGINIA LANGFORD was born in Washington county, Ark., October 27th, 1861, and departed this life May 5th, 1882. She was the daughter of G. A. and M. E. Langford, natives of Georgia, and old friends of yours and Brother Mitchell. G. A. Langford is a son of W. H. Langford and E. Langford, and his wife daughter of N. M. and N. C. King. The deceased was afflicted with epilepsy from childhood, and died with pneumonia. She made no public profession of religion, but four days before her death she called her mother and said to her, "I want to go home," to which her mother replied, "My child, you are now at home," to which she answered, "A better home, mother." She said two days before death to her sister, "I am going home to God." She was unable to talk any more, but as death struck her, she slapped her hands together and died smilingly. May the parents of the deceased learn obedience by the things they suffer. They are neighbors of mine and regular attendants at our meeting, and great lovers of God's people (the Primitive Baptists). Hoping that this affliction may prove a blessing to the dear family, I remain yours in gospel bonds.

J. H. MILLER.

BENJ. J. DUBOSE.

BENJ. J. DUBOSE, son of Isaac Dubose, was born in Jefferson county, Ga., September 15th, 1805; after an illness of about one month, departed this life June 27th, 1881, aged 75 years 9 months and 14 days. Of his youthful days we know but little, but from the firmness of character exhibited in after life, feel assured that they were not spent in vanity, but in obedience to parental rule.

June 15th, 1826, he was united in marriage to Miss S. A. Lamar (cousin of the late Gen. Mirabeau B. Lamar, so well known in the early history of Texas), with whom he lived happily until his departure, and, by whom, he was the father of eight children—five sons and three daughters—all of whom survived him except one daughter. His children all have families, are sober and industrious, living in the same vicinity; are orderly members of the Primitive Baptist Church. One of his sons, with whom he usually lived, and at whose home he was when he fell asleep, being a promising young minister.

It was the will of our heavenly Father to call our aged brother, in his youthful days, to be "a partaker of Christ's sufferings." Being thus constrained, he united with Harmony Church (Primitive Baptists), Autauga county, Alabama, June, 1827, and was baptized by Elder Louis C. Davis. During the trouble among the Baptists, when the separation came, and the Missionary Baptists in that section withdrew from us, being a man of great forbearance, for a time, he hesitated to give them up; this was, however, of short duration. Ever afterward he nobly bore his cross in Christian humility. In 1840 he moved to Milan (now Burleson) county, and settled near Yegua (pro. Ya-wan) creek. Texas was then a republic; was thinly settled, and abounded with wild game. The health of his family failing, and finding no Primitive Baptists in that section, with all its charms, Texas was forsaken, and our aged brother moved to Union county, Arkansas, in 1844. Here, he and his faithful companion found a home in Bethel Primitive Baptist Church, where they resided a number of years. In company with all of the family then alive—in the fall of 1869—he moved to Lavaca county, Texas, and soon after, at the constitution of Salem Church, became a member, and remained till he was called from earth. I first met him soon after his arrival in our State. For the last several years of his life, he partially lost his hearing, which deprived him of much of the comforts of preaching and engaging in social conversation. He was a constant reader of the Scriptures, and most of our periodicals—THE GOSPEL MESSENGER, *The Signs*, *The Pathway*, and *The Landmark*. From the communications in these he often derived much comfort, and frequently called my attention to them. We can say of our deceased brother, "None knew him but to love him." While we do not claim that he was perfect, yet in all the relations of life, as neighbor, husband, and father, and as a long-trying and faithful follower of Christ, he has left behind an example worthy of imitation. And, now, in conclusion, to his aged and ever-faithful companion, and children, we rejoice to say that we can offer the cheering consolation of the gospel of the Son of God. Ever follow in his footsteps, looking forward to that happy period when death shall be swallowed up of life, and kindred in Christ shall be forever united in the home our Father has prepared for his people. Dear reader, may Divine Grace prepare us to receive that inheritance.

Yours in hope,

J. W. SHOOK.

Cistern, Texas, July, 1882.

Signs and Pathway, by request, please copy.

JEMIMA SMITH.

Died, in Valdosta, Ga., August 19th, 1880, Sister JEMIMA SMITH, consort of our dear brother, Owen Smith, in the 71st year of her age, after having been confined to her bed for about seven months.

Sister Smith was born February 16th, 1810, and was married to Brother Owen Smith September 8th, 1831, (Elder M. Albritton officiating), and was received into the fellowship of the Church, at Pleasant, March 17th, 1838, and baptized the next day by Elder W. A. Knight.

The writer of this notice, having been acquainted with her from his boyhood up to the time of her death, knew her to be a Christian woman—of fine sense, very industrious, modest, kind, and mild disposition—a good neighbor, an affectionate wife, a kind and tender mother. In all the relations of life, she was excelled by none. Her deportment, as a Christian and Church member, was without a blemish. The unworthy writer, being a member of the Church at Pleasant, when she was received, and up to January, 1877, can truthfully say that her Christian deportment, in every particular, was worthy of imitation. When circumstances would admit, she was always ready to fill her seat in the Church, when they assembled for the worship of God, and show the utmost kindness to those who called at her home, making it a comfortable lodging place for any of the household of faith, and especially for the way-worn minister of Christ.

The good things of this life, with which the Lord had abundantly blessed her and her dear husband, were freely administered to the "necessities of the saints," especially to the faithful gospel minister, whom she seemed indeed to consider as worthy of "double honor" for his work's sake. In her protracted affliction, she was seldom heard to complain further than to enquire: "How long, Lord, will I have to wait before my change shall come?" Of her seven children, six were present at her death, together with her dear aged companion, and many dear and loving friends. O, how hard to part forever on earth with one so good and kind, but the Lord is able to make His grace to abound and bless this and every other affliction and bereavement to the good of the disconsolate relatives and friends. May they all be prepared by grace to meet in glory, is the prayer of the unworthy writer for Christ's sake.

E. J. WILLIAMS.

In the good providence of God, it was our privilege, a little more than ten years ago, to enjoy the Christian kindness and hospitality of our beloved Brother and Sister Smith, at their pleasant home, in Valdosta, Ga., and from the meek and quiet spirit which was so manifest in the conversation and deportment of our dear Sister Smith, we could but regard her as a model Christian. But Christianity itself, though so exceedingly precious, does not exempt us from death. Yet the dead in Christ shall appear with him in glory.—M.

ASSOCIATIONS.

The next session of the **St. Mary's Primitive Baptist Association** will convene with New Hope Church, Marion county, Florida, four miles south of Orange Springs, on Saturday before the 4th Sunday in October, 1882.
JOHN C. CRAWFORD, Moderator.

THE **EBENEZER PRIMITIVE BAPTIST ASSOCIATION** convenes on Saturday before 1st Sunday in Oct., 1882, with the church at Shiloh, Butler county, Ala., seven miles West of Greenville, Ala. Those coming by rail will get off at Greenville, and enquire for Eld. E. L. Norris.
W. C. SIMMONS.

THE **EBENEZER PRIMITIVE ASSOCIATION** convenes with Providence Church, Chancy, Dodge county, Ga., on Saturday, before the 4th Sunday in Sept., 1882.
A. W. PATTERSON.

THE **MT. ENON PRIMITIVE BAPTIST ASSOCIATION** will convene on Saturday before 1st Sunday in Nov., 1882, with Orange Church, Orange county, Fla., two miles West of Orlando.
J. H. KNIGHT, Clerk. Z. H. BENNETT, Mod.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—EDS.

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Vol. 4.

No. 10.

THE GOSPEL MESSENGER,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Brethren wishing to communicate with ELD. MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

OCTOBER, 1882.

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SALLIE M. BARTLEY,
in "Gospel Messenger," July, 1882.

ELLEN CRAWFORD,
of Tenn., for "Gospel Messenger."

1 Like No - ah's wea - ry dove, O'er track - less wa - ters
2 The storm - y winds pre - vail, And toss my frag - ile

driv'n, No heart to praise or love, No fore - taste here of
lak, And each suc - ceed - ing gale, Tempest - nous is, and

Heav'n; The bound - less wa - ters sweep . . . A -
dark; Dear Je - sus, thou hast walked . . . Up -

round on ev' - ry side, Deep . . . call - eth un - to
on the rag - ing sea, And . . . whis - per'd, "Peace, be

deep, And I am sore - ly tried.
still," O speak that peace to me.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 10.

BUTLER, GA., OCTOBER, 1882.

Vol. 4.

THE CHURCH.

BY ELDER D. BARTLEY.

[Continued from September No.]

All this is the fulfillment of the word of God by the psalmist David, saying: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: *rule* thou in the midst of thine enemies. Thy people shall be *willing* in the day of thy POWER, in the beauties of holiness."—Psa. 110; 1-3.

And as thus entered into his everlasting kingdom, and seated upon his glorious throne, our precious Christ has taken to himself his great power, and now reigns most gloriously. For though he was crucified through weakness, yet now he liveth forevermore by the power of God. And in the power of his resurrection, he spoiled the principalities and powers of darkness, triumphed over death and the grave, led captivity captive, and entered into his glory.

For the voice of God had said: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the Lord mighty in battle, the Lord of hosts, he is the King of glory. Selah."—Psa. 24; 7-10.

And of Jesus the King of glory, the apostle Paul says: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—1 Cor.

15; 25, 26. This clause, "under his feet," doubtless has reference to His body—the church—and it shows that the lowest, least and last members of the body of Christ shall rise victorious over death, and inherit the everlasting kingdom of God, through our Lord Jesus Christ.

Oh, how blessed and glorious that Jesus is our King! For, "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."—Isa. 42; 4. Let us consider his great power; for he rules in the midst of his enemies, subdues them, and makes them his footstool; while his people are made *willing*, in the beauties of holiness. Therefore, how sufficient the Lord Jesus is to build the church! to keep his people unto life everlasting, and give them a blissful entrance into the glorious kingdom of God! Oh, how safely and blessedly all the children of the kingdom may ever trust and rest in him! To them he speaks in words of love and power, saying: "Fear *not*, little flock; for it is your Father's good pleasure to *give you the kingdom*." Luke 12; 32. How wonderful and excellent it is, too, that Zion's King reigns in *righteousness*! and by his new law of LOVE! No other king ever thus blessedly and happily ruled his subjects; nor was any other king ever so supremely beloved and sweetly obeyed by his people. For our King writes his laws in the *hearts* of his people, and with loving kindness he sweetly constrains and draws them, and they find their greatest joy in obeying him. And every happy subject of our gracious King would feelingly say of him, that "He is the chiefest among ten thousand; yea, he is altogether lovely."

Oh, believer in Jesus! consider him as your glorious High Priest, Prophet and King. Having washed you from your sins in his own precious blood, he forever lives in the presence of God to make intercession for you. Therefore, though a sinner, yet you may boldly come to the throne of grace, and plead with God, in his dear name, for saving mercy and grace. He also reveals to you, as your Prophet, the truth, mercy and grace of God, and gives you to know the glorious gospel of your salvation. And, as your King, he has called you into

his kingdom of grace, and assures you that, "because he lives, you shall live also."—John 14; 19. Having conquered every enemy, he will save you, and present you faultless before the presence of his glory with exceeding joy.

Yet, in faithfulness and love, he will give you contrition, mourning, and sorrow for your sins; and, in restoring mercy, he will heal all your backslidings, through his sanctifying Spirit, that you may serve him in holiness and joy forever.

And now, believer, his word to you is: "If ye love me, keep my commandments."—John 14; 15.

"Blessed are they that do his commandments."—Rev. 22; 14.

THE CHURCH—ITS MINISTRY.

The Gospel Church is a *kingdom*, and has its ministers, who are the officers and servants of the King. He appointed and gave them to the church, as it pleased him. Therefore, it is according to his will, and by his authority alone, that they are made ministers in the church; and he only qualifies them to minister. For the kingdom of our Lord is not of this world, neither is it a worldly sanctuary in which his ministers officiate; for they preach the gospel of the kingdom, and it is a heavenly and spiritual kingdom, and its people are spiritual, because they are all born again, and born of God, who is a Spirit. Therefore, the ministrations of the Lord's servants are spiritual and heavenly, and for the spiritual welfare of the children of the kingdom—the heirs of salvation. They do not speak "the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Everywhere and always, they preach "the things concerning the kingdom of God, and the name of Jesus Christ." Therefore, they must be born of the Spirit, and endued with power from on high, before they can truly minister in the kingdom of our Lord, to his people and saints. Now, this divine power and wisdom he only can bestow and give to his servants; for he is the Head of all principality and power, might and dominion.

And, therefore, to his apostles Jesus said: "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."—John 15; 16.

And when speaking to Ananias, of Saul of Tarsus, the Lord said: "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake."—Acts 9; 15, 16.

Therefore, Saul (or Paul) afterwards said: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received *of the Lord Jesus*, to testify the gospel of the grace of God."—Acts 20; 24.

And Paul to the church of Galatia said: "But I certify you, brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by *the revelation of Jesus Christ*."—Gal. 1; 11, 12.

And so it is written: "And no man taketh this honor unto himself, but he that is *called of God*, as was Aaron."—Heb. 5; 4.

Therefore, *religious schools*, to teach divinity or theology, and to prepare and qualify men for the gospel ministry, are unauthorized in the kingdom of Christ, and are not of God, but only of men. For one very important provision in the new covenant which the Lord makes with his people is: "And *they shall not* teach every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least to the greatest."—Heb. 8; 11. Therefore, they who do thus attempt to teach, are not of Israel—God's people—for they shall not do this.

The Lord said to the apostles: "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from *on high*." Luke 24; 49. And it is certainly just as necessary yet, that

all who preach the gospel with the Holy Ghost sent down from heaven, should also be endued with divine power.

And so Paul, when speaking of the ministry, wrote to the church, saying: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the *knowledge* of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of *God*, and not of us."—2 Cor. 4; 5-8.

[Continued.]

EXPERIENCE.

BY ELDER G. F. WYATT.

[Concluded.]

In the summer of the year (1870), there was a protracted meeting at the church where I was teaching school. Some weeks before the time I felt that I would tell the preachers and members my feelings and get them to pray for me, for by this time I felt most miserable—that surely I could not live in that condition—felt that if religion is to be worked out, I must fail. Accordingly, when the meeting came on, I told them my feelings. They told me I must pray. I told them I had prayed. They said, "perhaps I had religion." I told them, "No; I was a lost sinner." They then said, "You will be a Christian some day—and a working one, too." The first day of the meeting, while the preacher was talking, I shed tears freely. The meeting continued a week, and I enjoyed it. I prayed incessantly, "God be merciful to me a sinner!" and the last day of the meeting I thought I saw a beauty in Christ; I saw him dying for sinners; perhaps he died for me! The preacher dwelt on giving up all for Christ, even to wife and children. It seemed that I was made willing to give up all for the sake of Christ. I felt that my guilt was removed. I felt like shouting, but I refrained. But when the door of

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the church was opened, I went forward and gave my hand—which was the second time I had joined the church. While extending the right hand of fellowship, I felt like shouting praises to God. But after the meeting closed, and I was on my way home, I thought to myself, "This is the second time you have deceived the people of God; you are no Christian." Oh! the horror of my mind then! I would have given any thing to have recalled the act. When I got home, I went off to myself, and fell upon my knees in bitter agony, and cried, "Oh, God! I pray thee have mercy upon me!" No sooner had I uttered these words than I felt my guilt again removed. I went back to the house rejoicing. That night I told my wife I desired to have prayer in the family; she acquiesced; I read a chapter, kneeled down, and it seemed that I could not utter a word. I thought I would not be able to rise from my knees. I said a few words, not knowing what I said. I thought I would never try to pray in public again. My troubles seemed to gather thick and fast. I thought, "Now I will certainly be damned; I promised the Lord, if he would send me safe home from the war, I would live a Christian—and instead of complying with that promise, you have made a hypocrite of yourself." Thus I was day after day, not daring to go back into the world, and certain destruction if I attempted to go forward. I could not sleep at night, but would sit up and read the Bible, but could not receive any of the promises as mine. When I had an opportunity I would go to meeting far and near, hoping that my fears would cease, and while at meeting I would feel my troubles all removed; but before I would get home they would return, and something would whisper, "Hypocrite! how can you escape the damnation of hell?" Thus I went on till the winter of that year, when I moved to Coffee county. I thought then, if I am a hypocrite, I will still pray in my family, which I did until I could get no comfort only when trying to pray with my family, which now consisted of my wife and one child. I also kept attending my regular meeting, which was now six

miles from me. I would sometimes try to lead the prayer meeting, but it still haunted me, "You are a hypocrite."

Thus I was for two years, until I had serious thoughts of destroying myself—which thing I abhorred when I would be at myself—until life became a burden. One day, when my second child was but a week old, I was ploughing off to myself; my troubles no tongue can tell; I stopped suddenly and said to myself, "It is better to take my life and go straight to hell, than suffer my lifetime and then be damned!" I examined my knife; it was keen; "farewell, my precious wife and little ones!" But stop; try and pray one time more! I fell upon my knees, "God have mercy upon me a sinner!" Suddenly I heard as it were behind me a voice, "Not by works of righteousness which we have done, but for his great love wherewith he loved us, even when we were dead in sins, hath he quickened us together in Christ; by grace are ye saved!" I rose up quickly from my knees and looked behind me, expecting to see some one; I looked this way and that way, but seeing no one, I began to think on the act just intended, when involuntarily I exclaimed, "It is the Lord!" I felt, indeed, like a new creature. I could but say, "Bless the Lord, O my soul; and all that is within me, bless his holy name!" I started to the house to tell my wife what great things the Lord had done for me; but I stopped short, and said to myself, "Hold on; you are deluded; you have deceived the people twice, and now will you do so again?" I began to look around to see if there was any person concealed near by, for I knew I could not be mistaken in hearing a voice, but I saw no one. I then tried to get my burden back, but behold! it was gone! I could but cry, "I am saved, and saved by grace." It was all I could do to keep from shouting aloud. I went back to my plow, and behold! it looked new to me; the mule seemed to have changed; in fact, every thing looked beautiful and quite changed. I now for the first time had a correct view of the death, burial and resurrection of Christ; how that God could be just and justify such a sinner as I; when all the time I had been taught that salvation was of works,

and instead of my submitting myself to the righteousness of Christ, I had been trying to establish my own righteousness by trying to keep the law.

Brother Respos, I will stop. I fear this will weary you, and if published, it will not, I fear, be any comfort to the readers of the MESSENGER. I have not been as explicit as I would wish, but I have just touched the prominent features in my experience, and leave it to your better judgment. Do as you think best; it will be all right with me. I have a more varied experience in leaving the Methodists and joining the Mission Baptists; and still more in leaving them and joining the Church of Christ or Old School Baptists.

Your very unworthy brother to serve in the gospel,

G. F. WYATT.

ARKADELPHIA, ARK., June 24, 1882.

*Editors Gospel Messenger:—Dear Brethren:—*I have been often requested to write a communication for some of our papers, but have never made the attempt until now. About the 12th of this month I was on a trip through Dorsey county, in this State, and stopped over night with Col. Thomas Brewer, and found that his lady was a strong believer in the Primitive Baptist doctrine. She is the daughter of Elder Samuel Bentley, of Georgia. The kindness that she and her husband extended me will never be forgotten. She asked me if I was taking any of our papers, and telling her that I was not; that I had desired to, but that it looked like I could never have the spare money, she generously gave me the money, and requested me to send for your magazine, and write an article. And as I have been so often requested to write the travail of my mind, I will endeavor to give a few outlines of the same.

In September, 1847, in my fifteenth year, I was awakened to my condition as a sinner, which caused great restlessness of mind. I deeply felt the need of prayer, and sought a secret place to make the attempt, believing it would likely afford

relief to my greatly distressed mind; but I was sorely disappointed. It seemed like my words would not rise above my head, and my troubles and burden seemed to increase, adding distress to my mind. I continued in this condition until September, 1853; only sometimes I would find temporary relief in lively company, but such seasons were of short duration, a sense of my condition as a sinner soon returning. I have often sought a secret place for the purpose of pouring out my soul to God in prayer, and at times finding temporary relief, but soon followed by a more vivid revelation of my sinful state, urging me again to secret prayer, and finding no relief, would resolve never to try again. But when my true condition was opened to me, I could not help praying. Finally, I concluded that the time had been when I might have done something to have merited salvation, but that I had sinned away the day of grace, so that whilst there was a chance for others, there was none for me. It seemed that now a clear view was given me of the justice of God in my everlasting condemnation; it was so clear that I could not see how he could remain just and justify so wicked and deceitful a wretch as I was. Despair—who can describe it?—seized me. The very breathing of my soul was, God be merciful to me a sinner, the vilest of the vile! When all hope was gone, in a mysterious way the burden was taken away, and my inmost soul was filled with love,—a peculiar love,—that such a vile sinner as I was could be forgiven; it was unspeakable. I united with the Methodists, where I remained satisfied awhile; but soon after the burden of my sins was taken away in such a mysterious manner, the thought came to me that I was deceived. Oh! what a thought! I was deceived myself, and had deceived others! and if I ever did pray in earnest it was, “Lord, if I am deceived, undeceive me!” I remained in this condition for some time, and when my hope was almost gone, the Lord gave me an assurance that it was not for any good that I had done, but it was alone the goodness of God through what Jesus had done. Some time after I had joined the Methodists I heard an Old Baptist minister preach; he, as I afterward

learned, was on an experience of grace, and to my astonishment he told my feelings better than I could, which caused me to commence reading the Bible; and I soon became convinced that the doctrine of election and predestination was a Bible doctrine, and that the Old Baptist Church was the true church. But I thought I would never let any mortal being know that such was my conviction; that I could hear them preach, feast on the truth, and let no one know it but my God; but after remaining identified with the Methodists about three years, I offered myself to Bethel (Old School Baptist) Church, in November, 1856, and was baptized by Elder N. F. Goodrich; said church being situated in Washita county, Ark., where I had been raised from ten years old. Soon after I was attached to the church I felt impressed with the weight of preaching; but the length of this article admonishes me of the necessity of abridging it, so I will give only a few details of the same. The pastor of the church seemed to discover the exercises of my mind, and called on me to open meeting, which shocked me very much, but I tried to do so. I was soon after liberated to exercise in public. I could often see great beauty in the Scriptures, and feel that I could tell all about it, but when I would get up before an audience it seemed like darkness would overcome me. I went on in this way until 1860, frequently trying to open meeting by singing and prayer, with the weight, but lack of ability to express my feelings, when I came to the conclusion that I was laboring under a delusion. I was solicited to run for clerk of the Circuit Court, which I consented to do, thinking it would be a means of relief to my mind. There was no Old Baptist church near Hampton, which was the county town of Calhoun county, where I then lived. I was elected, and when pressed with business would get temporary relief; but when I had time to meditate, the duty to try to tell about the goodness of God in the salvation of sinners by grace and grace alone would press me, but the lack of ability, together with a felt sense of my unworthiness, would make me feel that surely I was mistaken. I went on in this way until, in 1862, I resolved to try another

plan for relief. I resigned the clerk's office, and joined a cavalry company that was being made up for the Confederate service, and was elected captain. I fully thought that I would now be relieved of the weight of preaching, but alas! at Corinth, Miss., I was laid low with that fatal disease, chronic dysentery, on account of which I was discharged from the army. When all my friends had despaired of my life, I promised the Lord, if he would raise me up, I would try to preach. I came back home, and after a long and tedious spell, was re-elected clerk of the court; tried to pay my vow to the Lord, but could not as I desired to; became discouraged and thought I would never attempt it again. After keeping the office of clerk until 1866, I resolved to try another remedy for relief. I made application and obtained license to practice law, in which profession I was very successful, so that in 1870 I found myself the third tax-payer of Calhoun county. But in all this glory, with an assurance from friends of being placed on the Supreme Court bench, or going to Congress, I at times was sorely oppressed with the weight of preaching. I resolved to try another plan for relief. I entered the political arena; was elected to the Legislature, and was appointed one of the managers of impeachment against Gov. Powell Clayton. All this while I was still impressed with the weight of preaching; when I with shame confess, that I sought relief in intoxicating liquors for about two years, and was rightfully excluded from the church. In this time I went security promiscuously; my property was taken from me. I was reduced to poverty, and brought shame upon myself and family. In this condition I was more than ever made to feel that I would have to try to preach; but how could I go to the church and ask forgiveness after I had so disgraced myself and the cause of Christ? I waited three long months for the Lord to take me out of the world,—desiring to die,—being tempted at times to destroy myself. I could scarcely sleep, and was now overcome with a greater burden than ever. I could not die, and it seemed like I could only live; so the thought came across my mind that if it was of the Lord, and if he would remove

the burden, I would try—when the burden was gone in an instant, and I was again made to rejoice in Christ Jesus! Soon after this I went to the church and made confession, because I could not help it, and to my astonishment the church freely forgave me and restored me to membership. In July, 1875, I commenced trying to preach, and was heartily received among the churches. In September, 1877, I was ordained, since which time I have, through many conflicts, been trying to preach the unsearchable riches of Christ. I now have the care of five churches, with an expressed desire for my ministerial labor far and near.

Now, dear brethren, how could I, with such exercises, preach any thing save salvation by grace, according to the faith of God's elect? And I now, in extreme poverty, have more real joy in the discharge of duty than I once had in being feasted by Governors, Congressmen, and United States Senators, with all of the goods of this world that heart ought to wish.

Brethren, if you think this worthy a place in your magazine, you are at liberty to insert it, otherwise commit it to the "waste basket." May God bless you, and all that may read this (if inserted.) I desire that all the dear children of God may pray that he will enable me to finish my course with joy. Enclosed please find the one dollar before alluded to, for which you will please send me the GOSPEL MESSENGER, and oblige yours in hope of eternal life,

ALEX. MASON.

Brethren, a little effort on your part now, would greatly assist us. Many of you can send us half a dozen new subscribers, and hardly any would fail to get one. Remember that it is as much for your spiritual good as it is for ours. Our labor has thus far been more than gratuitous; but we love the work, and trust we love the cause, and are willing to work as long as the Lord accepts it. Brethren, help us and pray for us.—ED.

UNION COUNTY, ARK., February 10, 1879.

Dear Mother:—I will now endeavor to write my Christian experience, if it should be so called. Many can tell just when their troubles on account of sin, commenced; but I feel that if I could write to interest any, it would be to such as can not tell when they first started upon this mysterious journey, or entered that path which the natural man has never traveled.

I can not tell when I first felt dissatisfied with myself. I only know it was so, and that I resolved time after time to do better, and set times to live a new life; but as often I was disappointed; some worldly amusement would present itself, and I would enjoy that, and then I would do better; and so it was for about eight years. I attended church very frequently during the time. Sometimes, at the close of a sermon, the minister would request all who desired the prayers of the Christian people, to come forward and kneel; sometimes I would go,—and again I would not,—and when I did go, I invariably felt worse than I did before, feeling that I surely was harder-hearted than any one else. I believed that all for whom Christ died would be saved; but oh! if I only knew that he died for me! that was the question—and is yet. I often looked upon Christians, and thought they were free from sin and trouble; but sometimes I would hear them conversing, and they appeared to have doubts and fears; still, I noticed in conclusion they were cheered by that little hope. When I tried to pray, it appeared as if I was mocking God. During this time I was married; my husband was a Missionary Baptist. A few weeks after we were married, my husband asked me, "How I would feel if I knew that one of us was doomed for happiness and the other for eternal misery?" Oh! no tongue can express the effect of that question! A few weeks after that my husband died—on the 10th of February, 1878; and when I was gazing on him in the last agonies of death, I felt as if I would surely sink beneath the terrific blow, or whatever you may term it. I felt that my comforter, my idol, my all! was leaving me never to return. I was in utter despair. I knew not what to do. I felt that

God was my only helper; but how could I call on him, vile as I was? But, however, I ventured, and was enabled to cry, "Go on, my idol! I will try to follow, God being my helper!" And as I uttered these words the Comforter spake, "Peace, be still!" and my poor heart praised God, and the burden that was so great, vanished—I know not how, nor where. When my husband was laid out, I went and looked upon him, but could not weep. The language of our Saviour entered my mind: "I give unto them eternal life." I felt to say with Paul: "When I am weak, then am I strong." After this I was comforted with the thought that the Lord giveth and the Lord taketh away. But it was only a few days when the tempter came and whispered, "Thou fool! thy husband is gone, and thou hast none to comfort thee." But I did not give up, but prayed continually; and I now rejoice that the Lord has blessed me. Still, I feel as dependent as I ever did. If I have not passed from death unto life, I pray God to show me the way before it is everlastingly too late! My father was an Old School Presbyterian—my mother an Old School Baptist. I determined to join no church until perfectly satisfied which I liked best—finally choosing the Missionary Baptists, with whom I united in August, 1878. I am now the wife of a Missionary Baptist minister.

By request of many friends and relations, I send this for publication.

Yours in hope,

CALLIE A. TIFFIN.

ROCKLEDGE, BREVARD CO., FLA., July 18, 1882.

Dear Brethren in the Lord:—I have felt for a long time that I, a poor, unworthy creature, would attempt to write my feelings to the dear people of God, and I now, with much fear and trembling, make the attempt.

In the month of June, 1853, there was an uneasiness took hold of me that I could not account for; there was something wrong within. I felt weighted, oppressed, becoming distressed in body and mind, but could not get rid of those feelings; sometimes the weight was heavier than at other times, growing lighter and returning with greater force until I became alarmed. I was made to weep, lament and mourn over my sad condition; my old comrades ceased to be company for me, though I would try to be cheerful. Thus I was led to try to pray, resorting to the secret grove, or under cover of the night,

to ask the Lord to remove this weight that was bearing my poor soul down. I was judgmentally taught that I was a *sinner*; but if not *deceived*, I was now made to feel that I was a sinner,—a wretched, weak, poor, sick and undone sinner,—without hope and without God in the world. My prayer (if prayer at all) was, “Lord, be merciful to me, a poor, weak and guilty sinner!” I remained in this sad condition for weeks, feeling that death was my portion and eternal banishment my doom should I thus die; and that I was compelled to confess, that if cast off with the nations that forget God, that “Thou art just, O God!” But I could not help pleading for mercy in the very jaws of death and condemnation. One evening as I was returning to my house, about sundown, I felt that I should never reach home; every thing was unspeakably dark and gloomy, and death seemed to seize hold on me. I turned to one side the road (oh! brethren, I recollect the place as though it was but yesterday), to ask the Lord one more time to have mercy on poor me! Then and there, prostrated on the ground, I lost sight of every thing. And right there is a time of my life that I have never been able to explain to my own satisfaction, even in thought, much less in speech; my natural judgment was taken away, and when I come to myself, I was standing on my feet and praising God. Whilst in that condition I saw the most beautiful sight that ever I beheld, being enabled to view Jesus as my Saviour (and by an eye of faith exercising the creature, was enabled for the first time to claim God as my Father), the chiefest among ten thousand, and he altogether lovely. Angels were ascending and descending from heaven to earth and from earth to heaven, and the sweetest music I ever heard was then heard (with the interior ear.) My old burden was gone; old things had passed away—behold, all things were divinely new. I felt so light and so happy, that I thought my days of sinning were over; not a single ray of trouble crossed my peaceful breast; my former prayers were turned into praise,—praise on earth and good will to men. I felt I was then brought to the banqueting house, and His banner over me was love. So being exercised by faith, I felt to *hope* that God through Christ the Mediator had pardoned my sins; and let me say right here, if I am saved, that I am a poor sinner saved by *grace*; not for any worth or merit on my part, nor for the good that I had done,—for lo! there is nothing good in me,—but the way I thought to be unto life, I found to be unto death. So I went on my way rejoicing in him as the God of my salvation, feeling that I could tell to the people the way and plan of eternal salvation,—still not a ray of trouble on my mind. But, oh! brethren and sisters, before I reached my house I was brought to feel, by a *thrilling something*, that I was deceived; that it was all a delusion, and that I was no Christian (and I have not yet found out that I am a Christian, but I do know one thing,—that there is a change in me,—but I *can't say* that I *know* that *grace* made the change.) Then and there troubles came; my faith so weak, my hope so small (only as a spark); the world, the flesh and the devil all combined against me. Yet, no one knew my feelings. I believe I can find all these principles in the creature, the worldly-mindedness of the Adam man, this old flesh which is full of sin, and the evil surmisings of my own wicked heart. I then had no idea of telling my feelings to any one, but have been

full of doubts and fears from that time till now; and my little hope no larger than when given to me—I sometimes feel—by Him who subjecteth all things in hope; then doubts and fears are so heavy and in the way, until my mind is carried back to the place where I first received the little hope, and there to linger around the old wrestling-ground. Brethren, I did *not* find the Lord, but if found at all, he found me,—just as he found old Jacob,—for the Lord's portion is his people. Jacob is the lot of his inheritance; He (God) found him in the waste howling wilderness, and in a desert land He (God, not man) led him about, He instructed him, kept him as the apple of the eye; as the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings and beareth them, so the Lord was alone with him, and there was no strange god with him. Thus He finds every one of His children in the wilderness of *sin*, and leads them out, just as He did Jacob. There were none of these soul-saving hirelings or gods of this-world between me and my Jesus; therefore I feel desirous to give him all the honor, praise and glory as Lord of lords and King of kings, and am made to feel under renewed obligations to him who condescended to leave the realms of bliss and glory and come into these low grounds of sin and sorrow to bleed and to die for just such poor sinners as you and I. Ye shall not go after other gods, of the gods of the people which are round about you; for the Lord thy God is a jealous God among you, &c. For *God* is a Spirit, and seeketh such to worship him as worship in spirit and in truth.

My hand trembles and my mind falters at the thought of sending this to you. Please examine, and if you feel disposed you may publish; or throw it into the waste basket, and you will not offend *me*.

Your unworthy brother,

NOAH LAMBERT.

SALADO, BELL COUNTY, TEXAS, May 28, 1882.

Dear Editors:—While in Georgia last September, I had the pleasure of meeting again Sister R. Anna Phillips, at the Upatoie Association, with whom I had met once before at Hogansville, Ga., soon after uniting with the Primitive Baptists. Permit me to say that I shall never forget that meeting while I am permitted to dwell on the shores of mortality. Of that meeting I design speaking in this communication, together with some hints on practical godliness.

The meeting alluded to was held at Hogansville, Ga., in 1870, if I am not mistaken. I then lived in Tallapoosa county, Ala., near where I was born and reared. I had married but the year before, and had the cares and responsibilities of a family, together with being poor in the things of this world, which seemed to render it impossible for me to attend, owing to the distance and expense of the trip. I learned that Elders Wm. M. Mitchell, William Bebee, H. R. McCoy, Sister Phillips and Brother Wm. Montgomery were expected to attend, and Oh! my painful anxiety to attend! My heart sank low, when I looked for such a hope. I wept over my poverty. I walked from place to place, finding no rest. I retired from my house to the lone deep for-

est, where in the most sorrowful moments of my life I had often gone before, to an altar not made with earthly hands, and though crude, yet the most delightful spot, to me, I have ever seen. I went, not expecting to ask the Lord to enable me to go, but to reconcile me to my lot in this life, and remove the anxiety I felt about the matter. I remember yet how my tears flowed, and now while I write tears of joy pour forth in remembrance of the goodness of God and the mercy yet surrounding me. Instead of the desire to go being removed, I realized a sure hope that the Lord would provide for all my wants. I walked back to the house, feeling very hopeful and strong in courage to trust in the Lord. Soon after I mounted my horse and rode to see our highly esteemed Brother M. B. Mearchant. I told him my great desire to go, and my situation; to which he answered ere I had done telling him, saying, "I can supply your want; and besides, I will go with you." Oh! what comfort I realized! Not only was the Lord good to me, but here I found kindness manifested by one I have ever esteemed a faithful servant of Christ. Though he has been a great sufferer (if you will permit me to digress), and has tasted the bitter cup of sorrow—having lost three companions, and now called to give up a darling son! May the Lord, who comforteth Zion, comfort him still, is my humble prayer; for the Lord has for many years manifested the power of his saving grace in this beloved brother. We were off in due time, joining Elders Mitchell and McCoy in Opelika, where they came aboard the train for Hogansville, where we met Elder Wm. L. Beebe, Brother Montgomery, Sister R. Anna Phillips, and others of like precious faith. I was quite young, especially as a Baptist (though I had been a member of the Missionary Baptists four years.) I, of course, had but little to say, as was my wont; but listened with the deepest interest to all that passed. God only knew my real joy; for I had expected to meet with what is termed in these days the smartest men in our denomination—with that air of smartness or self-conceit on the face of the Adamic man, which says, "I am not as other men;" but to the contrary, when I heard my beloved Brother Montgomery say to the brethren and sisters present, "I have many fears and sore trials; my way is often hedged up, but I realize some hope that I may be a child of grace," as asserted all present. I realized in this meeting the spirit of brotherly love, of meekness, and the true spirit of Christian correspondence. Here let me say, these brethren came not together by the appointment of man, to regulate the government, or make laws to govern Israel; for in the preaching, they all, with one accord, preached the divine perfection of the law of Christ (or grace); neither did they come to fix each other's field of labor, and set the value of the hireling. God had already fixed this, and was then making it manifest. They came together, drawn by the sweet cords of love for each other, to comfort each other with the comforts of the gospel of Christ: to tell each other of the goodness of God, his power and might, and his wonderful works to the children of men. Not once did I hear on that occasion, that God would fail to save his people for want of money; or that the salvation of sinners was dependent on the church, and then upon the sinner himself; nay, but there, in the midst of a multitude of such teachers (for a Methodist quarterly meeting was going on in the *same place*), the banner of truth was

unfurled to the breeze, declaring Jesus as the Saviour of sinners. How unlike was this to what I had been taught among the Missionary Baptists! I say it in the best of feeling, and in the fear of God. Though they say they are the true church of God, and claim that the Primitive Baptists did slab off from them. But I do know what they believe, and preach, and practice; for I have been there, and would be a very dull scholar, indeed, if I had not become somewhat posted during four years. If there is one among them to-day who believes that salvation is of grace and grace *alone*, and that it is not hinged upon the will of the sinner, or means, or instrumentality, such as men devise, he is not at home there. I have no animosity against any sect or denomination in this world of sin. I am not striving to pull down one, nor to build up another; for I consider every false way averse to the true way, and as Paul declares, "Let God be true and every man a liar." I view the church of God to be complete in Christ Jesus; her laws and doctrine and practice need no props of human device; she is but One (not many), the choice One of her that bare her—like her glorious Lord, whose character she shares. For He has given unto her all things that pertain to life and *godliness*, through the knowledge of Him that hath called her to glory and virtue.—2 Pet. i. 3.

I would be pleased here to be more full on the glorious gifts and divine perfections of the Church of God, but time and space forbid. I fear I have already been too tedious and scattering. I have long desired to speak of God's goodness to me in the way he has been pleased to lead me (as I hope); all of which I can never tell, for mercy has followed me all the days of my life.

I returned home from Hogansville much strengthened. I have often reverted in mind to the comfortable home of Sister Ponder, whose kind hospitality was so generously bestowed, and where we were blessed to sit in company with those who published the word. Sister Phillips soon after moved near Rome, Ga., and I to Texas, but through the goodness of God we met again, together with Elder Mitchell and Elder M. F. Hurst, but under different circumstances. Brother Hurst now being an ordained minister, and pastor of the church (Harmony) where the Association convened. When I arose in my turn at the stand to try to speak to the congregation, my eye caught the three witnesses who were present at the Hogansville meeting—Elder Mitchell, Sister Phillips, and Brother Hurst. Their steadfastness in the faith gave me fresh courage, and brought the past vividly to mind. May the Lord give us all grace yet to stand in the midst of a crooked and perverse nation! Soon our joys and sorrows will cease; soon the conflict will end, and then in the peaceful haven of eternal rest we will ever abide—

"Where congregations ne'er break up,
And Sabbaths never end."

Yours in love,

A. V. ATKINS.

Brother H. F. Norris, of Dadeville, Ala., writes us that eight have been baptized at a church there, and mostly from the Missionaries; amongst them a preacher and a judge.—M.

To the Ministers, Brethren, Sisters and Kind Friends with whom we met on our short visit in the Flint River and Ocklocknee Associations in July last, greeting :

BELOVED OF THE LORD:—Through mercy we arrived home safely, but found some of our family sick, though better now, thanks unto the Lord! Dear brethren and sisters, darkness and gloom so greatly prevailed and our imperfections so fully appeared, that it was with reluctance we made our start to visit you; but after meeting with many of you, and hearing the language of Canaan flowing so sweetly from your mouths, we were made to rejoice, to take courage and to say in heart as one of old, "I will walk in the strength of the Lord God." We hope, dear saints, that our God was with us whilst we were engaged in his high and holy service, to comfort and edify one another in love. Our heart was made to thank the Lord in hearing those aged and tried ministers of the Lord, proclaim salvation by grace and grace alone; as also in humbly trying to proclaim the same glorious truth ourselves. Oh, dear children of God! if anything has ever given my poor convicted and suffering heart, ease, it was a hope in the Lord Jesus, when I was constrained to trust in his worthy merit for poor sinners; though I had previously trusted in my own works until I got without "tools or timber," when this hope was given, and "I fled from works to Jesus' blood, yet prove by works I'm born of God." And to-night I cherish the hope that lifted my sunk down soul to trust in the atoning blood of the precious Lamb of God, feeling that the short span of my earthly life is due to his pity and tender mercy, one so unworthy as I have been and yet feel to be. Since receiving this precious hope my mind seems at times so very beclouded that I wish things were different with me; my winter is so long, that I grow impatient for the return of spring (or the Spirit). At such times I am made to say, as I believe old Paul, "O wretched man that I am! who shall deliver me from the body of this death?" But I know the Master is at the helm, and if I am his, he knows best what would make for his praise and glory. Therefore, if a great portion of my life here is one of sorrow and misery, it is perhaps needful, that I might say as the precious apostle said, "If in this life only we have hope we are of all men most miserable." Then thanks be unto the Lord our hope reaches to things that will not end with this life; no, the Christian's hope leads through the thorny desert and fiery trials of this life to his final settlement in the heaven of ultimate glory. And, brethren, it is often an inquiry in my mind, shall I be there to bask in the smiles and presence of our merciful Savior! My hope is not at an end, short of the eternal bliss of heaven. Dear saints, go on; fight the good fight of faith, for your warfare on earth will soon be over. Strive to live an exemplary life, that no stain be left on your name behind you when you bid this world farewell. The doctrine of our blessed Lord moves his children to good works, and therefore ye are the light of the world, a city set on a hill cannot be hid. I trust, beloved, that it was our Master that bade me visit you, and may He bless it to the good of many souls; and to each of you, for the many kind favors and Christian welcome extended us as strangers and pilgrims amongst you. I trust that

you will bear me up in your prayers to God ; and I beseech you to pray for my afflicted companion and children, that I have so often to leave apparently as a widow and orphans. Brethren, I can't now say when I may have the privilege of being with you again, but perhaps in November. Several asked me to write, and as I am pressed in many things I have written this for one and all, and send it through the GOSPEL MESSENGER. Please read it at each church I visited. May grace, mercy and peace be multiplied to all! The brethren that accompanied in the visit, J. S. Thomas and R. H. Bennett, join in the above.

Affectionately, yours in the Lord,

Kate, Ga., August 13, 1882.

JAMES C. WILLIAMS.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL,.....Editors.

RABSHAKEH.—ISAIAH XXXVI.

[Continued from September No.]

In regard to Mission Boards, if our information be correct, the candidate for a foreign post undergoes an examination by the Board, and if found qualified is assigned his field of labor and his pay ; the same worldly system as the merchant sending a commercial agent to a foreign country for traffic in merchandise. Once the church separated men, whom the Holy Ghost had called and qualified, to the work to which He had called them ; men that went forth led by the Spirit, the Holy Ghost testifying that "in every place bonds and afflictions awaited them ;" men whom the Spirit led "to the house of their Master's brethren ;" that met in the same Spirit with Rebecca, at Jacob's well,—the Spirit in which the Master came wearied in His journey to the same well, to meet with the "woman of Samaria."—John iv. But now it is different ; the system is one based upon worldly principles ; children are taught Christianity now as they are taught geography and arithmetic ; men are taught now to preach as a doctor is taught medicine ; worldly inducements are offered them to become Christians—so that there is no self-denial in becoming a Christian, so called, but the self-denial is in not being one. The profession of Christianity is the avenue to political, social and professional success. And in the church, so called, there is a system of preferments—so that one may rise higher and higher in pecuniary and religious honors until the honors and rewards are so great that a heathen thinker once said, "Make me a bishop and I will be a Christian, too." This is the Christian age boasted of by Rabshakeh ; and in what does the boasted religion differ, in spirit, from Mohammedanism, that is taught the Turks upon similar worldly principles— if we except polygamy? And that is not even excepted by the Rev. Sylvanus Hayward, who preaches in Globe, Mass., and who (says the New York *Sun*) "declares bluntly that the increase in divorces in that State is not due to

greater laxity in the laws, but to an enormous increase of wickedness among the people, and he holds that the remedy must be found in an improvement in their morals." And, also, the Rev. Dr. Bacon says: "The polygamy of New England is due to the spread of moral corruption in its society." This now, said of the old Puritan stock, in this "boasted age." We mention this, though out of place, as it occurred to our mind whilst writing. The religion of the Turks is called Mohammedanism, and that in this country is called Christianity; but as both are taught upon worldly principles, what can be the difference in spirit? Or the religion of the Aztecs, that the Spaniards butchered in Mexico; a religion taught them by their priests, and to which they were so devoted, that rather than surrender to the Spaniards, threw themselves into the fire, making funeral pyres of their blazing temples? Is Christianity no improvement upon Paganism? Is it a worldly thing, to be propagated by worldly systems and principles? Does it not even surpass morality? But Christianity is not a worldly thing; it is not of this world; nor are Christians to be conformed to this world, but to Christ, who is not of the world; and though in the world, they are not of the world. The world and worldly principles are antagonistic to Christianity; and there will always be war between the Spirit of Christ and the world, the flesh and the devil; not that Christianity will hurt the world, but that the world would destroy it. But the gates of hell, whether in the guise of religion or otherwise, will never prevail against it. What necessity is there, to say nothing of authority, for the church to go outside of the Scriptures to erect any institution or altar for the furtherance of Christianity? as we are taught 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.—2 Tim. iii. 16. Do the Scriptures afford a thorough furnishing for all church duties? God says they do; and if they do, can the church institute any thing outside of them and say she does it in faith? Certainly not; and what is not of faith is sin. From whence, then, comes the Mission Board—that institution, for fighting against which, we are charged with resisting the word and will of God? It is borrowing of the world, and the people of God were forbidden to do that. "And thou shalt lend unto many nations, and thou shalt not borrow" (Deut. xxviii. 12); because "the borrower is servant to the lender" (Prov. xxii.) The church is the servant of Christ, and not the servant of men; nor is it her duty or privilege to involve herself in servitude to the world by being governed by worldly principles; because she can not serve both masters. She may lend to the world,—and does lend to the world,—but that is by reflecting the light of Christ, and not the light of worldly science and wisdom; and that light is the light of a trust in God—his power, wisdom, love and word. She has no altar but Christ; and under the spirit of Christ, like the Jews under Hezekiah, all other altars—those upon the high hills and under the green trees—the Mission Boards, and all the institutions so doted upon, are torn down, and they are led to worship at one altar, for their own salvation, the salvation of their children, and all the redeemed elect of God. Our confidence is, and it is our only confidence, that the same love and power of Christ that wrought

in us, making us obedient and giving us trust in God, will make our children just what we are ; and that nothing less will. Therefore, our faith forbids any sacrifice to Mission Boards, and such like.

But because we do not go into these unscriptural things, we are charged with being Anti-Missionaries—that is, opposed to the spread of the gospel. It is wondered at, that we make so great ado, about the mere way the gospel goes ; but there is a great deal in the way it goes ; in fact, there is but one way for it to go ; and that is, it must go in word and in Spirit. The ark of God was once amongst the Philistines, and when it was brought home they put it on a cart, and it was the cause of death and a long delay. Why not carry it on a cart ? the ark was the ark on the cart, and what difference should it make in the mere way of carrying it ? The proper and scriptural way of carrying it was upon the priests' shoulders ; not nearly so easy a way as hauling it with oxen. Anybody could afford to be a priest if he was relieved of his burden in the work ; anybody could afford to trip over to foreign countries if the sacrifice is done away ; a mere spirit of adventure may prompt a man in going ; a love of science or fame will make men do it,—make them encounter great dangers, privations and hardships. See how many have perished by cold and starvation in search of the North Pole. The Jesuits set up the cross in the trackless wilderness of this country amongst the Indians, years and years ago ; and so did trappers and hunters make their sign there, too. But when God sends his true servants, they go in his Spirit, to do his work, and not to please the flesh ; they get no honor of men ; no pæans are sung to them for the great sacrifice they are making ; and they go often, if not bound in chains as Paul was, bound in spirit, encountering sneers, ridicule, persecution and contempt from the Rabshakehs of the world. When the ark came home to its place, it came upon the priests' shoulders, and there was rejoicing. The people of God rejoiced at its coming ; but the ark afflicted the Philistines. The gospel may be forced upon people—that is, the letter of it ; but it is foolishness to all, save the called of God, to whom it is the power of God and the wisdom of God. It is that in their experience, not merely in the letter, but in the spirit. This machine religion is worthless, and worse than worthless, to any people. To make my children or your children assume responsibilities they are incapable of fulfilling, is an injury to them ; and no man can fulfil the obligations and responsibilities of Christianity, save those born of God ; nor are they required of any save those born of God ; nor accepted of God in any others. Besides, God's order is that those to whom the gospel is ministered are the ones to minister in carnal things to the preacher. God opened the heart of Lydia, and he is the same God now. We grant that if it is forced upon an unwilling people, that those sending it must be at charges for it ; but when God sends it, he sends it to a people he will prepare to receive it ; and if they do receive it, they will care for those preaching it. They will, if they are worthy of it, and are able to do it. Though even then God's ministers are made to approve themselves ministers of Christ, in necessities, distresses, cold, nakedness and hunger. No other ministers save God's ministers will endure such things for the love of God ; men will endure such things for the love of the world, but not for the love of

God. And the proclamation is that unless this institution is kept up, and liberal contributions made, that many for whom Christ died will perish; that many of them are perishing for the bread of life. We don't believe a word of it; such declarations dishonor Christ. That Christ loved his people with an everlasting love; that he gave himself for them; suffered and died for them; that a woman never loved her little babe as Christ loved the church, or a husband his wife; and that God spared not his only Son, but gave him for us to die the just for the unjust; and after all the sufferings of Christ, after his resurrection and ascension and mediation—having, too, all power in heaven and in earth, and over all flesh, to give eternal life to all that the Father has given him—and then to say that they are perishing because some stingy miser will not throw in money, or some proud, vain woman wears a diamond pin, or some unwilling man will not go to preach, or some fleeing Jonah goes to Tarsus, is absolutely ridiculous. There is not a husband in the world that loves his wife, having the power that Christ has, would leave her to pine and die on some foreign shore; and much less would Christ.

Finally, there is no doubt but that the Pharisees had a mission system in Christ's day, for we are told they compassed sea and land to make proselytes, and made them two-fold more the children of hell than they themselves were. They compassed sea and land; went everywhere propagating their religion. Paul had that religion before he was a Christian. It was respectable in the eyes of the people, and they looked with great contempt upon Christ and his disciples. Christ and his religion is the same to-day it was then; there has been no change in it. Men in nature did not love it then, nor do they yet; nor did they receive it by worldly wisdom, because it was and is God's decree that man, by wisdom, should not know God. * * * As to theological schools, we know but little of them; we know, however, that there is no authority for them in the Scriptures, and therefore no necessity that the church should establish them. There is no more need now that the church should establish such schools than there was that Israel, in olden time, should have gone to Egypt or Babylon for statutes and commandments as to how they should worship God. For Israel then to have done so, would have been for her to depart from the Lord, from the statutes and commandments that he had given her, and which he had given to no other people; and to have said by so doing that the laws given her of God were insufficient and lacking in wisdom, and inferior to those originating in the wisdom of man. God gave Israel then, and now, a goodly inheritance. Behold I have given you a land for which you did not labor; cities and villages which ye built not, ye dwell in; of olive groves and vineyards which ye planted, do ye eat. It was a land of corn and wine and oil; a land of rain and streams and fountains of water; a land of hills and valleys and timber, of pastures; out of whose mountains ye may dig brass, and whose stones are iron—the best of lands, producing everything they needed. And he had given them the best laws and statutes and commandments, so that there was no need that they go from God's gift to them for anything—neither food, raiment nor laws. And so, in Christ and his word, we have this day everything we need, so that we need not go to the schools and systems devised outside of Christ for direction as

to how we shall serve him, and to do so is to depart from him, and dishonor him as a wife would her husband by resorting to his enemy to deck her with raiment and jewels, the wearing of which reproached her husband. But it is said that educated men are enabled to present the truth with more force than uneducated ones are; but if that be true, they are no more able to communicate the spirit of it, without which the mere letter amounts to nothing. But if educated ministers are at any time necessary to the church, Christ knows it, we may be sure, and he will certainly provide them. He has done it in the past, and will in the future, when necessary, and will do it in a way that no flesh shall glory in his presence. Paul was a man of worldly advantages, but he said to the church, I determined to know nothing among you save Jesus Christ and him crucified; and when I came to you, brethren, I came not with excellency of speech or of wisdom; my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of man, but in the power of God.—1 Corinthians ii. And our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward.—2 Corinthians. And yet, it is said, we must have these schools, and if we do not, that we are fighting against the word of God! But it is said that there was a school of the prophets, but we are at a loss to find the scripture authorizing the assertion. It is true that there were sons of the prophets that were with them at times, but that they were being trained for prophets is rather far-fetched; but if they were, it would be no authority now for such a school, unless we could get just such teachers as Elisha and Elijah. If it were admitted that these prophets were teachers of the sons of the prophets, we would find no such teachers now. They could raise the dead, bring fire down from heaven, make iron rise and swim on the surface of water, feed a hundred men with twenty loaves and have some left, and slay the false prophets with the sword. They were taught of the Lord, and hated and persecuted by the ungodly. The world did not love them, nor honor them. Elisha had the prophet's mantle cast upon him at the plough handles, and we fancy that the theological schools of these days would hardly put a plough hand, fresh from the corn field, at their head now. They would require that he should be able to teach the "sons" of this "age" something better than how the Lord fed him with ravens, and gave him drink out of a brook, and the brook's drying up and the flesh failing, and how he fed him then by a poor widow that was upon the point of starvation herself (as we are said to be). There is no doubt but that Christ, the great prophet of his children, does now teach them, preachers and all, but lessons not after worldly rudiments, and such lessons as the world will not receive. "All thy children shall be taught of the Lord." There was one Zedekiah, under Ahab's reign, that seems to have been the head of about 400 "sons;" but his time seems to have been a very easy one, as he was in high favor with Ahab. Zedekiah was a very progressive prophet, having invented "horns of iron," saying, "Thus saith the Lord, With these shalt thou push the Syrians until thou have consumed

them." But we fancy it would have been as difficult for Zedekiah to have found the word of the Lord authorizing these horns of iron for pushing the Syrians, as it would be for "advanced men" now to find the word of the Lord for theological schools, by means of which ministers shall be able to push the Syrians (sinners) until sin be driven away and all be brought under the dominion of Israel. There was at that time *one* prophet of the Lord, Micaiah by name, in some obscure place; but he was sent for, that his advice might be had in the great enterprise of evangelizing the Syrians, and bringing them by Zedekiah's "means," the horns of iron, under Ahab's dominion. It must not be overlooked that Zedekiah spoke in the name of the Lord for the use of his "inventions," as if the Lord had commanded them, and that he smote Micaiah as our Rabshakeh has us, because he prophesied against them. Micaiah got his reward for speaking the truth to Ahab, the king saying, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction.—1 Kings xxii.

Our confidence is this: That the Lord will prepare his called servants to serve him as He wills; that he will imbue them with his Spirit and endow them with power from on high, so that they will demonstrate his Spirit in their work and glorify him. Thus it is that we find some of them called without learning sufficient even to read a hymn, but spelling out, so to speak, the Scriptures by pine-knot fires at night when the day's work was over, and arriving at a proficiency in the word rarely equalled; men of robust minds and faith, compared with whom the men of mere worldly learning are in their littleness but dwarfs, but mole hills to mountains. There is no authority for such schools, no necessity for them, and no profit in them; but they are corrupting in their nature, and destructive of the simplicity of the gospel. Such institutions are contrary to God's order, "For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" Why, then, resort to it, seeing it is foolishness with God, to effect the purpose of God? "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen, and things which are not, to bring to naught things that are; that no flesh should glory in his presence."—1 Corinthians i. Verily, these efforts to honor the flesh and honor men, and conform Christianity to worldly principles, are all contrary to God and an abomination in his sight.—R.

[Continued.]

Any *two* persons, new or old subscribers, sending us Five Dollars, shall have the MESSENGER, each, three years.—ED.

TO CHILDREN.

Dear Children:—After some delay we are on a visit to you again. Perhaps some of you think the time a little long to wait two months for a letter; but you must learn to be patient, and know how to bear disappointments without fretting or being discouraged. We failed to have a letter ready in time for you in the September number of the GOSPEL MESSENGER, but you must not think we had forgotten you. We often think of you, and have been made glad in hearing a good report from some who are delighted to read our letters, and who have been carefully reading several chapters both in the Old and New Testaments.

It will be of great service to children to learn while they are young, and know how to find the different books, chapters and verses in the Bible. It will be useful to them, not only now, but as long as they live upon the earth. It is useful to them in many ways. It gives them both a pleasing and profitable employment, while it cultivates the habit of attention, and strengthens the memory.

Your *papa* and *mama*, or almost any old person of experience in life, will tell you that *habit* has a great influence on children in forming their character, and shaping their course in life, so as to make them either happy or miserable in the world. If good and useful habits of honesty, industry and economy are formed when young, they will grow up with you, and your character will be formed as a gentleman or lady of honor, prosperity and respectability. But if bad habits are followed, they will bring dishonor, shame and disgrace upon yourself and your friends.

There are many good reasons why children, or any one else, should cultivate and form good and useful habits, but we can not speak of but few of them in this short letter. One very important reason is, that it is *right* to form good habits—and we should always try to do what is right. Another reason is, that it is best for our health of body, as well as peace of mind. Bad habits are very hurtful to both body and mind.

Children sometimes take up with very bad company, or read very bad books, which corrupt both their morals and their manners. They should be as cautious not to read false tales as they would be against keeping bad company.

Among the many habits and little duties that we might mention, and perhaps will at some other time, we will here remind you of one duty that we hope is very pleasant to you, and that you will not forget—and that is, the duty you owe to father and mother. They have more love, care and anxiety for you than anybody else has, and the great Creator of all things has committed you as children to their care. It is their duty to look after your good, and as far as in their power to cultivate good and useful habits. And the same holy God who has committed children to the charge of parents, has made it the duty of children to love, honor, respect and obey their parents, that it may be “well with them,” whether at home or when they go abroad in society. To be a loving, honorable and dutiful son or daughter, will give you a good name and character abroad, that is worth more than all the fine clothes or wealth that could be heaped upon you.

But while a “good name,” even in a moral sense, “is rather to be chosen than great riches,” you should never once think that it will atone for past sins against God, nor purchase the heaven of eternal glory for you. Perhaps some of the children who read our letters in the MESSENGER have felt this. They may have been doing the very best they could, and they may have been very loving and dutiful to their parents, but yet they feel poor, helpless and sinful in the sight of God. Sometimes the Lord is dealing with children by his Holy Spirit when they are very young. They think of God, and sometimes weep and cry when they are alone, and hardly know what is the matter with them. Although it is not pleasant to have such feelings, yet it is good for them that it is so. The Lord is teaching all such to know they are sinners, and to feel their need of just such a Saviour as he has provided for them. He sees you, and hears your little weak cries

and prayers, and will finally bring you to himself in the relation of a child.

But we will bid you adieu for this time, by requesting you to carefully read the first ten verses of the third chapter of the First Book of Samuel.—M.

BOTH ARE PURE.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.—1 Cor. vii. 14.

At the request of Elder E. J. Williams, of Georgia, we offer a few remarks on the above text.

It appears from the first verse of this chapter that the church at Corinth had written to the apostle for instruction on several points respecting marriages, but especially where one of the parties had been converted to Christianity and the other had not. Under the law by which national Israel served, none were allowed to marry outside of their own nation, and the question very naturally arose among Jewish converts to Christianity whether the same rule in its literal sense should be observed in the gospel church.

The relation of husband and wife is a very near relation, and should be sacredly regarded because it is established by divine authority. "From the beginning of the creation, God made them male and female." It is a relation even nearer than father or mother, and to be more sacredly regarded. The husband and the wife are one in the order of creation and propagation, and "for *this* cause shall a man leave his father and his mother and cleave unto his wife; and they twain shall be one flesh: so that they are no more twain, but one flesh." Mark x. 6-8. Here is the divine law respecting husband and wife, and it never has been abolished nor repealed since the "beginning of the creation." It is of moral and of universal obligation upon every nation—Jew or Gentile—in every age or dispensation of the world, till time shall end.

So near and so sacred is this relation, that it is frequently

introduced in the Scriptures as a figure to show the oneness and unity of "Christ and the Church."

But we suppose the main points on which our beloved brother desires us to write are, respecting the sanctification of the one by the other, and how their children are to be regarded as holy. To these points we will now briefly direct attention.

"For the unbelieving husband is sanctified by the wife." One definition of sanctity is to cleanse or make pure; another is to legally and officially set apart, or to be thus set apart and consecrated to a sacred service. When a man and woman are legally and officially set apart from the common relations of life to the relation of husband and wife, according to both divine and human law, though one may be a Christian and the other not, yet the unbelieving one is still set apart, consecrated, and according to all the requirements of law sanctified, in the sacred relation of husband and wife. Both Aaron and his *garments* were thus officially and legally sanctified.—Lev. viii. 30.

Suppose the husband and wife are both infidels, or unbelievers, and one of them should be converted to Christianity and the other not; this would by no means disannul, or make void, their former relation of husband and wife. Or, if an unbelieving man should marry a believing and Christian woman, and have children by her, she should never depart from him on the plea that he is not a believer in Christ. Should she do so, she would declare thereby that he is not her husband; and if he is not her husband, then the children born unto him by her, are born in the uncleanness of fornication; they are illegitimate—unholy in a legal sense. "But now are they holy," if born in legal wedlock. Not that they are any more pure in their nature than other children of Adam's race, but they are legitimate children and lawful heirs.—M.

Elder M. requests us to add a line to the above; but it seems to us wholly unnecessary, as he has given a clear and correct exposition of the subject, by which we have received instruction ourself.—R.

THE TIME OF JACOB'S TROUBLE.

Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.—Jer. xxx. 7.

We do not design commenting extensively upon the above text, but as there is such similarity in all the trials, conflicts and deliverances of the Lord's people, in all ages of the world, it is well for all who feel any concern upon the subject of their heirship, to appeal to the Scriptures, which gives the experience of the ancient saints, and see whether they have a like precious faith with them or not.

Jacob, as mentioned in the above text, represents all the Lord's people, or any one of them, when in a similar trouble. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble." Jacob's trouble is such as none others have—"there is none like it." No other people on earth have ever known or felt such trouble. It is the most awful, heart-searching trouble of soul ever felt by man. The Lord has a wise purpose in Jacob's trouble, and has set the very day and time for the manifestation of that purpose. "There is a time to every purpose" of God, and it can not be hastened nor prolonged by men. We may try to ward off our troubles—or, as some say, to "put off the evil day"—but the time which the Lord has set comes to maturity, and we can put it off no longer. Not only is this true with regard to the troubles and chastisements of the saints of God, but also with wicked and false teachers, "whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Pet. ii. 3.

But there is no day so great, nor any trouble known to man in this world like Jacob's trouble. Life and death are working in him at the same time; sin and holiness are in deadly conflict. There is weeping, praying and supplicating for mercy continually. There is a heavy load of guilt and shame upon the conscience. "The day is great." Great consequences are involved. The salvation of a sinner is at stake. There is no rest, nor peace, till the Lord gives it. Jacob shall be saved out of his trouble. What a blessed promise is this! Saved from sin, from guilt and shame; and saved of the Lord with an everlasting salvation.—M.

Brethren will please not grow impatient at the long delay of their communications; they will be published as space permits. Because they are delayed, is no reason why they are in any sense inferior to those published earlier; but often because of their length, the subject, &c., they are put in earlier or delayed. Write on as you are impressed of the Lord, asking God's blessing to direct you in it and us also. Write as simply and plainly as you can, as if you were talking, as much as possible. Write us the religious news of your sections, the deaths, the additions, the prayer meetings, the young ministers, the new constitutions, ordinations, &c. We will correct and fix it up for publication.—EDS.

Elder E. J. Williams, of Afton, Ga., writes: "Two churches which I attend are much revived and blessed with additions. The houses are crowded and much interest felt. I have just returned from two interesting meetings; baptized one, and look for more next meeting."

From an interesting letter of Elder Denton, of Texas, we learn that they had an interesting Association with Cedar Grove Church, Bell county, Texas, commencing on Friday before the fourth Sunday in July last—seventeen ministers being in attendance.

EXTRACTS FROM LETTERS.

HIGH POINT, N. C., June 10, 1881.

Dear Friend:—As I have not yet connected myself with the church, I do not call you brother in the church; but in Christ I trust we are brethren. By way of introducing myself to you, I will say that some eighteen years ago I joined the Missionary Baptists, thinking it was right; but some two years ago I left them and commenced going to hear the Primitives, and was convinced that they are the true church. I am now a full believer in the doctrine I read in the *Landmark*. I was in your State last February a year, and stopped with Elder Matthew Donaldson, in Bulloch county, Ga., and he talked of you, and we talked of the faith that was once delivered to the saints, of which I could say much, but let it suffice "that all that dwell upon

the earth shall worship the beast, whose names are not written in the Lamb's Book of Life, slain from the foundation of the world" (Revelation xii. 8). So I conclude that if my name is not written therein I am none of His; but if we are His, He has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace given us in Christ before the world began (2 Timothy i. 9). Were it not for the warfare I have, I would give up; "for though we walk in the flesh, we do not war after the flesh" (2 Corinthians x. 30).

Yours in Christ,

N. B. ORRELL.

COLUMBUS, GA., November 14, 1881.

Dear Brother Respass:—It seems to me sometimes that all things terrestrial are in a kind of quick whirl, there are so many and rapid changes taking place—religiously, politically and socially, and also in the dear domestic circles. But how happy is the humble saint who can say:

"Ye wheels of nature, speed your course!

Ye mortal powers decay!

Fast as ye bring the night of death

Ye bring eternal day!"

T. J. BAZEMORE.

STONE'S PRAIRIE, ILL., December 22, 1881.

Dear Brother Respass:—I have such poor health that I have about given up every thing, not expecting ever to get any better. I have been suffering excruciatingly for five years with cancer in the breast, but I am looking forward to the time when I shall be free from pain, sorrow and care, and shall rest in Abraham's bosom. I feel to be one of the weak lambs that need to be picked up and carried and nourished in the bosom. I claim, at times, the promise, "Whosoever cometh to me, I will in nowise cast out." I trust that my afflictions have humbled me, and kept me from harm; and if my days of suffering be few or many, I hope never to cease praying and praising him for his mercies and great goodness to poor unworthy me. Dear brother, I hope and trust that God will calm your troubles and sustain you by his grace, and spare you to carry on the good work you have undertaken. May he bless you and Brother Mitchell in making the MESSENGER a blessing to the cause and his tempest-tossed and tried children.

As ever, your sister in love,

M. J. CUNNINGHAM.

CROWELL, BENTON COUNTY, ARK., July 10, 1882.

Dear Brother Respass:—I see in the July MESSENGER that more subscribers will give us the MESSENGER twice a month. I will do all I can for it. I am getting old now; was born June 15th, 1802, and am very frail, being unable to get around much. I could hardly do without the MESSENGER, not being able to go to meeting much. I have sometimes thought I would write you some of my "ups and downs." I have been identified with the church since 1818. Your unworthy brother in hope. Pray for me.

WILLIAM FORD.

HARRIS COUNTY, GA., July, 1882.

Dear Brother Respass:—I am now 82 years old. I was baptized by John Callaway, at Elim Church, Jones county, Ga., fifty-seven years ago, and have tried to be a consistent Baptist ever since; but I fear I have failed in nearly every thing, so that if I had to die at this time, I don't know, for certain, what would become of me. I put all my trust in my Saviour, knowing that he is able to save all that come to him. Brother Respass, I have an experience, but it is so little that when I read the powerful ones I see in the MESSENGER I feel ashamed of it, and I am almost made to think that I am not a Christian; but the Lord knows all his children. Brother Respass, I want you to visit us at Fellowship, if you can. Our little church has almost gone down, and I for one have not been there but about twice in four years, having become so deaf that I can not hear the preaching, besides being very feeble. I want you and all God's people to pray for me. Dear Brother Respass, I would be glad for you to write me a letter, and let me know what you think of my case. It will not hurt me, I trust. G. W. COOKE.

Dear Brother Cooke:—You have written but little, but it is in the spirit of true humility, which is the spirit of Christ, and which none can have save those born again. That experience is the biggest that has most of the spirit of humility. It is not the big things, but the little ones, that humble us, and that which humbles us, cleanses us. Naaman expected some great things to be done for him, or to do some great things, but the little thing of going down, or being brought down, into the Jordan was that which cleansed his leprosy. You have no sign of leprosy in your writing, but it is humble and devoid of pride and self-righteousness and self-dependence, and that, dear brother, is the true spirit of Christianity. I have fellowship for you, and trust that we shall meet beyond "the pearly gates."—R.

 RICHLAND, ARK., April 30, 1882.

Dear Brother Respass:—In the summer of 1850 I attended a union meeting, and heard Elder J. P. Ellis preach. In his discourse he told his experience, which seemed to fall on my mind with power; and, closing with public prayer, he used this hymn: "Peace be unto this house—the God of peace come nigh." I felt that there was no peace for me. When I got home I read the Scriptures, and all I read condemned me; and, trying to pray, instead of finding relief, my burden grew heavier. Sometimes I was bowed down with trouble, and then it would give way, and in this way I was led along until in the fall I married. My husband was a Baptist, and in my deepest troubles I would ask him to pray for me. He would tell me he did pray for me, and I believe he did, but I wanted to hear him pray, but could not tell him so. In the fall of 1851 it seemed, one night, the time had come when I should be banished from the presence of God forever. I looked at my husband, as he lay asleep, and bade him farewell forever, as I thought, and as I turned my burden left me, and tongue can not express the comfort and joy I felt. I got up to see if the burden would return, but I could only walk the house and ring my hands in praise to my God. Next morning

every thing looked so beautiful to me, and the birds sang so sweetly I could but join in with them in praising God. I was in this state some days, and then came doubts and fears, and I still have them, but at times I am enabled to go back to that time and rejoice in the joy I had then. In a few months I was enabled to offer myself to the church at County Line, Chattahoochee county, Ga., and was received and baptized by Elder W. Wilkerson. My hope is a very little one, but, thank the Lord, it is no less now than it was then. Brother Respass, it is a glorious thing to have this little hope to go to in time of trouble.

Yours in bonds of love,

CATHARINE A. DEAN.

VIENNA, GA., August 1, 1882.

Very Dear Brother, and Fellow-Servant in the Bonds of Love, Fellowship and Peace:—As I have not heard from you in some time, I have concluded to drop you a few lines. The churches in this part of the vineyard seem to be cold and barren, so that we must be surely passing through a long, dark winter. I often think, my dear brother, of the days of my childhood, and of our first feeble work as ministers of the gospel, although feeling less than all when attempting to preach the word. But in those by-gone days—happy days in memory!—the churches were all alive, and Christ and his gospel was truly precious to all the sheep and lambs of the flock. The churches, union meetings and associations seemed to be composed of bands of the holy brotherhood, eating the bread of life together in love, and sucking honey from the rock. The young preachers, though armed with nothing better than their slings, shepherd's bags and smooth stones from the brook of God, seemed to be fired with holy zeal from God, with hosannahs on their tongues as touched with a live coal from the altar, did meet the Goliaths of Babylon and drive them away from the flock of God. Zion's light shone brightly, and she was the beauty of the whole earth—her children walking in the light of God. They followed their Shepherd, going in and out, and found pasture. But now that light is dim and flickering, and poor languishing Zion is bleeding at every pore, and her children—where are they? Is not the Samson shorn of his locks, the light under a bushel, and the salt lost of its savor and cast out to be trodden under the foot of men? We may, alas! join with the weeping prophet, in saying, "The joy of our heart is ceased; our dance is turned into mourning; the crown is fallen from our head! Woe unto us, that we have sinned! Turn thou us unto thee, O Lord, and we shall be turned; renew our days, as of old." Sometimes, my dear brother, my feelings lead me to where I think the Psalmist David was when he used the language, "How long, O Lord! how long! wilt thou cast us off forever? Wilt thou not revive us again, that thy people may rejoice in thee!" The Lord has not and will not cast away his people whom he foreknew, and though we may be in captivity, and have ceased, from inability, to sing the songs of Zion in a strange land, yet God will again turn the captivity of Zion, and she shall rejoice in Christ, her Redeemer.

Your devoted brother,

M. McDONALD.

NORWOOD, N. C., May, 1882.

Dearlly Beloved Brother:—I have thought, time and again, I would write to you for the MESSENGER. I visited, a few weeks ago, a precious brother, who gave me four copies, and I can never express my joy in reading them, and I resolved never to be without it, if I could help it. Dear brother, my lot is now cast where I can never meet with any of the Baptist family, which makes me feel desolate and lonesome in leed; for nothing is more precious to me than the privilege of meeting and mingling with the dear people of God, which, if I had to be deprived of for life, I feel like I would not want to live any longer. My trials and distresses are often so pressing that, filling me with doubts and fears, I am made to cry, "O! is there any one like me?" But it is by the grace of a long-suffering and merciful God I am what I am, for without his sweet mercy I could not live here; sin would soon sink me in utter despair. My mind is so pressed to-night that I write to try to relieve it, if I can, but I desist; and though, dear brother, we are strangers in the flesh, yet I hope not in the spirit. Remember a poor sinner, saved by grace, if saved at all.

SARAH M. TROYDON.

ANTIOCH, TROUP COUNTY, GA., August, 1882.

Dear Brother Mitchell:—Our annual meeting at Beulah was indeed a glorious meeting. Our beloved pastor, Elder H. R. McCoy, being assisted one day by Brother John Jackson, preached salvation in the name of Jesus Christ with great boldness and without reservation. The brethren and sisters, as with one heart and one mind, became engaged in the services, and we do believe that the Spirit of our God was in our midst, enabling us to "sit together in heavenly places in Christ," and we trust that some were quickened by the Spirit during our meeting. I send this, according to a request in the GOSPEL MESSENGER for a statement of meetings, &c., as it transpired. [Here our brother gives a copy of the five days' proceedings, as taken from the minutes of the church, but we give only such items as are of general interest.—Ed.]

Friday, August 4, 1882.—The church met, and after preaching by the pastor, Elder H. R. McCoy, sat in conference. No business of special interest was done, save the appointing brethren Orman Whatley and B. F. Carswell messengers to the Association.

Saturday, August 5.—The church again met in conference, after preaching by Elder McCoy, and received Miss Virginia Carswell by experience, and granted letters of dismissal to sisters Mary McClung and Olivia Gilbert, and agreed to meet at night at the house of Sister Crouch, and appointed also to assemble at the meeting house the next morning for prayer and praise. Accordingly, the meeting was held at night at Sister Crouch's, and, after the usual divine services, received, by experience, Miss Charlotte Carswell.

Sunday, August 6.—Met, when our beloved pastor administered baptism, then repaired to the meeting house, when and where the brethren engaged, in great earnestness, in prayer to God; then preaching, after which received, by experience, B. W. Higgins and W. L. Williams, and also, by letter, Sister

Henrietta Williams; then communed and "washed one another's feet." Prayer meeting appointed for Monday morning, and then went home.

Monday, August 7.—Again met. Much feeling in the prayer meeting; then preaching, after which received, by experience, Vachel Crouch and his wife, Lizzie Crouch, and Miss Fannie L. Whatley. Appointed to baptize tomorrow evening, and prayer meeting in the morning. Then adjourned.

Tuesday, August 8.—Again met, and after preaching by our pastor, then received, by experience, Miss Anna M. Whatley (the last two named are dear daughters of the writer); then went to the water, where baptism was administered. Then finally adjourned.

There were present, during the meeting, brethren from the churches at County Line, Wehadka, Mt. Hickory and Macedonia, and also sisters from some of those churches. The attendance was large and great solemnity was observed, while with some deep contrition was manifest.

G. F. WHATLEY, Clerk.

[*Pathway* please copy.]

It will be seen by the above that there were eight received by experience and baptism at the meeting of which our dear Brother Whatley speaks—one by letter, and two dismissed by letter, making a numerical increase of seven members.

We have often noticed that when one is under the influence of the blessed gospel of the Son of God, and having "a time of refreshing from the presence of the Lord," he desires to "declare in Zion the Lord's doings," and have others enjoy the heavenly feast with them. This is right, and also in accord with the spirit and genius of the gospel, as manifested in the Lord's people in all ages of the world. "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Psalms lxxi. 16). And our God has commanded to "declare his doings among the people, and make mention that his name is exalted." And so when "Paul and Barnabas passed through Phenice and Samaria, declaring the conversion of the Gentiles, they caused great joy unto all the brethren" (Acts xv. 3.) Let us hear from you, brethren, in every part of the United States.—M.

BETHPAGE, TENN., August 18, 1882.

Dear Brother Respass:—I attended Red River Association last Saturday, Sunday and Monday. Fair attendance, and quite a number of visiting ministers. Everything passed off harmoniously.

The stand was filled on Sunday by Elder J. D. Jones, of Indiana; myself and Elder J. C. Martin, of Morton's Gap, Ky. On Monday by Elders H. Smith, of Cerulean Springs, Ky.; J. B. Hardy, of Kentucky, and Jones, of Indiana. The association was held near Hopkinsville, Ky.

I had the pleasure of baptizing a sister at our last meeting. The brethren on this side of the river, with whom you formed acquaintance, were generally well a few days ago; also those in Nashville. Yours in hope,

J. W. REDDICK.

P. S.—When can you or Brother Rowe visit us again? We would be glad for you to visit us, as your preaching was acceptable to our people. Give my best regards to Brother Rowe.

J. W. R.

OBITUARIES.

J. J. LANGFORD.

Dear Brother Respass:—By request of my sister, I. E. Langford, I send you our dear brother's experience to publish in the MESSENGER. He went to the war with the 2nd Georgia regiment, and was soon promoted to first lieutenant of his company. After having gone through many hard-fought battles, he fell at the battle of the Wilderness 6th of May, 1864, aged 27 years, 5 months and 14 days. Our brother J. A. was present when he fell. He lived a few hours after receiving the wound, conversing freely, and was perfectly resigned, requesting that we should not grieve after him, hoping to meet again in heaven. O, Brother Respass, no one can tell the worth of a good hope in Christ.

C. A. DEAN.

Richland, Ark., April 30, 1882.

[We have mislaid the experience, and do not, therefore, publish it at this time, but will do so if we can find it, which we hope to do.—Ed.]

JAMES J. HAND.

Died, on the 9th June, 1882, Elder JAMES J. HAND, of Appling county, Ga. He was converted to the Christian religion August 12th, 1836, and entered the gospel ministry the next year. Thus he has been standing on the walls of Zion forty-five years. This is a long time to battle with the world of popularisms, and meet the storms of ridicule that always beat upon the heads of the apostles of truth. But the God who had called him to be a soldier, had promised to be with him, and he dared to trust in His name, and shunned not to declare the whole counsel of God. Oft has the humble writer rejoiced in the heavenly messages brought to Zion by this ambassador for Christ. Never will I forget the appearance of his manly form—his thin, silvery locks, as he bore aloft the glorious banner of his Wonderful Counselor. But he is gone to his reward. The winds of adversity will set upon him no more. The dread destroyer, dropsy, with which he had struggled once in early life, set upon him in his old age, and after giving him four weeks of intense suffering, consigned him to the grave. Earnestly and continuously did he pray for the messenger of death to relieve him from his sufferings, that he might be with Jesus. An aged and helpless companion lay by his side during his sufferings, while four heart-stricken daughters, with sleepless vigilance and almost superhuman patience, waited over him to the end. They are all members of the Primitive Baptist Church, of which he was an elder. They need no words of consolation from me; his dying testimony was enough. Many fond friends sorrow at his death, but rejoice in his hope.

According to his own request, his funeral was preached by Elder J. W. Loard, from Job xiv. 14: "If a man die, shall he live again?" After which his mortal remains were deposited in the grave.

S.

CATHARINE ARDILLA SWINDLE.

On the 11th of May, the above named lovely daughter of James S. and Nancy J. Swindle, was *killed by lightning*, in the 13th year of her age. May the Lord comfort the bereaved parents!—Eds.

WILLIAM M. STARLING.

It grieves me much to write the obituary of my dear old father-in-law, WILLIAM M. STARLING, who departed this life the 4th of May, 1882; lacking only four days of seventy-seven years. He was born May 9th, 1805, and died May 4th, 1882. He was married to Sarah Osteen, December 25th, 1829, and joined the Primitive Baptist Church at Shiloh, in Pierce county, Ga., in 1835, and was baptized by Elder R. Friar, before the division of the Primitive and Missionary Baptists. He moved to Florida from Georgia, and was a member of several different Primitive Baptist churches, until he became a member of Concord Church, where his membership was at his death. He suffered a great deal before his death with shortness of breath for several years; and lastly was afflicted with bleeding of the lungs, and it was also thought he had dropsy. It was twenty four days after his last attack before he died. He fell asleep in good faith, having no fear of the future. His dear old companion yet remains to mourn his loss, but we hope her mourning will be turned into heavenly joy, and that when her time comes, that she will be a sharer with him of eternal bliss.

Yours in hope,

R. N. BATTEN.

We would say to our dear bereaved old sister, in the language of inspiration, "that ye sorrow not as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. iv. And you will meet again; he can not return to you, but you will go to him. May the Lord give you strength for your deep affliction, and comfort you!—Ed.

BROTHER SUTTON.

Dear Brethren:—It has been the will of our heavenly Father to bereave me of my dear husband. He was born in Macon county, Missouri, 28th of February, 1852, and moved to Texas in 1866, and departed this life 21st of September, 1881, and was buried eight miles east of Gainesville, Cook county, Texas. He obtained a hope in Christ in 1877, and on the third Sunday in July he and myself went to Pilgrim's Rest, of the Primitive Order of Baptists, and offered ourselves, and after telling the church what we hoped the Lord had done for our souls, were received and baptized by our beloved Elder R. C. Kemper. He remained in the church until the Lord saw fit to take him to that rest that remains to the people of God. He left me and two little babes, a dear old father and mother, brothers, and a dear sister, and many kind, warm-hearted friends to mourn his loss. Whilst on his death-bed, he tenderly raised his dying eyes and said to me, "Darling, could you but come and go with me to that beautiful land on high!" On the 20th August, 1881, he was taken with yellow cancer on his right leg; and his sufferings no mortal tongue can tell; but he bore them with that fortitude that God's children only can, reminding me many times of Job of old. On the 6th of September he came home from his work, and I saw that he was sick, and asked him what it was, to which he answered, looking at me, "Oh! my head! my head!" I asked him to lie down; and oh! dear, Christian friends, little did I think it was to rise no more in this life! For sixteen days he suffered inde-

scribable agonies ; and on Friday evening he once more raised his dying eyes, saying, "Loved ones, come to me!" I kneeled beside his dying bed, and laying my hand on his icy brow, realized that death had struck him. He called for his only sister, asking me where she was ; and after telling him that she was at home, I asked what he wanted with her ; and he said he wanted to tell her to come to where he was going,—where fever and pain could never enter. He then bid me never fear, wiping my tears away with his feeble hands. I carried him his little Lizzie ; and he kissed her cheeks, saying, "Darling, kiss your papa for the last time ;" and when I carried the baby, death had laid him so low, that he only seemed to whisper, "Come along and go." Oh, dear Christians! you that have never felt the same great loss, can not mourn with me. I caught his dying whisper, and he was trying to sing—

"Amazing grace! how sweet the sound!

That saved a wretch like me."

Oh! if it is the Lord's will, may He give me a peaceful hour to die, and carry us away on wings of love to His own dear home on high!

Your most humble and unworthy sister in Christian love,

LULA SUTTON.

The poetry omitted for lack of space at this time.—Ed.

THEOPHILUS L. GENTRY.

Departed this life, at his residence, three and a half miles northwest of Chapel Hill, Tenn., THEOPHILUS L. GENTRY, in the 82nd year of his age, and the 60th year of his church membership. He belonged to one of the most illustrious families of the State of Tennessee, being a brother of the Hon. Meredith P. Gentry, one of the most noted men of his day. Brother Gentry breathed his last at 7 o'clock P. M. on the 9th of June, 1882. It was my privilege to be with him, and hear him speak of his glorious future prospects. He told us "that the Lord had been sanctifying his soul for the solemn event, that was then so near and upon him." The venerable old brother attended church on the Saturday and Sunday before his death ; and it seemed that whilst there he was under the influence of a presentiment of his early release ; telling us that "he would not be here long." He also told one of his daughters that "she would soon be fatherless." He gave us all to understand that he was "ready," and that there was no regret but the leaving of his children. He requested us to pray for him some two hours before his death, saying that "he did not want us to pray for him to get well, but that his way might be clear as it then was." After prayer and during prayer he was quite happy, talking about his bright prospects of a glorious immortality beyond the grave. Thus died, triumphantly, this man of God. His remains were interred in the family burying-ground on the premises, the funeral exercises being conducted, at his request and that of his children, by the writer, in the presence of a large concourse of sorrowing friends.

In the death of Brother Gentry his children have lost a kind father, the community a good citizen and a high-toned gentleman, and lastly, but not least, the Primitive Baptist Church a worthy and faithful member. He had served the church both as Deacon and Clerk for a great number of years, well

and faithfully, there never having been a charge hinted against him during the sixty years of his membership for unchristian or immoral conduct. Recently, however, a certain member of the church, who seemed to think that he was called to preach, whilst Brother G. and well nigh every other member was of a contrary opinion, accused Brother G. of being used by me as a tool to prevent his preaching. Thus it will be seen that I have not escaped the tongue of false accusation, having been a member of the same church with Brother G., serving it many years as pastor. The church, after bearing with the abuse and reckless conduct of the refractory brother as long as she could, excluded him from her fellowship; so that if he preaches now, it will be without church authority.

JEREMIAH STEPHENS.

Chapel Hill, Tenn., July 28, 1882.

The *Regular Baptist Magazine*, and *Herald of Truth*, will please copy.

J. S.

BENJAMIN HART.

Died, at his home, in Chambers county, Ala., on May 7th, 1882, Deacon BENJAMIN HART, in the 70th year of his age. He was a quiet and orderly Primitive Baptist, of thirty-two years' standing in the church at Macedonia, without a blot upon his moral or Christian character.

C. E. VIRELL.

Died, near Cumberland, Miss., on March 15th, 1882, Elder C. E. VIRELL, in the 70th year of his age. He was a faithful and beloved gospel minister, and leaves a disconsolate wife and four children.

DAVID M. MERCHANT.

DAVID M. MERCHANT died, at his father's home, in Tallapoosa county, Ala., May 6th, 1882, in the 22nd year of his age. He was a promising and noble young man, beloved by all who knew him, and we greatly sympathize with his heart-stricken father and other kindred and friends.

IDA LUELLE CRAWFORD.

IDA LUELLE CRAWFORD died April 4th, 1880; aged 6 years, 4 months and 10 days.

I.

I watched beside my baby,—
"Must I give my darling up?
O my God! in mercy spare me!
Need I drain the bitter cup?"

III.

"Even now she's with the angels,
Evermore with them to dwell;
Let your tears be for the living,—
With your darling 'All is well.'"

II.

Then an angel softly whispered,—
"Loving mother, weep no more,
For your babe will soon be landed
Safely on the other shore.

IV.

Then I turned to kiss my baby;
But 'twas as the angel said,—
She was strangely still and silent,
And I knew my child was dead.

V.

Oh! I've wept for you, my darling!
Wept as only mothers weep,
When they close their loved ones' eyelids
In that last, long, dreamless sleep.

Brazil, Gibson Co., Tenn.

M. E. CRAWFORD.

ASSOCIATIONS.

THE REGULAR BAPTIST ASSOCIATION will convene on Friday before the second Sunday in October, 1882, with the Church at Ell-Bethel, Union County, Miss., 12 miles south of Ripley.

THE NEW HOPE ASSOCIATION will convene with the Church at Mars Hill, Cleburne Co., Ala., 12 miles northeast of Edwardsville, on Saturday before the second Sunday in October, 1882.

THE EBENEZER PRIMITIVE BAPTIST ASSOCIATION convenes on Saturday before 1st Sunday in Oct., 1882, with the church at Shiloh, Butler county, Ala., seven miles West of Greenville, Ala. Those coming by rail will get off at Greenville, and enquire for Eld. E. L. Norris.

W. C. SIMMONS.

THE MT. ENON PRIMITIVE BAPTIST ASSOCIATION will convene on Saturday before 1st Sunday in Nov., 1882, with Orange Church, Orange county, Fla., two miles West of Orlando.

J. H. KNIGHT, Clerk.

Z. H. BENNETT, Mod.

FOR SALE! On TUESDAY, the 31st of October, 1882, will be sold, at public outcry, to the highest bidder, 240 Acres of Land on the premises, four miles Southwest of Opelika, Lee County, Ala.; sold by virtue of the Will of J. C. Hanson, deceased. There is 60 acres of well-timbered land, the balance under fence, with a small and constant stream of water running through; good Orchard, Garden, Yard and Lot Improvements; a pleasant and commodious Dwelling House of seven rooms, located within a few hundred yards of Mt. Olive Church building, of which Church Elder W. M. Mitchell, the Associate Editor of the GOSPEL MESSENGER, is both a member and pastor. Sold for distribution among the heirs. Terms, one-half Cash. For particulars, confer personally, or by letter, with

Opelika, Ala.

WM. H. HANSON,

Executor.

If any of our brethren or friends desire to purchase a pleasant location, they would do well to be on hand the day of sale.—Ed.

PLEASE NOTICE.—In ordering a change of offices, mention both; that to be changed to and that to be changed from. Also, in sending money, always give the office of those for whom it is sent. Those sending at different times for clubs, when money is sent to pay for the club, send all the names and offices again, so the proper credits can be made.—EDS.

ZION'S LANDMARK.—A semi-monthly periodical, devoted to the Primitive Baptist cause, by Eld. P. D. GOLD, Wilson, N. C., at \$2.00 per annum.

THE PRIMITIVE PATHWAY.—A semi-monthly periodical, devoted to the Primitive Baptist cause, by Eld. J. E. W. HENDERSON, Troy, Ala., at \$1.50 per annum.

THE MESSENGER OF PEACE.—A Religious Primitive Baptist semi-monthly periodical, devoted to the cause of Bible Truth and Religious Literature. Published at Macon, Mo., at the low price of \$1.50 a year. Send for sample copy. Address, J. E. GOODSON, Macon, Mo.

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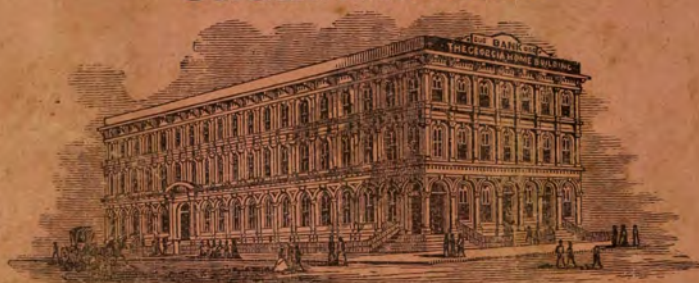
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